

# *The* NEW-CHURCH MESSENGER

May 30, 1953

---

## **The Lord As Love**

Yoshe Yanase

## **A Study of St. Paul**

Horatio Dresser

## **In Soul's Summerland**

Bess Foster Smith

## **Lest They Ever Be Forgotten**

Memorial Plaque

## **Gulfport Church Is Dedicated**

See page 185

# 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 Con-  
gress 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. TAPF, *President*, 8008  
Frankford Ave., Philadelphia 36, Pa.; MR.  
GEORGE PAUSCH, *Vice-President*, 209 South-  
way, 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 Johansson

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

The opinions of contributors do not neces-  
sarily reflect the views of the editors or  
represent the position of the Church.

May 30, 1953

Vol. 173, No. 12 Whole No. 4602

## PRINCIPAL CONTENTS

### EDITORIALS:

Increased Devotion .....	183
What Is Man? .....	183
Fifth Beatitude .....	183

### ARTICLES:

The Lord As Love .....	179
Y. YANASE	
The Apostle Paul .....	181
H. DRESSER	
Tribute to L. G. Hoeck .....	184
L. I. KING	
Soul's Summerland .....	186
B. SMITH	
Clean-Up Party .....	188
Christian Herald	
Memorial Day—Poem .....	184
R. SIMONSON	

### FEATURES:

Gulfport Church Dedicated .....	185
So. African Honored .....	189
Letters To Editor .....	190
Children's Corner .....	192
Births, Baptisms, Married, Memorials .....	191

## PARTIAL LIST OF CHURCHES

BALTIMORE, MD.  
Calvert Street, near Chase  
BATH, ME.  
Middle and Winter Streets  
BOSTON, MASS.  
Bowdoin Street, opp. State House  
BRIDGEWATER, MASS.  
Central Square  
BROCKTON, MASS.  
34 Crescent Street, near Main  
CAMBRIDGE, MASS.  
Quincy Street, corner Kirkland  
CHICAGO, ILL.  
Kenwood, 5710 So. Woodlawn Ave.  
Northside Parish, 912 W. Sheridan  
CINCINNATI, OHIO  
Oak Street and Winslow Avenue  
CLEVELAND, OHIO  
12600 Euclid Avenue, E. Cleveland  
DETROIT, MICH.  
Meyers Road and Curtis Street  
EDMONTON, ALB.  
11408—71st St.  
EL CERRITO, CALIF.  
1420 Navellier Street  
ELMWOOD, MASS.  
West Street  
FRYEBURG, ME.  
Main Street  
GULFPORT, MISS.  
2608 Kelley Ave.  
INDIANAPOLIS  
623 No. Alabama Street  
KITCHENER, ONT.  
Margaret Ave. N. and Queen St.  
LAKEWOOD, OHIO  
Corner Detroit and Andrews Avenues  
LAPORTE, IND.  
Indiana and Maple Avenues  
LOS ANGELES, CALIF.  
509 South Westmoreland Avenue  
MANCHESTER, N. H.  
Conant Street  
MANSFIELD, MASS.  
West Street  
MONTEZUMA, KANS.  
Main Street  
NEWTONVILLE, MASS.  
Highland Avenue  
NEW YORK CITY  
35th Street, bet. Park and Lexington Aves.  
Clark Street and Monroe Pl., Brooklyn  
166 W. 136th St. (Colored)  
ORANGE, N. J.  
Essex Avenue, near Main Street  
PALOS VERDES, CALIF.  
Wayfare's Chapel, Portuguese Bend  
PATERSON, N. J.  
380 Van Houten Street  
PAWNEE ROCK, KANS.  
Main Street  
PHILADELPHIA, PA.  
22nd and Chestnut Streets  
Frankford, Paul and Unity Sts.  
PITTSBURGH, PA.  
Sandusky St. near North Ave.  
PORTLAND, ME.  
302 Stevens Ave. cor. Montrose  
PORTLAND, ORE.  
2037 S.E. Spruce Ave.  
PRETTY PRAIRIE, KANS.  
East Main Street  
RIVERSIDE, CALIF.  
3645 Locust Street  
SAN DIEGO, CALIF.  
4144 Campus Avenue  
SAN FRANCISCO, CALIF.  
Lyon and Washington Streets  
ST. LOUIS, MO.  
620 N. Spring Avenue  
ST. PAUL, MINN.  
S.E. cor. Virginia and Selby Aves.  
ST. PETERSBURG, FLA.  
1915 Fifth St., N.  
TORONTO, ONT.  
College St. near Euclid Ave.  
URBANA, OHIO  
So. Main & W. Reynolds Sts.  
VANCOUVER, B. C.  
2516 W. 12th Avenue  
WASHINGTON, D. C.  
16th and Corcoran Streets  
WILMINGTON, DEL.  
Pennsylvania Avenue and Broome Street

## PRINCIPAL FOREIGN MISSIONS

### STATIONS AND OUTPOSTS OF THE GENERAL CONVENTION

(Usually the city listed is the field head-  
quarters of the missionary or leader.)

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

SWEDENBORG PHILOS. CENTRE  
5710 So. Woodlawn Ave., Chicago, Ill.  
Research Library  
Students' Facilities  
Lectures, Classes

## Essentials of Faith of The New Church

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

The Word is Divine and 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.



# THE LORD IS VERY LOVE ITSELF; AND WITH THAT LOVE HE LOVES US ALL

by Yoshe Yanase

*Even as I have loved you, you also love one another.*  
—JOHN 13:34.

Considering the wonderful teachings on love that have been revealed through His servant, Emanuel Swedenborg, and the numerous, excellent sermons on the same topic written by worthies of the glorious New Church in that great country, America, what more have I to say on the subject, a quite insignificant propagandist of heavenly arcana in a far country.

However, it may be somewhat of interest to the excellent, intelligent readers of *THE MESSENGER* to know with what love our Lord has pitied this writer and used him even as a preparatory stone for the establishment of the New Jerusalem in a part of my country.

**"E**VEN as I have loved you": On being asked, "With what one word can you characterize our Lord Jesus," needless to say, we can answer, "Love Itself." We are told in the *Gospel according to John*, "Now before the feast of the passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end." (13:2).

May we audaciously penetrate into the heart of the Lord at the feast. Overpowered with love gushing forth within His heart, faced with His departure out of this life and the consequent cessation of the intimate relationship between Him and His disciples in this transient life, He girded Himself with a towel and began to wash their feet.

With what love He did love His own! It must have been so deep, and so maternal! It was even such a tenderest love as a fond mother pours lavishly upon her little child, who, in turn, trusting upon her with its whole little heart, reclines on her mother's tender, warm breast.

Like the baby reclining her little head upon her mother, one of his disciples, John, leaned upon his Master's breast. From this picture, we can imagine vividly how maternal, how tender, and how lavishing our Lord's love must have been towards His disciples in His daily companionship with them.

Have we ever met such a Master, or such a Leader? Perhaps we may have respected Him, and even loved Him, but do we feel ourselves inclined to rest upon His breast, so to speak. Do we not feel something which repulses such an expression of our love as unbecoming us? Do we not feel something which demands our awe, or reverence, rather than awaken such an innocent, overflowing love within us?

Of course, there was something in Him so holy as to make one of His disciples kneel down and exclaim, "Depart from me, for I am a sinful man,

O Lord." (Luke 5:8). But just side by side with that something holy, there was this something, maternal, tender which made one of His disciples irresistibly recline his head upon our Lord's bosom.

But was this love which makes His disciple recline irresistibly upon His breast poured only upon those who followed Him? Was His love of the same kind as we, mortals, are too often apt to show each other? We may love our fellow-being, if he loves us. But how do we feel towards him or her, when it is manifest that he or she intends to do us harm. Do we still assume the same attitude to him or her? No, as far as our natural self is concerned. Do we not rather resent him or her?

We are told in *John* 13:21 "When Jesus had thus said, he was troubled in spirit, and testified." Why was our Lord troubled in His spirit? What was the nature of His perturbation in His Heart? Was it of the same kind as that we, mortals, experience, when we know that he or she whom we trusted with our whole heart lifted their heels against us? Was it the agitation swelling up within our narrow mind out of the feeling of resentment at the mere thought of betrayal paid to our good-will itself?

Or was it of a quite different kind? Perhaps it was of the same sort, but heightened to unconceivable degree, as that of our tender mother or father experiences when he or she knows their son or daughter, whom they had brought up with their utmost care, run headlong into the direction contrary to that they had wished or helped their dearest one to take?

Of course, our Lord's attitude at the feast of passover was of the latter kind. Because He loved Judas, even Judas who had plotted against His life at the mere frustration of His worldly ambition, with His maternal, tenderest love, He was troubled in His Spirit when He knew he was about to lift his heel against Him.

Our thought runs to our Lord's heart bleeding and asking in the Garden of Gethesemane, as the most remarkable instance of love, suffering only because the loved one or ones run headlong into the course quite contrary to that the love hopes the loved one or ones to take.

Was our Lord's turmoil in His heart, aching almost to death, as He Himself declares, due to the mere horror at His hands and feet being nailed to the cross?

The interpretation falls to the ground when we think over even the unperturbed tranquillity, or rather, the most celestial joy swelling within the Apostle Paul's inmost heart at the mere expectation of adoring our risen Lord face to face in the coming world. Imprisoned in Rome, faced with martyrdom only for the sake of testimony of our risen Lord,

he writes in *II Timothy* 4:6, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto them also that love his appearing."

The most celestial joy arising from the mere expectation of adoring our Lord in near future even seems to make the old apostle unheeding of the transient death agony in martyrdom!

When Paul shows no disturbance in his spirit arising from the fright at the dreadful death agonies in martyrdom, is it right to suppose that the apostle's Lord shall allow in death-agonies at the threatening Crucifixion on Calvary?

Then, what made our Lord ache even to bleed in His spirit? Nothing but His love even to Judas, a betrayer, and even to the Jewish authorities who hated Him even so much as to crucify Him? The love, the inmost life in our Lord suffered most at its refusal by the loved one and ones upon whom His love was lavished.

Nothing, even the most terrible cruel act could bring hatred, even indifference, out of His heart. What it could do at most was nothing but His mercy. Our seer defines mercy as love grieving. What are they but love grieving, mercy, those last words on the Cross, "Father, forgive them, for they know not what they do"?

Dear readers, let us look back personally on our past and present life. Every follower of our Lord has his or her own experience of how He has loved him or her, each according to his or her way, condition or circumstance. May I bear witness of my personal experience? Once in the early age of my trust in our Lord, I cried the same cries as those Paul uttered in his despair at his own inability to conquer flesh by spirit. The churches here at that time adored the orthodox doctrine of "enslaved will" as their paragon of religion. How could I know then the secret whereby the flesh is conquered by spirit?

I wept, cried, sometimes was plunged into despair, but could find no light to rescue me out of the religious darkness and misery into which I was thrust down. Our Lord surely waited and waited, never forsaking me, a sinner, never despairing at my infidelity to His Commandments. And finally, when it pleased Him to do so, He showed me the Heavenly Arcana. [*Arcana Coelestia*].

#### *An Inmost Joy*

Ah, how can I express the inmost joy gushing forth in my heart, worn out with fatigue at war against the flesh, when I came to know our will is not enslaved as so-called orthodox doctrine teaches, but that we can receive good from heaven, or evil from hell, each according to his choice, this receptive power never being taken away from any one.

It may be a simple truth, indeed, but it took me about ten years to appreciate its certainty. Our Lord waited, watching me who wallowed within its darkness of sin and fallacy, with love grieving at

my misery, for more than ten years. Yes, more than ten years!

What is the ultimate thing which our Lord's love wants to impart to us? We are made to know in *John* 6:27 "Labour not for the meat which perishes, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." We mortals too often are apt to labor and pray for the meat which perishes, not inquiring, or rather, not knowing in the least, whether it helps us to attain the everlasting life which our Lord's love wanted to create within us. And we were sometimes disappointed at our plan or prayers being baffled, or even doubted our Lord's mercies or even His existence.

#### *Answers To Prayer*

As time passed on, however, we learn it is also from our Lord's love that this or that prayer is not heard as we desire, and that if it had been heard we should never have been allowed to enter the present blessing in which we are now placed. In his *Divine Providence*, our author says: Nothing is allowed to happen in our lives unless it contributes to create eternal life within us. From this viewpoint, we are able to explain to ourselves for the first time, why our Lord leaves even our heart-wrung prayers unheard.

Whether our supplications are granted or not, as we do pray or desire, we can say from our inmost, "Everything is good, or towards good, that our Lord does for us, out of His unfathomable love." Now we can say, with what unfathomable love, aiming to create the everlasting life within us earthly vessels, our Lord, never despairing at our repeated failures to obey Him, being even perturbed within His inmost life for the betrayal or even for the hatred by the beloved one or ones,—loved us, weak mortals unto the last.

"Love ye one another"; Now, our Lord, the unfathomable Love, enjoins us to walk in our daily lives, doing our utmost to reflect even a drop or a spark of His ocean-deep or sun-burning love, as His New Commandment. Of course, as Swedenborg teaches us in his *True Christian Religion*, our way of expressing our love may differ according to the object to whom our love is directed. The love teeming within our Lord's heart expressed itself in His righteous anger against the stubbornness in the heart of His countrymen, sometimes even in His keen rebuke against the scribes and pharisees of His day, sometimes even in His sarcasm, for we are told He called Herod "that fox."

But none of us, followers of our Lord, can ever think even a moment, that His anger, or rebuke, or sarcasm gushed forth from anything but His unchanging love. This unchanging, overflowing Love of our Lord even towards His enemy was poignantly expressed as His unfathomably grieving love, mercy, in the words "Father, forgive them, for they know not what they do."

Finally, let us not forget even a moment that His love towards both the faithful and the unfaithful, the believing and non-believing, drew Him to the Crucifixion, only to save us from yokedness by the



hells, His destiny, as He said, "to enter unto his glory." (Lu. 24:26, 46.)

Especially, let us serve our Lord of love unto the last, though in our most feeble way, to spread the true knowledge of Christianity, in our inmost gratitude for the redeeming Love which took our Lord unto the Cross on Calvary.

(The author is an ordained minister serving the Board of Missions in a voluntary capacity in Southern Japan. His translation of True Christian Religion, first in Japanese, is about to be published by the Swedenborg Foundation. Over the years unknown to us, or to Missionary Doi, Mr. Yanase has done much other translating of our teachings.)

## The Apostle Paul Study Of His Limitations

by Horatio Dresser, Ph.D.

**I**N RECENTLY discussing the psychology of the Bible in THE MESSENGER reference was made to the experiences of the Apostle Paul despite the fact that the *Epistles* are not included in the Scriptural books known in the New Church as the Word.

This was because it is important to understand the limitations of ordinary psychology as well as experiences "almost but not quite" decisive with reference to the spiritual life.

Few writers so frankly disclose these limitations as Paul. The Apostle could not by any means account for the conflict between his will and what he found his organisms doing. He knew there was an alien element contending with other influences throughout his personality, but he could not penetrate that element further than to class it as "sin" dwelling in him and thus as foreign to what he tried to be in seeking to be faithful to his vision on the road to Damascus.

He had been for years subject to the illness which has always baffled writers who tried to write his complete biography, not to mention the "thorn in the flesh" which also has remained a mystery to those who judge by external symptoms. He had conscientiously sought to regard his body as a "temple of the Holy Spirit," but in his *Letter to the Romans* he was constrained to call it "sinful flesh."

Paul very well knew that he must "renew" his mind daily in order to keep it directed aright. He was keenly aware that there is carnal-mindedness contending with spiritual-mindedness. Yet this contrast was habitually baffling, and his *Letters* indicate no way to attain the spiritual discernment which he half realizes is essential if one is to understand spiritual things. He was indeed baffled when crying out in his distress, "Who shall deliver me from the body of this death?"

While many of the faithful in the churches have regarded Paul as "inspired," notably in case of his classic description of love in relation to faith and hope, (I. Cor. 13), even the casual reader must admit that his writings are uneven, and that he is often

confused if not obscure.

Plainly, his inspiration is of a lesser type. He is struggling for freedom of expression. He is far from clear regarding the nature and place of woman save so far as he merely states the opinion of women prevailing in his generation. But the most surprising thing is his neglect of the parables and teachings of the Christ to Whom he is always referring as first in authority. If he knew those teachings and had heard about the parables, why did he not take his clues from those traditions, when propounding a theology, instead of introducing the ideas on which the Fathers of the Church based a series of doctrines more or less alien to the original Christianity?

If Paul's enlightenment disclosed what is lacking when we try to correlate the "old man" in us with the "new man" of progressive inner experience, why did he not coordinate the "Saul" in him with the newer "Paul" who was determined to know only Christ and him crucified?

Certainly that would have been a major task for a man so far identified with the old persecution that he consented to the stoning of Stephen as recorded in the *Book of Acts*.

Actually, we find Paul struggling in all his *Letters*. He has not truly found the peace which "passeth all understanding." He is unable to construe his visions. His frank realism is endlessly contending with ambitiously sought idealism.

At best we must take him as he is in these his autobiographical writings, as outspoken in some of his exposures of the evils prevailing in his day as in the biological realism of writers on psychology today. Plainly, there is no solution in either case without looking far beyond psychology as a merely descriptive science.

From the viewpoint of our doctrines Paul had not been reformed to the point of freedom from the self-love which ruled him as Saul. (*Spiritual Diary* 4412.) First among those who were persecuting the Christians, he apparently wanted to be first among interpreters of the Gospel while not at all consulting the Gospels to learn what they actually teach.

His "inspiration" falls short by a typical degree from the level of writings which, because of their internal sense, opened the way through influx to heaven. (*Spiritual Diary* 6062.) Paul does not seem at all acquainted with the internal sense. So he tries to interpret what he finds in the "letter" of the spiritual teachings which, he avers, must be spiritually discerned.

He is unable to explain the relation between the external states of "the flesh" and the fluctuating inner states which upset him every now and then. Undoubtedly Paul's affections ran through an extensive scale. Otherwise he would not have been able to portray both the contentions of desire in the sinful flesh" which so disturbs him in contrast with the love which he places side by side with faith and hope. But he probably had no initiating love-affair.

Whatever the nature of his "thorn in the flesh" as an incentive to keep on trying to understand and

to master, he was unable to carry his analysis very far, and probably needed a modern technique. His comment on the alien element dwelling in his lower members indicates a yearning for decisiveness. But he lacks knowledge of the principle of identification.

Unwilling to identify the alien element with his better self, (as Paul), renouncing Saul, he does not know how to allocate his "false identity" (as Saul, the flesh, sin, and other hold-over factors) so as to discriminate it from his true identity (as Paul). He does not wish to own or take to himself either his hold-over or his sexual reminiscences.

Yet how shall he classify or analyze what is thus alien while also trying to overcome it? Assuredly, there is no solution on that level of experience, especially as there is no clear thinking about sin. If Augustine had been at hand Paul might have adopted a theory of the fall, original sin, and the kind of theoretical salvationism which Augustine later set forth. But his thought is less mythical at this point. For him Christ "died," actually *died*, and was in need of a miracle to sustain the resurrection.

Paul refers to a spiritual body as well as a physical. (*I. Cor.* 15:44). He might have advanced to an idea concerning a spiritual presence instead of a miraculous reappearance of the flesh. Subsequent thought need not then have gone off on a tangent concerning fleshly resurrection in countless bodies of Christian believers.

But it was not the Apostle's province to show how the spiritual world is related to the natural world, in which bodies are subject to decay. Here as elsewhere he can lead us so far only as he has gone. He is doctrinal, to be sure, but not in the sense with which we are accustomed in our church when testing doctrinal matters by the Word.

Paul penetrated far enough into the thought of God as supreme to declare that in "Christ dwelleth all the fullness of the Godhead bodily," (*Colos.* 2:9), but without drawing distinctions with respect to the incarnation. He was concerned for the most part with justification by faith, and so he is frequently referred to in our doctrines when it is a question of "faith alone." He was also concerned with a scheme of redemption by blood and the forgiveness of sins by atoning sacrifice. (*Ephes.* 1:7.) His doctrines do not lead to a coherent view of the Lord's work with man.

The Apostle's psychology falls short at all points and needs the correctives of right doctrines. He is well aware that many of his statements imply vision "in a glass darkly," yet he is unable to indicate what would be a vision "face to face." References to his uplift of spirit to what might have been the third heaven and his vision on the road to Damascus show that for the most part he was a mystic and his mysticism has been greatly influential in the Christian Church. But precisely what his vision was in reality has always remained an open question.

Three possibilities have been mentioned: In line with his illnesses of long standing it might have been a seizure of an epileptic type, and has been so regarded by medically informed people. His Christ

might have been a projection from his consciousness, after years of inner contest in which he seemed to be striving against the Christ in whom he at heart believed. Or his conflict regarding doctrines may have been essentially emotional rather than visionary in type.

According to William James' study of the varieties of similar religious types, it would be only fair to judge the vision on the road, not by its bodily and mental conditions, but by the values or ends to which that experience led in its outworking. It would not then be a question of a possible hallucination, but of what came out of the vision as an impetus for missionary activity.

Believers in visions as bringing contact with reality would naturally hold that the risen Christ in Person was actually present in the sky and actually addressed the Apostle, calling him to account. But such believers are unable to draw intelligible distinctions in their own experiences when apparently hearing voices and seeing spiritual forms.

If "two natures" or "two voices" are still struggling within them, they are far from knowing what would bring integration where contrast now reigns. The Apostle's determination to "know Christ and him crucified" doubtless implied a struggle for unity. But this was mostly an ideal to which Paul sometimes turned in vain when sorely distraught. Descriptions of religious experience in psychological terms can go no farther than this.

Paul's greatest contribution is in thus giving the best account he can of what has happened to him and then stopping for lack of standards of judgment. So in our day the emphasis has fallen on *values*, especially values for worship, in contrast with creeds in which people no longer believe.

Psychological methods also fall short in such teachings as Paul's (*Colos.* 3:10) in which as a teacher he advocates "putting off" such states as "anger, wrath, malice, blasphemy"; and "putting on" the new man in terms of "kindness, humbleness of mind, long-suffering."

To *put off* might be to proceed as many people still do when trying to forget, deny or suppress whatever is unwelcome in the life of the emotions. To *put on* might be a first step in affirmation only. Understanding of the states of mind that are unfavorable in the light of those that are favorable is much more important than any putting off or on.

More promising is the Apostle's reference to "the word of Christ" which should dwell in the mind "richly in all wisdom."

So we take leave of Paul with the conclusion that he was *in process* and saw "the way, the truth, and the life" in part only.

(*This is the third of a series by Dr. Dresser, we deem to be one of the most important articles ever to have appeared on the subject, and a fitting sequel to the two-part article appearing Feb. 21, March 7, to which the author refers.—Ed.*)

Convention Hotel Reservations  
Address The Cincinnati Church



## Increased Devotion

**I**N THAT wondrous dedicatory which has been called "the only great prose poem of classical perfection in modern English," (*The Perfect Tribute* '06, Andrews) are the noble words "... from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion." Standing there at Gettysburg the martyred President was close, very close to the blood sodden earth where only four months previously the smoke of gunpowder and the stench of human decay had risen to the weeping heavens like a miasmatic screen as though to hide this shame from all the angels. It was shame, that, loving each other as brothers north or south, evil passions had got the best of affection, nationally, yet it was heroism, that they unselfishly fought for a cause, a principle. Lincoln pulsing with the events so close to his moment could speak in words themselves on fire. But we, as we today pay tribute to our dead may lack that bitten memory, that burning recollection; all but the gold-star parents, perhaps, who look back over three, yes three, bloody contests and wonder if the sacrifices of their beloved have been in vain. That,—we do not know and cannot tell. But just as the Gettysburg Address exhorts us, "from these honored dead we take increased devotion."

It was to a "cause" he said. Were there not deeper implications that applied the word not only to the emancipation of the slaves but to a freeing of the spirit which never again could act as though imprisoned by the passions of lordship, discrimination, social inequality? In promising a re-dedication, surely it must be to those principles of behavior personal and national which are the guide lines to the life of heaven, and which above all lead us to the footstool of Him before whom "every knee shall bow."—L. M.

## What Is Man?

**"W**HAT is Man that Thou Art Mindful of Him?": With lyrical rhapsody the *Eighth Psalm* addresses itself to what it is that gives man worth and dignity. By comparison with the immensities of the heavens, man seems very insignificant. The cynic delights in pointing out the inconceivable distances and magnitudes with which astronomy deals to give weight to his argument that the earth is but a speck in the universe and man but a speck upon the earth. The psalmist was quite aware that placed besides the shattering splendor and glory of the cosmos, physical man shrank into insignificance. But this was not what inspired the awe and wonder of the poet. Rather, it was that in spite of this seeming littleness, God was mindful of man, God visited him, God had made him but a little lower than the angels and had made him master of nature.

Since those lines of the *Psalm* were written man

has marched steadily forward in his conquest of nature. Oftentimes with the vast power he has won comes the temptation to see himself as an independent creature who needs rely only on his own strength and genius. But the psalmist is not deceived in this respect. Man did not acquire dominion over nature by his own strength, but through the gifts that God bestowed upon him. Man can hold sway in the kingdom of nature only as long as he permits God to hold sway over him. The will of God is supreme. When the individual rebels against God all his accomplishments turn to ashes on his lips. There is no declaration of independence possible in the spiritual realm. Man owes everything he is and has to God, and he is forever responsible to God for the use of the powers that have been granted to him. Knowing this the psalmist commences and ends his song with the words, "O Lord, our Lord, how excellent is thy name in all the earth."—B. J.

## The Fifth Beatitude

**A**FTER the second world war when a number of war criminals were on trial or already had been sentenced to death, not a few high-minded Christians who had no sympathy with Naziism, or the ambitions of the Japanese war lords, made appeals for clemency. Just recently, too, a number of Christians appealed to the president of the United States for mercy for two convicted spies and traitors still in the death house. To any sensitive soul such petitions bring into sharp relief the conflict that often takes place between the demand of justice and the appeal of mercy. It would be hard to contend that in the case of such crimes as those mentioned that even the severest penalties were a perversion of justice. The war criminals tried at Nuremburg were without question, responsible for the merciless snuffing out of an untold number of lives and for indescribable suffering. And the crime of the two now convicted as traitors may yet cost American lives beyond any possible calculation.

Although in those two cases comparatively few publicly at least joined in the requests for clemency, one can be grateful to see the spirit of mercy manifest itself under such trying circumstances. (It need hardly be added that we do not have in mind those who sympathize with the criminals' ideology, but only those who sincerely desire mercy.) Mercy is not easy to exercise. Yet we would venture to say that a popularity poll of the Seven Blessings would place the fifth one high on the list of favorites. Many there are of our best loved psalms that stress the graciousness and the mercy of God, for mercy not only is an expression of love, but of that love which seems most closely allied to that which the Lord showed when He prayed for those who crucified Him.

Mercy is the second mile in human relations; the sort of compassion that exceeds the righteousness

(Next page please)

of the Pharisees; the real answer to the question, "What do ye more than others?" It is not demanded of us by rational judgment nor by the sense of duty. Justice, according to Aristotle, is "a virtue of the soul distributing that which each one deserves." Mercy goes even beyond this and gives to man that which he does not deserve. This is what makes it a virtue truly divine. The Prodigal Son certainly had not earned his father's love; rather he deserved the sort of justice that his brother would most likely have meted out to him. Yet we are grateful that the parable is about a merciful rather than a just father.

However difficult of application mercy may be in any given case, it is one of the creative and civilizing forces in human life. Neither families nor any other social group could dwell together in unity on the basis of even the most successful efforts to attain justice. It is true that mercy can be exercised only in a setting of justice, but when so exercised it brings man closer to God. It is a civilizing force because, "Forgive, and ye shall be forgiven." Mercy, because it is of the creative forces, begets mercy, in this way it is, to use Shakespeare phrase, twice blessed: "It blesseth him that gives, and him that takes."—B. J.

## A Tribute To Rev. Louis G. Hoeck

*(It is a privilege in this our Memorial Day number to print this tribute to a great soldier of the Church, by a fellow worker in the Society he served so long. It was Louis Hoeck, too, who wrote that wonderful little vestpocket book for service men, "The Man of War—A Handbook For the Day from the Great High Captain, by a subordinate officer."—Ed.)*

THIS IS A HUMBLE tribute to a great man who recently passed into eternal life. For assuredly, an eternally happy life will be the reward of so generous and kindly a soul as the late Reverend Louis George Hoeck, pastor and general pastor so long in Cincinnati.

His guidance and assurance, his unwavering faith in a wonderful life beyond the grave of mortal man is largely responsible for my being here speaking before you today. In my memory still rings his reply to the doubts of many, including myself, concerning speaking or teaching about the Bible when a more complete, concise knowledge concealed in the word of God was not possessed by the layman.

It almost seems that Mr. Hoeck's great quest for knowledge was to verify and exemplify the fact of the promise of eternal life. The total knowledge of man, as created by the minds of men, was produced with the theme for proving to all people the truths of Christ's promises of a life eternal. You remember His promises to the rich youth, to

the wise lawyer, to Martha the sister of Lazarus.

And Christ Himself prayed to be glorified of the Father in these words in *John*: "Father, the hour is come; glorify thy Son that thy Son also may glorify thee." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "And this is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Nothing in life was more dominant to Mr. Hoeck than the fact of eternal life. His study of law, music, languages, art and theology,—all of these he might have used to reap material riches. Perhaps he would have become renowned in any one of those fields. Instead his great mental capacity was turned to producing works descriptive of God's gifts, that these knowledges could convey, if men would pause to use them. All his works were turned to this one end.

Impressions which he left by word and deed concerning eternal life, are contained in the everlasting principle of these five, which are as old as man:

Law does not punish or restrict, but gives us greater freedom by fore-arming us with knowledge of the rights of others, individually or in a complicated society, thereby allowing greater latitude of one's own right to freedom.

Music releases the human emotion from the spiritual mind, bringing forward from behind the barriers of conventions, race and creed, the images of man's soul. No one can possess it yet all can obtain it.

## GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

The 130th Annual Session of the General Convention of the New Jerusalem in the U. S. A. will be held in the Church of the New Jerusalem, Oak Street and Winslow Avenue, Cincinnati, Ohio from Friday morning, June 26 to Sunday, June 28, with preliminary meetings of auxiliary bodies from June 23. (The Council of Ministers will convene on June 23, at 9:30 A.M., in the church auditorium.)

LEONARD I. TAFEL,  
President.

HORACE B. BLACKMER,  
Recording Secretary.

## Memorial Day

Dear men, fling wide the gates you have passed through  
And hold us in memoriam, for we have need of you.  
Think toward us, for you're wiser now than we.  
Be thou our heavenly messengers. Let us see  
A way for man towards man;  
A way for the New Day! For peace and true estate.  
Oh, brave men, gone before, turn thee about  
Fling wide the Gate!

RUTH SIMONSON.

Art catches to hold those fleeting moments on earth of eternal life, from glories produced in heaven. In a field of flowers, who can pluck a living bloom for possession or posterity?

Languages possess all that man has been, containing all his hopes, his dreams of inheritance; and his only comprehensive means of communicating to future generations his one day upon the stage of God's greater creations.

Theology renews in each soul of civilization that vital spark, to seek spiritual truths concerning casting away the love of self, for the love of thy neighbor, and which imparts the essence of love for the one God the Lord the Savior Jesus Christ.

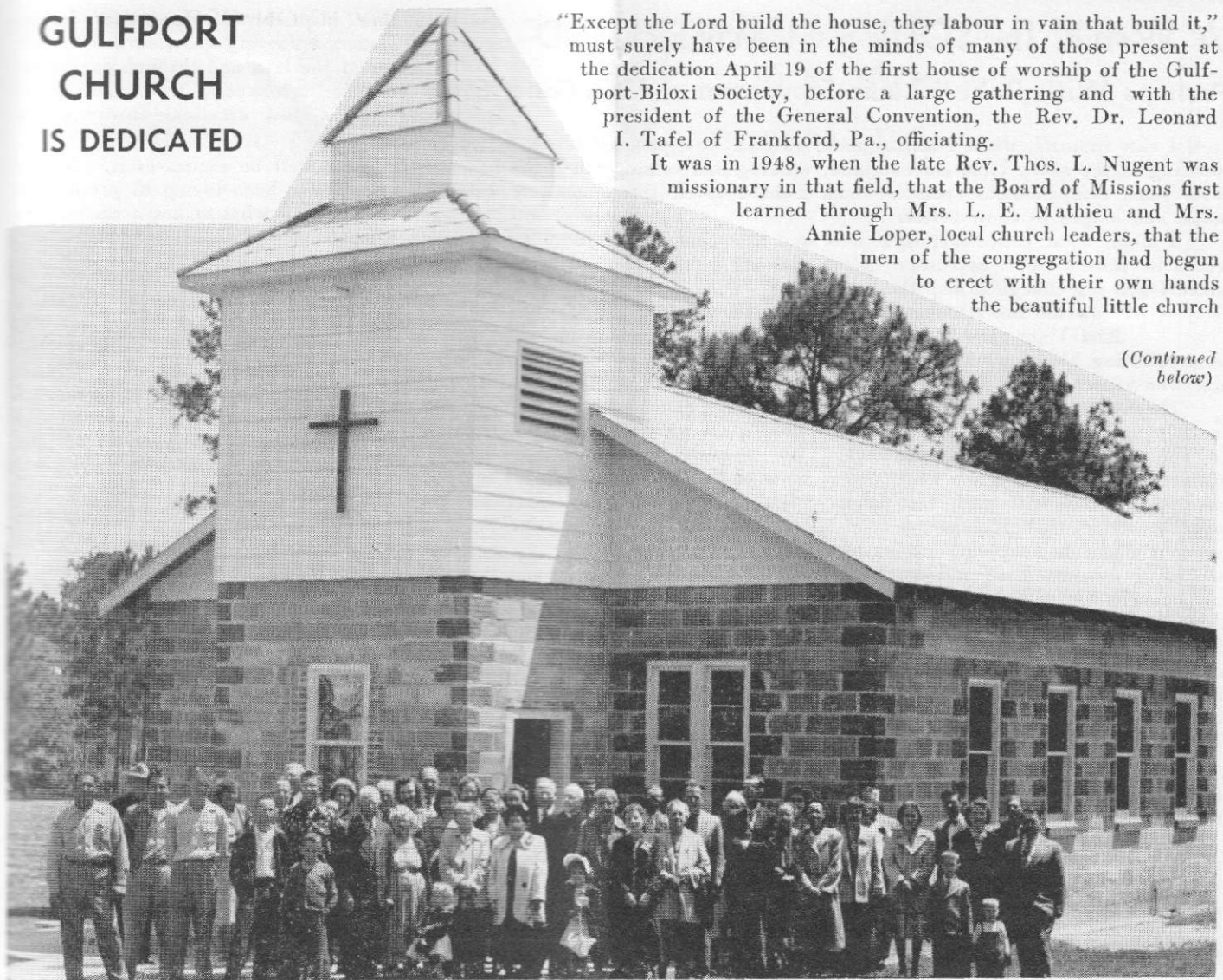
Each of these aspirations was used repeatedly by Mr. Hoeck, as he drew from his mind expressions and examples, coined to fit the vocabulary and different stations, of the many people whose life he touched with his gentle manner, first with deep conviction and with persuasiveness of voice.

Then as one listened, their eyes perceived in his rugged countenance a will to have all men strive to transcend the intangibility of earth's possessions, which are but spiritual reflections of the Lord's generosity, that men might foretaste God's heaven, wherein is found the living principle of immortality.

Our dear friend knew, and lived, that God's mercy and forgiveness can be found by men in truths and in His will. For Jesus said, "Whosoever shall save his life shall lose it; and whosoever shall lose his life for my sake shall find it."—LEONARD L. KING.



# GULFPORT CHURCH IS DEDICATED



"Except the Lord build the house, they labour in vain that build it," must surely have been in the minds of many of those present at the dedication April 19 of the first house of worship of the Gulfport-Biloxi Society, before a large gathering and with the president of the General Convention, the Rev. Dr. Leonard I. Tafel of Frankford, Pa., officiating.

It was in 1948, when the late Rev. Thos. L. Nugent was missionary in that field, that the Board of Missions first learned through Mrs. L. E. Mathieu and Mrs. Annie Loper, local church leaders, that the men of the congregation had begun to erect with their own hands the beautiful little church

(Continued  
below)

now in the service of God and the community as above.

Mr. Mathieu, a nephew, and George Bommer have labored mightily on it, everyone helping to the extent of their ability. Despite many difficulties in such an undertaking, and discouragement, keeping in mind the *Psalmist's* injunction, at last the edifice was ready.

At the solemn service of dedication, Dr. Tafel took as his subject "The Twelve Gates of Pearl of the Holy City New Jerusalem." Opening the service, the Reverends Tafel and Peter Peters entered the sanctuary from the vestibule, thence to the chancel, while the congregation chanted the 24th *Psalm*.

Congratulatory messages announced and read were from officers of the General Convention, the Board of Missions, Rev. John L. Boyer, of Riverside, Cal., and the church society in St. Petersburg, Fla., with a contribution of cash.

Dedicatory gifts included a red morocco Bible for the altar, by Mrs. Frieda Eikerman, of Edmonton, Alberta, Canada, and a unique Communion service, by Mesdames Mereom Giambra, H. L. Jackson and R. S. Nieman, all

of Shreveport, La., daughters of the late Royal H. Frost, former leader there. The gift is a memorial to his loyalty to the church.

Also, altar and pulpit covers of maroon velvet were given by Mrs. James E. Stewart of Biloxi, Miss., and Mrs. A. W. Higgins of New Orleans.

## SILENT MISSIONARIES MOSTLY FREE FOR THE ASKING

Brief Readings from Swedenborg  
(Twelve subjects)  
Postcards, Swedenborg Portrait  
Catalogues, Literature Lists  
Literature Racks for Depots

H'book of Correspondences—10¢  
New-Church Handbook—15¢

Apply  
THE SWEDENBORG PRESS  
380 Van Houten Street  
Paterson 1, N. J.

A 12-foot panel hangs above the altar and in gold letters over maroon ground, is the Scripture verse, "He that hath seen Me hath seen the Father."

The keys to the church were presented by Frank P. Coolidge, New Orleans, La., president of the Society of Gulfport. Closing, the ministers left the chancel while the congregation sang the *Nunc Dimittis*.

Following noon lunch served in the kitchen, Dr. Tafel again entered the chancel for an afternoon message in continuation of the forenoon message. Brief addresses followed, the Reverend Peters expressed gratitude to Dr. Tafel for his visit and inspiring messages. Mr. Coolidge spoke in behalf of the Society, conveying its gratitude. Miss Mary Jane Higgins, New Orleans, was pianist. Members were in attendance from New Orleans, Biloxi, Ocean Springs and Mobile. Among others present were Mr. and Mrs. Dan Graber, Mr. and Mrs. Philip Graber and son, Dan, all from De Ridder, La.; Mrs. Dorothy Ramon of New Orleans and Mrs. Leonard I. Tafel.

# A WALK IN SOUL'S SUMMERLAND

Perhaps With Robert Louis Stevenson

Bess Foster Smith

I CAN IMAGINE, when I let my mind go free, how pleasant it will be to go walking in the soul's Glad Summerland, walking and talking along the beaches with some companionable person whom I have loved throughout my earthly days, and longed to know better.

I might make confession right here and now that one of those somebodies could be Robert Louis Stevenson because he has been a favorite with me ever since I was big enough to lisp the lines,

"Now the sun is setting down behind the wood,

And I am very happy, for I know that I've been good."—

A comforting bit of positive philosophy to take to bed. Then, besides, he is one who knows how to sap the very essence out of a walk.

He says in one of his essays, which I read in my Fifth Reader, and, perhaps, anticipating my dreams, it was for me he said it (it was rather difficult to read, at the time, but now the nostalgic memory of his words make sweet harmonies): "We will fall into that equable stride that requires no conscious thought to keep up, and as we move, we become more and more incorporated with the material landscape; open air drunkenness grows upon us as in a cheerful dream. We feel purged of all narrowness and pride—our minds are enthroned in the seventh heaven of content as we look down upon all the kingdoms of the earth. Tomorrow will carry each of us into some different parish of the infinite, and into new zones of thought still unsurveyed."

What difference, I think, if tomorrow takes us into new zones of thought still unsurveyed. This is my big moment! Today is mine! I hold on to his every word. He continues, chummily. "Happiness is not solitary, you know. It loves others. It joys to communicate."

Then we walk arm in arm, in silence for a while. We seem to know exactly what the other is thinking. "The truest of all communications is from looks and gestures. They are direct expressions of the heart—not transmitted through the unfaithful and sophisticated brain."

I know that this is true but I insist I like words, myself.

"Wait until telepathic-television becomes more universal, then we will look directly into each other's hearts and there will be little need for words."

I don't know whether I would like that or not—but I urge him to continue. He goes into a philosophical mood. He says that although it is true that most of the world's business is carried on in language, that whether we write or speak we "somewhat drape ourselves when we address our fellows. We are merry with one, grave with another as befits the nature and demands of the relation."

"Is that bad?" I want to know.

"No, there is no untruth in this. These changes are the better part of our education in the world. To strike a posture once and for all and march

through life like a drum-major is to be highly disagreeable to others and to fool one's self in the bargain."

I am glad to hear him say this. It blots out some little deceptions that my Puritan conscience always dubbed as "little white lies."

## Take Up Literature

Then we take up literature. He poo-pooes at some modern writers and artists that call themselves realists. "You have heard of that painter who was so determined to be true to his subject that when painting the sea-beach, he plastered the canvas with real sand?"

"Our modern realists use mud," I tell him.

He strikes a dreamy pose and continues: "But the real dramatic artist is a romanticist rather than a stark realist. He not only paints beaches, real (in words), but also paints real live men on them who move around and speak (like you and me)."

"How," I ask, "does he do this?"

"That's the secret of his art. He shows us through the crucible of another man's mind the weight of the occasion and causes it to press sensibly on our shoulders as we read."

This sounds a bit vague—I am not sure I understand. "Is this what the critics call convincingness?" I want to know.

He explains how this type of literature really does some good in the world. "We are stirred to indignation when we read how society sets Jean Val Jean to picking oakum, or casts Galileo into prison, and even crucifies the Christ."

"And when it comes over us we are stirred to new resolves," I break in seeing the point at last.

"That's it!" he continues. "We are made aware—by the author's subtle art, that even though these men pass, the principle that put them where they were, that has power, now, that they are fallen, to inspire others to the same courage. It is thus Victor Hugo, one of the greatest dramatic artists of all

time, inspires us. He creates, for instance, a Jarvet, who followed the letter of the law, and through our hatred of his narrowness, truth, outside of laws—a just creation—slowly dawns upon us."

How well he expresses it. All my life I have been trying to get it clear in my mind what makes a masterpiece a masterpiece.

## Our Earthly Dreams

But just as in our earthly dreaming the scenes will change before our very eyes, so now as we stroll along reveling in our own thoughts, we see a mere lad skipping stones across the swells. A close-up reveals that he is a home-town boy whose life was a sacrifice for just such a principle as we have been discussing.

When I get myself collected, I introduce him to my friend. His face lights up with a broad grin.

"Robert Louis Stevenson, from Samoa?"

They shake hands. The boy continues. "Aren't you the fellow who wrote books for boys without girls in them? I was in Samoa, too, and man, if you'd been as lonesome as I was down there, you'da put a few girls in your stories!"

"I used to get so lonesome I'd go up on that hill and read that what-do-you-call-it on the pile of rocks you wrote—about the sailor home from the sea and the hunter home from the hill. I used to wonder what you were like! Gee, I'm glad to meet you. Must be swell, being a writer and everything."

Then Stevenson puts his arm over the boy's shoulder. You can see the lad is hungry for someone to talk to and to understand. "Well, Laddie, you know you are not just a nobody, yourself, now. Lots of books are being written about you and the fellows like you telling about the fine job you did. You see, although you didn't make it so good, yourself, what you stood for, the principle—others see it better now, because you did what you did. We've just been talking about such fellows as you. School children all over the world will read about you."

I sit down on a boulder to meditate on this and presently these two start away together, swapping stories like old pals. They shout above the waves. Stevenson was saying in his best storified manner, "In a little temple hard by the seashore, we lay down to repose and when we awoke, the east was already white for our last morning in Japan . . ." Laddie was chiming in, "Boy, I've been right there. I know—I've seen it . . ."

Now I become aware of how it works. "That truest of all communi-

(Next page please)



1941

# Lest We Forget – As We Commemorate Memorial Day

1953

"Those who love their country and render it good service from goodwill, after death love the Lord's kingdom, for that then is their country, and those who love His kingdom love the Lord because He is the all-in-all of His kingdom."

—True Christian Religion 414.

Lt. Charles E. Ackerman, Riverside  
Pfc. Carl W. Bagge, Boston  
Lt. F. G. Baldwin, Jr., Cincinnati  
Lt. Ray Barton, Jr., Pretty Prairie  
Fred E. Brown, C.E., Mate, San Diego  
Sgt. Seaton Buell, New York  
Pvt. Ramie D. Chavaree, Mansfield  
Rodney F. Davis, Baker 3/c, Brockton  
Lt. Paul Doane, Brockton  
Lt. Daniel F. Dullea, Brockton  
Pfc. Roger Fox, Urbana  
Pvt. John Goddard, New York  
Pfc. Jack Griffin, Kenwood  
Lt. Ralph Gustafson, Lakewood

S/Sgt. Warren G. Heer, Pittsburgh  
Cpl. Trevor Jones, Detroit  
John Kreidler, C.P.O., San Francisco  
P/O Thomas M. Lincoln, Kitchener  
Sgt. Walter R. Norris, Humboldt Park  
Lt. Robert Nuckolls, Berkeley  
Pfc. Royal Parks, U.S.A., San Diego  
S/L Herbert P. Peters, D.F.C., Edmonton  
Lt. Ralph Rich, St. Paul  
Cpl. Forrest Sayles, Jr., La Porte  
Lt. Alfred Thatcher, Brockton  
Sanford B. Vincent, Mach., Mate 2/c, Boston  
Lt. Jack Wiles, San Francisco  
Lt. Col. M. Dean Wilson, Pittsburgh  
Sgt. H. J. F. Zacharias, Vancouver

Pfc. Robert W. Leighton, Riverside, R. I., Korea, Jan. 12, 1952

## SWEDENBORG FOUNDATION'S MEETING

John F. Seekamp, Brooklyn, N. Y., formerly vice-president, was elected president of the Swedenborg Foundation at its annual meeting May 11, Judge Forster W. Freeman, president since the death of William J. Hoe, in having expressed a desire to retire from that office. A rising vote of thanks was expressed to him for his unremitting services to the Board over the years.

The unusually large number of life

members present included Mrs. Frank A. Vanderlip, who, having just returned from Palos Verdes, Calif., gave an account of the activities of Wayfarers Chapel, "the glass church on the sea." Also Dr. Henry Goddard Leach, for many years editor of the *American-Scandinavian Review*, and a leader in Scandinavian affairs in this country.

With the visitors, too, by special invitation were representatives of Wertheim Associates, the firm of publicity counsellors whose function it will be mainly to develop the establishment of Swedenborg's religious philosophy into the stream of current thought.

Of particular interest was the annual report which perhaps reflected more important activities in a single year than ever before. Among the special uses were: continuance of the Book Store and More-Writings-In-The-Home projects; the start of a *Swedenborg Student* section in THE MESSENGER; part underwriting of the new Swedenborg biography; publication (soon) of the *True Christian Religion* in Japanese; distribution of the Writings to teachers in Korea; work started by a competent scholar on a new book on Swedenborg's philosophy, as distinct from his theology and psychology; consideration of producing a one-volume Swedenborg Finding Concordance.

## STEVENSON From preceding page

ations that comes from looks and gestures . . . direct expressions of the heart."

They fade away with the landscape. Who could help marveling at so versatile and lovable a person as this Robert Louis Stevenson? Here is one who could write never-to-be-forgotten poems for little folk, could entertain adolescent youth with adventure, or carry on a literary discourse with the most fastidious of critics.

So that is why, when I let my mind go free, I think how pleasant it will be to walk and talk with Robert Louis Stevenson.

(Mrs. Smith, a student of our teachings, residing in Weiser, Idaho, contributes this thought provoking theme as the third of a series in which she mingles so well the gossamer of fancy with the silky adamant of truth.)

## Manchester Ladies Aid At 63rd Anniversary Program

The Ladies Aid Society of the Manchester, N. H., Society preceded its 63rd anniversary celebration with a supper held in the church vestry.

In observance of Mother's Day, Mrs. Dora Rogler, the oldest mother, and Mrs. Irma Dietsch, youngest mother, were presented gifts. Rev. Joseph Hoellrigl in addressing the group spoke on "Replacing the Faithful Departed." Special prizes were awarded Mrs. Anne Hoellrigl and Miss Clara Krauss. Mrs. Emma Drescher, president, presided.

## San Francisco Gains

Highlighted in the San Francisco minister's report to his membership at its annual meeting April 16, the chairman, Miss Marion Dewey presiding, was increased attendance at services, a new organ, new lighting and electrical equipment. A committee had started to raise \$15,000.00 or more for enlarging the parish house and making other improvements.

## 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.

PAUL SPERRY . . . . . President  
PHILIP M. ALDEN . . . Vice-President  
CHESTER T. COOK . . . . . Treasurer  
17 Bartlett Ave., Arlington, Mass.  
LESLIE MARSHALL . General Secretary  
380 Van Houten St., Paterson 1, N. J.

## Going To Convention?

# CHURCH "CLEAN UP" PARTY

## Working Together Does The Job

SUSAN JONES is making a good-natured face through the church window as she rubs vigorously on the brightening pane of glass. On the other side Bill Bridges rubs with equal ardor, crying, "I'll beat you yet, Susie!"

At all the ground-level church windows teen-age girls are working on the inside, boys on the outside. In progress is one of the many events at the annual church clean-up party — the window-washing marathon, boys versus girls.

Does your church each year need a thorough, inch by inch, all-over cleaning which you can little afford, and which is entirely too great a task to expect of your janitor?

In scores of small churches, clean-up work is done by the busy minister and his family or perhaps by a part-time caretaker, or by a handicapped person who needs work. However loyal and worthy, these workers cannot give your church the good sound cleaning the house of God should have at regular intervals.

In the neighborly spirit of the old-time barn-raising parties and of modern projects where a whole community has turned out to help an injured war veteran, the families of your congregation could get together for a one-day church clean-up. It can be as much fun as a Sunday-school picnic.

Let each family bring its own lunch, and serve coffee and ice cream from the church kitchen, or have a committee prepare a full meal for the workers. Divide the chores into "events," featuring different ages and groups.

Event No. 1 will no doubt be the window-washing contest between teen-age boys and girls. Losers must give a party for the winners.

### Appointing Teams

For event No. 2 divide the members into teams of five persons each. Some may be families, others assorted individuals. Each team should be assigned a certain task—one team to carefully wash and polish the pulpit and furniture; one to vacuum the carpets; several teams to wash and polish pews and chairs; another to wash and polish vases, baskets and containers for flowers; another to clean the keys of organ or pianos with a damp cloth, dust and re-arrange music shelves. Bookcases may be cleaned by one group.

A trio of judges should be appointed to vote on the merits of the work and choose the winning team. Score so many points for thoroughness, attention to detail, tidiness of procedure,

teamwork, and so on. Members of the winning team may each receive a free ticket to the next church supper.

Avoid disputes over what work each team shall do by numbering each task. Put numbers on slips of paper and let each team draw.

Event No. 3 will be Scrubbing Detail. Mark off any big bare floors into large squares, assigning each square to an individual woman armed with her own pail and scrubbing equipment. Husbands and children may be on the sidelines to cheer on their favorites.

### Winners Awarded

At the starting signal the women begin scrubbing, and prizes are awarded to the two winners judged fastest and most thorough. A luscious homemade cake and a fragrant loaf of home-baked bread will do nicely as prizes.

When wax has been applied to the floor, the children may put on old socks and skate over the surface until they have it well polished. (You will probably want to finish off the job with a rented or borrowed waxing machine.)

Suppose you have a picket fence that needs painting. Event No. 4 might be a contest among the men, supplied with their own paint brushes. Working in teams, two men, one on each side, could start painting at each end of the fence and work until they meet. The winners would be the pair who had covered the largest number of pickets, and might receive as prize a pair of hand-knit gloves or a hand-knit tie. Or, divide the church grounds into partitions for raking and seeding.

Even the shut-ins and the aged ought to have a little task brought to them so that they, too, may partake of the pleasure and feel part of the plan. They would enjoy taping and mending a worn Bible or hymnals.

Does your church need a complete painting? Your members may prefer to do themselves what they can't immediately pay someone else to do. Take a tip from St. John's Episcopal Church, Crestwood, N. Y., and organize your own paint crew.

Cars stopped and neighbors leaned

from their windows to watch the unusual sight of from ten to twenty men on ladders all working on the church at once. Paint flowed while drop cloths protected shrubbery and men talked and joked good-naturedly as they plied their paint brushes. Beautiful spring weather contributed to the success of the project, and it was estimated that the project saved the church from six to seven hundred dollars.

Beforehand a general notice that the church was to be painted was read at vestry meetings and at regular Sunday services, and men were invited to bring their own paint brushes and help on the appointed Saturday. A professional decorator in the church membership provided ladders and bought paint at cost, and the men worked on two consecutive Saturdays. Approximately twenty men showed up each Saturday—some to work the full day, others to give as many hours as they were able. Three of the ladies of the church provided a hearty lunch at noon in the parish house. They made up quantities of man-size sandwiches, served a tossed salad, coffee cake, Danish pastries and lots of good hot coffee.

All the men had a grand time and, when it was finished, had a greater sense of awareness of the church's belonging to them. More important than the fact that the work was accomplished so inexpensively was the wonderful spirit of fellowship.

Church-cleaning can become a jolly time, and members will cherish even more fondly the church they have cared for with their own hands.

(Reprinted from *The Christian Herald*, March, 1953, by permission of the author and publisher.)

### Suffers Serious Accident

Fellow church members and other friends of Miss Mamie Jones, St. Louis Society, whose account of the beginnings of the Pontiac, Ill., Society appeared in these columns June 14 last year, will regret to learn she recently suffered a broken hip and arm, the result of a fall.

### "Help From the Lord"

#### Booklet Reprinted

As the result of continuous requests this remarkable compilation of selections from the Word for each day of the month is again available.

25¢ per copy

Quantity Discount

Heavy embossed cover, gold & blue

THE NEW-CHURCH PRESS  
108 Clark Street Brooklyn 2, N. Y.

### Money For Your Treasury

OVER 1,500,000

#### SUNFLOWER DISH CLOTHES

Were sold in 1952 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official

SANGAMON MILLS

Established 1915

Cohoes, N. Y.



## SO. AFRICAN MISSIONARY HONORED

Few Africans have held as many positions of public responsibility as Rev. Obed S. D. Mooki; fewer still have had such an opportunity to be schooled in public affairs as a stepping-stone towards the assumption of greater responsibilities in national affairs. Yet this Orlando parson has been little known outside Johannesburg less still beyond the Transvaal, until his recent double leap into the public eye when he was elected president respectively of the Transvaal Interdenominational African Ministers' Association last November, and of the South African Advisory Boards last week.

Within the Advisory Boards' Congress itself Mr. Mooki's influence is felt, for not only has he from time to time successfully sponsored a number of resolutions which have helped in shaping Congress policy, but he well-nigh revolutionized Congress strategy when, in 1951, he moved the unanimous adoption by Congress of a resolution condemning the government's attitude toward the Rev. Michael Scott—a resolution which had political repercussions throughout the country.

His election as Congress president was preceded by a string of public positions and foundation memberships in welfare bodies and other local organisations. He edited a bulletin serving the needs of the Orlando Community Centre, through which the attention of a future benefactor of Orlando, Lt. Col. James Donaldson, D.S.O., came to the social aid of the township. Advised by Mr. J. D. Rheinallt-Jones, Director of the Institute of Race Relations, Col. Donaldson was planning a youth centre for Orlando when the O.C.C. approached this well-known benefactor of the African people and following negotiations with him and Mr. Rheinallt-Jones, the present Donaldson Orlando Community Centre was founded. As chairman, Mr. Mooki started night schools in Orlando; these were later recognized by the government.

Among other positions he has held are: Chairman of the Orlando Bantu Lads' Hostel, Chairman of the Workers' Educational Association; Chaplain and Vice-President of the African National Congress (Transvaal), Chairman of the Johannesburg Joint Advisory Boards caucus, co-founder, Chairman and Secretary of a local ministers' association which organises joint services of Orlando churches twice a year; Secretary of the Orlando Advisory Board since 1946.

Privately he leads a humble life as a paid general secretary of the New Church Mission in South Africa, which

sprang from the New Church (Swedenborgian) of Africa. The latter was founded by his father [The Rev. David Mooki, the story of whose founding of the first So. African New Church mission often has been told.—Ed.], who was the first African to embrace its doctrine as contained in the theological writings of Emanuel Swedenborg (1688-1772), after coming across the book in 1909, *True Christian Religion*.

Owing to the long illness and death of his father who had hoped to see him through the best colleges in the country and abroad, Mr. Mooki's schooling was cut off at an early age when he had to work to support the family. Leaving his Krugersdorp home at the age of 17, he came to work in Johannesburg where he took up private studies for the teach-

### Ancient Tablets Solve A Mystery

Certainly no student of the Bible is to be censured because he might not know why Rachel stole the family gods. He may well know the story of it as recorded in *Genesis* 31:34 verse, but it takes a delightful book, "They Wrote in Clay," by Edward Chiera, late Professor of Assyriology, at the University of Chicago, edited after the author's death by George G. Cameron, Instructor of Oriental Languages of that University, published by the University Press, '38, Chicago, Illinois, to give the reason for the theft.

For the many who will want to know what the author reveals on the subject in his small but interesting volume, we read at chap. 9, p. 108: "The Babylonian tablets also give a welcome light on some Biblical episodes. Everyone remembers how Rachel stole the teraphim or family gods of her father. When the theft was discovered, the whole party was so minutely searched that Rachel barely succeeded in saving her loot through an ingenious strategy. "Now why should one go to so much trouble for a couple of little terra cotta figurines that might not be worth two cents? The tablets gave the reason: if a son-in-law possessed the household gods of his father-in-law then he was considered the real son and shared in the inheritance.

"By stealing the family gods, Rachel expected to make her husband an immediate member of her father's household, consequently one who could rightfully claim a portion of her father's inheritance. It was not a question of tiny figurines, but a large share of inheritance."—H. B. C.

ing profession.

At the insistence of his mother to whom he was devoted, he left teaching and pursued studies for Holy Orders under Rev. P. H. Johnson, B.A., B.Sc., F.R.G.S. "He greatly inspired me," says Rev. Mooki, "and I owe my whole outlook on life to him." He was ordained in 1938.

In the meantime he had married Eulalia, daughter of Rev. B. Z. Sentso, presiding elder of the A.M.E. Church, Gordon District, who was then teaching at the Bantu Higher School, of De Aar, and is now on the staff of Mooki Memorial School. The surviving two of their four children are William, aged 9, and Mysteria Helen-Keller, aged 2. They live at the mission and own no property.—From *The New-Church Herald*, as originally published Jan. 17 in the *Bantu World*, Johannesburg African newspaper.

### Convention Train News

For those residing within the New York area and nearby, the transportation committee for Convention at Cincinnati week of June 22, advise that the following are convenient trains: From Grand Central terminal, New York Central, leave 4 p.m., arr. 8:35 a.m.; Pennsylvania R. R., lve. 5:25 p.m., arr. 8:30; B & O, 1:10 p.m., arr. 7:17 p.m. For accommodations see *THE MESSENGER* for May 16, or ask your pastor.

### Week Ends At Blairhaven

With agreeable weather, weekends at Blairhaven, the So. Duxbury New Church resort, are getting under way. May 3 Elmwood's Junior YPL spent Sunday, May 3 there, and the week following its church school staff went to camp.

### Pittsburgh Improvements

Among the improvements steadily going forward on the church plant of the Pittsburgh Society is the present installing of a gas furnace. It is expected to be ready in time for services in the fall.

### Home Bible Courses

SIMPLE, INSTRUCTIVE COURSES for every student of the Bible. The Introductory Course explains its deep purpose and relationship to daily life, how it was formed, and why a better understanding of it helps you to meet today's spiritual problems. Two other advanced courses complete the work.

#### TOTAL COST \$5.00 INCLUDES

Textbooks, all supplies, regular examinations, engraved certificate upon completion. You may enroll, at once, sending \$1.00 in advance, or simply request Prospectus.

### The Bible Study School

380 Van Houten St., Paterson 1, N. J.

# LETTERS TO THE EDITOR

## Incorrectly Quoted

To the EDITOR:

You stated in your issue of April 18 that I have "termed" Swedenborg "a reincarnationist." This assertion is not accurate.

This is what I said: "Among those who are supposed to have enjoyed the signal privilege of remembering their former lives, is Swedenborg." (*The Enigma of the Hereafter*, p. 53.) Is this supposition true or not? It was not my intention to discuss this historical problem. Personally, I believe that the supposition mentioned is false. At least I have never found in Swedenborg's publications any allusion to the reincarnation of souls.

But whatever opinion one may have on this precise point (some Reincarnationists really consider him their advocate!), the authority of Swedenborg would not bear great weight with this creed. Why this? What follows in the text of my book (p. 54) tries to answer that question.

PAUL SIWEK.

Fordham University, New York.

## Another Reason

To the EDITOR:

In connection with Cornelia Hotson's article in your issue of May 2, I would suggest that the repetitions in the Writings may serve as a guard against the reading of those Writings save by those who prize their contents.

ALFRED ACTON.

Bryn Athyn, Pa.

To the EDITOR:

I have wanted, for some time, to write to THE MESSENGER since you printed an article about the various New Church summer schools.

Several of the early Scotch families, who were the originators of the Almont Summer School, were mentioned, but you neglected to include the Robertsons.

It was Mary Ann Robertson who donated the two-acre field where the dormitories, dining hall, and recreation hall now stand.

At the same time the Reid family gave the half-acre for the use of the church, and then a collection was taken up to raise the necessary funds for building the house of worship.

My grandmother, Mrs. Janet Gardner Allan, had just received money from her children and grandchildren for an outfit of clothes, etc., but had been so worried because there was no Swedenborgian church such as she had gone to in Scotland, that she gave every cent she had towards the church building.

She was the Mrs. Allen mentioned in the fifteenth of your series "How I Became a New Churchman," appearing in your Sept. 20 issue, 1952.

Two of her daughters almost lived for Almont Summer School, as did most of the early members. They were Mrs. Annie Brinker and my mother, Marion A. Johnson who was matron there for twenty-two years.

MARION A. SMITH.

Birmingham, Mich.

## Honored By State Bar

Forster W. Freeman, Jr., president of the Paterson, N. J., Society and Counsel of Convention, was elected vice-president of the State Bar Association of New Jersey at its annual meeting in Atlantic City, May 2. Some days following, the minister of the Society was elected vice-president of the Greater Paterson Anti-Crime Committee.

## Helping the Church

A method of helping the larger church which costs nothing, but at same time adds interest and inspiration, is the saving of old used stamps, foreign envelopes and picture postcards. There is even a little return to the sender's treasury. The latest group to follow this plan is the Sunday school of the New York Society. Just sent to Board of Missions, Paterson, N. J.

## Visitor From Canada

William H. Halliwell, chairman of the Committee on Isolated, for the Board of Missions, and a member of the Committee on Extension of the Sunday School Association, visited Candidate Ernest O. Martin and family, in Wilmington, Del., May 11. Mr. Martin is chairman of the New Commission on Education.

## Two New Books

"Crowns"

Pocket size..... .75

Based on the Commandments

"Tales of Regenerate Love"

Pocket size..... .75

Both books written in story form to illustrate the inner meaning of the Word

ALSO

"Calendar, Daily Help"

Standard size..... .50

These three books have been published by Mrs. Cornelia Wilson, of Seattle, Wash., the author, at considerable expense and presented to the Board of Missions so that the proceeds can assist in its work.

Address all orders to your nearest

BOOKROOM or direct to

BOARD OF MISSIONS

380 Van Houten Street, Paterson, N. J.

## SERVICE LISTS WANTED

The list of young men and women in our churches who have been called into service, or who have volunteered, continues to grow, and, although not formally reported, we believe there already has been more than the one casualty already recorded.

Of course, the local churches have set up means of contact with these young people, but the larger Church also is vitally interested in them. Our prayers need to be supplemented by practical considerations.

It is therefore hoped that all concerned will please send to the Board of Missions, 380 Van Houten St., Paterson 1, N. J., the names and complete addresses of their service rolls, and it will temporarily act as a center for them until Convention, can, if it will, appoint a committee to consider the most helpful and interesting method of doing its part in keeping in touch with those called to arms, at home and overseas.

## Dr. Hinckley's Church Work

Despite his duties as president of the Babson Institute of Business Administration, Newtonville, Mass., Society reports that the Rev. Dr. Edward B. Hinckley conducted fourteen services for it, five with communion, and officiated at three confirmations, five baptisms, two marriages, one funeral. Dr. Hinckley also lectured at Fryeburg, participated at union services, broadcast five times and otherwise served the Southeastern Association of which he is president.—*Newtonville Annual Report*.

## Exchange Pulpits

In a series of pulpit exchanges among churches on the eastern seaboard, the Rev. Clayton Priestnal, Baltimore pastor, occupied the New York pulpit May 10. Candidate for the Ministry William R. Woofenden, going to Baltimore, from New York, and then to Philadelphia May 17, when the Rev. Richard H. Tafel, minister there, officiated in New York.

## Visit Wayfarers' Chapel

Mr. and Mrs. Wilbert Henchel of the Rosthern, Sask., Society, and Mr. and Mrs. Henry Friesen, are among the first from Western Canada groups to visit the Wayfarers' Chapel at Palos Verdes, already known, even abroad, as the "Glass Church, With Ceiling Open to Heaven."

## Addresses Discussion Group

Dr. Frank L. O'Neil, Los Angeles psychologist, addressed the Discussion Group of the Society there May 10.



## Births, Baptisms, Married, Memorials

### BORN

**YOUNG.**—Jefferson Blair Young arrived April 29 to join his two little brothers at the home of the Rev. and Mrs. Robert Loring Young, pastor and wife at San Diego, Calif.

**SNOW.**—Born to Mr. and Mrs. John Snow, of the Fryeburg, Me., Society, Carol Ann.

### BAPTIZED

**SPRECKER.**—Janet Ann, infant daughter of Mr. and Mrs. Albert Sprecker, North Battleford Society, was baptized at the home of the parents, Battleford, Sask., April 30, the Rev. Henry Reddekopp officiating.

**CULLY.**—Matthew James, infant son of Matthew James and Donna Roberts Cully, was baptized May 13 at his parents' home in Brooklyn, N. Y., by the Rev. Wm. F. Wunsch. Matthew is the grandson of Mrs. Van Roberts, great grandson of Mrs. S. E. Risley, of Quincy, Mass., and great-great grandson of Mr. and Mrs. Chas. Saunders, all former parishioners of Mr. Wunsch's at Roxbury, Mass.

**JACOT.**—Sandra Kay and Mildred Evelyn Jacot were baptized by the Rev. Robert L. Young in the church of the San Diego Society April 12.

**BROWN, ALBERICE.**—Linda and Calvin Douglas, children of Mr. and Mrs. Glenn Brown, were baptized Easter Sunday at the church of the Newtonville, Mass., Society; also Peter Young, son of Mr. and Mrs. Alex L. Alberice. The Rev. Edward B. Hinckley officiating.

**THOMAS.**—Catherine Margaret, daughter of Mr. and Mrs. Reynolds Thomas, was baptized at the morning service of the Wilmington Society May 3, Candidate Ernest O. Martin officiating.

### CONFIRMATION

**PORTER.**—Billie Lydia Porter, daughter of Mr. and Mrs. William H. Porter, was confirmed Easter Sunday, at the Newtonville church by the Rev. Edward B. Hinckley.

### Fryeburg's Children's Day

June 7 will be Children's Day at the church of the Fryeburg, Me., Society. Bibles will be presented to regular Sunday school attendants. There will be an opportunity for baptisms and confirmations.

### MARRIED

**SUNDIN-TOOMBS.**—Adelaide Toombs, daughter of Mr. and Mrs. Herbert W. Toombs, of the Roxbury, Mass., Society, became the wife May 2 of Olaf G. Sundin, son of Mr. and Mrs. Erick Sundin of Hudiksvall, Sweden. The ceremony, before a large gathering of relatives and friends, took place in the beautiful chapel of the Cambridge Society, the Reverends Antony Regamey and Franklin H. Blackmer officiating. Mrs. Donald Campbell, Brookline, was maid of honor, and Bernard Toombs, brother of the bride, best man. Ushers were William Shakespeare and Professor Donald Campbell, both of Brookline. The bride, a graduate of the Massachusetts School of Art, is a special student at Massachusetts Institute of Technology. Mr. Sundin a graduate of Harnosand Technical College, Harnosand, Sweden, attended Upsala University. After a wedding trip through the South, the couple will make their home in Sweden.

**HART.**—Miss Barbara Hart, daughter of Mr. and Mrs. John C. Hart, Brooklyn, N. Y., Society was married May 9 in the church there to William J. Powell, whose brother Robert was best man. Candidate William R. Woofenden, of the New York Society, officiated. A reception followed in the Neighborhood Club.

## In Memoriam

**GRAY.**—Mrs. Fred Gray, Cleveland, Ohio, passed away suddenly May 8. She had been making plans to visit a nephew in Pittsburgh whom she had raised to manhood. Services were held for her at the Corcora Funeral Parlor. The remains were interred at Pittsburgh.

**VOLZ.**—Arthur G. Volz, a good neighbor and friend, made his transition to the higher plane of usefulness April 4—the night before Easter. He had lived his entire sixty-five years on the same farm where he was born March 25, 1888. He was the youngest son of Christopher Martin Volz, one of the pioneer-founders of the Lenox Township Church of the New Jerusalem. Resurrection services were held April 7, 1953, in the Lenox Township New Church, with burial in the New Jerusalem Cemetery across the road. The officiating clergyman was Rev. Arthur Eastman from Marengo, Iowa. Surviving are his wife Anna Kimm Volz; his son Walter and wife and little daughter Donna, all of whom con-

tinued to live on the farm; and his sister, Mrs. Ray Mason of Cedar Rapids; and a number of nieces and nephews.—C. M. P.

**HANNA.**—A well beloved friend and member of the Edmonton, Alb., Society, Mrs. Esme Hanna, passed into the higher life April 23, in Edmonton. She was born in Liverpool, England July 30, 1902, the daughter of Major Frank Norbury and the late Mrs. Norbury. Mrs. Hanna worked for many years with the Edmonton Public Library, and a glimpse of her sterling character may be had from a remark made to this writer by one of her former associates at the library, "She was so honest in all things." She is survived by daughters, Mrs. J. S. Little, Edmonton, Mrs. R. E. Nobles, at present residing in Edmonton, a granddaughter, Julia Nobles, her father, Major Frank Norbury, Edmonton, and a brother, Lieut. Hubert Norbury R.C.N., Esquimalt, B. C. The resurrection service was conducted at the Howard and McBride chapel in Edmonton by Lay Leader Edwin R. Reddekopp. Internment of the ashes, following cremation, was in the Garden of Memories at Calgary.—E. D. R.

**MATTHEWS.**—Frank F. Matthews, 85, passed away April 30 after a long illness. Last services were conducted by Lay Leader and Missionary Mrs. Charles H. Kuenzli, of St. Petersburg, Fla. Born in Sandwich, Ill., he had lived in Michigan for many years before leaving for Daytona Beach, Fla., his late home here. Always open for New Church services, the Matthews residence was a center of many happy gatherings, and the center for the distribution of considerable New Church literature. Surviving are his wife, Winifred and a sister, Mrs. Minnie Dull, Daytona Beach.

**GILPATRICK.**—Mrs. Mary Aldis Worcester Gilpatrick, 89, Roxbury, Mass., Society, passed away April 22. Services were held for her at the Waltham Chapel conducted by the Rev. Everett K. Bray, Cambridge pastor, assisted by the Leader at Roxbury, Kenath O. Traedge. Surviving are a daughter Mrs. Sidney Stewart, and a son, Edward M. Gilpatrick. Long an esteemed member of the church, the loss of her earthly presence will be greatly felt.

### Adopt Little Boy

The Rev. and Mrs. Owen T. Turley, pastor and wife at El Cerrito, Calif., announce the adoption of little Ronald Calvin. He came to make his home with them April 12, amid much rejoicing.

### Latvian New Churchman Serve In The United States Air Force

Two sons of Mr. and Mrs. Rudolph Grava, former leaders of the New Church in unhappy, over run Latvia, now are serving in the Air Force of this country. Juris Grava already is in Japan, while Ojars is at a base in Kansas.

After years of hardship, the Gravas, except a daughter still in Europe, reached this country, sponsored by the Board of Missions, the parents now happily employed at Owings Mills, Md. There are many other Latvian young men, Mr. Grava states, serving the United States forces, some in Korea, and a number already have paid the supreme sacrifice.

### German Booklet

A neat and well prepared booklet concerning the teachings of the New Church and its place in the religious life of the community, as prepared by the church in Berlin, has reached this country. Composed by the missionary and pastor, the Rev. Eric L. G. Reissner it should do much to further the cause in Germany.

### Brooklyn Services

The Rev. Dr. Edward B. Hinckley, of Wellesley Hills, Mass., administered the Holy Supper for the Brooklyn, N. Y., Society May 17. Theological Student Davis H. Garrett conducted the church's concluding service before its recess, May 24.

### Couples Club Active

One of the most active groups in the San Francisco parish is the Couple's Club, of which Ross Poulson is finance chairman. Consisting of members who have been married in the church there, the club has taken a large part in the life of the Society and now is especially applying itself to raising funds for the contemplated enlargement of the parish house.

### Speaks at Student Fellowship

The Rev. Harold R. Gustafson, pastor in Bridgewater, Mass., addressed the Student Fellowship at the Bridgewater State Teachers College April 29, concerning the New Church, its history, background and teaching.

## Children's Corner

### Using Our Talents

by Lydia McNeeley

IN THE LAND of Israel, during the time of the great prophet Elisha, there lived a certain woman, who was a widow with two sons. Her husband held a position of honor and trust in his community, but left very little money or property.

It was difficult for the widow to support herself and family, especially as the many kind deeds of her husband were soon forgotten by his friends.

In fact, very soon after his passing away, these so called friends came to take either the widow's possessions or what money she had to pay off the debts.

When all this was gone, the same men wanted to take the woman's two sons to serve as slaves to pay off what else she owed.

Today in our country no one is allowed to carry off children to pay off their parents' debts. But in Israel at that time this practice was quite common, and there were many slaves. When the poor widow heard what her creditors wanted to do she became very frightened, and she decided to go to the great prophet, Elisha for help and guidance.

She told this servant of God that her husband had been a good man and feared the Lord and had tried to live by the teachings of the prophets. Elisha told her not to be afraid, but to have faith. He asked her what food remained in her house. The poor widow told him that all she had left was a pot of oil. Then he said, "Go, borrow thee vessels from all thy neighbors, borrow

all you can. When you have done this, go into your house with your sons and close the door. Then, start to pour the oil you have in the small pot into these vessels. When a vessel is full, thou shalt set it aside."

The widow did as she was told, and as soon as Elisha blessed the oil she and her two sons had abundance. The widow then went back to Elisha and told him that all the vessels were full, and that even the little pot was still full of oil.

Elisha at once told her to go and sell that much oil to pay her debts, and then to come back home and live in peace.

Something that wonderful happens to all of us everyday in our own lives. When we learn to use our talents in the right way we realize that they are like the widow and her little pot of oil. When we are in school and working

very hard at arithmetic, spelling, and the many other subjects that we learn, and find that in an exam we can put to practice the things we have learned, then we are pouring out the oil from our little pot, into a larger one. We are learning to make use of what we have and to use our talents wisely.

Let us learn to bless and to use the talents we already have, for in so doing, we shall receive more.

### Unites With St. Paul Society

Walter Fricke, Sr., was received into membership of the St. Paul, Minn., Society Palm Sunday. Mrs. Fricke, who also is a member of the church, is the newly elected president of the St. Paul Junior League, well known civic institution formed of leaders in the community.

### PERRY KINDERGARTEN NORMAL SCHOOL

ESTABLISHED 1898

Students upon graduation at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

Graduates while continuing to hold winter teaching positions may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

Send for catalog.

MRS. H. H. JONES, Principal  
F. GARDINER PERRY, Manager  
815 Boylston Street, Room M,  
Boston 16, Mass.

### THE SOWER

Sunday School Lesson Helps  
MEMORIAL EDITION

Complete in six volumes \$10.50  
Separate volumes — each \$1.75

MASSACHUSETTS  
NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.