

The
**NEW-CHURCH
MESSENGER**

July 25, 1953

The King of Kings

Dan E. Krehbiel

New-Church In Ohio

Ophia D. Smith

Fame of "Carter's Tower"

White Mountain Echoes

Church's Contribution To Law

Simon Ross

Who Governed Universe When...?

Everett K. Bray

THE NEW-CHURCH MESSENGER

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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.

WHO GOVERNED THE UNIVERSE WHEN GOD WAS AMONG MEN?

by Everett K. Bray

IN RECENT years we have been increasingly advised that the profitable way to read a book not only is to see and examine what the author says, but to find and weigh his meaning. This is the way we ought to try to follow in reading the Bible.

In this kind of reading, we cannot board up any "windows," but take care to keep open, as wide open as we can, every unobstructed space through which can come any rays of truth.

Thus, we believe, are the shadows cancelled out, and the wholeness of the Scripture message grows in scope and clarity.

So let us open the windows through which can come new light on the Coming of God into the world. Finding such numbers of passages proclaiming that He would come, and that He did come, we then look for windows of light on how this could be, considering the nature of things, as we know them.

Fortunately for our age, under the Providence which always is well beforehand with the needs of every age of human life, new light on the nature of things has been revealed for this age of ever increasing hunger for understanding the processes of life and comprehending their purposes.

The servant chosen and especially prepared for this experience and to bring this new light was Emanuel Swedenborg. That was 200 years ago, and the findings of the sciences of our day are supplying evidences which concordantly revise the external bases of our understanding of the nature of things.

This new light reveals that God is Divine Love and Divine Wisdom, while activating will and understanding are what constitute "man." The Divine is in all space apart from space, and in all time apart from time. Thus He is everywhere present in all His universe. If these things were not so, God could not create, neither sustain what He has created.

The universe is from Him, and He is in it and moment on moment gives it life, even as the mind and the body are from the soul and clothe it. It is from the principle that the Lord created man in His own image and after His likeness that man's soul and mind are everywhere present in his body, animating it, and directing it, and expressing the soul and mind by the body, just as the Lord is everywhere present in every part of His universe, directing it and expressing His will by it.

The angelic idea of the universe in relation to the Lord is this: At the center is the Lord, whose divine love and wisdom effect a spiritual sun. (So in transfiguration "His face did shine as the sun and his raiment was white as the light.") From this sun emanate circumference beyond circumference, constituting spheres, and finally heavens—first, Celestial, then Spiritual, then Natural, then

the world of spirits, and at last the material world of solar systems.

This last is the boundary and plane of ultimates, also called the plane of reactions, from which the return begins. It is in respect to the suns of the universe just as our bodily form or substance is to our inner self our inner regions of life, and as our soul and mind govern our body ever present in our bodies in all parts and particulars, as well as on the whole.

Thus the Lord pours himself forth into all His creation,—and remember that our minds and our bodies are parts of that creation—and that He is present with them and completely giving them the experience of life, though not life itself.

There is, as we have pointed out, no space in the spiritual world as we know space, but only state or condition of being. There is no space in the sense of physical space any more than there is in "measuring" our minds, our souls.

Then if there is no space in that sense, when the Lord was here in Incarnation, He was everywhere present, as mind, spirit and soul can be everywhere; as we at will roam the universe of thought and affection.

If we ask where? The answers, if we are talking about souls, are in terms of experience. Where am I?—in peace, in gladness, or in turmoil or fear? In a program of growth?

It's not *where*, it's *what*. So, if we have helps to assist our minds toward some measure, finite measure of approximating an understanding of how the Lord can be everywhere in the universe and not a part of it, we shall see He fills our souls, and yet is not a part of our souls.

By means of this process of discrete step after step, each in its area complete, in its state complete—by this means He pours His life into us, but His life is never divided.

Now the soul that we have is limited by virtue of parents, father and mother; the soul of the Lord Jesus Christ was not limited because it was Jehovah Himself, because there was no human father. Therefore He could say, "He that hath seen me, hath seen the Father." "The words that I speak, I speak not of myself, the Father doeth." "As the Father has light in Himself, so has it been given to me to have light."

So it was that in the Incarnation He took upon Himself finite human nature without the first boundary or degree that limits all creatures born of man and woman. So He was unlimited as to the Divine Mind that filled the universe, (yet we must remind ourselves we are not a part of the universe, physical or even spiritual.)

That divine mind moved in Him, controlled Him, acted through Him, "pushing" itself out through

the human mind that He had from His mother and the human body, so that this mind gave Him the experience of groping ~~to~~ the way through, leading the life of problems and tests as we live them.

But we are told that when He met the attacks of the hells, he never fought in any temptation for Himself, but for the salvation of the universal human race.

From the beginning of His earthly life, Jesus was Jehovah, at the inmost, as the name tells us Jehovah, Saviour. And progressively through from the innermost, the divine came more and more to the outermost of His life, so He could say, "I do only those things that please him." "I am the way, the truth and the life."

Thus when He spoke "He spoke not as the scribes and the Pharisees, but as one having authority." His authority was that of authorship. The authorship of the universe, the authorship of the way of life and the measure and standards of life signified by His words, "It is written."

THE KING OF KINGS

Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

THIS EXULTANT CRY of the multitude that accompanied Jesus upon His triumphal entry into Jerusalem on Palm Sunday is but a prophetic whisper over against the exalted proclamation of adoration and worship accorded Him as recorded in *Revelation*: "King of Kings and Lord of Lords."

The magnitude of this glorification by the heavenly host, is all the more pronounced when comparison is made to His lowly origin; His vicissitudes; His ultimate rejection by the Jews.

He was born—not in a hospital or even in a humble dwelling, but in a stable—of a virgin, whose parents are today nameless and laid in a manger from which domestic animals were wont to feed. He became a fugitive in early infancy when persecuted by Herod; was despised for His lowly origin; disdained because of the class of people He chose as His followers; was charged with being in league with Beelzebub; accused of violating the Sabbath, of being a wine bibber, a glutton, a friend of the detested publicans and companion of sinners.

He was even deemed a turbulent revolutionist and a traitor to Judaism when He declared He was a king, and as an impostor and a blasphemer when He asserted he was the Son of God.

Plots were continually laid to kill Him; He was betrayed by one of His own disciples; He sweated drops of blood in agony in Gethsemane; was bound and brought to trial; false witnesses appeared against Him; Peter denied Him thrice; His followers deserted Him; He was mocked, scourged and made to suffer unspeakable indignities, and finally was crucified among malefactors.

What a frustration! What a disillusionment for the joyous Palm Sunday multitude of only a short five days previously! No royal crown; no scepter; no throne; no King! Pontius Pilate still reigns. The disconsolate disciples wail as they wend their sorrowing way to Emmaus; "But we trusted that it had

So, then, let us never doubt that the words that Jesus spoke, He spoke not only before the world, but He spoke before the heavens; His voice was heard throughout the spiritual universe. His voice and His look were felt in the deepest hells, and such is proven by the fact that all the demons possessing poor human beings instantly recognized Him, when those possessed came into His presence.

From His earliest childhood, Jesus was meeting them, dealing with them, and in that process, God in Him came more and more fully into all His thinking, words and deeds until He was completely Jehovah, Saviour; He was God with us.

He is forever God with us as the Faith we recite and as Scripture states, "Lo I am with you always even to the end." (Cf. "Divine Wisdom," 12³, 5, and sequel "The Angelic Idea," *Apocalypse Explained*.)

(Mr. Bray, former Convention president, is the newly elected president of the Theological School.)

Dan E. Krehbiel

JOHN 12:13.

been he which should have redeemed Israel." says Peter, "I go a-fishing."

But the Lord's birth was not an obscure and unheralded affair at all. For generations it had been foretold by Moses, Baalam, David, Daniel, Jeremiah, Isaiah and many others, especially by *Isaiah*, as, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace." (9:6). "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [God with us]. (7:14.)

Gabriel, the heavenly messenger, announced to Mary that this prophecy would be fulfilled through her; whereupon heaven and earth combined to herald forth the good tidings. Elizabeth is thrilled when Mary brings her the news and utters words of blissful praise and comfort and Mary herself exults in that prophetic song of grateful adoration—"My soul doth magnify the Lord." Heaven is astir as the report is reverberated from one angelic society to another and the heavenly choir begins its rehearsal of the celestial anthem, "Glory to God in the highest, and on earth peace, good will toward men."

And on that memorable Christmas night—the heavens are bowed down and merge with nature in that glorious celebration; the Judean hills are emblazoned in glory and the plains illumined with effulgent light; the sky is surcharged with holiness and reverence and the air filled with supernal harmony and ecstatic jubilation; shepherds and sages hasten to Bethlehem, when they hear of the Savior's birth, to adore and worship Him and shower Him with precious gifts.

At the age of twelve Jesus visits the temple and amazes the sages with His questions; astounds scribes and priests with His wisdom and leaves them bewildered at His keen insight into the demoralized condition of church and temple.

In the carpenter's shop He became the Supreme Builder. ("Destroy this temple and in three days I will build it up again.") He proceeded to bring into reality the blueprints and specifications of the Divine Architect—a plan for a redeemed humanity—a plan of the heaven of many mansions, a heaven of happy human beings—a plan so colossal as to be beyond human comprehension—a continuous plan for all eternity.

Only when we give consideration to the decrepit state of the church and of society in general at the beginning of the Lord's ministry can we appreciate the immensity of the task confronting Him.

The Jewish church was at its lowest ebb. "Emphasis upon the letter had crushed out the spirit of religion, righteousness had become a superficial and punctilious observance of formal rules of conduct and empty ceremonies instead of the outworking of a pure heart and a right purpose."

Jesus Himself said, "This people honoreth me with their lips but their heart is far from me. Full well ye

reject the commandments of God that ye may keep your own tradition. Ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith. Ye have made my house of prayer a den of thieves."

Thus their perversion of divine truth made a mockery of religion, paralyzed virtue, reduced order to chaos, dethroned human reason, almost destroyed civilization, hindered every honest effort at cleaner living, restricted human progress, beclouded all assurance of a future life to the extent that the Sadducees disavowed any resurrection; the living of a devout and heavenly life was slighted and real religion all but forgotten.

To redeem mankind from this deplorable condition, to re-establish His Church and thus keep open some communication with the heavens and to save His creation from utter collapse, the Lord came. Jehovah bowed the heavens and came down (Ps. 18:9) in the Person of Jesus Christ—Immanuel, God with us. The Creator had entered His creation; the Invisible had made Himself visible.

The process of this "descent" we can know only in part. However, if we approach the Scriptures in a humble and docile spirit and search diligently we can get abundant enlightenment.

We read that man is created in the image and likeness of God. He has a soul and a body and consequent activity. The soul is prior to the body and forms and adapts it to its use. "The soul is man and doth the body make." In a sense, then, it begets the body. The soul of a man is invisible to his neighbors, except in so far as it is revealed by the twinkle in the eye, the soft spoken words of the lips, the tender touch of the hand and similar expressions. However, the full stature of the soul of the man is made manifest only after complete development, preparation and training of the body.

If, in our study, we follow this pattern we can learn how God, the Father could make Himself manifest through Jesus—the Word made "flesh."

The descent was a gradual development, and required years of preparation and training. It culminated on the Cross when He exclaimed, "It is finished." Only as the human frailties inherited from the mother were removed could the "power from on high" take command and assume the prerogatives of the Divine until He could truly say, "All power is given me in heaven and in the earth." "The Father and I are one." "He that hath seen me hath seen the Father."

Jesus was victorious in every temptation; triumphed over all forms of evil that assailed Him; vanquished every

foe. He subjugated the hells and so delivered man from the forces of darkness that held humanity in bondage.

He overcame every unholy desire; accomplished His every purpose; fulfilled every prophecy. His every step was one of progress; every Word a benediction; every act a triumph. His power rules in all worlds, in all realms,

Overwhelming and convincing as are the Lord's miracles, eloquent and persuasive as are His discourses, profound and fathomless as are His parables yet they are only tokens of His majestic power to heal and to bless the souls of men and to provide for their eternal welfare.

He stills the storms and quiets the waves. At His behest man's rebellious nature finally becomes submissive, obedient and tranquil.

He opens the eyes of the blind; but He also enables the spirit of man to "behold wondrous things in His law" and to view the beauty of His holiness.

The feeding of the five thousand with five loaves and two fishes is a mere incident in His provident care, for He "satisfies the desire of every living thing" from eternity to eternity. "I am the bread of life."

He raised Lazarus from the grave, not that an indefinite prolongation of life on earth is desirable, but to exemplify that He is Life itself, that He, only, lives, that all creatures derive their lives from Him, moment by moment. "Because I live, ye shall live also." "I am the resurrection and the life."

The Lord's words to the adulteress, "Neither do I condemn thee" imply that He is Love itself, Mercy itself, Forgiveness itself, Justice itself; that He is never angry, condemns no one,

sends no one to hell.

In His parables is wrapped the wisdom contained in all the libraries of heaven. His Sermon on the Mount transcends any human utterance as infinity transcends the finite. It is a masterpiece of masterpieces. It constitutes a criterion for human behavior for all tribes, all races, all kindreds in all worlds and in the heavens.

If, now, we ascribe to Him all the might, authority and sovereignty portrayed throughout the Scriptures, we must conclude that He is the One and Only God. There is no room for another. There is no function left for any other God to perform. We are compelled to agree with *Isaiah* (14:11) when He says of Him, "I am Jehovah and beside me there is no Savior"; and with *Hosea* (13:4), "I am Jehovah thy God, and thou shalt acknowledge no God beside me, and there is no Savior beside me."

Were our language equipped with suitable adjectives for our superlatives, they would still be wholly inadequate to extol His matchless grace, His unbounded love, His sublime majesty, His ecstatic glory, His imposing grandeur, His lofty supremacy, His rapturous power and His sovereignty.

Were it possible we would gather a billion sunbeams from the large distant stars and weave them into letters five hundred million light years high and blazon these words across the spaces of the universe: KING OF KINGS AND LORD OF LORDS. HE IS THE ALPHA AND THE OMEGA, THE BEGINNING AND THE ENDING, THE FIRST AND THE LAST—THE ALMIGHTY.

(Mr. Krehbiel, a leading Kansas layman, is a member of the General Council.)

Name Corrected

It was reported in *THE MESSENGER* June 27 that "Miss Martin" had succeeded Mrs. Dorothy Hagstrom as secretary of the Connecticut Association. The correct name is Mrs. Martin F. Lynn.

Summer Services

From reports reaching *THE MESSENGER*, an increasing number of our churches are extending morning worship during the summer beyond the proverbial second Sunday in June. We note that St. Louis joins this group, recessing only during August.

California Association

The California Association meets over the Labor Day weekend in the church of the Los Angeles Society and will include programs of the Women's Alliance, Men's Club and Young People. President of Convention Franklin Henry Blackmer will be the principal guest.

"Internship" Plan At Work

After some little study, the managers of the Theological School have approved a plan whereby a fourth year now added to its course may be used as a period of internship in the field. The first student under this arrangement is David J. Garrett who in the fall, with his family, will go to Detroit to assist the Rev. William H. Beales.

Plan Tape Recordings

The Kansas Association mainly because of its shortage of ministers is planning a tape recording system in order to supply sermons and possibly other sections of the service to those groups without a pastor.

Preaches In Los Angeles

The Rev. Paul D. Hammond, now residing with his family in Rosemead, Calif., was guest preacher for the Los Angeles Society July 19.

LETTERS TO THE EDITOR

As To Repetitions

To the EDITOR:

I can see a purpose for the many repetitions in Swedenborg's works, and know of no reason why they should cause comment. [MESSENGER, May 16, 30.]

One can pick up any of the books and look up any subject and find it is very completely told in one paragraph or set of paragraphs. If it is repeated in another portion of the works, I do not care, I get what I want complete in that one passage.

In regard to another recent letter in the MESSENGER [May, 16, page 206], I have never found contradictions in the writings of Swedenborg; and I do not think it is contributing to the help of new students to publish a letter from someone who goes to a great deal of exertion to find apparent discrepancies.

I am persuaded that Swedenborg was absolutely sure of the rightness of everything he wrote. When a man is fully versed on a subject he is not going to state contradictions. There are so many more important subjects to dwell on than slight variations of explanation; and there is always the matter of language translation.

ALICE HOEY SHAFFER

Ojai, Calif.

Optimism or Pessimism

To the EDITOR:

In *Our Daily Bread* for June 1953, is a sermon entitled "Optimism," which describes the prophet Amos as a pessimist.

This may be so, but are not all the writings of the major and minor prophets inspired entirely by the Lord, and not according to their own ideas?

ANNE CARY BRADLEY

Fryeburg, Maine

Our Church Services

To the EDITOR:

THE GENERAL TASKS of the New Church are: (1) to help its members in regeneration, and in the uses of charity; (2) to broadcast knowledge of the Lord's Second Advent through His spiritual Word, and a knowledge of heaven and hell.

The first task must be performed: (1) at Sunday worship and meetings afterwards; (2) by visiting church friends, who are sick or in some difficulty, and by ministration and relief to them.

The second task can be achieved: (1) by diligent every day reading of the Holy Scriptures and New Church literature (as a preliminary condition) and (2) by the missionary work of every New Churchman.

The Lord commended His disciples

to preach the Gospel over all the earth. Therefore every New Churchman should preach our doctrines in every convenient circumstance and to have at hand New Church literature for the purpose.

It seems to me our Convention this year should have studied our church service and made a correction of it in accordance with the commandment of our Lord.

Our Church is not representative nor significative, but spiritual. Therefore all external performances in the church by all the congregation (with the exception of singing the hymns) must be removed, because they disturb us to deepen ourselves into the spirit and truth.

In my opinion, all liturgies and responsive services, and loud reading of the faith by whole congregation are harmful and must be annulled. We have ministering pastors, whose task is to read the Word and to preach the divine truth, but the church members need only to listen, to comprehend, and to keep in remembrance what they have heard, and to sing the hymns.

We have to follow the simple order which is in heaven and which was in the time of Jesus Christ. In heaven there are preachers who teach the divine truth and the angels which sing, giving thanks to the Lord and glorifying Him. Jesus Christ also taught the people and sang with his disciples without any other outward ceremonies. Only a simple order of worship can be impressive and remain in memory and in the heart. We dare not to forget the psychological truth that when we are in spiritual meditation and experience every external occurrence actually may injure us.

What can be more natural and more useful in the church as the example of heavens, i.e., to listen devoutly and

quietly to the words of the ministers and without any outward disturbance strive to understand them and afterwards to perform them in the life of every day.

Therefore, as I see it, all worship in the church should be performed quietly without any worldly haste. The songs sung slower, and the congregation in a peaceful sitting state. The pastor must not tell to the congregation, what to do, for in order to worship.

Therefore the order of the Church worship should, in my opinion, be approximately as follows:

(1) a hymn, where we give thanks to our Lord and glorify Him;

(2) reading of the Holy Scripture by the pastor which should have relation to the sermon; (3) a second hymn of thanks and praise and if possible also in harmony with the sermon; (4) sermon, short without superfluous reasoning and repetitions, and immediately afterwards a short prayer for the Lord's mercy and love, and for His guidance in the coming week; (5) a hymn with former contents.

All announcements should be in writing and hung at the church entrance. The offering also to be given there.

All this, because in the church we must seek divine truths in order to perform them in every day life, but not to seek sensual i.e., external delight which is but directed to ourselves, not to the Lord.

Worship is intended for the whole congregation. If it is not fitted even to a single one of the worshippers, it is wrong, because every one of a hundred sheep is dear to our Lord.

HERMANIS MIERINS,
Orange, N. J., Society.

Newark, N. J.

(Other communications on this subject appeared here Dec. 13 and Feb. 7.)

A Summer Idyl

THIS WILL BE OUR LAST bulletin of the season. It will be a long vacation. We will miss our Sunday worship together and the friendly greetings after church. Being a small and scattered congregation, many of us may not meet again until the church opens in the fall.

There is a feeling of loss those first few Sundays when we do not gather, but warm sunny days soon lure us out-of-doors, where we can refresh our winter-weary and city-dulled bodies. This is good.

Of course some of us will attend church where we are vacationing, or by radio and TV; some will worship silently on a hilltop or beside a tranquil lake—for God seems near in the hushed beauty of nature. This too is good.

Perhaps our souls could use an equiv-

alent spiritual uplift during this time. Here is an idea. Read some Swedenborg! It can be a stimulating, exciting experience. There is an amazing, wide, wonderful new world to explore.

Our forefathers in the New Church were readers of Swedenborg. Their Church was strong. We can strengthen ours, even so—and while vacationing.
—From Brooklyn's *Your Church*.

Say "New-Church Day"

A group commemorating New-Church Day, June 19, has made the interesting suggestion that all those, including Convention offices, writing letters on that day insert the words "New-Church Day" below the date. As the uninitiated receivers of such letters may come up with a question, correspondents will of course make sure they are prepared with the answer.

The Reason Bows

A COINCIDENCE evidently little if ever previously noticed is that the atomic bomb which destroyed Hiroshima and 78,000 Japanese fell thirty-one years almost to the day after the start of World War I. On August 1, 1914, the so-called Central Powers declared war on Russia and on August 5, 1945, ex-President Truman gave the word which virtually ended World War II. Whether or not *THE MESSENGER* can claim credit for having discovered this strange sequence of dates it does all point to a shaping of ends "rough hew them as we may." As a matter of fact it was the disclosure of a remarkable secret of nature to a large segment of the uninitiated public for the first time, and quite unrelated to wars and chronology, which for some reason or other led us to discover the coincidence of the war dates we have mentioned. Rutherford Platt wrote a book "This Green World," in 1942. *The Reader's Digest* this month selects a chapter from it for republication, entitled "The Marvels of Cross-Pollination." The author concludes it by quoting Fabre's well known comment, "Before these mysteries of life, reason bows and abandons itself to adoration of the Author of these miracles."

It is not as far from cross-pollination to atomic warfare as one may think. At least the cause and effect are virtually the same. In the one, the destiny of man moves across a battlefield. Germany led by a crippled kaiser that his hordes not to say his ambitions might have more "space" and hence life, touches the framework of a mystery in which is involved the existence of flora instead of fauna,—the genus *homo*. And war and its forces—stretching across thirty-one years—or for that matter thirty-one centuries—continue a struggle similar to that which permits only the right insect, at the right moment in the right place to perpetuate its host's species. Action and reaction, traction and contraction. It all is a *comédie humaine* whose Permitter, if we may use the term,—certainly not "Author" which is Faber's, stands wisely, lovingly seeing to it that no small and no great, no evil and no good circumstance impress anything on the soul—the man, except which is freely chosen and fully confirmed. These wars, these sacrifices, these heroisms—are they not man's dim reflection, as we are taught, of the states described by those wondrous words twice given, as recorded by *Luke*, "Ought not Christ to have suffered these things, and to enter into his glory." (24:26)?—L. M.

Not a Reform School

A DDRESSING a special meeting of the Christian Herald Association not long ago the Rev. Daniel A. Poling, esteemed editor of the *Herald*, father of one of the "Four Chaplains," succinctly declared, "The Army is not a reform school, but if your son or mine has been given basic home

and church training, the Army will send him home as decent as, or better than he was when he went away." No, the Army is not a reformatory, but home and church and school must be forming schools if they are to fulfill their proper purposes. God has already formed man in his image and likeness, coming forth as a result of Goodness itself, man essentially is good; if he becomes de-formed, in that sense he is no longer man-like, but beastly. Nothing can re-form him except as a result of his own decision to change. Yet that choice cannot come to the surface as he shakes himself unless there are those elements of goodness and truth *remaining* as planted by home, church and school in his or her *formative* years. And unless the parents have themselves been instructed or at least informed on these elementals they cannot impart them to their children, yet the Word has a strict injunction concerning it, lucidly presented at *Deuteronomy* 4:9, 10. Yes, Doctor Poling is right: do not expect your boy to return from the Army an "angel" unless you have done your part in planting such character formations in him.—L. M.

Glorious Mutual Pledge

THE majestic opening words of the Declaration of Independence (actually proclaimed *July 2*) are better known than its remarkable closing phrase, "... we mutually pledge to each other our Lives, our Fortunes and our Sacred Honor." This was an all inclusive statement covenanted (actually signed August 2) by fifty-five immortals, led by John Hancock, Congressional President, for the Thirteen Colonies. It must have seemed to King George and his advisers as implementing the Declaration's insistence on the "Right of the People to alter or abolish any Form of Government [which] becomes destructive." The Declaration underlying the Constitution and the Constitution carrying the Bill of Rights, continually in their context and implication pledge those who adhere to them to a mutual assurance of life, welfare and honor, whatever the circumstances. It is particularly reflected so in the civil laws of the United States, so much so that the courts are becoming increasingly accused of allowing unwarranted appeals, lenient paroles and suspended sentences, among other alleged legal abuses. The recent notorious spy case is an instance in point. But "any form of government which becomes destructive" whether it be in the courts or at the capitol and capital will be "altered" unless everyone's life, welfare and honor are triply protected. Obviously this again depends upon every individual, in the now forty-eight states, mutually pledging their lives, fortunes and hearts in the never ceasing struggle to maintain the pledges of the Declaration.—

ONE OF THE LATEST discoveries of psychology is said to be that character is formed by the making of decisions. Obviously that was true long before psychologists discovered it.

Search The Scriptures . . .

And the Lord hath laid on him the iniquity of us all.—ISAIAH 53:6.

The *Authorized Version* has a marginal note on this verse which reads, "hath made the iniquity of us all to meet on him." The *Holy Scriptures*, the Jewish translation, renders this part of the verse, "And the Lord hath made to light on him the iniquity of us all." The *Revised Standard Version* puts the translation in this form, "and the Lord has laid on him the iniquity of us all."

In the *Authorized* the word "Lord" is in capital letters meaning that in the original language the word is "Jehovah," the name used for the Lord when his divine and infinite love is referred to.

The verb translated "laid" comes from a root-form which means to meet, encounter, reach, and here it is in the "hiphil" or causative mood and so literally is rendered, "caused to meet."

In *Coronis* 60, Swedenborg translates the latter part of *Isaiah* 53:6 as follows, "Jehovah caused the iniquities of us all to meet in him." The term in the Hebrew translated "on him" in the familiar *Authorized Version* is "bo" which clearly means "in him." The maternal inheritance from Mary made it possible for the incarnated Jehovah to meet "in him the iniquities of us all" and so glorify His humanity, restoring spiritual freedom to mankind.

Isaiah 53:6 together with *I Peter* 2:24 which reads, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed," have been used to support the doctrine that Christ, as a vicar, in order to appease the anger of the Father for the sins of mankind, was tempted, yet without sin, suffered on the Cross, and so removed from men the condemnation for their sins.

This is the so-called "Vicarious Atonement" doctrine and is a part of the "substitutional" theory of the Atonement. Swedenborg refers to it in the *Doctrine of Faith*, at number 44, and much more at length in *True Christian Religion*, 132-135.

Very early in the history of the Christian church the vicarious atonement view of the Lord's mission began to be formulated and taught, in spite of the words in *Deuteronomy* 24:16 that "every man shall be put to death for his own sin." As early as the end of the second century, in the *Epistle of Diognetus*, whose author is unknown, this false doctrine about the atonement appeared.

In the works of Irenaeus, Origen, Augustine, Thomas Aquinas, and of others, the doctrine found support. Writing on the effect of this doctrine on the life of the church and respecting the division of the Deity into three persons, Swedenborg has this to say in *True Christian Religion*, 133, "From this idea concerning God and concerning redemption, all theology has from spiritual become in the lowest degree natural; which is so because merely natural properties have been attributed to God; and yet on the idea of God, and on the idea of redemption, which makes one with salvation, every thing of the church depends."

The Scriptural doctrine of regeneration, the true significance of the words, "I will give unto every man according as his work shall be," were ignored or perverted by church leaders, resulting in increasing naturalism in the church and the loss of the spiritual light of heaven.

Chicago Celebrates

The Christian Community New Church of Chicago celebrated its Fiftieth Anniversary with a special service and program June 7, the Kenwood Society being invited to participate.

General Pastor Immanuel Tafel was invited to deliver the morning sermon. His text was from *Isaiah* 54:2, a timely subject, befitting the occasion, and a spiritual lesson for the growth of the church. Guest soloist was Miss Joyce Marshall, who sang "The Lord's Prayer," during the offertory.

After the service the Women's Alliance of the church, served dinner which was even more enjoyable thanks to the beautifully appointed tables, decorated with lovely spring flowers.

A special table with bouquets of red roses and gold candles, on which reposed a large Fiftieth Anniversary cake from "The Parish Club" was set in the middle of the room, enhancing the importance of the occasion. Dinner was preceded by a community sing.

The Women's Parish Club of the church, about a dozen members, conceived the idea of celebrating the fiftieth year by a program and enlisted help from the Alliance and the Church Board. Invitations were sent to all past members of our city and within the Chicago Association.

After dinner, the Parish Club president, Mrs. S. Wellman Latta, gave the address of welcome, paying tribute to the many ministers who had served the parish the past fifty years, so ably leading us to understand the spiritual teachings of the New Church—and a tribute to the many who have moved away or

The wondrous Incarnation, the assumption by Jehovah God of a human form in the world, and the gradual glorification of this humanity, this brought a new order in heaven, the subjugation of the hells, and the restoration of religious freedom to men.

But this advent of Jehovah did not, nor could it remove human responsibility for men's choices of feeling, thought and conduct. The admonition, "choose ye this day whom ye will serve" was not abrogated by the coming of God to men, nor will it ever be.

Coming as the "Word made flesh," coming as the very truth of the divine and infinite love, the Humanity meeting in itself "the iniquities of us all" ever declares to men, "This is the way, walk ye in it," but this Humanity could not assume the consequences of human sin and evil. It can only bring to men the power and the freedom that can lead human life to "blossom as the rose."—WARREN GODDARD.

graduated to the spiritual school of learning, whose spirits are with us as we recall sweet memories of past activities. Mrs. Latta introduced as Mistress of Ceremonies, Mrs. Rachel Sergeant a long time member and faithful worker of this church.

Another member, 92 years young, Miss Florence Mattheson, recited a short poem. A history, not only of the Christian Community church, but of the ups and down of the several Societies of Chicago over the many years, was interestingly given by C. Jesper Cobb, Elder Statesmen of the church.

Another enjoyable talk was that given by Walter Dennison, a member of the Humboldt Park parish until it and Sheridan Road united to become the present Christian Community New Church about two years ago. Mr. Dennison greatly entertained with his witty reminiscences of the past fifty years of church life.

(Concluded on page 252)

Are You Interested?

If you are interested in the New Church movement in South Africa, you can qualify as a *Friend of the Mission* by subscribing \$1.50 (or 10/—) per annum to its Printing and Duplicating Fund. Please mail your subscription in U. S., or any, currency to the Rev. Brian Kingslake, Mooki Memorial College, Orlando, Johannesburg. You will then receive a copy of the Mission Year Book, and the English edition of the mission quarterly journal, *The Rising Sun*.

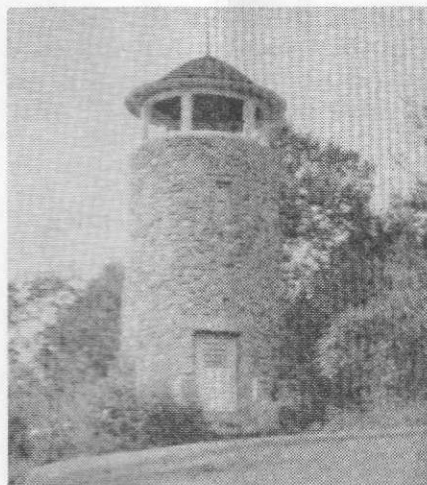
"CARTER'S TOWER" GAINS FAME

An interesting article and picture appeared in a recent number of *White Mountain Echoes* telling of an unusual stone tower constructed in 1898 by James Richard Carter, for many years Convention treasurer, succeeded in 1921 by his cousin Albert P. Carter, Newtonville Society. The article goes on to say: A tower built of native rock and stone stands on a rise of ground beside the main road, Route 2, between Jefferson and Randolph.

In 1897 Mr. and Mrs. James R. Carter, who had spent some time in Jefferson at the E. A. Crawford House, purchased a lot in the highlands and erected a fine summer home, named "The Hummocks." They first occupied it in the spring of 1898.

"The Hummocks" with its beautiful landscaping was situated so that it had a fine view of the Presidential Range and Cherry Mountain. But the sunsets, much enjoyed by the Carters, were obstructed by trees and bushes so Mr. Carter had them cut down.

Determined to have an unobstructed view of the mountains and, more especially, the sunsets, Mr. Carter in the fall of 1898 hired a stone mason to erect a tower of rocks and stones from the surrounding countryside. Mrs.



Just For The View

Carter had a beautiful garden laid out nearby.

Because the tower proved much more expensive than he had expected he often referred to it as "Carter's Folly." A total of 300 barrels of Portland cement, which seemed like a great deal of mortar to hold the rocks together, was used in building it.

The lookout at the top is reached by a series of inside stairs and the view of the White Mountains of New Hampshire and the Green Mountains of Vermont and their many individual peaks is truly wonderful.

LETTER FROM KOREA

(EDITOR'S NOTE: This letter gives an interesting and informative view of conditions in Korea where a number of young New Churchmen have been in service. Miss Kim will be remembered for her visits here and in Canada among our people.)

Dear Friend:

A few weeks ago I received a package which you had kindly ordered for me. I found two bags of flour, five pounds of sugar, two cans of beef and gravy, two cans of milk, a can of powdered eggs, a dozen of candles, soap, three cans of herring in tomato sauce and five boxes of rice.

I have sent a bag of flour, a can of beef, a dozen of candles, a can of herring and some other stuff to a remote countryside in order share them with an old couple. With the rest of the things I am still enjoying with my family. I now live with my 70-year-old mother, paralyzed sister-in-law and her two children, who are my late brother's family.

I am afraid that I have not been able to answer to your last letter which were sent some time last year. Since I came back from England I got very weak and could not work as much as I had

wished. As soon as school was over I had to rest in bed almost every day. Besides for the first few months I could not find a room to live due to crowded population here and naturally did not have good sleep for several weeks.

After three months I got a small space on an island which connects with Pusan by a bridge and I built a small "hot" there. It is similar to your summer cottages but much poorer. It is built with thin boards and roofed with paper and no mud or cement is put on. There are numerous "hots" in Pusan like that and all refugees live in them. Even for this I had to put in three months' salary, or about \$120. The "hot" of course does not keep us from either cold or heat since both the walls and roof are too thin.

Nevertheless I am thankful for even this much space and it is restful enough for me. There is not anything easy and convenient in our life and yet hard work drives us day by day. I feel often tired and do not have much time to write letters. That is why I could not reply to you soon. Having received the package from you I feel awfully ashamed of it.

Over 2,500 girls are studying here which is the only Christian university for women in this country. I teach New Testament and Church History as

Commission On Religious Education Makes Report

The important Commission on Education appointed last year, recently held an executive session in Wilmington, home church of its chairman Ernest O. Martin. Among plans under consideration is formation of a Department of Religious Education with a full-time director.

Most important of present tasks, Chairman Martin states, is production of a new Sunday school curriculum. An appeal is made for volunteers to assist in writing lesson material. Write the chairman.

New Urbana Plans Designed For Public School Education

Urbana Junior College has announced that beginning with the fall quarter it will be prepared to offer two types of service designed to advance and improve public-school education, and particulars have been sent to city, county and exempted school administrators in surrounding counties.

Also there will be in-service programs for elementary and secondary teachers, together with college courses on the freshman level, with emphasis on students planning to enter teaching. Classes will be held in late afternoon and evening to permit part-time employment where desired.

well as direct Social Work Dept. We have 35 girls in our dept. who major either the Christian Education or Social Work course. Our temporary campus in Pusan is also a few groups of "hots" which are larger than mine. It is our hope that we shall be able to go back to our campus in Seoul in near future.

Again I do thank you for your love and kindness in the Lord. Please remember me to my New Church friends around you.

Gratefully yours,

YUNG OON KIM.

EWHA Woman's University,
Bumington, Pusan, So. Korea.

Host Troop At Jamboree

Hugh Hammond, son of the Rev. and Mrs. Paul D. Hammond, Rosemead, Calif., is a member of Scout Troop 20, Region 12, section 1, host to the National Jamboree. He is also a member of the Musketeers Patrol which erected the Stockade at Irvine Ranch, Jamboree locale. His brother Roger is in service at Ft. Devins, Mass.

Returns From Oxford

George Dole, son of the Rev. and Mrs. Louis A. Dole, Bath, Me., who has been attending Oxford University, arrived in New York July 2.

NEW-CHURCH COMES to OHIO

*Address by Ophia D. Smith, author of the "Buckeye Titan,"
at the Saturday luncheon of Convention.*

THIS IS A FITTING TIME, in Ohio's sesquicentennial year, to look back to the general condition of religion and morals one hundred and fifty years ago. After the tumultuous years of the Revolutionary War, the whole country suffered a period of profound indifference to religion. Tom Paine's Deism swept the country, affecting especially the rising generation. The political, social, and intellectual ferment attending the French Revolution influenced the thinking of our people. In the middle-west, profane language, excessive drinking, gambling, lewdness, and general moral insensibility prevailed. But there was a religious core among the people, as there always is. There were representatives of many sects, Presbyterianism and Methodism prevailing. Much energy was wasted in inter-denominational hairsplitting.

A strange, new religion made its appearance in a village built around old Fort Steuben in 1797, when a blind and crippled Irish scholar came to that place. This young man, William Grant, had received these unknown doctrines in Philadelphia from Francis Bailey, America's first New Churchman, in 1795.

The orthodox of Steubenville were outraged by Grant's bold denial of hell fire, predestination, foreordination, and salvation by faith alone. To both clergy and laity the idea that the words of the Bible had an inner meaning was the rankest heresy. Grant was undismayed by the bitter attacks made upon him, and he was staunchly supported by David Powell.

Then about 1800 John Chapman "Johnny Appleseed" appeared upon the Ohio scene, carrying Swedenborgian books and tracts in the pack on his back. Seventeen years later, the work of this "very extraordinary missionary of the New Jerusalem" was reported in England. In 1822, his work was reported to the Fifth General Convention of the New Jerusalem Church, at Philadelphia. This report mentioned a society in Steubenville, one near Lebanon, and "a very numerous church" in Cincinnati.

It was about this time that Johnny Appleseed wrote to the New Church Society in Philadelphia, offering to deed to them a quarter-section of land near Wooster, Ohio, in exchange for New Church books. He reported an increase of receivers all around Wooster, and the spread of "the Doctrines" as far as Detroit.

The speaker discovered that bit of information in the James Manuscripts at Urbana, just in time to get it into the third edition of our Johnny Appleseed book!

Daniel Thuun wrote this news to Margaret Bailey who was then living in Cincinnati: "This is the Appleseed man you certainly must have heard of who goes around in the Country to plant Apple Trees." Margaret evidently was familiar with the name, for it is known

that Johnny Appleseed visited Swedenborgian folk in Cincinnati.

In 1804 Thomas Newport settled on Turtle Creek, near Lebanon, Ohio. Newport was an enthusiastic receiver of the heavenly doctrines which he had received indirectly from Hetty Barclay, having read a book that she had sent to her brother on the Monongahela. Immediately, Thomas Newport began to talk to his new neighbors about Swedenborg and established a library for the whole county, a library consisting of Swedenborgian works.

On April 7, 1806, a crowd of Cincinnati citizens gathered on the shore to watch for a keelboat that would bring to their town "a rich old Englishman" and a cargo of British merchandise. Adam Hurdus was neither old nor rich. He was only forty-six years old. He had been a well-to-do manufacturer in Manchester, England, but he had been much reduced in circumstances by a devastating fire in his factory.

Tribute To Mrs. Smith

(Scroll presented at the luncheon)

We of the New Church, assembled in Convention in Cincinnati, Ohio, this 27th day of June, 1953, wish to express our deep appreciation of your work in recording the history of the New Church in the accounts you have written of some of our pioneers.

We honor your faithful, painstaking research into original source material, giving us a vivid, detailed account of early New Churchmen in this country. Much of this story drawn from old manuscripts and letters found in unexpected places, would undoubtedly have been lost to our generation but for your patient search and expert evaluation.

We recognize in your fine scholarship qualities of sympathy with the purposes of our early leaders, and insight into the spiritual source of their devoted labors. It is in this context that your interpretation of our history is of greatest service to us, for thus we are moved to renew our devotion to our Lord and reconsecrate ourselves to the spiritual purposes of our beloved Church.

He had heard that large profits could be made in America quickly. He salvaged what goods he could and sailed for Philadelphia. He soon became discouraged and moved on to Pittsburgh. He did not like Pittsburgh, so he packed his goods on a keelboat and came down the river to Cincinnati. Picture the Hurdus family on this keelboat with their cargo of treasured household possessions and the remains of their once prosperous business.

Just two weeks after Hurdus' arrival, he advertised in the Cincinnati *Liberty Hall*:

MANCHESTER & OTHER DRY GOODS

The subscriber respectfully informs the public, that he is now opening at the house lately occupied by Henry Ewing as a Tavern, in Main street, opposite the Court House, a great variety of Dry Goods, which will be sold very cheap for ready money.

At this time, Cincinnati was a village of about 300 frame and log houses. There was a court house, a prison, and two churches. Old Fort Washington was in ruins. Two weekly newspapers were being issued. There was a land office where thousands of persons from Europe and this country were buying Congress lands at two dollars an acre.

In vain Adam Hurdus looked for one of his own religious faith, but not one Swedenborgian could he find. After a while, Daniel Thuun, whom he had known in Philadelphia, came to town on a business trip, and he took Hurdus to see Thomas Newport. Hurdus found Newport to be "a jewel of the first water."

The nearest to a Swedenborgian of which there is any trace in 1806, is the Rev. Samuel T. Council, D.D., of whom in September Hurdus must have read a notice that he would preach in the courthouse. The *Liberty Hall* had this to say of Mr. Council:

... It will be worthwhile for the curious minded to come out, to hear this uncommon man—He is lately from the state of Virginia—he does not assume the name of any particular denomination—he is a reasoner, and preaches up the belief of one GOD, and no more; and denies the Westminster Confession of Faith, particularly the three persons in the Trinity.

In the same autumn, the Miami Baptist Association held its annual meeting on Turtle Creek, and Bishop Francis Asbury preached in the Methodist meeting house in Cincinnati.

After a while, Adam Hurdus left his business in charge of his son George and removed to a farm in Colerain Township. Here he met Ogden Ross and convinced him of the truth of the New Church's teachings. Ross was a

man of influence and intelligence; he became a powerful force for the New Jerusalem.

Hurdus, ignorant of farming in wild and uncultivated country, found his venture unrewarding. He returned to Cincinnati in 1808 and set up a small cotton factory, in partnership with Martin Baum who furnished the capital.

By this time, Hurdus was concerned for the spiritual welfare of his large family. Not wishing his children to be exposed to what he considered erroneous doctrines, he began to hold religious services in his own house. Other people were invited, but they were never urged to come. In order to enrich the services, Hurdus constructed an organ, the first ever built in Cincinnati.

This instrument attracted much attention, and, no doubt, some of the worshippers were there to hear the organ. Indians, loitering in the street outside, sometimes entered the house and sat quietly through the service just to hear the music. The order of service was based on the ritual of the Church of England, and hymns were sung from an English hymnal.

By 1811, Hurdus had aroused enough interest in his religion to organize twenty-two receivers into the First New Jerusalem Society of Cincinnati. This was the first *formally* organized society west of the mountains.

By 1816 there were about forty-five receivers in Adam Hurdus' society, about thirty in and around Steubenville, and about twenty-six isolated receivers in different parts of the West. In 1816 Adam Hurdus went East to buy goods, and while there he was ordained to the ministry by John Hargrove in Baltimore. In 1818, the First Society of Cincinnati became a corporate body by act of the Ohio legislature. They had outgrown the Hurdus parlor and were now meeting in a school room.

In 1818 Thomas Newport organized the Western Association of the New Jerusalem Church, which held its first meeting "in a handsome grove" on Newport's Turtle Creek farm. While only nine persons received the Holy Supper, two or three hundred people attended the meeting. During August, Newport and his brother-in-law, David Powell, preached to Methodists, Baptists, Presbyterians, New Lights, Deists, and Halyonists in southern Ohio and Indiana. They preached in eighteen different places to comparatively large audiences.

The First New Jerusalem Society of Cincinnati built a house of worship in 1819, the first Swedenborgian "temple" in the West. It was a plain frame structure painted white. It could seat 350 people. In the back of the building there was a gallery for the organ and the choir. Adam Hurdus built that or-

Convention Echoes

It was a happy moment for many when Mrs. Louis G. Hoeck greeted old friends from far and near. She was in the best of health and attended many of the meetings.

Another home touch was a musical interlude during the Missions Night program, offered by Edward Haag, of Brooklyn, N. Y., who has not infrequently sung on radio and television. He is the husband of the former Merle Johansson, daughter of the Cincinnati pastor and his wife.

Of all Conventions of recent years undoubtedly this one received the most local publicity. All of the newspapers covered it each day.

Being confronted with a newspaper clipping announcing pall bearers had been selected for his interment on the morrow, Vice President George Pausch, Baltimore, but echoed Mark Twain's famous words. It seems "it was some other fellow."

When a father in the group for three christenings at the Sunday morning worship failed to materialize, Pastor Johansson took it in his stride and proceeded with the sacrament at a more opportune point in the service.

gan. There were large pews in the church, and a pulpit in the front. There were few Swedenborgian temples then, and there were not more than five hundred receivers of the doctrines in the whole country.

In 1821 a feeble effort was made in Cincinnati to publish the writings of Swedenborg and some collateral works. Not much was accomplished, but in 1825 a bi-weekly periodical, the *Herald of Truth*, was established by the Rev. Nathaniel Holly. It survived but a short time. In 1828, a printing society in Cincinnati published Hindmarsh's *Compendium of the True Christian Religion*.

By 1822 the Cincinnati Society was "the centre of communication" for most of the societies in the West. Its library, containing nearly all of Swedenborg's works, was in constant use. The society functioned smoothly under three ministers—Adam Hurdus, Daniel Roe, and Oliver Lovell. All served without pay, earning their livelihood in secular employments. There was a morning service, an afternoon service, and an evening service.

Each minister studied independently through the week, and on Sunday each chose his topic as he walked into the pulpit, confident that the Lord would put the right message into his mouth. Hurdus, being the only ordained min-

Joan Flynn, New York leaguer, who already had attracted depot officials' attention by missing her train home, drew even more notice from fellow passengers who sensed she had broken a bottle of perfume all over her handbag.

Many candid camera fans were incessantly breaking flash bulbs and records for good shots. We shall hope soon to see some of the developments.

The announcement that the Rev. Leslie Marshall wished to be relieved as operator of the Bible Study School, as soon as a successor can be ready, was met with a resolution of regret. Nearly 1500 students have been enrolled since he founded the School a few years ago.

As the result of a suggestion by Miss Florence Murdock, the first meeting of a Layman's Discussion Group was held on the Saturday evening. With F. Gardiner Perry, Eureka, Kans., in the chair, and Donald G. Schroeter, descendant of Adam Hurdus, the principal speaker, it was felt that sufficient interest was shown to warrant making the group meeting an annual Convention affair.

ister among the three, administered the sacraments of the church.

By 1831 the New Church was firmly planted in the West. The New Jerusalem Western Missionary Society, organized in 1830, put forth efforts that led to a call for the "First General Convention of the New Jerusalem West of the Allegheny Mountains." The Western Convention held its first meeting in Cincinnati in 1832, the first of three regional conventions designed to take care of local business and to elect delegates to the General Convention which then met annually in the East.

The Western Convention came into being through the consecrated efforts of rugged individuals. David Powell, Thomas Newport, Adam Hurdus—they were the giants in the early church in the West.

William Grant brought the doctrines to Ohio directly from Francis Bailey. Almost directly from him came the New Church teachings to John H. James who played an important role in the founding of the first New Church college in the world, at Urbana. This James, a thirteen-year-old boy who had been bored by Adam Hurdus' sermon, to which his father, in 1813, had taken him to listen, grew up and married Abby, the youngest child of Francis Bailey. He was drawn to Swedenborg

(Next page please)

CHURCH'S CONTRIBUTION TO LAW

*Address at public meeting of the Council of Ministers June 24, by
Hon. Simon Ross, Presiding Judge, Court of Appeals,
First Appellate District Court of Ohio.*

WHAT I WISH TO TELL you involves a chapter in the history of our law, which has always seemed to me one that would be of interest to the layman. That episode covered a period in the history of Great Britain, running through the major portion of the thirteenth, fourteenth and fifteenth centuries.

It is the story of a feud between the early British courts of common law, which I shall call the Law Courts, for sake of brevity, and the Ecclesiastical Courts or, as I shall call them, the Church Courts.

It was in fact a feud with the early Roman Catholic Church.

The Roman Church at that time exerted a powerful influence in the affairs of men. If its laws were violated, it could inflict penance, or even excommunication, and its power extended even to pronouncing such punishment upon kings. The controversy centered about the right of the Church Courts to so impose punishment by penance and otherwise in matters which might come before the Law Courts and thus compel the performance of duties which in all good conscience should be performed.

The Law Courts claimed that the Church, through its courts, should not interfere in matters of civic duty. The Church asserted that principles of good

conscience and equity required men and women to perform their obligations, even though they were not compelled by the application of strict rules of law to do so in the Law Courts.

The judges of these Law Courts were first appointed by William the Norman shortly after he successfully asserted his right to the English throne at the Battle of Hastings in 1066 A.D. As time went on, they became very dictatorial and set in their opinions and dared even to resist the king. They were extremely resentful of anything or anyone who criticized them, or what

they did, or who failed to respect their power in the slightest degree.

Now, one of the things that the Church believed was that a man should keep his promises. Illustrating the obstinacy of these courts, it was not until almost six hundred years after the conquest, that is, in the year 1602, that the obligation to keep a promise was recognized in these Law Courts, and then only largely because of the outcome of this story I am telling you.

This contest between the Law Courts and the Church, which happened so many centuries ago, is interesting to us as members of the Church—and I use that term in its widest sense, including the members of whatever denomination—because it is due to the result of that contest or feud in favor of the Church that we as citizens of this State find those principles of good conscience and equity recognized in our present day modern law, although in a distinct branch of it.

The evolution of our law was a slow process covering many centuries. It took the form of the recognition by these Law Courts, called the Court of Exchequer, Kings Bench and Court of Common Pleas, of certain legal rights, developed in actions at law filed in those courts. The Law Courts were very slow to recognize new rights.

The actions recognized in these Law Courts had very little to do with principles of good conscience and equity but that, on the contrary, the right to relief was placed upon the theory of strict legal justice, that is, the eye for an eye and tooth for a tooth principle. If you violated some recognized principle of the common law, you paid in damages or recovered your property, period!

Suppose that you and your neighbor had entered into a written contract by which it was stipulated that he would build a house for you, and suppose, through accident or mutual mistake, there was no provision in the contract that your neighbor would paint this house, although each of you clearly understood that this was part of the contract.

The Law Courts said, this is your contract—abide by it. They were not interested in the fact that in all good conscience the contract should be changed to conform to the real and proven intention of the parties and that your neighbor should be required, therefore, to paint your house.

Let us say, too, you had a son and a daughter, and you wished to be sure that they would have an income for their lives but you were afraid that they might not be wise about using the property, and might lose it, or dispose of it unwisely; so you wanted to put the property in the name of a friend or a trust company, in order that it could be

OHIO

Concluded from page 251

gradually by that part of Francis Bailey's family that had removed to Cincinnati.

James was a staunch supporter of the New Church long before he became a member of it. It was James who brought to the attention of Abraham Lincoln the Swedenborgian concept of the future life. Though he was one of Lincoln's severest critics during the Civil War, he sought to comfort the President when Willie Lincoln died in the White House.

As a man, James had no desire to communicate with Lincoln. Yet something deep within him urged him to share his beautiful and precious faith with a stricken father. This priceless gift—a volume of the *Arcana*—he had received almost directly from Francis Bailey, and now, nearly half a century after Bailey's death, he offered it to Abraham Lincoln, whose heart was crushed by an overwhelming grief.

So the chain of influence is welded through the years. There is no way of estimating the influence of one man's life. One hundred and thirty-six years ago, the First General Convention of the New Jerusalem Church in America met in Philadelphia. From Maskell M. Carll, Francis Bailey, William Schlatter, Daniel Thuun, David Powell, Adam Hurdus, Thomas Newport, the chain of influence extends to you who are here at this Convention today. The General Convention of the New Jerusalem Church in America is an extension of the life, the inspiration, and the works of Emanuel Swedenborg.

CHICAGO

From page 248

Mrs. Olive McNutt read a short paper written by Miss Ethel Romare, who although confined to her home for the past few months, has not allowed her mind to become confined—she wrote a witty and interesting paper on happenings which occurred in earlier church days.

A musical interlude was provided by Miss Mary Latta, who sang "How Lovely Are Thy Dwellings," "How Do I Love Thee," and "Bless This House." Mrs. Winifred Esegewedge, a retired dramatic art teacher and past member of the church, read Edwin Markham's poem, "The Man with the Hoe," and verses written by Mr. Matheson, a poet of some talent, a member of the long-ago New Church, and father of two of our eldest members, Florence Matteson and Alice Cassard.

The pastor, Rev. Rollo Billings, concluded the program with a brief but inspiring talk on "The Church." His message, remembered, and carried with us in our minds and hearts, can help us to expand to new horizons not only in our daily lives but in our church life as well.

The day concluded with a selection from the church choir, under the leadership of Mrs. Rollo Billings, who sang "The End of a Perfect Day," and we all left our church with happy hearts and a feeling that it was good to have been there.

made to produce revenue for the benefit of your son and daughter, to whom your friend or the trust company would pay the income from time to time. The Law Courts said, we will not recognize any interest in this property by your son and daughter—you have transferred the title to the property and it belongs to your friend or the trust company.

Now, we know that all these remedies and privileges are a part of our law today. The courts will enjoin the cutting down of your trees. They will compel the owner to sell you the property you needed to get to the road or body of water. They will reform the contract to build the house so that it includes the painting. They will divide the property between you and your brothers or sell it and divide the money. And our courts today will let you put your property in the name of a friend or trust company, and your son and daughter will be recognized as having an equitable interest in the revenue from it.

Then, if these Law Courts from whom we inherit our modern law would not recognize these rights and remedies, how did they become a part of our modern law? The answer to this question is in the story of the feud between the Law Courts and the Church.

Back in those ancient days, the king and his council, consisting of the great men of the nation, also sat as a court and heard cases that were started by direct petition to the king. Of course, the king was not bound in those early days by the same precedents that the Law Courts followed. He and his council decided these cases brought directly to them according to the justice of the situation.

As time went on, however, the king became more interested in other pressing matters and wearied of sitting as the chief judge of this great court, so he said to his chancellor, "You go off somewhere and hear these tiresome things alone. I don't want to be bothered with them, and the council has no interest in them either."

Now comes the interesting part of the story. The chancellor was in those early days a cardinal of the Church. He was learned in the canon law—the law of the Church and its courts. This canon law was derived from the civil law which originally came from Rome and was based on principles of good conscience, justice and equity.

It was this law and these principles of equity and justice that the Church and its courts had been trying to enforce for centuries, but with not much success, at least as far as the Law Courts were concerned.

The chancellor was said to be the keeper of the king's conscience. He was next to the king—the head man of the

Just Married



Miss Charlotte Mary Johnson, daughter of Mr. and Mrs. George Johnson, Manchester, N. H., became the wife June 13 of Richard K. Deitsch, son of Mr. and Mrs. Walter Deitsch, well known members of the Manchester Society. The bride was given in marriage by her father; Miss Ann Johnson, a sister, was maid of honor, with David Deitsch, brother of the groom, best man. Ushers were William Rogler and Charles Meisel. The Rev. Joseph Hoellrigl officiated. Following a reception attended by one hundred and fifty guests, Mr. and Mrs. Deitsch left for a honeymoon in the White Mountains and Canada.

nation and of the council. He was the keeper of the Great Seal, which was necessary to authenticate all acts of state. You see, therefore, that he was really a powerful man in the nation.

So when the king gave him the power to hear these special cases brought before the council, he had all the power of the king and council behind him. The chancellor, thus left to his own resources, created a court which became and is known today as the Court of Chancery, in which principles of equity govern.

Now at last the Church through the chancellor—one of its cardinals—one of the judges in the courts of the Church—could do the things it had been trying to get the Law Courts to do for many centuries. Now, through him, the Church could compel people to do what they ought to do in good conscience and equity.

The chancellor could now and did enjoin the cutting of the trees, required specific performance of that contract to sell the needed land, reformed the contract so that the builder was required to paint the house, divided the property among the brothers or sold it and divided the money if the real estate could not be equally apportioned, and recognized the right of putting the property

in trust for the equitable benefit of the son and daughter.

And today, these remedies which the Church advocated and which the chancellor put into law are a most valuable part of our law and are, as they were then in the beginning, based on good conscience, fair dealing, and equity. In fact, the branch of the law which deals with these remedies is today called "equity."

It seems to me that there is a moral here. Don't you think that an institution which is responsible for changing the law from just cold, hard principles of abstract justice to a system in which these conceptions of conscience, equity, good faith, fairness and honesty are predominant—is worthy of your earnest support?

The Church is still contending for those principles. Again I use the term "church" in its broadest sense. You, too, are supporting its purposes when you support your Church, whatever denomination it may be.

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THE IMAGE AND THE SUBSTANCE

SHORTLY AFTER HIS resurrection, Jesus appeared in a "vision" to His disciples and said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (*Lu.* 24:39.)

Let us consider that this was a vision, for the eyes of the physical body cannot see spiritual substance. What they could see with their natural sight was the "flesh and bones," the natural things; but what they heard was the spiritual voice, which was the Lord Himself. It is said, "For a spirit hath not flesh and bones, as ye see me have." These things were merely an appearance, for the Lord's spiritual body, as He is, cannot be seen by the natural man.

We are told, "And the Word was made flesh, and dwelt among us" (*Jn.* 1:14). The Word is divine truth and is Spirit. The flesh was merely adjoined to the Word and served as a form and garment while it was being proclaimed to the natural man in this world. The "flesh and bones," the natural, was an image of the spiritual substance, which was the Word. These things are implied by this vision. For all visions given in the Word are to be "spiritually discerned." (*I Cor.* 2:14.)

The mystery of this is disclosed on the natural plane where similar things have occurred. See *Genesis* 27 where it is said, "The voice is Jacob's voice, but the hands are the hands of Esau." (v. 22.) The voice heard was Jacob himself, but "Isaac was old, and his eyes were dim so that he could not see. . . ." Isaac ignored this voice and, by his lower sense of feeling and smelling, perceived it was his beloved son Esau.

The intellectuals of the Christian church, represented by Isaac, behold and handle the "flesh and bones" of the Word, the natural things. For their spiritual vision has become dim, and the "voice" heard is ignored. Unto these Jesus said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (*Matt.* 15:14.)

The voice heard, as we have seen, was Jacob's, but Isaac, who could not see, gave his blessings to his beloved son Esau, who was "all over like an hairy garment." The hairy garment signifies the lowest sensual. The appearance to the sensual man is the hands and garments of Esau, which is meant by the Lord's words, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." These dwell, as to their mind, on the natural plane of thought, descending to the low-

est sensual plane, where they dispense their affections and blessings, represented by Isaac blessing Esau.

But the spiritual man hears the voice within, which is the "voice of Jacob," the spiritual sense of the Word. Therefore it is said, "for a spirit hath not flesh and bones, as ye see me have." The flesh and bones are the natural sense of the Word, which gives form and support to the spiritual, as man's body serves his mind.

The intellectual Isaac class of the church devote their talents to the elegance of speech and examine the "hands and feet," the natural things of the Word, but the Rebekahs of the Church know his "voice," and they follow him. (*Jn.* 10:4.) It is often said in the Word, "He that hath an ear, let him hear what the Spirit saith unto the churches." (*Rev.* 3:22.)

Jacob's vision of the kingdom of heaven, given him in a dream, reveals that the "voice of Jacob" signifies the Lord as to the Word, "And behold a

ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." (*Gen.* 28:12.) Jesus said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (*Jn.* 1:51.) The Son of man means the Lord as to the Word.

From what already has been stated, it may be seen that the visions given to the apostles and prophets are representatives of spiritual things. That what is seen as a natural event is to be understood on the spiritual plane of thought. The story of Isaac and Rebekah is an example divinely provided. It is an image of the substance, which is the kingdom of heaven. This is why the natural mind does not understand, but only those who are spiritually wise.

Jesus said, "Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables" (*Mk.* 4:11.)—LOUIS J. LUNDGREN.

(*Mr. Lundgren is a member of the St. Paul Society and has previously contributed to these columns.*)

In Memoriam

BERGEN.—Roderick Lee Henry Bergen, 7, passed away at the Calgary General Hospital June 2. He was the son of Mr. and Mrs. Art Bergen, of Calgary, New Church people there. In the absence of their minister the funeral was conducted by the Rev. Josephson, with interment at Queen's Park Cemetery. The week following, the Rev. Erwin D. Reddekopp was able to visit Calgary to conduct a memorial service.

MARRIED

FRENCH-BATEMAN.—Phyllis Valleau Bateman, daughter of Mr. and Mrs. Roy V. Bateman, El Cerrito, Calif., Society, was married to William Robert French in the church there July 18, the Rev. Owen Turley officiating. A reception followed.

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BIRTHS

COLWELL.—Judith Lynn arrived June 8 at the home of Mr. and Mrs. William (Betty) Colwell, El Cerrito Society, weighing in at 8-lbs, 5 ozs., and receiving an affectionate welcome from sisters Marjorie and Jeanne.

KALMBACHER.—Debra Lea, born to Mr. and Mrs. Arthur Kalmbacher, Jr., Wilmington, Del., Society, June 30.

NAKAMURA.—A daughter, Kei, was born to Mr. and Mrs. Tatsuo Nakamura March 20. The mother is a member of the Tokyo Society.

BAPTIZED

WORDEN.—Heather, infant daughter of George E. and Hilda Wunsch Worden, Cambridge, Mass., was baptized July 7, in the Cambridge Chapel, the Rev. William F. Wunsch officiating.

TUTTLE.—William Chester and Marcus Stephens, sons of Col. Charles L. and Catherine Wunsch Tuttle, Barksdale Air Force Base, La., were baptized July 7 in the chapel of the New Church Theological School, Cambridge, Mass., by the Rev. William F. Wunsch.

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Arcana Class I — July, 1953
Vol. IX, 7878-8013

THE PASSOVER WAS INSTITUTED following the last plague or the slaying of the first-born which induced Pharaoh to let the Israelites go. It was the most important of the Jewish feasts, and was to be observed annually as a memorial of deliverance from Egypt. And this festival has been kept by the Jewish Church down the ages to the present day.

The journey from Egypt to Canaan was to be long and difficult, although the people were not aware of this and neither was Moses. This journey is the symbol of our spiritual journey from natural to spiritual living, and the Passover was a preparation for it. It will be recalled that at the Passover immediately preceding His crucifixion the Lord said to the twelve, "With desire, I have desired to eat this passover with you before I suffer."

At this Passover the Lord instituted the Holy Supper, which is to us a strengthening and protection for our journey of life. In its new Christian form the Passover will be celebrated forever.

The lamb that was sacrificed in the Passover represents the Lord. So John the Baptist declared, "Behold the Lamb of God which taketh away the sins of the world." In particular the Lamb is the Lord as to His Divine innocence, the offering up of every selfish and worldly impulse, and complete consecration to the Divine will.

Conscience

In the men of the Most Ancient Church, before the fall, the will was good; they had a love of good and with this a perception of the truth needed to attain goodness. But when the will became perverted, this perception was lost. Conscience succeeded.

No one is born with a conscience; it has to be acquired. When we learn from the Word what is good and true, the Lord insinuates into this knowledge the feeling that the truth ought to be obeyed, and this feeling is conscience. So conscience is a dictate that a certain thing is true and ought to be obeyed. When the truths of the Word are learned and believed to be true because they are from the Lord, a true conscience is formed.

As conscience has to be acquired and varies according to the number and

nature of the truths learned, people differ as to conscience. We say, "So many men, so many minds." But the conscience is a true conscience only to the extent that the truths through which it is formed are genuine truths of faith.

A conscience formed from a false faith is a spurious conscience, but we are told in *A. C.* 1033² that such people, if they are in charity toward the neighbor, can receive a true conscience in the other life. But a conscience formed from mere natural and external knowledges is neither a true nor a spurious conscience, but a false conscience, and this does not effect regeneration.

However well-developed and sensitive our conscience may become, we should realize that it remains finite and is always subject to the very great limitations of our knowledge. We must hearken to it, as it is the means by which the Lord speaks to us and guides us, but our consciences do not make us authorities even unto ourselves.

Readings for August — Vols. IX-X

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Arcana Class II — July, 1953
Vol. IV, 2939-3027

Choosing a Wife for Isaac

The story of the marrying of Isaac is a very familiar one. Abraham wished to make sure that Isaac would not take one of the daughters of the people of the land for his wife. The lesson of the literal story is easily seen. A man's religion is what is inmost in him and determines the character of his life.

People of differing religions, so long as they do differ, cannot be interiorly united. So today every Church and every branch of the Christian Church wants its children to marry within its own membership.

But also an important spiritual truth is represented by this story. Isaac stands for a new spiritual state, and the wife he should take stands for the affections which are proper to this state. Israel is the symbol of spiritual development while the Canaanites, the people of the land, are the symbol of natural life with its worldly interests.

There are two reasons for doing good—two different affections—namely, the

desire to serve the Lord and the desire to serve self. Doing right from purely natural motives is not serving. It has no reference to the Lord and so its goodness is not genuine, and, because it looks to self, it is inherently evil.

The evil against which this story warns us is prevalent today. Many believe that the Church is a good influence in the world and for this reason, though they would not join it, they give it a tacit support and even sometimes attend it. But they ascribe all the good in the world and all the truth not to God as its Source but to themselves and other men.

The poem "Abou-ben-Adhem" is an expression of this self-sufficiency of the natural man.

Today, men are prone to praise themselves for their good external deeds and to believe that they have no need of or use for God or the Church. If one does good works for the sake of reputation and for the praise and honor of men, his goodness is spurious. The desire to serve the Lord is the only affection suitable to the spiritual man.

Correspondences and Representatives

These words are technical terms often used in our church writings, and Swedenborg pauses in the interpretation of Scripture to explain their meaning. We might add still another word, *Significatives*.

Correspondence is the relation of cause and effect. Swedenborg uses the striking and simple illustration of the expression of the face. Happiness, sorrow, fear, shame, doubt, assent, and so on are often clearly expressed in the face. When these expressions picture truly the spiritual states of the person, they correspond. They were caused by the spiritual forces within. Thus the spiritual states are pictured in gross matter.

But expressions of happiness or of agreement can be put on while at heart the man is not happy nor in agreement with others. Then the external expression, though it represents, does not correspond. The Jewish Church was a representative Church. But the life of the people did not correspond to that which they represented. Swedenborg says of them that they were such that they could be made only to represent a Church, not to be one.

Words used as symbols do not represent, but signify. The historicals of the Word are representatives and the words significatives. For example, numbers signify quality. Even the letters and forms of the letters have a spiritual meaning or internal sense which is signified by their particular forms.

Readings for August — Vol. IV

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WALTHAM CHAPEL'S HONORED HISTORY

For many years the Waltham Society has been a small group, too small to engage its own minister, but nevertheless proud of its heritage and especially appreciative that it possesses a beautiful chapel free from debt.

This building, erected in 1860, is known on account of its location as the Piety Corner Chapel, and was the first meeting place of the Waltham New-Church School, which later became the Waltham School for Girls and now is called the Chapel Hill School.

Because of the thousands of former students who have worshipped in this chapel, it may perhaps be said that it is known and beloved by people the world over and certainly to New-Church families far and wide.

Many of those once pupils have returned to be married there and, located as it is in a residential district, it has been popular for neighborhood weddings.

Two years ago it became apparent that something must be done to preserve the Chapel which was sadly in need of repairs and which was rapidly becoming a target of vandalism.

Also there were requests from other denominations to buy or lease the property, and altogether it seemed contrary to the purpose of such a building to have it closed except for the occasional services which the Waltham Society held.

The question then was three-fold: How to retain the Chapel for the Waltham Society; how to keep it available for the Chapel Hill School; and how to maintain it as agreeable to the neighborhood.

Before making any decisions, all possibilities of usefulness to the New-Church were thoroughly investigated, but with the Boston, Cambridge, and Newtonville societies so nearby no new project in Waltham seemed feasible.

The result was that, in the summer of 1951, it was voted to lease the Chapel for a period of twenty years to the Covenant Congregational Church of Waltham, a church of Swedish origin composed of a large number of earnest, devoted members.

Under the terms of this agreement the lessee has full use of the property, in return for which it grants the Waltham Society and the Chapel Hill School the privilege of holding their own services there at mutually agreeable times.

The Covenant Congregational Church has assumed all expense of upkeep, has repaired and restored the Chapel, and has cleared the grounds and made a

parking space out of an unused lot.

The Congregationalists also have built a beautiful parish house which connects unobtrusively with the Chapel and which retains the fine old stone walls of the original carriage shed.

However no change of any sort has been made without the approval of the Waltham Society, and outwardly one sees no difference except for the shining, well-kept, look that a building has which is much loved and constantly used. Most cordial relations exist between the two societies.

Hence it is not so much a change

Visits Wayfarers' Chapel

To the EDITOR:

When visitors come to the grounds of the Wayfarers' Chapel they usually point and talk as sightseers will, but when they enter the Chapel, see the invitation to meditation and hear soft music, a sudden change comes over most of them and they are transported into a state of worship.

Some sit down in the pews while others move about examining literature which is placed in convenient containers near the entrance.

The minister is kept busy greeting people as they enter, asking questions about the Chapel and the teachings of Swedenborg. To visit it is an experience which makes a lasting impression.

HENRY K. PETERS

Ferndale, Wash.

Appointed Chairman

Horace Briggs, son of the Rev. and Mrs. Horace W. Briggs, Fryeburg, Me., a sophomore at Oberlin (Ohio) College in the department of arts and sciences, recently was appointed chairman of the Br-Theology Committee of the Oberlin College YMCA. He is also a member of the Men's Glee Club and campus Gilbert and Sullivan players.

MARRIED

EPP.—The church at Rosthern, Sask., was the scene of a double ring wedding

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that has taken place at Waltham as merely a sharing of a beautiful building. The Waltham Society retains its identity, holds its own services, still owns the property. Visitors driving by may see the sign "Covenant Congregational Church" but it is still known as the Piety Corner Chapel to both memberships.

No matter whether the Covenant Congregational or the New Church is holding a service, or whether the Chapel Hill School may be having its graduation exercises or its famous candle-light service, a warm welcome still awaits the passerby.

— RUTH H. WORCESTER.

June 10 when Verda Luella, daughter of Mr. and Mrs. Jacob E. Epp became the bride of Ingvald Normann, son of Mr. and Mrs. George Anderson. The Rev. Henry Reddekopp, missionary minister for Saskatchewan, officiated. The bride was given in marriage by her father and the maid of honor was Miss Hilda Krahn. The groom was attended by his brother Normann Anderson. Messrs. Elmer Epp and Charlie Fast were ushers. Organ music was offered by Mrs. Mildred Fast and a vocal number rendered by Miss Emma Krahn during the signing of the register. A reception followed at the home of the bride's parents. Its beautiful setting was on the lawn surrounded by lilac hedges in full bloom and streamers decorating the home.

Correction: Miss Faith Poole, Wilmington, is secretary of the League, not Faith Dresser as reported here July 11.

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