


**One
in Christ—
that the world
may believe**



PENTECOST
MAY 24, 1953

The New-Church Messenger May 16, 1953

THE NEW-CHURCH MESSENGER

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

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church Press, 108 Clark Street, Brooklyn, New York. Entered as second-class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

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

OFFICERS OF CONVENTION

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

MR. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johannson

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

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

May 16, 1953

Vol. 173, No. 11 Whole No. 4601

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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.

PENTECOST: BIRTHDAY OF THE CHRISTIAN CHURCH COMMEMORATED

by Leon C. Le Van

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:3, 4.

THE day of Pentecost is generally regarded as the birthday of the Church. Before Pentecost, the Apostles were fearful and frustrated. After Pentecost, they were endued with power.

Pentecost, of course, means fifty days, or the fiftieth day after the opening of Passover week. Thus, during the fifty days before Pentecost, the disciples not only saw the Lord's triumphal entry into Jerusalem, followed by His betrayal, trial, crucifixion, and resurrection, but they also saw Him several times during the forty days prior to His Ascension.

After Ascension, the disciples knew not what to do. They were thoroughly perplexed, their only explicit action being the election of another member to replace Judas Iscariot.

But on Pentecost the sound of a "rushing mighty wind" was heard. People flocked to the house of the Upper Room. There the Twelve saw a fire above their heads. It divided into tongues of flame, one resting upon the head of each disciple. As the throngs of the city gathered at the house, Peter preached his first Christian sermon. He told the Jews plainly that they had crucified Jesus of Nazareth, but that He had risen from the dead, and was both Lord and God. So powerful was Peter's sermon that about 3,000 of his hearers were baptized and became Christians that day of Pentecost.

In order to understand that Pentecostal event more accurately, let us try to form a detailed picture of it. The disciples, mainly Galileans, were simple men. The Galilean dialect was crude. It is a question whether more than three or four of the Twelve could read or write. Those simple men had no knowledge of science, philosophy, theology, or even the rudiments of geography or history. They had been afraid of the Jewish authorities. They had been without a leader. Jesus had told them to wait in Jerusalem, and they did not know what they were waiting for. Aside, as we have seen, from choosing Mathias to replace Judas, they seemed helpless.

They were in constant prayer. They had the "breaking of bread" together. They did not cease to believe that the Lord Jesus Christ was mindful of them and would show them His way at the right time. When the sound of the "rushing mighty wind" was heard, it evidently sounded throughout the city. Then the flames of fire settled on the heads of the chosen Twelve, and they began to prophesy and speak words which were understood by those who

came from all the different countries of the known world.

The greatest miracle was Peter himself. You remember it was only a few weeks before, that Peter had denied Jesus in the palace of the high priest. Now this disciple stood forth and spoke for the entire group. Some of those who had come to the house of the Upper Room, and hearing the others speaking in strange tongues, began to scoff: "These men are full of new wine"—that is, "This is nothing but a drunken debauch."

Then it was that Peter declared himself. We judge he stood on the steps of the courtyard and addressed the throng. As we hear part of his sermon today, let us remember this is the same Peter who recently had feared to admit even to a servant girl that he so much as knew Jesus:

14. Then Peter, standing up with the Eleven, lifted up his voice, and said unto them: Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. . . .

22. . . . Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.

23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

24. Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. . . .

29. Men and brethren, let me freely speak. . . .

32. This Jesus hath God raised up, whereof we all are witnesses.

33. Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

36. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

When Peter finished addressing the crowd in these and many other words, they were conscience stricken and asked what they should do. He said to them, "Repent, and be baptized every one of you." Then the writer of *Acts* adds: "They that gladly received his word were baptized; and the same day there were added unto them about 3,000 souls."

This is the substance of the Pentecost experience. On that day the apostles were baptized with the Holy Spirit and with fire. From that time forth they were no longer perplexed. All doubting ended. Each had his task. Each had his call. Their lives were no longer their own, but were theirs to use for Christ whatever the future should bring.

From that day forth, they all began to teach and to preach boldly that Christ was the Risen Messiah,

that He was Lord and God, and that men should repent and come to Him. The great work of Paul, and the subsequent spread of the church around the Mediterranean basin (and later throughout the world) was a consequence of that first Pentecost Day when the Holy Spirit transformed the lives of the fearful disciples, changing them from doubt to faith.

Let us now ask what was the Holy Spirit that baptized the disciples with fire, and whether that divine Spirit has consequence for the Church today. The Holy Spirit is the power of the divine operation in human lives. In the day of the apostles, the Holy Spirit served as an energizer. The one God, the Lord the Savior Jesus Christ clarified the thoughts and energized the will of His followers.

In that strengthening power of God, Peter and the others went forth and spread the Church from land to land and sea to sea. Had the true faith of the first disciples continued, Christendom would now be a universal house of light. But with the division of God into three Persons and the development of the Church into an instrument of power and persecution, the Church of Christ still awaits its blessed state. The Spirit of Truth is the Holy Spirit. As the Spirit of the Lord moved the first disciples with zeal to spread the Church on earth, so now that Church needs the Holy Spirit of truth to open the Scriptures and regenerate the individual mind and heart.

When a man or woman "receives the Holy Spirit" (to borrow Scriptural language), the first thing of which he is assured is progress. No one can receive the Holy Spirit or Spirit of Truth and remain spiritually immovable. Spirit means life. Spirit means activity. The spirit of truth is the strongest energizer or activator of our internal minds. As the spirit of God or Holy Spirit "moves" or "broods" upon the waters of your mind, they become pregnant with the creation of a new internal world. That world is the world of the spirit.

Those who have not received the Holy Spirit live in the mere external world. Their lives belong to that world alone. They do not experience and cannot conceive of a greater and more glorious kingdom of God within. Only divine truth, which is the divine operation or Holy Spirit of the Lord Jesus Christ, can unveil that heavenly world within. Such an unveiling is not the work of a moment. It may be well begun with the thorough reading of one such book as *Heaven and Its Wonders and Hell*, or *Apocalypse Revealed*, or *True Christian Religion*.

Depends On the Individual

How quickly or how thoroughly the Spirit of God can do the divine work in anyone's life depends largely on the individual himself. But this is certain. If the Holy Spirit has baptized you with the divine fire, you have set your feet on a path of endless progress. Peter did not know that his sermon would continue its work even to this hour. But the Holy Spirit cannot be stopped. If deflected into false channels, it will break its bonds. If crushed to earth, it will rise again. He who is baptized with the Holy Spirit and fire has entered into a new world; and

the first promise of that baptism is that it leads to endless progress.

The second effect in one who has received the Holy Spirit is that he comes to know God as the Lord Jesus Christ. That was the first message of Peter. Peter preached the Lord Jesus Christ. In the Christian world the knowledge of the Lord Jesus Christ as the one and only God of Heaven and earth has been obscured. Many suppose that Christ was only a good man. Still more suppose He is the Second Person of the Trinity.

Christians say that He is the Son of God, though they do not know what that expression means. Few indeed are they who perceive and understand that the Lord Jesus Christ is God in the form of man—the visible God in whom is the invisible, as the soul is in the body.

A Mystery To Many

To Post-Nicene theology, God has been largely a mystery. Endless books are written on the subject of the incomprehensible, invisible, unknowable God. God is called energy. God is called evolution. God is called natural law. God is called the universe. God is called chemical, physical, or mathematical principles. God is called power or life or reciprocity. So many conceptions of God are extant in Christendom that one could spend years reading on the subject; but few of those books would give any idea that the Lord Jesus Christ is God of Heaven and earth. If a man or woman has been baptized with the Holy Spirit or Spirit of Truth, he knows that the Lord is God.

The third effect of receiving the Holy Spirit is that truth becomes intelligible. Before truth can do its work for a man or woman, it must be intelligible. Mystery religions, such as deal in mental hocus pocus, are no part of the Holy Spirit of God. Truth is lucid. Truth is clear. The purer the truth, the more lucid its light in our minds. The truths of heaven are actually less difficult of comprehension than the plain truths of mathematics.

When the Spirit of Truth, which is the Holy Spirit, takes hold of our minds, the Word of God begins to unveil its internal meanings. Every such unveiling is a window of heaven. "Try me, and see if I will not open unto thee the windows of heaven."

Some religious groups teach that the Spirit of God throws men into irrational ecstasies. Those enthusiastic faiths which destroy rationality and supplant it with emotionalism and fanaticism are as far from the Spirit of Truth as the east is from the west. The Holy Spirit does not destroy our rationality, like strong drink consuming a man's intelligence. Ecstatic religions such as those whose adherents shout aloud, or take up serpents, or perform "faith cures" are highly similar to drugs. The more emotional turmoil they produce, the more is the understanding closed to rational light.

Truth is like clear water. Truth is like sunlight. Truth is like morning, or the shining of stars. The Lord is called the Morning Star—clear, lucid, beautiful, herald of the new day. Peter's sermon was

clear as a bell. The Holy City New Jerusalem has a light which is "like unto a stone most precious, even like a jasper stone, clear as crystal." Eternal progress. Knowledge of the Lord. The intelligibility of truth. These are the first fruits of the Holy Spirit in a man's or woman's life.

The last effect of receiving the Holy Spirit is the awakening of the love of uses. Those here referred to are the uses of the kingdom of God. Whatever ministers to faith; whatever ministers to love; whatever ministers to the presence of God in our lives is a use of the kingdom of God. "The kingdom of God is a kingdom of uses." All the uses of that kingdom have love to the Lord and love towards the neighbor as their motivating power.

Not all can be ministers. Not all can be religious teachers. But each in his way and her way can be active in the life of the church, which is God's kingdom on earth. Those who are eager and ardent to work in the church on earth will be eager and ardent in the uses of the kingdom of heaven. Those who are lukewarm here will be lukewarm there. It is hard to think of a lukewarm angel. It is equally hard to think of a lukewarm Christian who has been baptized with the Holy Spirit and with fire.

Peter reflects the true type of Christian on that first day of Pentecost, when he stood forth in the midst of the unbelieving throng and spoke the words that the Lord gave him. Not all the disciples were like Peter. But each did his part in the days that followed; and the result of their labors was the foundation of the Christian church.

There is no substitute for workers in the Church of Christ. The Holy Spirit enlightens our minds, The Holy Spirit moves our hearts. The Holy Spirit brings us to the threshold of progress and gives us the love of spiritual uses. But you and I, and all who are to fill their true place in the "Father's house of many mansions" must do their own part in the life of the Church and in the internal goods and truths of the soul.

Let us honor the birthday of the First Dispensation of the Christian Church. Let us honor the Pentecostal sermon of Peter the fisherman, who became a "fisher of men."

God grant that we who are at the threshold of the New Christian dispensation may do our part as faithfully as Peter and the first disciples who set out on their work on Pentecost.

(Mr. Le Van is minister at Pittsburgh, Pa.)

OUR LORD'S HEALING MINISTRY by Isaac G. Ens

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.—LUKE 10:1.

LET us consider together some of the thoughts I have had with reference to the healing powers of our Lord and what part man has to do with this power.

Practically all of our preaching, teaching, and thinking in the church has placed its major emphasis upon the teaching of our Lord—thus as the Great Teacher, but we have barely touched upon the surface of his powers to heal.

Yet in the Gospels a very large portion of our Lord's ministry to man has to do with His powers to heal the sick, the maimed, the blind, and the wretched. We have many pamphlets on the life after death and kindred subjects, but little that might help the sick when in distress or pain.

Further, although we have had a few articles published in THE MESSENGER from time to time on the mental aspects of illness, these mostly are by specialists in the field of psychology, but hardly anything of a really practical nature has appeared in New Church literature.

Then too, there have been all manner of cults and sects in the past half century which have come forth with their faith cures and mental healings, ranging all the way from the sublime to the ridiculous. However, with modern psychiatry playing such an important role in the relationships of our mental states to that of the physical, it would seem timely that we give some vigorous thought to what there is in the New Church that may give us hope and good cheer.

Indeed there is a group of ministers in the various churches who feel that there should come forth what they call a Christian Psychology—thus from the Christian or the New Church point of view going beyond that of the secular.

Let us now consider a few of the many Scriptures, passages which deal with this phase of the Lord's ministry, first as to His power to heal: Both in the Old Testament and in the New, there are any number of accounts where "our Lord touched the sick and made them well"; "mixed clay and spittle and restored the sight"; "felt power going out of him as someone touched the hem of his garment"; "asked the lame to take up their bed and walk."

In these passages and many others, the palsied, paralytic and lepers,—people with all manner of diseases are healed; but note that in nearly every case, if not in all instances, the patient is asked or required to carry his share of the responsibility took, thus to cooperate with the Lord.

Yes, indeed the very tree of life spoken of both in *Genesis* and the *Revelation* "yielded her fruit every month and the leaves of the tree were for the healing of the nations."

To be sure, much of the healing was regarded as of a miraculous nature—thus "out of this world," strange and different; but even on the question of miracles there is much to be said pro and con.

Usually anything that was not understood was called a miracle in those days. And certainly many of the things we take for granted today, such as the radio, television, and other inventions, would have been miraculous to the people then. Nonetheless there is no desire to rule out the subject of miracles, for the world is full of them.

But quite aside from the subject of miracles there may be other reasons why modern man has been hesitant to touch upon a rather complicated field. There is the common misuse and abuse of Scripture by the ultra-literalistic Christians who even to this day would take such things as the power to lift up snakes and serpents in a very literal way. For always we have our exhibitionist "evangelists" with us who like the sensational for the axes they have to grind.

Notwithstanding all of these objections there are a few things in the New Church which should prove extremely helpful in time of sickness, distress or pain. Let us look at some of them.

Now here are some of the things that I have been thinking in these many days at the hospital: First, it would seem that our minds being very active in thinking anyway, that we thus give expression to some rather useful thoughts—that is, to concentrate the mind upon worthy subjects to keep it preoccupied lest one sinks into mental states of gloom and self-pity.

If you will recall, even Alcoholics Anonymous which does so much for the alcoholics, requires of every patient that he acknowledge the Supreme Being in one form or another. Without that they will not tackle the job.

This seems quite in keeping with the two great commandments: "Thou shalt love the Lord thy God with all thy heart and mind and soul and thy neighbor as thyself," for without God we are helpless. Indeed it is the Lord who is the Great Physician and our acknowledgment of Him in a very practical way is important. Thus to keep the mind staid upon Him.

A second great thought well recognized by modern psychologists is that we should give thought to someone outside of ourselves. This is in keeping with both the love of the neighbor and with that famous scripture which says "For whosoever will save his life shall lose it but whosoever lose his life for my sake, the same shall save it." *Luke 9:24*. Indeed, there is no such thing as living in isolation to yourself, for always there are those who are much worse off than we are.

Further, a question of our faith is important, thus its nature and its ability to withstand the stress and strain of trial and temptation. Again, the modern psychiatrist is quite free to admit that unless the patient has faith of some kind all the treatment in the world is of no avail; man must believe in order to conquer. And right here so much depends upon the nature of that faith and how deep rooted it is with us. If it is simply a matter of some vague notion that we may have it, it may not be very potent to begin with.

Fortunately for the New Churchman, whose whole attitude of life is involved, there is not only the will to live, but there is the sure conviction of the spiritual emphasis. Touching upon the spiritual world and the like gives tremendous power and strength. In fact, one sees the prospect of this

world slipping away, what is there other than this spiritual outlook upon things? It is based upon knowledge, understanding, revelation, infinite love and wisdom.

Swedenborg frequently reminds us of the importance of our affirmations. That is a positive outlook, not negative, and this too would seem extremely wholesome. Indeed, I full well remember how Unity in Kansas City used to repeat its affirmation over and over again, thus that they might stick, often using Swedenborg, but only those parts that they wanted. Yet in the New Church there is so much that we can be truly affirmed about as to the nature of our souls and our entry into the spiritual world. In short there is no place for pessimism or gloom or despair.

Nor do we want to forget the power of providence and what a comforting thought that is. And this in a very practical way: "Consider the lilies how they grow: they toil not, they spin not; and yet I say to you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which today is in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith." There are so many things in providence as touching upon our fears, anxieties, worries, even misfortunes, the Lord's guiding hand in sickness, too, that loom up strong in the life of heaven for good.

Put all these principles together, together with others that you may be thinking about, and as you dwell upon them you will find that you are actually replenishing your spiritual resources with food for thought, not letting the mind dwell just upon a single note, least of all upon your aches and pains.

And so in the life of the Lord: When word went out that He was to be crucified, whence came the power to face the assault of the hells, the scorn of men, the pain that went through His body? Was it not the power of that infinite love and wisdom that He had for mankind itself, thus to redeem and to save the lost house of Israel?

Through His holy Word everyone can draw the strength to overcome all temptation; and too the Word has healing in its wings.

(This is the second of a series, the first of which appeared in our April 4 number with editor's fore-note.)

A Contrast

Night has held close the earth
In the dark cloak of sleep,
For hushed was birdsong, and
The great wings of the wind
Were folded.

Night gives a blessed peace,
But Day a challenge brings,
With beauty of the hills,
The wide arch of the sky,
And with the sea.

FAITH LEAR DRESSER

The Day of Pentecost

PENTECOST probably is the most ancient religious festival celebrated today.

In the old Jewish calendar, Pentecost, or the Feast of Weeks, was dedicated to gratitude to God for the gift to Noah of the "Covenant" (involving the regular and orderly sequence of events in the physical universe—"seedtime and harvest"). Later, Pentecost became associated with the giving of the Law to Moses at Mount Sinai, and in many countries there was a Jewish practice of holding services at which the Scriptures were read all through the night.

While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including the stranger, or those of other faiths who happened to be in the home or community at the time.

The Christian Pentecost had its origin when the community at Jerusalem, 120 people, gathered together to celebrate this age-old festival, fifty days after the Resurrection. At that time, according to the second chapter of *Acts*, the Holy Spirit which Jesus had promised His followers, descended upon them in tongues of fire, and some 3,000 converts were made to the new religion. Many historians date from that event the founding of the Christian Church, and in particular, its sense of worldwide mission and responsibility.

In the early Church, Pentecost ranked with Christmas and Easter as the third great festival of the Christian year. The Pentecost period (Easter to Whitsunday) was considered a time for special emphasis on evangelism. Whitsunday (White Sunday) on which the fifty-day period ends, was so called because of the white garments often worn by the devout at this favorite period for baptism. It was considered one of the happiest times of the Church calendar, and was celebrated with songs and festivals.—*World Council of Churches Bulletin*.

Carl Linnaeus

(May 13, 1707 — January 10, 1778)

CARL LINNAEUS, the famous botanist, was a countryman and contemporary of Swedenborg's.

The two men had other things in common. Both were sons of clergymen, both attended the Upsala University, both were eminent scientists and both were members of the Swedish Academy of Sciences. Indeed, it was Linnaeus, who as president of the Academy proposed, on November 10, 1740, the name of our author as a member of that learned body. In spite of this, it does not appear that the two men were well acquainted. This need not seem strange. After all, there were wide differences in the fields of labor of these giants, in the contributions made by them and in the general approach each employed.

Linnaeus was a specialist, a careful observer with a passion for systematizing and classifying. He

described what he saw with painstaking accuracy. Swedenborg was a thinker whose mind ranged over all of human knowledge. By means of reason, intuition and perception of general principles he probed into the unknown and sought for the relationship and the meaning of things. With some qualification, it may be said that Linnaeus worked in the realm of sense and experience; Swedenborg in the realm of thought and fundamental causes.

Linnaeus is justly considered the founder of systematic botany. All honor is due him for establishing the principles by which genera and species can be defined. He was an inspiring teacher. Pupils from many countries came to him. He probably gave more impetus to the study of the world's flora than any other one man.—B. J.

Constructive Hate?

CAN hatred ever be a constructive force? A persuasive argument in the affirmative is not hard to make. Much biographical material relating to the great reformers of mankind have not a little to say about their hatred of tyranny, of cruelty, of war, of poverty, of ignorance. Several writers, making note of the fact that never did the Lord express hate for any individual, nevertheless declare that He hated with a burning passion hypocrisy, selfishness, and evil in any form.

But the question arises, whether we are here dealing with a hate for what is evil or a love for what is good? In the Church writings we find numerous references to hatred. An inquiry into what Swedenborg has to teach about hatred would make an interesting study. So far we have failed to find in his works a single reference to hatred as a constructive force. Again and again the reader is told to shun evil; never is he told to hate it. On the other hand, hatred is identified with self-love (*Arcana* 251); and as having its origin in self-love (1691). It is even identified with the very fires of hell (1861), (*A. E.* 1016). We are told that when in the Old Testament hate is predicated of God, the spiritual meaning is mercy (*A.* 3607).

Hatred, whether it be of something that is good or something that is evil is a negative force. It arises from feelings of hostility. There is always an effort to rationalize it by declaring that what is hated is wicked. No scoundrel ever directed his hatred to the destruction of what was good and beautiful until he had convinced himself that it was really bad. The only constructive force in human life is love,—love of God and the neighbor. For that love is directed to everything that is in accord with God's will and, therefore, it contributes to the welfare of the neighbor. Love never hates—no not even hatred; it dispels hatred, just as light dispels a darkness. To hate evil is energy wasted, but to love what is good puts creative forces to work.—B. J.

Trends and Trails

Whenever a New Church Centenarian leaves this world we think of one Betsy Trantham who was born in Germany in 1688, same year as Swedenborg, and died in Lawrence, Tenn., in 1835! The august *Encyclopedia Britannica* is authority for this "oldest person" fact.

Speaking of age, the John Milton Society for the Blind, of which Helen Keller, L.H.D., LL.D., is president, is celebrating its Twenty-fifth Anniversary. For those wishing to help its work, the address is 156 Fifth Ave., New York 10.

An article in the *Christian Herald*, New York, for May, described Dwight D. Eisenhower as "America's most religious President since Washington and Lincoln."

In T. S. Ashton's "The Industrial Revolution: 1760-1830," Oxford Univ. Press, 1950, p. 18, we find, "In cotton moreover, the greatest inventor, Samuel Crompton, was a disciple of Emanuel Swedenborg, who himself was an authority on metals and the technique of mines." This interesting fact is none too well known even to New Church people.

A remarkable feature in the economical life of the New Israel state is the communal village in which all the members take their needs out of a common fund; all property is collectively owned and all work proceeds shared. *Land Reborn*, New York, gives further details in its March-April number.

The Second General Assembly of the National Council of Churches will be held in Denver, Col., Dec. 7. "The Churches' Struggle Against Totalitarianism," is the program's theme.

Bible Society Record for November featured our Mary Lathbury's famed communion hymn, "Break Thou the Bread of Life." (Book of Worship, n. 348.)

Based on a study by the Rural Dept. of Drew Seminary, Madison, N. J., men hold three times as many church offices as women, but the latter do twice as much of the work in the church as the sterner sex.

There has just come to our attention in a set of volumes, "The Writings of Mankind," Sylvester, Bellows-Reeve, 1924, in which it is said of Swedenborg, accompanied by a picture, p. 7899, "(He) was in many respects the most remarkable man of his age, and

one of the unique characters in the world's history."

According to a poll of readers of a *Guide Posts*, N. Y., taken by the church management expert Willard A. Pleuthner, the sermon deemed most helpful is one based on the topic "How I can make prayer more effective."

Dr. E. Raymond Wilson, who not long ago addressed a public session of Convention, reminds the churches in his *Washington Newsletter* that President Eisenhower asserted during his campaign for election, "I believe we should eliminate every vestige of segregation in the District of Columbia." Segregation now is enforced there even in the schools.

Prof. Giorgio Ferrai, a leader of the New Church in Italy, director of the National Library in Venice, informs us that Hyde's remarkable *Swedenborg Bibliography* is recorded in "The Great Medical Bibliographers," Fulton, Univ. of Pa. Press, 1950. It is significant that Swedenborg thus should be recognized in the medical world.

Included in the vast and varied contents of Macmillan's (N. Y.) "Story and Verse for Children—An Anthology and Guide To Children's Literature," by Miriam Blanton Huber, 1952, is Vachal Lindsay's "In Praise of Johnny Appleseed."

As reported by the *Washington Religious Review*, David C. Cook, president of the world's largest non-denominational religious publishing firm, told a House Committee on Current Pornographic Materials, that "the harm now being done to children and young people by comic books stressing sex, crime and sadism is incalculable."

Some may have rubbed their eyes and wondered if they were still in the

eighteenth century when reading in the Montreal Star, March 2, 1953, that the Roman Catholic prelate Villeneuve "announced that his church opposes the provincial government's plans to inaugurate woman suffrage."

"He was interested in many things (including) . . . Swedenborgianism to which he was almost as ardent a convert as Henry James," remarks one of the characters in the book "Yankee from Olympus," the life of famed Associate Supreme Court Justice Oliver Wendell Holmes.

With 19, Methodists lead in the faiths of U. S. senators this session. There are 13 Baptists, 12 each Episcopalians and Presbyterians; 10 Roman Catholics, with nine other religious communions represented.

A school teacher in Scotland, a short time ago, put this question to a group of his children: "What are the loveliest things you know, persons not counted?"

Here is the list of one girl: The scrunch of dry leaves when you walk through them; the feel of clean clothes; cool wind on a hot day; climbing uphill and looking down; hot water bottle in bed.

This is what one of the boys said: The feel of running; looking into deep clear water; the taste of strawberries; a swallow flying; water being cut at the bow of a boat; a mounted policeman's horse; an express train rushing; a builder's crane lifting something heavy; the feel of a dive; a thrush singing. — Stanley High in *Christian Herald*

Ordination Applied For

Ordination of its missionary in the Province of Alberta, Lay Leader Erwin D. Reddekopp, has been applied for by the Board of Missions to be consummated at the Cincinnati Convention session, week of June 22. The past month Mr. Reddekopp has in addition to Alberta visits, conducted services at Winnipeg and other points in Manitoba.

Our Cover

With Pentecost Sunday generally observed by Christendom this year May 24, and with New Church pulpits participating THE MESSENGER takes pleasure in reproducing as its cover this week a special poster designed for the Day by the World Council of Churches. A few years ago as a parting testament the late Rev. Charles D. Mathias made a plea for a wider commemoration of Pentecost by our Church, and this was favorably recognized by the Council of Ministers at an annual session.

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New Interest Started At Naturita, Western Colorado

Since Mr. and Mrs. Henry F. Meador, of Naturita, Col., first became interested in our teachings not long ago as the result of meeting with the late Rev. Isaac G. Ens, Mr. and Mrs. G. L. Wilmoth at nearby Dove and Mrs. Ada Blake of Naturita have become deeply attached to the Church, and all have united with the National Association.

On his return home to Steamboat Springs, Col., after supplying the Pawnee Rock, Kans., pulpit for some months, the Rev. Clyde W. Broomell visited the Meadors, baptizing and confirming them, holding at their home an impressive service, concluding with the Holy Supper.

Sunday School Lessons

"The California Curriculum For Sunday Schools" now is being distributed as Notes for teachers. Based on "The Lord is the Word," the spring quarter, Lesson Three, deals with "His Last Words To All." Teachers desiring the help of these detailed, useful studies should communicate with the Rev. Othmar Tobisch, 2107 Lyon St., San Francisco, Calif.

Promoted to Vice-President

David Mack, Paterson Society, in charge of Employee Relations of the Lily-Tulip Cup Co., New York, has become a vice-president in that capacity, the first to be elected an official of that corporation without many years' service.

British Columbia Visits

During the absence of the Rev. John E. Zacharias on a missionary tour in British Columbia, the Rev. Henry K. Peters, missionary pastor for Oregon and Washington, occupied the Vancouver, B. C., pulpit. Mr. Zacharias visited Summerland, Penticon, Renata, Nelson and Cranbrook.

LIST OF CONVENTION HOTELS IS READY

The following hotels will be available for delegates and visitors to the Cincinnati Convention beginning June 23:

THE SHERATON ARMS. Victory Parkway and McMillan St., 9 blocks from the church. Bus to the church. Single rooms \$6.50; double \$9.50, air-conditioning \$1.00 extra. **VERNON MANOR**, two blocks from the church. Single rooms \$5.00 to \$7.00; double \$7.00 to \$10.00. The number of rooms available is limited to 10. **KEMPER LANE**, Kemper Lane near Wm. Howard Taft Rd., 6 blocks from the church. Single rooms

Silver Wedding



A large assembly of church members and other friends attended the Silver Anniversary reception accorded the Rev. and Mrs. Othmar Tobisch at San Francisco February 25. The handsome couple suitably attired, dispensed words of marriage wisdom—"experience," according to Bronson Alcott, "being the best teacher"—and the traditional wedding cake, eagerly sought by all the young ladies present.

New Bulletin Makes Bow

The Sunday School Association, of which the Rev. Eric Zacharias, Pretty Prairie, Kans., pastor, is president, issued the first number of its new *Bulletin* in April. Ideas, suggestions and news are wanted at once. Please address Mr. Zacharias, who will put you on the mailing list if desired.

Kitchener Gardeners

Through the generosity of John Ross, father of a Church school pupil, numerous members of the Kitchener, Ont., Society may provide more succulent, home-grown fruits and vegetables for their tables this coming year. Considerable land has been placed at the Parish Club's disposal and it is hoped many will take advantage of Mr. Roe's generous offer.

\$4.50; double \$7.00. Number available limited to about 10.

Downtown Hotels

CINCINNATI INN, 6th and Vine Sts. Single rooms \$2.50 to \$4.00; double rooms \$4.00 to \$6.00. Twin bedded rooms \$5.00 to \$7.00 (the lower-priced rooms are without a bath room). **THE METROPOLE**, 6th and Walnut Sts. Single rooms \$4.00 to \$8.00; double rooms \$6.50 to \$8.50. **BROADWAY**, 4th and Broadway. Single rooms \$3.50 and up; double \$5.50 and up. Number of available rooms limited to about 10. **TERRACE PLAZA**, 15 W. 6th St. Single rooms \$9.00 and \$15.00; double rooms \$12.00 and \$18.00. **SINTON**, 4th and Vine Sts. Single rooms \$4.35 to \$11.35;

W. African Pastoral; Some Adventures of Minister Abroad

"During the next few days we visited Opu Degema, Tema Engenna, traveling from early morning till bed time, by canoe, by car, and sometimes walking. Everywhere the people received us gladly, giving us presents of fruit, eggs, chickens, goats, and young rams. Sometimes we had to thank the people for their gifts, and return them to the givers."

This is not an extract from the Life of Livingstone, but from the routine report of the Rev. Harry Hilton, when visiting New Church missions in West Africa on behalf of the British Conference.

Summer Services Planned

As is becoming increasingly the custom, the New York Society, a pioneer in this activity, will continue services during the summer until end of July under the leadership of laymen.

Paintings Exhibited

Several paintings by Inara Jansons of the Wilmington Society have been on exhibit at the Delaware Art Center in that city.

Officers Elected

At the annual meeting of the Chicago Society, parent group of the churches in that city, April 19, Aubrey Marshall was elected president, Harbourn Belcher, vice-pres., Frank Bristow, treas., Thornton Smallwood, secy.

Ardor Undampened

Despite a hole in the church roof sought out by continuing April rains in the Detroit area, the ardor of the members of the Society there evidently has not been dampened, as the treasurer's semi-annual report showed a small balance in both the general and building funds.

double rooms \$6.85 to \$11.35. Room with twin beds \$9.35 to \$14.85. **NETHERLAND PLAZA**, 5th and Race Sts. Single rooms \$5.50 and up; double rooms \$10.00 and up; twin bedroom for two \$11.50 and up.

Bus from downtown to the church takes 15 to 20 minutes. One passes the church; two within one block of the church. These buses can be taken within one or two blocks of the hotels listed.

It is important that reservations be sent in to the Church of the New Jerusalem, Office, Oak and Winslow, Cincinnati 6, Ohio, just as quickly as possible. In making reservations, please designate first and second choice of hotels, number of persons, length of stay.

A MEDITATION ON LIVING VALUES

Prayer in a Good Life Effective

by Charles J. Coch

A KINDLY DISPOSED lad happened one day to see a chrysalis struggling to free itself from its cocoon; thinking to assist it, he cut through the encasement with a knife. The chrysalis emerging from the cocoon, fell to the ground helpless. The lad only then realized how nature provides the chrysalis with an encasement strong enough that in its struggle for freedom it can strengthen its wings for flight.

So too, we in our earliest state of spiritual progress might be compared to the struggling chrysalis, and a premature attempt on our part to soar to spiritual heights, may end only in frustration. Yet, even in our weak and most abandoned state, if we reflect upon our condition and search diligently for the law upon which our being is established, we become a wise master, directing our energies with intelligence, and fashioning our thoughts to fruitful issues.

We are where we are, by the law of our being; the thoughts which we have built into our characters have brought us there, and in the arrangement of our lives there is no element of chance, but all is the result of a law which cannot err.

This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them. We are where we are that we may learn, that we may grow; and as we learn the spiritual lessons which any circumstance contains for us, it passes away and gives place for other circumstances.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors which make for the ultimate good of the individual. As reapers of our own harvest, we learn both by suffering and bliss. Thus we are taught in the doctrines of the New Church, "All the moments of life have a series of consequences into eternity."

We do not attract that which we want, but that which we are. Not always what we wish and pray for do we get, but that which we justly earn. Our wishes and prayers are only gratified and answered when they harmonize with our thoughts and actions; providing of course these be in agreement with divine precept.

Very often without realizing, we wish for those things which are not conducive to our eternal happiness, and our prayers and petitions may also have in them some element which might conflict with the Lord's purpose.

It is vain thinking to expect the Lord to depart from His ways of wisdom and love and grant those things which we may ask for ourselves or our loved ones if in the end they prove to be spiritually impossible.

Prayer apart from spiritual living is ineffective, and we err if we think we can make ourselves receptive of influx by prayers, adorations, and external acts of worship, unless we abstain from wrong thought and action by turning to things good in respect to life.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. Suffering always is the effect of wrong thought in some direction. It indicates that we are out of harmony with ourselves—with the law of our being.

The supreme use of suffering is to purify, to burn out all that is useless and impure. The circumstances which we encounter with suffering are the result of our own inharmony; just as the circumstances which we encounter with blessedness, are the result of our own mental harmony.

Blessedness, not material possessions, is the measure of right thought; wretchedness, not lack of material possessions, is the measure of wrong thought. We may be cursed and rich; we may be blessed and poor. Blessedness and riches are only joined together when the riches are rightly and wisely used; and the poor man only descends into wretchedness when he regards his lot as a burden unjustly imposed.

All true blessedness or happiness is a gift from God, but it is only given by Him to hearts and minds which are suited to enjoy it unselfishly and share it with others. The natural man thinks himself blessed by health, wealth and power. The spiritual man has no desire to domineer but to serve, no craving for wealth except as a means of doing good, no concern about health except as a help to useful living.

To love to command and have con-

trol over the work of others, or to be served by them, is more than likely to spring from selfishness. But if we love to be led by others who are worthy, to work for them, to serve them, this is sure to come from a desire for their welfare; and this inspires in us a love of serving the Lord.

Wealth rightly used brings blessings; but misused it always brings disaster in some form or another. Its use is divinely meant for the service of mankind, and it is truly valuable only when applied to human improvement.

Health, both physical and spiritual, is a God-given privilege and a sacred duty. We owe it to our Maker as well as to ourselves and our neighbors to do such things as shall maintain and increase the health of body and soul to the end that our usefulness may be greater.

The possibility of our spiritual growth is unlimited here and in the hereafter; this is a blessed hope which supplies us with encouragement in our faith. If we are to retain our spiritual life and to increase in spiritual strength, we must feed on the rich bounties which the Lord supplies.

He has appointed various means of grace, such as public and private worship, the most holy sacrament of His supper, pious meditation, and the study of sacred Scripture, that the wants of the soul may be satisfied. The soul that uses these means of grace continually grows wiser and becomes stronger in ceasing to do evil, and in learning to do well.

One thing our own experience can teach us, that is, whenever we are actively engaged in the uses of charity, from the love of doing good, we are most richly and consciously happy. The reason of this blessedness is that we are thereby brought into consociation with those angels of the Lord's kingdom who are in the love of similar uses; and they impart to us of their affections and delights.

Though unseen, these angels associate with us and fit us for the higher uses of the eternal world. They are the guardians to whom the Lord has entrusted us and in all our spiritual experiences they minister to us with an uplifting power of love, to guide and to guard. For this reason it is written—"he shall give his angels charge over thee: to keep thee in all thy ways."

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GARDINER PERRY ELECTED COLLEGE PRESIDENT



F. Gardiner Perry, Boston Society member and former Convention Executive Secretary, has been appointed president of Utopia College of Business Administration, at Eureka, Kans., affiliate of Babson Institute, Babson Park, Mass. He succeeds the New Church minister, Dr. Edward B. Hinckley, closely identified with the work of the Newtonville Society, president of Babson Institute, who becomes Utopia's chairman of the Board. Mr. Perry's varied experience in business and with his own school, the Perry Kindergarten Normal School in Boston; his position as Dean of Utopia College, as well as his membership on the Corporation of Babson Institute, has given him an insight into the many problems of business and of college administration, which well qual-

ifies him for his new position. As usual, the Perrys will spend June and July at their home in Needham, Mass., where Mr. Perry will be in conference with Dr. Hinckley regarding the work of the college for the coming year. The Perrys will spend the month of August at the New Church Assembly, of which Mr. Perry is president, in Fryeburg, Maine, returning to Eureka in September in time for fall classes.

Already planned is a full academic year of residence work; and also a combined Campus-Home Study program under which those students will be in residence for eight weeks, then returning to their homes and jobs to complete the rest of the work by correspondence. Both groups cover the freshman year's program of the Babson Institute.

Take Notice

The Committee on By-Laws of the American New Church Sunday School Association has completed its draft of a new Constitution and By-Laws for the Association. Copies have been mailed to the officers and members of the Standing Committee of the Association. Others will be available at Convention or may be procured by any member in advance of Convention by writing to the chairman of the Committee, Mrs. Louis A. Dole, 887 Middle Street, Bath, Maine.

Suffers Spinal Injury

The many friends of Mrs. Adrienne Scott, New York Society, will regret to hear that as a result of a recent accident she suffered a spinal injury.

UNIQUE PROGRAM AT ASSOCIATION MEETING

The New York Association held its 89th annual meeting May 2 at the invitation of the Paterson Society by courtesy of the Orange Society in its church there, about seventy-five attending, the program including in addition to business a discussion, Town Hall

style, on the "Aims and Means of the Church."

The Association voted its sanction of the investiture by Convention of its presiding office, the Rev. Leslie Marshall, Paterson, as general pastor, and of Authorized Candidate William R. Woofenden for ordination, as requested by the New York Society.

Those leading the program discussion were W. R. Woofenden, New York, Harold B. Larsen, Orange, Mrs. Alice Vigerstad, Orange, for the Alliance, Mrs. Charles Anderson, Paterson, for the Sunday school, Joseph Flynn, New York, for the League. There was lively participation from the floor. Mr. Marshall served as Moderator.

Anne Widmer, soprano, offered a program of songs following luncheon. Administration of the Holy Supper brought the meeting to a close. Despite inclement weather the attendance was larger than for some years.

Annual Meeting May 17

Lakewood will hold its annual meeting May 17 preceded by luncheon in the parish hall. The Altar Guild recently elected Mrs. Anne Barber president.

School Corporation Meets

The annual meeting of the Corporation of the New Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held in the rooms of the Massachusetts New Church Union, 134 Bowdoin Street, Boston, Massachusetts, Wednesday, June 3, 1953, at 4:30 P.M., Daylight Saving Time.—Kilborn Whitman, Jr., Clerk

Lectures in Chicago

Taking as his topic "the Personalness of God," the Rev. William F. Wunsch, minister of the Washington, D. C., Society, lectured May 3 at the Swedenborg Philosophical Centre, Chicago, in another of the Mary Barber Blair series. A good attendance showed considerable interest in the talk's principal theme, "Is it possible in these modern days to have an idea of a personal God?"

Gulfport Church Dedicated

With the president of Convention the Rev. Dr. Leonard I. Tafel of Frankford, Pa., officiating and in the presence of a large assembly, the new house of worship in Gulfport, Miss., was dedicated April 19. New Church folk from New Orleans, De Ridder, La., Mobile, Ala., Biloxi and Ocean Springs, Miss., attended. A complete report with picture is expected for our next issue.

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Representation At Convention

The provision in the By-Laws of Convention, Article VII, section 2, calling for the publishing in THE MESSENGER of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures based in part on data of the preceding year, as many of the membership figures, as of December 31st last, have not yet been submitted:

Association or Society	No. of Members	No. of Delegates
California	378	9
Canada	231	6
Illinois	470	11
Kansas	230	6
Maine	146	4
Maryland	290	7
Massachusetts	883	19
Michigan	155	5
New York	485	11
Ohio	385	9
Pennsylvania	508	12
Southeastern	40	2
Western Canada	468	11
National Association	27	2
Connecticut	7	2
Portland, Oregon	66	3
Seattle, Washington	10	2
Texas General	56	3

HORACE B. BLACKMER,
Recording Secretary.

Boston, Mass.
May 16, 1953.

LETTERS TO THE EDITOR

What Do Our Readers Think?

To the EDITOR:

The National Broadcasting Company has just finished a nine-week presentation of a radio drama, "The Challenge of Our Prisons."

Many of us who were privileged to listen to this program feel that the study and research involved in its development and production was and is of great value to society as a whole.

To what extent, if any, does THE MESSENGER feel that its recent articles by Dr. John R. Swanton dealing with the eternality of the hells influenced recipients of influx, from above, into new and better concepts of treatment of society's unfortunates?

A. W. SPINK

Warsaw, N. Y.

From A Newcomer

To the EDITOR:

Having recently become a full-fledged New Church member I would like to express to all of the Church the great pleasure I find in its doctrines.

I first found Swedenborg's works during the Bible school held by the Rev. L. C. Le Van last September in Pittsburgh. I, along with many others, was given a clear understanding of the basic principles of the teachings. I was able to come into the regular Sunday school classes and enter into the services and feel at home.

The foundation we received was vitally important, to my way of thinking, for if I had just come into the New Church without it I would have been so confused I might not have returned.

The Reverend Le Van is making preparations for another class in August and I feel other New Church ministers could well follow his example because his work is certainly bearing fruit here.

Last Christmas my mother presented me with all of Swedenborg's books and I shall be eternally grateful to her for them. I spend a good deal of time in these studies satisfying my great thirst for truth. I find my life becoming happier day by day and my relationship with God is becoming fuller.

It seems that when a man grows to love God with his whole heart and trust completely in His guiding hand life does become beautiful for him. He becomes spiritually strong so that worries and hardships no longer hurt him.

Dictatorships would not be such a threat today if we were spiritually strong. Insects will not bother healthy plants, it's only when they become weakened from lack of good nourishment that they are attacked.

The New Church has so much to

offer the world for real spiritual strength. I only hope each and every one in the New Church will try to lead all those who thirst to these "living waters."

ANGELINE HOUKOM

Pittsburgh, Pa.

On Reading Swedenborg's Works

To the EDITOR:

One difficulty in reading Swedenborg's works is the fact that where another writer might have resorted to several technical terms, he uses a relatively small number of key expressions which are fitted into different situations, and give an elusive impression of simplicity.

They indeed set forth certain very great truths which broke in as a refreshing breeze upon the parched theology of his time, but when one settles down to identify the exact meanings which these expressions had for Swedenborg one is frequently involved in difficulties.

There even are seeming errors of presentation as when the arrangement of the three heavens over against the three hells in *True Christian Religion* 34 differs from the rest.

But often there are apparent contradictions which Swedenborg allows to continue while perhaps having a recon-

ciliation of them in his own mind.

Thus, he speaks in a confusing way of love of the neighbor, it seems to me, relating it sometimes to the celestial degree and sometimes to the spiritual, and one has to read for some time before coming upon his explanation that love of the neighbor from a celestial origin is called "mutual love," while that from a spiritual origin usually appears as "charity."

Again, we learn that *remains* are necessary to human life and are also told that in some they have been entirely destroyed. There is, I believe, only one passage in which the two sets of statements are reconciled.

Moreover, some terms used by Swedenborg have actually a different connotation from the same terms as commonly employed by us. Most people identify a "good" with a "good deed," whereas our author means a "good intention."

The word "evil" has a corresponding significance, as do many other of his terms, such as faith, truth, understanding, will, heaven, hell.

Many more often are not grasped in the strictly Swedenborgian sense, without some study, although one thinks he knows them from the start.

JOHN R. SWANTON

Newton, Mass.

ADVANCE NEWS OF CONVENTION PROGRAM

Convention's program for the coming Cincinnati session rapidly is taking shape. The general theme to be followed throughout is "In The Stream of Divine Providence," based on the Scripture, "Be still and know that I am God." (Psalm 46:10). A feature is to be the Friday night program of the Board of Home & Foreign Missions when the principal speaker will be the Rev. Jack Hardstedt, missionary for Scandinavia and pastor of the Memorial Church in Stockholm.

Also featured will be the centenary of the establishment in America of the Tafel family heritage, Dr. J. F. Leonhardt Tafel, coming to the United States from Germany in 1853. He was a brother of Dr. J. F. Immanuel Tafel, famed librarian at the University of Tubingen, editor of the first Latin Edition of Swedenborg's writings and their publisher, though forbidden for a while by the king, but who in 1848 appointed him professor of philosophy. A son of Leonhardt Tafel, Col. Gustave, Civil War veteran, became mayor of Cincinnati.

The week of June 22 should be filled with interest and pleasure. The Rev. Franklin H. Blackmer, president-elect, takes his seat, and there will be ordinations and general pastor consecrations.

In another column will be found information as to accommodations. Please rush your reservations, as of course they are assigned on the basis of first come, best served.

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 gift subscriptions. THE MESSENGER can serve as a good missionary for the Church 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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The New Social Approach

A community smaller or greater is the neighbor, because it is the collective man; and from this it follows that he who loves a community loves those of whom the community consists; therefore, he who wills and acts rightly towards a community consults the good of each individual.—Swedenborg, True Christian Religion 412

I.—Society and the Individual

This first article of a second series sponsored by the General Convention Council on Social Action not unfittingly may be built around a reminder of the intimate intertwining of the social and individual aspects of life. Verbally, there is an obvious distinction between society and the individual. Vitaly, the distinction is far from absolute.

A recent radio panel discussion centering around the relationship between Christianity and western civilization was sponsored by the University of Chicago Round Table. One participant, without elaboration, remarked on the fact that some individuals, even in modern times, have become so "fed up" with society that they have sought to "retire from civilization."

This raises the question of how far even a hermit or a group of rebellious individuals can actually separate themselves from the society whence they have sprung.

In the annals of our American history, Henry David Thoreau is widely regarded, not with entire accuracy, as a classic example of the hermit withdrawal from society. This impression derives from what we know of his two years of sequestered life on the shores of Walden.

In this experience Thoreau sought to "prove" that a man can so simplify his life as to be independent of his fellows. Considering his point proved, he finally returned to civilization.

It must be conceded that, in sheer economic terms, Thoreau achieved an approximation of independence of society, but even this was not absolute. The very nails he used to hammer together his cabin and the stove set up to warm the interior were of human make, the product of many hands in the economic order.

Besides, Thoreau's life during his withdrawal was far from solitary. The visitors thronging the path to his sylvan retreat were sometimes almost embarrassingly numerous. Though living alone for two years, the sage of Walden maintained frequent associations with family and neighbors in nearby Con-

cord. The utilization of his solitary leisure in voluminous reading from the ancient classics and other literature was of itself a tacit acknowledgment of his social debt to generations past and present.

The very book, "Walden," in which Thoreau recounted his thoughts and experiences during his life in the woods, constituted a classic contribution to society; all the more so, as "Walden's" many strictures on the existing social order inevitably made readers think of ways to improve civilization.

The many individuals in history who have professed to "renounce civilization" have been almost uniformly sincere. However, aside from the difficulty of even a cave-dwelling hermit separating himself entirely from social contacts, we have to note the many instances of withdrawing individuals forming themselves into groups for mutual support and cooperation.

In such ways, so to speak, they have

constituted themselves civilizations in miniature within the general context of accepted forms of civilization. And frequently the new social concepts born within these communities of "withdrawers" have had a permanent and salutary effect on the larger life of mankind.

In summary, it would appear axiomatic that society and the individual cannot be separated. In reality, an individual in the self-contained and self-sufficient sense is an entity that simply does not exist. Conversely, a true society does not exist apart from the individuals of which it is composed.

What the individual does either vivifies or poisons society, and society can either crush the individual into a meaningless mass existence or cherish and conserve his integrity within the valid range of individuality, and thus set him free for boundless uses to other individuals and to society as a whole.—

EARL C. HAMILTON

Book Review

THE NEW CHURCH IN OHIO. By Ophia D. Smith. Reprinted from the *Ohio State Archaeological and Historical Quarterly*. Published by the New Church Library, Oak and Winslow Streets, Cincinnati, Ohio. 45¢.

Dr. Smith is a competent and painstaking historical writer. She won wide recognition in Ohio for her studies of the music and musicians of the state and for her book *Fair Oxford*, a study of old homes in her home town. Readers of THE MESSENGER may remember her articles, "Life of Francis Bailey," Aug. 11, 1951; "Johnny Appleseed and Swedenborg's Rules of Life," May 7, 1949; "The Sixty Foot Smiths," March 14, 1945. In later years, Mrs. Smith has somewhat specialized in historical studies of the New Church in Ohio. A book by her entitled "The James Family," on the well-known New Church family of Urbana, is now on the press and shortly will be issued by the Historical and Philosophical Society of Ohio, Cincinnati.

The book under review opens with the visit of James Glen to America, the conversions of Francis Bailey and Hetty Barclay, and the passing along of the doctrines from Bailey to a blind Irish scholar, William Grant who carried them to Steubenville, Ohio. Naturally the best known of New Church missionaries, John Chapman (Johnny Appleseed), comes in for liberal notice, as does Adam Hurdus, David Powell, Thomas Newport and others. The New Church grew slowly in Ohio, but much missionary zeal and intellectual activity was in evidence. Sharp differences of opinion often developed. There was intellectual fer-

ment in the West. Fourierism, transcendentalism and the Owenite movement made an impact on the New Church and were sometimes the cause of controversy. Later, the agitation against slavery and the war between the North and the South produced not a few clashes.

By 1832 the Western New Church Convention was organized. There were then groups of receivers in twenty-two towns and communities and seven ministers in Ohio. The scholar, Alexander Kinmont, was attracting many students. In 1848 the Western Convention became the Ohio Association, and shortly afterwards united with General Convention. Publication efforts began early. In 1825 Nathaniel Holly brought out the *Herald of Truth*; in 1836 came the *Precursor*, and the same year, *The Errand Boy*; in 1843 appeared the *Retina*, edited by William C. Howells, father of the famous William Dean Howells, and in 1845 the shortlived *Mirror of Truth* was published.

Dr. Smith deals at some length with the efforts of the church along educational lines, the first of which were under the able leadership of Milo G. Williams, of Urbana, one of the outstanding educators of the West. The rise of the Urbana University is set forth with considerable detail. In 1854 the "Foster Hill" school was opened near Cincinnati under the direction of Miss E. J. Trott. Later, this became the Foster Hill Family School for Boys and was put under the care of Charles B. Chace, an experienced teacher from Waltham, Mass. This book carries the history of the New Church in Ohio up to about 1870. It is replete with detail, and is obviously the skilled product of industrious research.—B. J.

Memorials

Dexter Pingree Nichols



As peacefully as he lived during his thirty-three years, Dexter Pingree Nichols, organist of the Cambridge, Mass., Society of the New Church, was suddenly called into the heavenly world

February 23. Throughout his young life he had a profound devotion towards his family, the Church and his friends. His personality bounded with humor and goodfellowship. At his resurrection service in the Cambridge chapel, his pastor, the Rev. Everett K. Bray, who had a deep affection for Dexter, remarked that he spread sunshine wherever he went, "because sunshine was in his soul, and there, a carol to his King." "Dexter," Mr. Bray said, "for seven years through the voice of the organ had had an important part in leading the worship of his church. Because his playing was worship with him, its tones overflowed and deepened the worship sphere with all of us." "He would have us forget, as far as the Lord can give us grace to do, our own sense of loss or any loneliness," Mr. Bray reminded the large assembly at the service. "He would also have us lift up our thoughts and, as it was always his way to do, lift the face and look for the sunshine, spreading it until we in our mind's eye and understanding can see him go forward with his loved ones who have preceded him to the heavenly world—busy as he has been busy here making himself useful." A *cum laude* graduate of Harvard University, Dexter majored in music. His interests in his church work began in his childhood and young manhood as a member of the Boston Society. Later it centered in and about the Cambridge church where he with his family became members. His interests also took him to the fields of education and music. Upon graduation, he entered the teaching profession in private and public schools in Meredith, N. H., and in Boston and Needham, Mass. In his senior year of college he was appointed counsellor for the summer months at the Salvation Army Camp, in Sharon, Mass. As a boy he attended the Fryeburg New Church Assembly. As a youth he took an active part in its various activities, especially in music, and including lecturing. Later he became one of the young leaders there, and elected to serve on the faculty. After a teaching career of several years, Dexter was called upon to enter the engineering field and he became associated with the firm of Metcalf and Eddy in

Boston. His ability in this profession was quickly recognized and his opinions were often sought and respected by his co-workers in vital and specific projects.

Dexter was the youngest son of the late Malcolm E. Nichols, former Mayor of Boston, and member of the Boston Society, who was called into the heavenly world on February 7, 1951. His mother, Edith M. (Williams) Nichols, passed away on May 9, 1925, when Dexter was only five years of age. November 25, 1942, Dexter married Miss Annie Mosely Perry, daughter of Mr. and Mrs. F. Gardiner Perry, in the Boston church. In a tribute of love and affection for his bride, he composed and dedicated to her a wedding march which was played at their nuptials. Besides his wife, he leaves two children, Richard Brewster Nichols, five, and Auralie Sprague Nichols, two. He also leaves a sister, Marjorie Edith Nichols and a brother, Lt. Clark Salisbury Nichols, bombardier (res.), at Randolph Field, and his aunt, Mrs. Malcolm E. Nichols, twin sister of his late mother. Deeply devoted to his family, the last thing Dexter did before being called to his heavenly home was to help his wife in their new house in Natick, and then retire to the living room to enjoy the companionship of his children. Moments later he laid down to rest, and while sleeping his earthly eyes closed peacefully.—C. S. N.

MANEY.—Miss Agnes Maney, a devoted member of the New Church, died March 11 at her home in San Antonio, Texas, aged 97 years. Interment was at Seguin, Texas, where she had lived many years before coming to San Antonio nearly half a century ago. Miss Maney belonged to a pioneer family that settled in Texas while it was a republic. Her father, Judge Henry Maney, born in Galatin, Tenn., and her mother, Malinda Erskine Maney, born in Alexandria, Va., had read the writings of Swedenborg in the early days and brought up all their children in the faith. As there was no New Church minister available at the time of Miss Maney's death, the Rev. John T. Forest of St. Mark's Episcopal Church read portions of the burial service from the New Church Book of Worship with scripture and psalms.

STRONGMAN. — John Strongman, born in Portsmouth, England, September 5, 1865, passed to the higher life, at the Arnold Home, April 10. The New Church has lost a staunch and loyal member. Although he was unable, due to advancing years, to attend services for some time past, yet we shall miss him, for he never lost his deep interest in the activities of the

Church he loved. Towards the end, Mr. Strongman seemed to grow more and more conscious of the reality of the spiritual world, and he looked forward with genuine delight to the change which awaited him. Discussing that change, on one occasion, tears came to his eyes. "These are tears of joy," he declared. "Tell the people that I feel only happiness in what I know is coming." And, again: "It will soon be time for me to go home." Surviving are a daughter, Mrs. Frank E. Van Offen, five grandchildren, Ralph, Gordon and Marjorie Strongman, and Robt. F. and William J. Westcott. Also several great-grandchildren.—W. H. B.

BATES.—Miss Lilybell Bates, 86, a much loved and devoted member of the Boston Society, entered into the joys of the life eternal March 15. Born in Kingston, Mass., January 31, 1867, she grew up in a New Church family, and her parents and grandparents before her had been strong supporters of our faith. In those days parents read the works of Swedenborg to their children in family gatherings, and she could well remember the pleasure her father had in doing so. It often happened also that visiting New Church ministers conducted worship in her home. She was thus given an opportunity to know many of the early stalwarts of the Church, and later on took great delight in reminiscing about them. Confirmed in 1887, she joined the Boston Society at that time and spent the succeeding years, until at last her strength waned, in performing uses in its behalf. Her main interest was with the children and the young people, and she served for a long period as assistant superintendent of the kindergarten and primary department of the Boston church school. Her keen understanding, her great imagination and her sense of humor made her always very popular with the boys and girls. She also had a special talent for writing and for dramatics, which she studied for a time, and under her guidance little children took great pleasure in enacting many of the Bible stories they were then studying. She wrote and directed a number of Christmas and Easter pageants, and also supervised "living pictures" and plays for the social life of the Society. Miss Bates was a member of the Boston Ladies' Aid Association, and the Mass. Womens' Alliance. She was a member of the Fryeburg New Church Assembly from the beginning, and attended its sessions as long as her strength permitted. In this way her circle of New Church friends extended far and wide. For thirty-three consecutive years she was employed as a receptionist and

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MEMORIALS

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assistant by Dr. Howard P. Bellows, a well known former member of the Cambridge New Church Society. It was most fitting that her resurrection services took place in the old family homestead in Kingston where she was born, a house now occupied by an American Legion Post, of which her brother is a member. Her many friends, at the time, had no difficulty in thinking of her passing as a new birth into a still happier life where the many uses she had learned to make her delight will come to even greater fruition.—A. R.

CHAPMAN.—Mrs. James Chapman (Genevieve Mason) "Truly, one of the most unforgettable characters I have ever known." This thought must have occurred to many of the friends and associates of this beloved New Church woman, when they heard of her passing from this world, after a long illness, March 31. Services for her were held in the church, the large numbers present and the magnificent floral offerings testifying eloquently to the esteem in which she was held. Mrs. Chapman was born in Cleveland, Ohio, December 8, 1885. She was a descendant of the Masons and the Stearns of New England, two families that are distinguished not only in the New Church but in American life. Her grandfather, the Rev. George F. Stearns was for many years an esteemed minister of the Church. Mrs. Chapman was a gifted woman: an accomplished musician, linguist and teacher. She lived abroad and studied there for seven years. On her return she taught at Urbana University, Urbana, Ohio, in 1916 she marrying James Chapman there. This union was blessed with three sons: James Mason, Philip and Theodore, all of whom survive their mother. Mrs. Chapman not only was admired for her gifts, her high intelligence and her broad culture, but she was loved for her generous, unselfish spirit, for her ever-ready helpfulness, her modesty, her kind tolerance and her interest in everything that was for the welfare of the church and the community. She was a descendant of John and Priscilla Alden. In her passing the Cincinnati Society has suffered a heavy loss. She is survived by her husband, James, manager of the Loring Andrews Store, her three sons, a brother and three sisters.—B. J.

BORN

VOSE.—Elinor Cutler, born to Mr. and Mrs. H. P. Vose, Wellesley Hills, Mass., Palm Sunday. Mrs. Vose and her parents Mr. and Mrs. H. Rice Thompson, are members of the St. Paul Society.

BAPTIZED

MEADOR.—Mr. and Mrs. Henry Franklin Meador, Naturita, Col., were baptized and confirmed into the New Church at their home April 12, the Rev. Clyde W. Broomell officiating.

FEKETE.—Paul Stephen, infant son of Mr. and Mrs. John J. Fekete, was baptized in the church of the Detroit Society Palm Sunday. The Rev. Wm. H. Beales officiated.

HAMM.—Michael John Hamm, infant son of Mr. and Mrs. Jack Hamm, was baptized April 12, in the New Church, Toronto. The Rev. R. E. Bécherel officiated.

CONFIRMED

HATCH, RICE, MACDONALD.—Mrs. Robert Hatch, Mrs. Carleton Rice, Mr. and Mrs. Marshall MacDonald, were confirmed Easter Sunday at the Bath, Me., church, and were elected to membership April 19. The Rev. Louis A. Dole officiated.

MACDONALD.—Marsha Ruth, Kathryn Edna and David Alan, children of Mr. and Mrs. Marshall MacDonald of the Bath, Me., Society, were baptized Easter Sunday by the Rev. Louis A. Dole.

MACIBORSKI, HOUKOM, WELSCH.—Marie Maciborski, Angeline Houkom, and Margaret Welsch united with the Pittsburgh Society Palm Sunday by confirmation. Pastor Rev. Leon Carlyle Le Van officiated.

LOCKE, MERCIER, LAU.—Barbara Locke, Rosalie Elaine Mercier and Marilyn Ann Lau were confirmed Palm Sunday at Detroit, the local pastor, the Rev. William H. Beales, officiating.

Western Canada Conference

Advance announcement has been made of the annual meeting of the Western Canada Conference in Vancouver, B. C., July 12-13, complete program to be published later.

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BORN

WOOFENDEN.—A daughter, Jane Louise, was born to Mr. and Mrs. Wm. R. (Louise Dole) Woofenden, April 29, their second child, Ross now being nearly two years old. Mr. Woofenden is to be ordained at the forthcoming meeting of Convention as minister of the New York Society.

Canada's Annual Meeting

The annual meeting of the Canada Association, east, was held in Kitchener May 3. The Rev. David P. Johnson, host pastor, was the preacher. Mrs. Fred Schneider had charge of the luncheon.

HAVE YOU TRIED THIS?

Easter Sunday the Kitchener, Ont., pastor was presented with an envelope which he was told contained a gift. Enclosed was a letter stating that a new auxiliary body composed of the women with children or who were employed and could not attend the present Women's Auxiliary, was to be formed. Tentative plans seek to have the group make its primary interest the missionary program of the church.

The Swedenborg Student

(Concluded from back page)

New and is for both the good and the evil. In a marvelous way it serves as a common bond. Those who are in evil ought by all means to fear God, for even if they have no love of God in their hearts, they can do what is right from fear, and gradually the Lord can come to operate in them. And the holy fear which the good feel is the "everlasting Gospel" proclaimed in *Revelation*: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth. . . . Saying with a loud voice, Fear God, and give glory to him."

Notes

2807. Note the three meanings given to "seeing":

1. To understand—proximate internal sense.
2. To have faith—interior sense.
3. To foresee and provide—celestial sense.

2882. The ram caught in a thicket by the horns describes people today who argue from sense knowledge and are held fast by such knowledge. Their minds are entangled. The Apostles in their states of doubt, especially Peter, are also good examples of this.

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The Swedenborg Student

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

Arcana Class I—May, 1953

Vol. IX, 7628 - 7762

Locusts and Darkness

The Hebrew word for locust comes from a root meaning "multitude." Solomon says of them, "The locusts have no king, yet they go forth all of them by bands." They are a migratory insect of the grasshopper family and are vegetable feeders.

Locusts come flying with the wind in such vast numbers that the sky is darkened and wherever they light they cover the ground and every vestige of green disappears. They come in such multitudes that men are powerless to stop them.

In *The National Geographic Magazine* for April, 1953, there is an article on the locust which gives its range in that vast crescent from India through Iran, Iraq, Palestine, Egypt, Sudan, and Kenya, and describes modern efforts to control and exterminate them.

In some sections their coming is welcomed as a source of food. Their course of migration is determined by the wind: they are brought by it and taken away by it.

Creation terminates in matter, in which the creative forces come to rest and are turned back to the Creator that the cycle of dependent life may be completed.

So it is with truth: interior truths come to rest in the outmost truths of the senses. It is in this outmost plane that our acquisition of knowledge must begin, and all the truths we know come to us first through the avenue of the senses.

Even spiritual truths must be made known to us in this way through the letter of the Word. So we are told that in a good sense the letter of the Word is meant by locusts. For they represent the truths of our outermost life which form the basis of all knowledge. There reformation begins.

So the food of John the Baptist was locusts and wild honey. The things of sense life are sweet when properly used.

But when the outer basis of true knowledge is taken away, truth becomes impossible of attainment. So in a bad sense the locusts signify "falsities in

the extremes," falsities that arise from the fallacies of the senses.

When the letter of the Word is falsified, the ability to acquire spiritual truth perishes, for there is nothing but evil and falsity in the ultimates, and it is inevitable that as the next step darkness comes upon Egypt: the whole natural mind is darkened, the three days duration signifying the complete darkening of all planes of the mind, celestial, spiritual, and natural. Read here n. 7693.

Notes

7729^s. The ancients surpassed the moderns in intelligence because they knew the correspondence between worldly and heavenly things. Today knowledge of this world has increased so amazingly that we are apt to think we surpass any peoples who lived before us. But there is still such great darkness as to spiritual knowledge that even life after death is denied by many and still more are unwilling to hear anything about the spiritual world.

7640. True humility is the acknowledgment that of ourselves we are nothing but evil and that the Lord is the Author and Source of all goodness and truth. This is another "hard saying," offensive to some.

Yet this confession is an important part of prayer since it humbles self and opens a way to the Lord. The section (7743) on the planet Mars, where some are described as drawing away from love to the Lord, brings out this same idea.

When men do this, they come into the love of their own knowledge and begin to trust in themselves. We are reminded of the words of the prophet, "Let not the wise man glory in his wisdom."

7752-7762. Again in this continuation on charity the same point is emphasized. Love to the Lord and to the neighbor is the source of all intelligence and wisdom and is what distinguishes men from beasts. Charity is love to the neighbor from love to the Lord. Faith is the truth that is from charity and gives it its quality. The more abundant the truths of faith, the higher is the quality of charity. The purpose of all knowledge is that it may be applied to life.

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Fear of the Lord

In n. 2826 five different meanings are given to the words "fearing God." To some — to many perhaps — the thought of fear is repellent. They think of it as a sign of weakness, as did the unjust judge, who feared not God, neither regarded man.

But even on the natural plane fear should not be denounced. We are not born regenerate men and women. At first we keep the commandments from fear of the consequences of breaking them. The evil may be led to keep the laws of external conduct from this kind of fear. That is why threats and warnings are a part of the Word.

The fear of the consequences of evil has kept many from doing evil. The fear of hell has kept many out of hell. Moreover, if there is no sense of fear, there can be no courage. The Lord is called "the lion of the tribe of Judah" because He came into the world to meet and overcome the enemies of mankind. Courage is a virtue.

But the fear that a good man has is quite different from that which possesses one who is evil. We should outgrow the latter, but the former is a holy fear and comes from love to the Lord. It is not fear of God in the sense of thinking of Him as vengeful and vindictive.

God really loves the world. Nothing but life and blessing go forth from Him. As men departed from Him, He followed them down, and finally became incarnate "that we being delivered out of the hand of our enemies might serve him without fear."

Holy fear is the fear lest through ignorance or self-will we do some harm to others, and especially lest we become a means of thwarting the Lord's purposes. Wherever there is love to the Lord, wherever there is the love of good and truth, there is this holy fear.

They who have this know what is meant by the words, "I know that it is not in man that walketh to direct his steps." They recognize their limitations and look to the Lord for light and strength. We should not want it said of us, "There is no fear of God in this place."

"The fear of the Lord is the beginning of wisdom." This message recurs throughout the Old Testament and the

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