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Easter Number

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Essentials of Faith of The New Church

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

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

Saving faith is to believe in Him and keep the Commandments of His Word.

Evil is to be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

EASTER'S WONDROUS LESSON; NOT BY DYING BUT BY LIVING, HE SAVED US

by Robert Loring Young

He is risen as he said.—MATT. 28:6

THE Resurrection of our Lord and Saviour Jesus Christ was the outstanding religious miracle of all time, and how familiar the Gospel story is! The events began in Jerusalem on the first sabbath of the Feast of the Passover, the day which has become, in the Christian Church, Palm Sunday; when our Lord rode into Jerusalem to keep, as a good Jew, the Passover as required in *Exodus* 12.

As the seven days of observance moved on, the first happy, excited flush of hope on the part of the multitude slowly turned to wrath under the skillful manipulation of the Sanhedrin, until, by Thursday evening, when the Seder Supper was to be served, and our Lord gathered for His last meal with His disciples, the time was ripe for one of those disciples to betray Him.

This Seder Supper, still observed in Jewish synagogues, has been renamed by the Christian Church, The Last Supper, The Holy Supper, or Communion. On Friday, the eve of the Sabbath, the scene shifted to Golgotha, with its three crosses. And then, on the first day of the week, the three women spread the good news: "He is Risen, He is Risen from the dead."

Throughout the twenty-century history of the Christian Church, many doctrines have been wrung from these simple, though miraculous facts. History indicates that the very early Christians looked upon the Resurrection as the very heart of its doctrine. One proof of this is that at an early date, the day of worship was shifted from the Jewish Sabbath to the first day of the week, the day on which Our Lord rose from the sepulcher. A second indication is that one of the signs by which the early Christians identified themselves to each other, and which they used as a password to gain entry to their meetings, was the cross of the resurrection—the empty cross.

A third, and final proof, is that quite early the Christian Church gave to its sacred writings the title, "Evangelion," or "Good News." (In Old English the words are Gods spel, which has been shortened to Gospel.) This was the phrase which Our Lord and Saviour Himself gave to His resurrection in *Mark* 16:15—"And He said unto them, Go into all the world and preach the Gospel to every creature."

But as the Church grew older, and its doctrines developed, there was a gradual shifting of emphasis until the Resurrection, or the Gospel which Our Lord instructed the Church to preach, was not now the heart of its doctrines. No longer was the empty cross the sign of the Church. Instead, Golgotha became preeminent. Death, the death on the Cross, over-shadowed life, the life of the Resurrection. And so it continues in some of the older Churches, even today. If you question this, you have but to enter

the sanctuary of an Episcopal, Old Catholic or Roman Catholic Church and see the central figure above the altar.

Doctrinally, the emphasis being served by the altar-representation of the Crucifix, was the teaching that the death of Jesus Christ on the Cross was a vicarious atonement for the sins of every man. In other words, that Christ suffered death to pay the penalty which would be attached to the sins which every Christian might commit.

When the Church was torn asunder by the Reformation, there was such an intense antipathy to anything at all "Catholic" that the beautiful, decorated altar, stained glass windows, religious pictures, and all other external reminders of Roman Catholic ritual were scrapped in the Reformation Churches, and the empty cross again came into use.

But, unfortunately, the empty cross, and the other permitted forms of church decoration, no longer represented the teachings of the Church. They were no longer pictorial presentations of Christian doctrine—they were merely symbols which had a religious association in a general way. Actually, the Reformation Churches did not alter their doctrine of Vicarious Atonement. They were still teaching that Jesus Christ suffered death on the Cross in order to pay the debts of the sins of mankind. This is still, for all orthodox Christian Churches, whether Catholic, of various types, or Protestant, the heart of the Gospel.

The Crucifix on the Roman Catholic or Episcopalian altar is a true representation of those churches' concept of the heart of Christian doctrine. The empty cross in most Protestant churches is not a true representation of their central doctrine.

The cross above the altar in the many Churches of the New Jerusalem is, like the crucifix in the Catholic and Episcopalian Churches, a true representation of the doctrine which the New Church holds to be the heart of the Christian Gospel. It signifies the Resurrection of Our Lord, teaching us of the reality of the life after death, and signifying His conquest over the powers of Hell, which is central to the Gospel message.

The idea that the Lord's Passion was an atonement for the sins of man—that He suffered on the cross to satisfy God's demand for punishment of man's sinfulness—is not a Christian idea. Jesus Christ, our Lord and Saviour, never made such a claim for the purpose of His life and death. When He was asked, "What shall I do to inherit eternal life?" He answered, "Keep the commandments." The idea of the Vicarious Atonement was not taught by Christ—it was first suggested by Paul.

To appreciate fully what the resurrection of Jesus Christ means to us, we must remember that while He was still living, teaching His disciples, He said: "No man cometh unto the Father but by me."

Now many Christians interpret this to mean that Jesus was teaching that He was an intercessor between man and God. But surely this is not what He was trying to say at all. Let me read you a few verses.

John 14:5 through 10, makes this plain. His words in these few verses contain the clearest instruction by the Lord as to His own, innermost nature. Because the disciples had seen Him, they had seen the Father. Because He was and is the Father. If they had known Him, they had known the Father. Because He was the Father.

It was not one third of God who hung upon the Cross of Calvary. It was the human of God Himself. It was not one third of God who rose from the dead on that first Easter morning. It was the Father whom Jesus said was "in me."

During those few hours in the tomb, Christ went to the Father, in the sense that what He really was, internally, became also His substantial reality, as it does with each of us after death.

When man rises again, after death, he rises in his spiritual body, leaving the outside, natural body, which, in time, crumbles to dust. He had this outside body in order to perform uses in the natural world. After death man no longer performs natural uses, and so he no longer needs this wonderful instrument, the natural body. This is the reason why he is drawn out of it at death, and it decays.

With our Lord and Saviour, Jesus Christ, it was different. His soul was not simply spiritual, it was "the Father," infinite Divinity Itself. He had in Him what was higher than anything any angel has. And he also had something lower than any angel has, namely, the outside body—only that this, like

everything else in Him, was Divine. He arose with His whole body, leaving nothing of it in the sepulchre.

Yet, when Jesus arose, this body was different than what it had been before, and it was different from the outside body of every other man, for it could not be seen by the natural eyes of men, but only by the eyes of the spirit, or men's spiritual eyes. And it could enter the room where the disciples were assembled behind closed doors. His body was no longer material, but divine.

The Lord God, Jesus Christ, came into the world—He clothed Himself with a human body, and a human nature, so that He might be really close to people in the world, and save them—not by dying to pay for their sins, but by living to teach them how to live. He came to prevent the very thing which many of His followers allowed to happen—to prevent anyone from coming between Him and men on earth.

In His risen, divine body, the Lord God is very close to every man on earth—as close as father or mother. Because of His nearness, we are able to love what is right, and to think of the Lord and love Him.

This, then, is the heart of the Gospel, that Jesus Christ, our only Lord and God, rose from the dead, in an eternal, divine body, ever present with us, ever loving us, ever guiding us. It is to this Father we direct our every prayer—"no man cometh to the Father except by me." He is not here, for He is risen. Jesus Christ, one Lord, one God of heaven and earth.

(Mr. Young is general pastor of the California Association and minister in San Diego.)

ON RESURRECTING MAN'S MIND

by
Norman E. Mayer

"Follow me; and let the dead bury their dead."

—MATT. 8:22.

THESE words were spoken by the Lord to one of His disciples whom He had asked to follow Him. The latter had replied: "Lord, suffer me first to go and bury my father."

Undoubtedly, there is, at first sight, something very puzzling indeed in that reply of the Lord's (as in many other cases, for that matter) for it would seem to the ordinary man or woman that there is nothing blameworthy in anyone wanting to go and pay his last duty to the remains of his beloved father.

Yet, we know that Jesus never opened His mouth except to speak in parables. It is recorded that when some of His disciples had murmured at one of His sayings (about His flesh being meat indeed, and His blood, drink indeed), the Lord, knowing their thoughts, said unto them: "Doth this offend you? . . . the words that I speak unto you, they are spirit and they are life. It is the spirit that quickeneth." (*John 6:63*)

The Lord teaches us that He is our Heavenly Father, and has added: "If ye, being evil, know how to give good things to your children, how much

more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

To the Jews who rejected, and even persecuted and crucified Him, Jesus said plainly: "Your Father is the devil." That applies equally to every unregenerate man or woman—in other words, to every human being who has not been "born again of God," i.e., received from Him a new will and a new understanding. The new understanding comes from learning from God, in His Word what those things are which must be shunned as sins against God, and what those things are that must constantly be striven after, because they come from the Lord.

They are all stated in the Decalogue "Learn of Me" is His burden. He who loveth Me is He who keepeth My Commandments. It is all summed up admirably in one brief statement, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

No doubt, we all feel no little difficulty to put it mildly, in putting those teachings into practice, for we are all tempted alike by the very nature of our selfhood. By heredity, we all incline to evil. It is against those evils that we have constantly to fight. That is the reason why He, the Prince of Peace,

said in His Sermon on the Mount: "Think not that I have come to bring peace upon the earth: I have come to bring not peace, but a sword for I am come to set a man at variance against his father, and the daughter against her mother; and a man's foes shall be they of his own household. . . . He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

The source of all evils we know, is selfishness: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (*Matt. 15:19*). And it is precisely because such is the ruling love in every human being before he has learned of God to obey his commandments that the Lord calls it the father, or head of the household in man.

In *Psalms* 127 we have a very remarkable statement about "sons": "Lo, sons are an heritage of the Lord. As arrows are in the hands of a mighty man, so are the sons of youth. Happy is the man that hath his quiver full of them, they shall not be ashamed but they shall speak with the enemies at the gate."

It is obvious that by "sons" are meant truths learned from the Lord, in His Word. They enable us to reflect on our own reactions to offences, for, we remember then, His exhortation: "Come, my people, enter thou into thy chamber, and shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation is past (*Isaiah 27:20*); or again, in *Psalms* 37: "Fret not thyself because of evildoers . . . for they shall soon be cut down like grass . . . rest in the Lord, and wait patiently for him. Cease from anger, and forsake wrath: fret not thyself in any way to do evil. For evildoers shall be cut off. But those that wait upon the Lord, they shall inherit the earth."

So much for offences, assuredly our greatest stumbling blocks. It is a mighty comfort, then, to remember what the Lord said: "Behold, I send my angel before thee, to keep thee in thy way, and to bring thee in the place which I have prepared. Beware of Him, and obey His voice, and do all that I speak: then, I will be an enemy unto thine enemies, and an adversary to thine adversaries" (*Exod. 28:22*).

And, again, to be remembered in all our temptations: "I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of miry clay, and set my feet upon a rock. And he hath put a new song in my mouth, even praise unto our God. Blessed is the man that maketh the Lord his trust." (*Ps. 40:1-4*).

But, alas, we are all alike: our moods are constantly changing. Like Shakespeare's Orlando, we are all prone to chew the cud of both sweet and bitter fancy. It is sweet to remember friends that have endeared themselves to us, and whom we have clasped to our hearts. But, how bitter and depressing the recollection of past injuries,—sometimes a whole tale of wrongs suffered at the hands of another. The bitterness thereof increases as we brood upon them.

There is something unwholesome in such broodings, for, we then bring to life again that which is past, stirring afresh past grievances and animosities. That state of mind is compared to the troubled sea that casts up mud and mire. Would that we could always, in such moods, hear again that clarion call of the Lord: "Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city . . . shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion!" (*Isaiah 52*).

This awakening, arising from unwholesome states of mind, and recovering one's mental equilibrium to pass on to some useful occupation, is what the Lord meant, when He said to that disciple, who wanted first to bury his father: "Let the dead bury their dead," thou, come follow Me.

By following the Lord is meant applying one's whole mind to doing well whatever one has to do: Doing it faithfully, conscientiously, putting one's whole will and understanding to it. For it is use itself that is the neighbor we are to love and, undoubtedly, the soul or true quality of any work is entirely such as is the good end, man has in view, as well as the amount of thought he puts into it. God being love itself united to wisdom itself, is also use itself! For it is the application to uses that they exist.

"Let the dead bury their dead," He said, thou, come, follow me. Reviving the memories of wrongs suffered in the past, is about the worst thing we could do. It may, at first sight, seem strange that such should be the true interpretation of those divine Words. It is grounded in the fact that when the bodily remains of any human being are buried, He, or she, being an immortal soul straightway arises into the spiritual world, where he is first received by the highest angels. Hence it is that by burial they understand the continuation, or renewal of life.

Bygones should be bygones. To forgive is also to forget, and to forget past injuries is to pass on to some useful occupation that requires our whole attention.

Besides, "is there no balm in Gilead?" "Let the dead bury their dead," quoth the Lord. What a tonic to the burdened mind! What a zephyr of fresh breeze! "Thou, come and follow me."

(*Mr. Mayer, a minister of the British Conference, is pastor of the Paris, France, Society, member of the French Federation which is in the jurisdiction of Convention's Board of Missions.*)

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Promoted

Say not when I am gone, "alas! she's dead";
But rather "now at last she's gone ahead."
As one who listens for the Master's voice,
To say they are promoted, and rejoice.
And do not say "she sleeps" for all must know,
We sleep enough in life, and when I go
That which I wish for most, make no mistake,
Is to no longer slumber—but *awake*.

GRACE E. FENTRISS.

An Easter Thought

There came a flash of wisdom new to me
This Easter morning, thinking of our Lord
Doomed to a fearful death of agony
When strong young manhood's urge to live was free;
Not that an angry Father so abhorred
All sin that He must see His Son maligned;
But everything was planned by Wisdom's mind.

If our dear Lord had died when creeping age
Came quietly; and risen; who would speak
To tell abroad from lip to lip, and page
The world to hear and know its heritage
Of resurrection? That historic week
Not Jews alone, but men from every foreign sod
Learned of a wronged young Hero and a risen God.

ALICE HOEY SHAFFER.

There Is No Death

There is no death: the daffodil declares it;
The snowdrop dancing in the snow proclaims it;
The robin wears it and the swallow swears it;
All the bright pageantry of April names it.

There is no death: O heavy heart, believe it!
Earth, sun and sky in golden chorus shout it;
Cast sorrow in the fires of spring, nor grieve it;
Life is reborn in love: ah, can you doubt it!

There is no death: death's very headstone proves it:
For lo, an unseen hand as light as breath
Stirs in the dark, stirs the great stone and moves it—
And He stands there . . . O soul, there is no death.

JOSEPH AUSLANDER.

In the New York Herald Tribune.

Easter Reverie

Fond memories of our younger days
Return to us in graphic ways;
We see a church where purple light
Streams richly from the vaulted height,
Enfolding in its mellow glow
A girl and boy we used to know.
Their voices blend in sweet accord
In carols to the Risen Lord,
One hand is sturdy one is fair
Holding the book of song and prayer.
Remembered scenes of long ago
Return to shed their rosy glow;
And thus in church each year are born
New hopes, new prayers on Eastern morn.

DOROTHY HOWELLS WALKER.

Here and Hereafter

"Those who are in heaven are continually advancing
to the spring of life."—EMANUEL SWEDENBORG.
They do not fade with the advancing years,
Those faces that we loved on earth below;
But, bathed in the eternal sunlight of the soul,
Grow ever brighter in that Heavenly glow.
And we, who stand upon the earthly side,
Who gaze with longing toward those golden gates,
Still feel within our hearts the gentle warmth
Of that sweet spring-time where our loved one waits.

Oft, in the silent watches of the night,
Or with the first pale wak'ning of the day,
We hear celestial melodies that seem
A message from our loved ones, far away.
So may our hearts grow evermore in tune
With the faint harmony of that sweet song,
Until, at last, we join, with heart and voice,
The mighty chorus of the angel throng!

ARTHUR D. ROPES.

The Premature Burial

But I am only sleeping. Have you already forgotten
My warnings and your promises? Do you not remember
I said
We sleep sometimes the sleep of the dead? That the
heart

Only seems to have stopped, the deep breath held
For a moment merely, and warmth departed
Presently to flow again in these abandoned limbs?

Because my eyes are closed as if for ever,
Do not imagine, dreamers, that I cannot see
The dark blind mourning at the sunny window.

And if, when you brought the mirror to my lips,
No cloud appeared to veil its meaning, you must believe
It was at last the real self I knew, that held my breath
in hope.

JAMES KIRKUP.

In the Listener, BBC, London.

Church Calendar

		<i>Altar Cloths</i>
March 22 —	Passion Sunday	Violet
March 29 —	Palm Sunday	"
April 3 —	Good Friday	Black
April 5 —	Easter Sunday	White
April 12 —	First Sunday after Easter	"
April 19 —	Second Sunday after Easter	"
April 26 —	Third Sunday after Easter	"
May 3 —	Fourth Sunday after Easter	"
May 10 —	Sunday Before Ascension	"
May 17 —	The Glorification	Red
May 24 —	Pentecost Sunday	"
May 31 —	First Sunday After Pentecost	"
June 7 —	Second Sunday After Pentecost	"

In consideration of subscribers at a distance this has been chosen as our Easter number instead of the issue of April 4 which would be published just a day before the great commemoration of the Resurrection.

Death's Darkness Dispelled

THE Lord's resurrection on that Easter morn of many centuries ago was the culmination and the climax of many events, all fraught with meaning for mankind, yet all condensed into a single week. But the most meaningful of these incidents were not of the nature that people could observe or that the camera, had there been one, could have caught. For they took place in the inner life of the Lord where raged a battle between the humanity He had assumed and the Divinity that in His inmost He was.

His not yet glorified humanity cried out in protest against the bitter doom that awaited it. It fought and struggled for self-preservation. It had not learned that "Except a corn of wheat fall into the ground and die, it abideth alone." (*Jn. 12:24*) Even the heavenly angels out of their love for the Lord contributed to this temptation for they besought the Lord to save His physical life. (*A. 4295.*) So in His humanity there was fear and loneliness. His soul was troubled; (*Jn. 12:27*) yes, His soul was "exceeding sorrowful, even unto death." (*Mt. 26:38.*) On the night of His betrayal He prayed that the cup might pass from; (*Mt. 26:39.*) and the sweat on His brow "was as it were great drops of blood falling down to the ground." (*Lk. 22:44.*)

But if the humanity of the Lord, clearly seeing the agony of the cross rebelled against it, the divinity of the Lord saw the resurrection. And He saw this as the one central fact, as the very heart of everything that took place, both outwardly and in His inner life, and not only during Holy Week but throughout His whole life upon the earth. So in comforting His disciples He used the figure of the woman in travail, who when her child is born "remembereth no more the anguish, for joy that a man is born into the world." (*Jn. 16:21.*) In the joy of the resurrection all the pain and the grief that preceded is resolved.

In a full awareness of His own divinity and of the resurrection all was serenity in the soul of the Lord. The stress was on, "And on the third day he shall rise again." (*Mk. 10:34*) And, "... if I be lifted up from the earth, I will draw all men unto me." (*Jn. 12:32*) He assures His disciples of His return; bids them be of good cheer for He leaves His peace with them. He tells them that He goes to prepare a place for them. In this state even death on the cross had no sting.

This serenity and assurance the Lord would give to everyone of His children, especially on Easter day. Easter is particularly a season when the heart and mind should be lifted up and drawn to the Lord by the great truth of immortality. Because the Lord lives, we also may live. As He arose in His glorified humanity, so we will rise in a spiritual body adapted to the uses of the plane beyond.

Frail man's footsteps have since the days of the Ancient Church been dogged by the fear of death. This because the truth of immortality has been

Words of Wisdom . . .

IT IS important to know that every one's form after death is the more beautiful in proportion as he has more interiorly loved divine truths and lived according to them, for every one's spiritual self is formed in accordance with what has been his life; therefore the more spiritual the affection is the more like heaven it is, and in consequence the more beautiful the face is hereafter. This is why the angels in the inmost heaven are the most beautiful, for they are forms of celestial love.—*Heaven and Hell 459.*

obscured in his mind. But then the Easter story begins in darkness. In the very first paragraph of John's account of the resurrection (20:1), we are told that Mary Magdalene came to the tomb "When it was yet dark." And Mary thought His body had been taken away by enemies. Peter and John on hearing what she said hurried to the sepulcher, and were surprised to find it empty, "For as yet they knew not the scripture, that he must rise again from the dead." (*Jn. 20:9*) There was darkness in the soul of Mary Magdalene and darkness in the souls of the disciples—a darkness that vanished before the flaming truth of the Easter event.

The darkness spoken of by John, and the sufferings of the Lord's humanity on contemplating his crucifixion are alike suggestive of man's fear of death. There is darkness, much darkness, in the human mind concerning the nature of death and of life after death. It is this darkness that the Easter message would dispel.—B. J.

Giver of Eternal Life

IN the spring of the year when on every hilltop and in every valley life is blossoming forth and proclaiming its victory over the death of winter, it may elude our notice that all new-born life comes only from life. For untold ages it was the common belief that somehow or other life sprang spontaneously into existence from non-life. When the English physician, William Harvey, asserted that all life came from the egg, and denied that there was spontaneous generation (even though he seems to have made an exception in the case of certain worms found in putrifying substances) only a few accepted his idea. Today, three hundred years later, we know he was right. Maybe the clod, as Lowell said, feels . . .

"... a stir of might,

"An instinct within it that reaches and towers."

But the clod has no power of itself to climb "to a soul in grass and flowers." Life may, however,

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INTERESTING NEWS FROM JAPAN

You have all heard Mr. Spiers and myself talk about our New Church mission here, in Tokyo, where the Rev. Yonezo Doi preaches. Some years ago he studied at our theological school in Cambridge and Mrs. Doi attended the Perry Kindergarten School there at the same time.

They have a group of some forty people meeting regularly at their house Sunday morning, two other Sunday schools, and groups of high school boys, junior and senior girls, and at times study groups for discussion of Swedenborg's philosophy among the educators.

We were invited to the special Christmas service on Sunday morning, December 14, and the candlelight service Dec. 21. Mrs. Doi made the long trip into town by bus on Sunday morning to be sure we would not get lost.

On arriving at the mission, which is in the suburbs of town, we added our shoes to the line in the vestibule and stepped into the room which is dedicated as their chapel. It is most reverent in its bareness—a reading desk, a white covered table on either side holding a flower arrangement in the typical yellow chrysanthemums and red foliage, and on the other side the covered communion service.

Their organ was the gift of the Pittsburgh Society, delivered with much difficulty on the dock at Yokohama and brought from there by the Mission after months and months of careful saving. It was played beautifully by the oldest Doi daughter, Teruko-San. Their other two are Toshiko and Mutsuko. Eighteen of the younger girls sat on cushions on the floor, while chairs were provided for the older folks.

Our old Christmas carols were sung in Japanese and we followed with the English words from the *Book of Worship* and the Army Hymnal, and also followed the Scripture readings in our English Bibles. Mr. Doi gave an excellent sermon—he summarized it for us in English after the Japanese rendition. Mr. Abe, who is dean of a school of music here, who studied at the Boston Conservatory of Music when the Doi's were in the States, sang beautifully, O Holy Night. Communion was most reverently administered.

After the service, we were introduced to each of the members present, the majority of whom understood and spoke English and we sat about and talked for some time. We met Sgt. Charles Burnell who is stationed in Tokyo and hails from Conway, N. H., having attended some services in Fryeburg.

At the candlelight service Tom and I were asked for a word of greeting and of course, we couldn't think of

just the right thing to say—he to represent the General Convention and I the National Alliance of New Church Women.

Each one had been asked to bring a gift costing no more than fifty yen (15¢) and these were piled under the tree, lighted by miniature Japanese

New Men's Club

The Washington, D. C., Society has organized a Men's Club. Meeting for dinner and a program for the first time Feb. 25, twelve were present. The Rev. William F. Wunsch gave an informal talk on "Our Interest in the New Church at Large," the aim being a better informed laity. A continuance of the topic was called for.

Leaguers Lead Service

Under the leadership of Barbara Garrott, its president, and Merle Lunberg, secretary, the Young People's Group of the Los Angeles Society prepared and led the morning service there Jan. 25.

New Church Lectures

The New Church Lecture Service of the Los Angeles Society continues its series. There has been encouraging attendance and interest. March 29 Kenneth W. Knox of the Wayfarers' Chapel will be the speaker.

To Meet At St. Paul

It is planned to hold the annual meeting of the Illinois Association in St. Paul, sometimes next October. This the Society's eightieth anniversary year, a special service to commemorate will be held Mar. 22.

Speaks in Boston

The Rev. David P. Johnson, Kitchener pastor, in Boston for committee meetings, addressed the Fellowship there on "The Kitchener Experiment." This was reported at some length in THE MESSENGER Nov. 1.

Join Lenten Program

Elmwood, Mass. Society joined with other churches of East Bridgewater in a series of Lenten services, with the Rev. W. G. Huber as guest preacher, March 4 and 18; they were held in the New Church.

Preaches At San Diego

The Rev. Andre Diaconoff, Los Angeles, exchanged pulpits with the Rev. Robert L. Young, San Diego, March 15. Mr. Diaconoff is this year's Convention preacher at Cincinnati.

lanterns and trimmed with the conventional balls though in a truly Japanese manner.

Mrs. Doi had received a great many used Christmas cards from friends in the States. Festoons of these were strung across the room. Later we were served green tea, crackers of soy bean and seaweed and tangerines.

So concluded our first New Church party in Japan.—LEONORE SPIERS.

Early Risers Rewarded

Early risers among the congregation of the San Diego Society were rewarded Feb. 23, 24, 25, when their pastor the Rev. Robert Loring Young was guest speaker on KFSD's "Good Thought For Today," program. He will make his televised debut March 22 over KFMB-TV at 10:30 A.M.

Boston Leaguers Meet

The Y. P. A. Junior Group of the Boston Society met March 15 in the church parlors when Margaret Hatheway lead the worship and David Alden and Patricia Regamey gave brief talks. A play, "Hot Water," is in rehearsal for presentation May 1.

At Fort Riley, Kans.

Roger Hammond, son of the Rev. and Mrs. Paul D. Hammond, Rosemead, Calif., has enlisted in the Intelligence Agency of the army and is taking his basic training at Fort Riley, Kans.

At New-Church Club

Dr. Walter L. Whitehead, head of the Geology Dept., at Massachusetts Institute of Technology, addressed the New-Church Club, Boston area, March 13, telling of his work. Theological School Student Ernest Frederick is secretary.

Preaches At Kitchener

Lay Leader Erwin D. Reddekopp, missionary for Alberta Province, paid his first visit to the Kitchener, Ont., Society, March 8 when he conducted the morning service, spoke to the Church school at its assembly, and in the evening told of his experiences as missionary.

Miss Sewall's Composition

An anthem composed by Miss Maud Sewall, former organist for many years at the National Church, Washington, D. C., was sung in the Washington Cathedral one February Sunday. It is enjoying a promising sale.

Leaguers At New York

Leaguers on the Atlantic Seaboard, from Boston to Washington held a weekend get-together at the New York church, March 7, 8.

SOUTH'S BEAUTIFUL NEW CENTER NOW READY FOR USE

Church, Library, Guests

"With the dedication this morning of a Church Center by the Southeastern Association, the plans and prayers of many New Church people find realization." This was the introductory sentence used by Rev. Edward B. Hinckley, President of the Southeastern Association, as he began with what the 1912 edition of the Book of Worship refers to as the "Address of Congratulation and Exhortation" in the "Order of Services at the Dedication of a Church of the New Jerusalem," on Sunday morning, February 15.

A group of thirty, including representatives of the officers, members, and friends of the Association, gathered in the chapel of the new Center, at 1915 Fifth Street North, in St. Petersburg, Florida, and participated reverently in the services, in which Dr. Hinckley was assisted by the Lay Leader of the Association, Mrs. Charles H. Kuenzli.

Dr. Hinckley continued: "Regular services have been held for many years in several communities, notably in Savannah and in Jacksonville, where, in the latter city, a group has met for worship at the home of Miss Laura and the late Miss Florence Warriner for more than half a century.

"But with the closing of the church building in Savannah, some years ago, there has been no place especially set apart for church services either in Florida or Georgia. With their loyal but widely-scattered isolated members, and their small groups, these states offer a difficult problem for church planning.

"When in the fall of 1939 the Board of Missions sent the late Reverend Charles H. Kuenzli to the Field, he and Mrs. Kuenzli at once entered sympathetically and enthusiastically into the hopes of the Association.

"Today we are met to share in the dedication of a building which will be a self-supporting Center, providing for members and visitors a room for services, a book room, and also living quarters for the missionary in charge of this area. It takes no more than ordinary vision to look about us and see wider possibilities for future growth and development in these beautiful sur-



Front and partial view of the new Center at St. Petersburg, Fla., dedicated by its president the Rev. Dr. Edward B. Hinckley for the Southeastern Association February 15. Facing Crescent Lake, it occupies one of the most beautiful estates in that section of the city.

roundings, where perhaps eventually the Home for aged and retired members may be established.

"In the immediate future there may well be a summer school modeled on the sessions at Almont and Fryeburg, where members of the Association could gather in the summer for lectures and classes in the morning, and vacation activities in this Gulf Beach area in the afternoon and evening.

"But as we plan on the outward level for the future of this Center, and give thanks for its present dedication, those of us to whom the church is dear are very conscious of the inner blessings which can be opened to us because of the faithful, consecrated labors of many who have 'passed from death unto life,' and who, we feel, are close to us in heart and purpose this morning. In testimony of the purpose and desire in which this building is consecrated, therefore, let us stand and repeat together the Faith of the New Church."

The sacrament of the Lord's Supper followed the impressive dedication services, and the congregation then left the chapel to inspect the beautiful grounds of the Center, and to enjoy an informal reception in charge of the ladies of the St. Petersburg group. The refreshments occupied a table set in the "cloister" summerhouse at one side of the gardens. The cement walk leading to the cloister extends from the patio of the house, under a pillared arbor of bougainvillea just coming into bloom, so that guests were able to enjoy one of the many picturesque views of the new Center as they approached the table, where Mrs. C. B. Collett, of Atlanta, Mich., presided at the punch bowl.

Those who were able to attend the services were conscious of the many friends who could be present only in

spirit. Cards, letters, telegrams, and flowers from many of those who had read of the occasion in the Field's parish paper *Your Church*, expressed their happiness.

Others who have not read there the description of the Center will be interested in knowing something of its location and size: Crescent Lake—shaped as its name suggests—is located fifteen blocks from the center of St. Petersburg. The lake and municipal park surrounding it occupies the blocks between 5th and 7th Streets North, which are the eastern and western boundaries of the park, respectively, and between 12th and 22nd Avenues North, which are the southern and northern boundaries. Fourth Street North is the main auto and bus route to and from Gandy Bridge, which leads to Tampa and other parts of Florida. The property at 1915 Fifth Street North is therefore eighteen blocks from the center of St. Petersburg itself, and only one block from the bus line and traffic artery on Fourth Street, so that it is easily accessible. The house faces west, looking directly across one end of Crescent Lake and the park around it.

Built and landscaped with loving care by the original owners, Mr. and Mrs. Thomas Palmer, as their chosen home, it came on the market only recently, after the death of Mrs. Palmer. It was Mr. and Mrs. Robert Bruce, members of the Boston Society now residing in Gulfport, Fla., who saw the property advertised, and who first investigated it and then recommended it to Mrs. Kuenzli for consideration by the board of trustees of the Association. This board, by charter and by-laws is authorized to transact the business of the Association. Louis K. Benedict, as the trustee living nearest St. Peters-

(Next page please)

(From preceding page)

burg, came at once to inspect the property and to join with the St. Petersburg trustees in a report on it to the other members of the board.

While this was only one of more than a score of pieces of property which have been examined by friends and members of the Association during the past ten years, it was the only one which met with the unanimous and immediate feeling of the trustees that this—at last—was the ideal beginning for a permanent church location in the southeastern area. It was discovered shortly after the Association had been notified of a legacy from the late Miss Annie Skeele of St. Petersburg, who came to find out more about the New Church from Mrs. Kuenzli, after she had listened to the latter's regular Saturday morning radio service over WSUN—a service begun more than ten years ago by the late Reverend Kuenzli for the Board of Missions. This legacy, with the money received several years ago from the sale of the former church building in Savannah, and entrusted to the Southeastern Association for the project of a permanent church center, was added to the Building Fund—a fund begun by the Kuenzlis with a personal contribution establishing it in 1946.

To this fund other contributions—ranging from one dollar to one thousand dollars—have been added, the total amount making it possible for the trustees to vote to purchase the property, and to make necessary alterations and repairs.

The remaining indebtedness, which will amount to between three and five thousand dollars, is secured by the additional lot, also fronting the lake, which is now landscaped as a unit with the two lots upon which the house is built. The house property is clear; and while the extra lot could be sold immediately for more than the amount due on it, the Association hopes to pay for it as more members of Convention hear of this latest opportunity to extend the work of the Church, so that it may add to the present beauty of the site and provide for future expansion.

The house itself is uniquely planned. The large reception hall, between the two gables shown in the photograph, is now the church book and reading room. Built-in shelves contain the loan library and other books of interest, and readers may sit either in comfortable chairs in the bookroom itself, or may move to chairs on the front screened porch overlooking the lake; or they may take their books out into the patio, which opens from the back of the bookroom.

The wings of the house enclose the patio on the two sides, and the open end looks out to the bouganvillea arbor

and cloister, mentioned earlier. A fountain and pool surrounded by azaleas occupy the center of the tiled patio, and a tiny winding stair leads up to the "sun deck" over the bookroom.

The wings of the house can be entered both from the bookroom and from the patio, where a door on each side leads into a hall from which the other rooms are accessible. The north wing—from "front to back"—includes a study, a kitchen, and a bedroom and tiled bath, which eventually will provide living quarters for the missionary in charge of the field.

The south wing includes the chapel, with fireplace, domed ceiling, repository for the Word, piano, and chairs; and two bedrooms, each with bath, which can be entered from the patio make up the rest of the wing, and provide income for the upkeep and development of the Center.

The property as it is at present constituted, including the additional lot, is 180 by 150 feet, on the corner of Fifth Street and Nineteenth Avenue North. It is beautifully landscaped, and includes the "cloister" summer house, arbors, a tiled terrace, sunken garden, shuffleboard area, and many artistic plant holders, plastic birds and animals, and bird baths.

The planting includes orange, grapefruit, calamondin, avocado, and banana trees, as well as chinaberry, Brazilian pepper, mulberry, royal poinciana, ebony, bottle-brush, magnolia, crepe myrtle, and jacaranda trees to supplement the seventeen large royal palms. Easter lilies, poinsettias, azaleas, crotons, figs, rainbow ferns, and other rare plants were added during the years Mr. and Mrs. Palmer owned the property, and make it a miniature "sample" of Florida beauty.

Members of the Association regard the future of their Center with the prayerful hope that it may prosper the work of the Church. As indicated at the dedication services, the house will provide a self-supporting headquarters for bookroom and loan library, church services, and study groups, as well as an apartment for the missionary.

Permission has been granted by the city for future building, which could take the form of garage apartments, individual "motel-type" units, or whatever might seem most useful as further contributions make extension of the work possible. When these units are added to the Center, the income from them during the winter resort season should be able to support the radio program and salary now paid by the Board of Missions, so that the entire work of the Southeastern Association would be on a self-supporting basis. This is the hope of the members and friends of the Association.

Neighboring property eventually might be available for a home for the aged and retired which—many people feel—would supply a needed use in the Church, if the Convention Committee on New Church Home should feel that St. Petersburg was the proper location for its project. The Southeastern Association feels that it has made only a beginning in establishing this unit of what may well be a larger Center, but its members and friends share a heartfelt gratitude for such a beautiful "beginning."

Since the Lay Leader and Missionary for the Southeast has her own home in St. Petersburg at present, where the church activities have been centered for the past eight and one-half years, the apartment at the new Center is rented this spring to Mr. and Mrs. C. B. Collett, of Michigan, who had contributed time, energy, and money to the many tasks necessary to make the Center ready for its dedication Feb. 15.

Mrs. Mary Barbour Blair, who has been a winter visitor vitally interested in the establishment of a church center in Florida, also contributed time, thought, and money to the project, and selected numerous articles of furniture necessary for the opening. (Furniture purchased with the house included kitchen equipment and bedroom sets, but linens and some additional furniture were needed.)

Other friends, members, and officers made special gifts, all of which have reduced the balance owed on the extra lot. The Center will be grateful not only for gifts of money, but for other items suitable for a "parish house," such as linens, silver, china, glass, tea and coffee service, etc., if any individual or group should have such items to offer.

The two rooms available at the Center are already rented until the end of March. Because reservations are made early in St. Petersburg, any New Church members or friends who wish to rent them during part of or all of the season of 1953-54 should write at once for information.

The board of trustees is considering
(Concluded on next page)

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NOTABLE BIRTHDAY CELEBRATION IN LONDON

The Swedenborg Society's Annual Swedenborg birthday celebration was held January 31 in Swedenborg House, London, attended by about one hundred people. The president, Harold Gardiner, M.S., F.R.C.S., occupied the chair.

At the close of the meeting he said he had been thinking how much Swedenborg would have enjoyed the evening could he have been there. It was just the kind of function that would have pleased him. In our admiration of his work we are at times apt to forget that Swedenborg, the man, found delight and happiness in the various social activities of his day.

Beginning with an excellent tea, tastefully arranged by the honorary secretary, Mrs. Freda G. Griffith, Ph.D., B.Sc., there were musical numbers offered by H. G. Huntley and Keith

Huntley, short lectures by the Rev. Frank Holmes in the Wynter Room and by the Rev. C. H. Presland in the bookroom.

The chairman announced the arrangements for the evening and called on Dr. Griffith to speak first on her interesting display on the platform and adjacent tables in the Hall. She had arranged as a centrepiece, a large map of the world, illuminated from above and flanked with neat spiral columns of Swedenborg's works.

From such a pile of "The Heavenly Doctrine" in many different languages stretched colored strings on the map to all parts of the world where these many translations are available and read. From a small cardboard replica of Swedenborg House in the middle of the platform were strung numerous fine red threads showing how the Swedenborg Society has members and correspondents practically all over the world. Another similar arrangement showed the languages into which "Heaven and Hell" had been translated. So was demonstrated in this intriguing visual fashion the worldwide spread of Swedenborg's writings.

Dr. Griffith also said that by courtesy of the printers she had been able to show the evolution of the final printed works from the original manuscripts or typescripts. There were photographs, blocks, loose sheets, sheets sewn and cut, bound and finished. All the stages were represented right down to the finished article. She had also culled some of the most interesting letters from the year's correspondence and these were displayed on a blackboard.

Many visited the Wynter Room to see the display of the Latin editions and to hear Rev. Frank Holmes' talk on them, or to the bookroom to inspect the collection of Archives and hear the Rev. C. H. Presland discuss them.

The Rev. Frank Holmes gave a most vigorous and convincing talk on his theme. His enthusiasm for the subject was genuinely stimulating. On long tables were laid out in orderly sequence of writing, Swedenborg's theological works. The speaker began with an appraisal of "The Worship and Love of God," a truly beautiful book, he said, which does not receive the attention of New Church people that it deserves.

He passed along the table commenting on the volumes in turn. Of the "Arcana Coelestia" he remarked that herein lies the answer to those who would say that Swedenborg engaged in automatic writing or some such unreliable practice. Herein was irrefutable evidence of a clear logical, philosophical mind, presenting sublime matters which no man of himself could possibly know.

Of the work "Earths in the Universe" Mr. Holmes said that Swedenborg makes no reference to the planets Uranus and Neptune, unknown in his day, thus exemplifying the doctrine that he so often propounds, that illumination from heaven can only inflow into those things which a man knows and not into these which he does not know.

Then he went on to speak of "Heaven and Hell," "The Last Judgment," "The Heavenly Doctrine" and "The Apocalypse Explained"—a work that was only published posthumously,— "The Four Leading Doctrines," "Divine Love and Wisdom," "Divine Providence," "The Apocalypse Revealed," "Conjugal Love," "A Brief Exposition," "The Intercourse of the Soul and the Body," and the final great work "True Christian Religion."

Mr. Holmes had comments to make on each and all of these publications—the enormous output of one man, the printing in London and in Amsterdam, the sublimity and comprehensiveness of the doctrines they contain.

Of the "Apocalypse Revealed" he said that a New Church minister can find in this book enlightenment on any verse in the Word which he may choose to select. Of "Brief Exposition" and "True Christian Religion" one stands amazed by their beauty and grandeur.

Mr. Presland's talk provided the lighter touch. He drew attention to the Archives on display in the bookroom—old records of the Society where signatures of "men of old, men of renown" are to be seen, accounts of early popular lectures, bills for the Society's dinners, scraps of Swedenborg's manuscripts curiously come by and of proved authenticity, interesting documents on the King of Sweden's decision that Swedenborg's manuscripts were to be in the keeping of the Swedish Academy of Sciences.

Concluding the commemoration, Sir Thomas Chadwick, K.C.V.O., C.B.E., voiced the feelings of the meeting in thanking Mr. Gardiner for taking the Chair and for his sustained interest in the work of the Society when, as everyone knows, he is a very busy man engaged in important and exacting work.—H. G. S.

Transfers Membership

Mr. and Mrs. Arthur N. Lawrence of Lisbon Falls, Me., have transferred their membership, because of residence, from the Portland Society to the church at Bath.

Speaks to Fellowship

Mrs. Louis A. Sayre, of Pittsburg, reviewed the current best seller "A Man Called Peter," for the Swedenborg Fellowship of that city at its February meeting.

NEW CENTER

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a summer school session of from two to four weeks during the summer of 1954, modeled on those at Almont and Fryeburg. While this session would be open to all interested New Church people, it would be especially planned for isolated members in the southeastern area, who could plan to spend their vacations in this Gulf-Beach resort, and meet for lectures and study groups at the Center. Those wishing to be on the mailing list for further information on this project, or to receive copies of the prospectus on the Center which will be issued later this spring by the board of trustees, should address their requests to Mrs. Charles H. Kuenzli, 656 First Street North, St. Petersburg 2, Fla.

The heartfelt prayer with which this Center has been established is best expressed by the words used at the close of the Declaration of Dedication on Feb. 15:

"May the beauty of the Lord our God be upon us; the work of our hands, may he establish it! Amen."—D. H.

At the annual meeting of the Association, with Dr. Hinckley presiding, the following trustees and officers were elected for the current year: Rev. Edward B. Hinckley, pres.; Mrs. Walter Thornton (St. Petersburg), vice-pres.; Mrs. Kuenzli, secy.-treas.; Col. Arthur Gignilliat (Savannah); Mrs. T. C. Parker (Jacksonville); and Louis K. Benedict (East Palatka). Following the receipt of reports, and other necessary business, a formal expression of appreciation and regret was voted to Arthur Alden, former vice-president of the Association, whose resignation because of ill health had been accepted by the president in December.

He Is the God Of the Living

With the dedication of the new Center in St. Petersburg, Fla., which may well be regarded as a memorial to the late Rev. Charles Herman Kuenzli, former missionary in the Southeastern Field, it seems appropriate to reprint in our Easter number this article by him, originally appearing in our Jan. 31, 1945, issue a few weeks following his decease.—ED.

*"God is not the God of the dead, but of the living."
—MATTHEW 22:32.*

IT IS important that we realize the fundamental truth of the Christian faith, that the only death there can be for a human being is deadness or indifference to and rejection of the Lord and His laws.

This truth is taught by all churches, and, in a measure, by all religions. It is an essential part of the Christian's claim to a distinctiveness of doctrine, in that the Lord came into the world and taught and demonstrated the eternality of life.

The angels spoke to the women who came to anoint the body of the Lord with spices and ointment: "Why seek ye the living among the dead?" The message given in the *Revelation* is a message of life: "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

This is not a truth to be known and enjoyed only after we leave this world, but is intended to reassure and comfort and enlighten us now. We ought to be better informed about the particulars of the continuation of life, for since the entire Word of the Lord is written in the language of correspondences, and is opened to reveal a deeper meaning than has been generally known, it is possible now to know more of this meaning.

Death, the death of the body, is not important as compared with ignorance of spiritual life, which is likened to a sort of animal existence and is called death. The Lord looks always to the eternal salvation of humanity, and everything of our life on earth is being shaped and drawn and directed to the end that we may learn to choose in everything that which leads to heaven.

Our thoughts turn naturally to those who are facing immediate and violent transition from this world, and to those who sorrow for them. Not only those of our own allied nations, but those of *all* nations. Especially, perhaps, to those who have no conscious grievance against one another, and yet are compelled by the exigencies of war to slay one another, often in direct opposition to their early training and personal convictions.

Sometimes—perhaps very often—men are called to serve a country and to fight its battles when they are convinced that the cause for which they are fighting is a mistaken or even a wicked one. Yet they are helpless to change the situation, except as every right and honest and clean-minded individual does lift the level of whatever body or group of which they are a part.

We must try harder to remember that the Lord

is seeking the eternal good of all mankind, always. He will not compel the love and obedience of His people, but we may be sure that He is using every possible means to bring everyone into a state in which heavenly happiness can be received. "Heaven gains in perfection by increase in numbers . . . therefore the angels desire nothing so much as to have new angel guests come to them." (*Heaven and Hell* 71)

There is, however, a divine law of order which determines the right time for anyone to leave this world. When this law is disobeyed or broken, the result is confusion, discord, and eventual war.

For example, all wars began long before they were seen as the cruel slaughter of innocent victims. It began with the individual in thoughts of anger, envy, jealousy, greed; in an inordinate desire and affection for evil and selfish pleasures and sense gratifications. It begins in the mind and heart of each one of us long before we come into what has been termed "the age of accountability."

Each of us is in a measure responsible for the wars being waged today. Every war is a picture of the spiritual state of the age in which it takes place. Those nations to whom has been given the clearer light of the Christian religion, are doubly responsible for their failure to make such religion a matter of life.

The citizens of such nations as have not yet been able to receive the Christian faith, and yet serve faithfully the teaching which they have been able to receive, will come, after death, into the company of those who will instruct them in fundamental, universal truths.

The manner or the time of our passing from this world is not so important as is the fact that death does not change us at all. We continue to live and learn; to think and feel; to walk and talk—in spiritual, substantial, deathless human form. Our choices in this world determine the way in which we will continue to advance. We will be associated with those who are congenial—who are interested and employed in similar ways—as in this world.

We are taught that heaven is made up of innumerable societies or groups, and we have a picture of this truth in the many organizations for uses and for enjoyment in this world. The all-important thing for each individual to do, wherever he may be called to serve is, to keep *more* careful, vigilant watch over the thoughts and desires of his own mind and heart, than is expected of him in service to his country.

We may be sure that our God who is infinite Wisdom itself and Love itself, includes in wise and loving care every soul of every nation born into this primary school of earth. We may know that a heaven is provided for each one: "In my Father's house are many mansions, I go to prepare a place for *you*!"

The place or state into which we come after death will be a familiar and beloved home. It will be that which the Lord has prepared for us—and we may continue to occupy and enjoy and share its beauties—if we will.

The better we are informed concerning the nature

(From preceding page)

and love of God, and the spiritual status of humanity, the sooner will all that causes war—love of self and love of the world—cease. Love for the Lord and love to the neighbor will begin the heaven for which we were created, and this will unfold to us in an infinite variety of joyous uses. Only the evil will be destroyed—only the false will disappear—for this is in accordance with the will of the Lord concerning His children. Whether in this world or beyond it, “God is not the God of the dead, but of the living; for to him all are living.”

Swedenborg's claim on us is based entirely on the newer, clearer light which his writings throw upon the sacred Scriptures; and his revelation of the particulars of the experience called death.

He explains the meaning of the many wars described in the Word of the Lord, and shows their purpose and place in the spiritual development of mankind. He points to the Lord's teaching as the only authority to which the souls of men need be subject. He tells of the larger meaning of that which is taking place today—as foretold and fulfilled according to God's law.

Swedenborg lifts our thought above the shame and sorrow and suffering which are the direct result of ignorance of and disobedience to the Lord's teaching—to the assurance of the certainty of joy and gladness for all who will receive them, forevermore. He assures us of the absolute unchangeableness of God's laws, and to the sure consequences of any violation of them.

He illustrates and pictures the entire body of humanity as having similar offices and functions as those of the human body, as we know it, and yet he states that the human body is always a dead body—having no life or intelligence in itself—but as signifying the real, living, spiritual body, which cannot die because it is a recipient of life from the Lord.

When we learn these truths from the Word of the Lord, and live in obedience to them, there will be no more war—but since we are “members one of another,” and “if one member suffer, all the members suffer with it,” we must feel the same zeal for the

good of others that we do for ourselves and our own kinfolk.

We must earnestly desire, faithfully pray, and constantly labor to bring about the kingdom of heaven on earth—that part of this world which we occupy. We may be sure that the Lord will open the way for us to serve Him, wherever we are, and we cannot measure or weigh the value of what we are doing, or trying to do, of good.

We need not fear the things of this world, for our life is even now “hid with Christ in God”—safe, untouched by bomb or pestilence or famine—for regardless of appearances, to Him, and to those who put their trust in Him, “all are living.”

EDITORIAL *Concluded from page 103*

reach down to it, penetrate it with delicate tendrils, absorb its elements and transform those into the living tissues of grass and flowers. The non-living substances can never of their own power become living substances. Only life can create life.

This fact of nature has a correspondence in the spiritual world. Natural life cannot of its own power become spiritual life. Unconsciously, we tend to believe this. It seems that man may get just a little better every day and finally attain to sainthood. It is true that regeneration takes place slowly, but regeneration is something other than a gradual change of natural life into spiritual life. There is a discrete degree between the two. Flesh and blood cannot inherit the kingdom of heaven. The spiritual life is a gift of the Holy Spirit or the Divine Proceeding. It comes into being only when the breath of God bloweth and quickens the soul of man. “To you has he given life, which were dead in trespasses and sins.” (Eph. 2:1) “He who hath the son hath life.” (Jn. 5:12)

In the Communion service the Lord teaches this. Man must eat the flesh and drink the blood of the Divine Humanity in a spiritual sense if he would have spiritual life. This is not just a more abundant natural life, nor even a better grade of the latter. It is a new creation because it is a life that is infused with the spirit of the Lord.—B. J.

Dish Cloths Popular

With numerous Auxiliaries in the churches already planning their spring sales of handwork, as well as devising other plans for raising money, the special dish cloths advertised continuously in THE MESSENGER by the famous Sangamon Mills offer a splendid opportunity for the ladies' treasuries. More than a million and a half cloths were sold last year. Address the Mills at Cohoes, New York.

Addresses High School

The Rev. Leslie Marshall, minister at Paterson, N. J., addressed the senior and junior assemblies of Eastside High School, Brotherhood Week. Not unrelated in his work on the Greater Paterson Anti-Crime Committee, of which he is vice-president.

Convention Dates Set For June 22 to 28

After careful consideration of numerous suggestions and taking into account the necessary arrangements that the local program committee must make, it has been decided to hold the 130th session of the General Convention beginning June 22 and concluding with Sunday the 28th.

As already announced, Convention meets at the invitation of the Ohio Association in the church of the Cincinnati Society, one of our most beautiful and commodious houses of worship. Announcement will be made in due course of the hotels available.

"The New Christianity"

Exceptionally attractive is the current number of *The New Christianity*, the quarterly publications now edited by Dr. Howard D. Spoerl, professor of philosophy at American International College, Springfield, Mass. Thought provoking articles, features and book reviews offer both variety and informative interest.

Services At Glendale

Glendale, Ohio, one of Convention's oldest societies, organized in 1859, continues its services despite being without a resident pastor for many years. The first Sunday of the month the church is visited by the Cincinnati pastor, the Rev. Bjorn Johansson, when worship is held at 3:30 p.m. Mrs. John Dodd, Sr., is organist.

The Swedenborg Student

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

Editor's Note.—With the passing away of its former editor for many years, the Rev. Arthur Wilde, it was decided to discontinue "The Swedenborg Student" and to arrange for a department in THE MESSENGER each month, carrying on its principal features. Founded in 1919 by the late Rev. John Whitehead, and Miss Serena Dandridge, of Shepherdstown, W. Va., The Student had a long and valued career, which we know the new department will usefully perpetuate.

Arcana Class I—March, 1953 Vol. IX, 7366-7495

The reading for March takes up the plagues of frogs, lice, and flies.

The croaking frog represents the false reasonings and sophistry of the natural man, who blames his misfortunes on everyone and everything but himself. There is neither enlightenment nor happiness except from the Lord, and those who look to themselves become conceited and complaining.

The next plague was the turning of dust into lice. The magicians in a limited measure had reproduced the preceding plagues, but they could not produce lice. The dust of Egypt represents the most external and worldly things. So the serpent, the sensuous man, is said to live on dust.

Knowledge of the world of nature, the amassing of the riches of the earth, outward pomp and splendor have no power to bless. Lice prey upon the skin and disfigure the outward man. Evil appeals only because it promises beauty and happiness. It cannot reveal its real results, for so it would condemn itself. The evil never condemn themselves, but only others. So the magicians say, "This is the finger of God."

The plague of stinging flies pictures malevolent thoughts. They represent those who are critical of others. They see no good in others, but delight in grinding them down, and injuring them in the public sight by pointing out their weaknesses and errors. A true Christian has kindly thoughts for his fellows and seeks to promote their welfare and happiness. So the flies were not allowed to infest the houses of the Israelites, who represented the true Church in which is charity toward others.

The Finger of God

The hand is the most perfect instrument ever formed. By it myriads of things are accomplished. The varied

works of men's hands cover the earth. The mind, pouring its strength through the body into the hand, carries out its purposes in the world of outward act. In the Scriptures, the Lord's hand pictures His power in ultimates, His control over all creation. Some think that the Lord has a general control, but not a particular control.

The finger of the Lord denotes His particular presence and control. When we say a person "has his finger in it," we mean that he is personally and directly involved. So the Lord's finger means His vital and particular control of all creation even as to its smallest parts. Recall that the commandments were written by the finger of God.

7381: Moses and Aaron: Moses is the divine Law, the internal law. Aaron is the external law, the divine Law brought down to its application to the life of men. 7401: This is an historical note on the polytheism of the Jews. 7406: "Jehovah did according to the word of Moses" is explained to mean that it was so done according to the Word, which Moses represents.

7408²: Material substances are forms adapted to the reception of life; otherwise there would be no living things. 7424: Interior evils are evils of thought and will; external evils are evils of act. 7433: The fly corresponds to the falsities of malevolence.

7439²: The sons of Israel were not better than other people, as is manifest from their life in the wilderness and in the land of Canaan.

7439³: If the life of evil were taken away from the evil, they would have no life whatever. 7456: The Israelites could not offer their sacrifices in Egypt because their surroundings were inimical to true worship. 7465: Here the plagues are said to describe the states into which the evil successively come after death, as they are entirely stripped of all truth.

Readings for April 1953

April	Par. nos.
1 - 7	7496 - 7519
8 - 14	7520 - 7553
15 - 21	7554 - 7582
22 - 30	7583 - 7627

Arcana Class II March, 1953 Vol. III, 2649-2717

The stories of Abraham, Isaac, and Jacob as given in *Genesis* constitute

the very heart of the Bible and these names appear throughout the Old Testament and in the Gospels. In fact, the Bible cannot be understood apart from a knowledge of its opening Book.

Furthermore, Swedenborg interprets the part we are now studying according to the celestial sense, which treats of the Glorification of the Lord and is the very inmost of the Bible, giving the pattern of the Divine Life and consequently of true human life.

The Lord descended through the heavens and clothed Himself with a human body from the Virgin Mary. He passed through all the states through which we pass from conception and birth to infancy, childhood, youth, and manhood. But He differed from us in that inmost His life was the divine life, while we are only recipients of that life.

As the Lord inmost was divine, He gradually put off completely all that was merely human which He derived from the mother "until at length He was no longer her son, but the Son of God, not only as to conception, but also as to birth, and thus was one with the Father, and was Jehovah Himself."—2649².

2652. The first or natural rational is born of the affection of memory knowledges—Hagar the Egyptian.

2654². By the very nature of this rational it knows nothing of spiritual things, as this knowledge comes from the Word and not from nature, and so it is scornful of spiritual things. This is exemplified today in the disbelief of worldly men.

2658^c: Abraham, Isaac, and Jacob are not known in heaven. When they went into the spiritual world, they took their places there according to their real, not according to their representative character. 2669: The natural rational is a useful faculty and must not be destroyed. It enables us to see many external evils and to bring our outward life into conformity to external laws.

2682: Hagar's grief pictures the necessity of coming into despair over our own natural powers. 2682³: One cannot become regenerate if he does not believe in immortality. This is an answer to the worldly maxim, "One world at a time, brother." 2702, 2708, 2709: These are long sections developing correspondences. They draw from the whole face of Scripture, showing the unity of the Word, and give meaning to many obscure passages.

Readings for April 1953

April	Par. nos.
1 - 7	2718 - 2726
8 - 14	2727 - 2759
15 - 21	2760 - 2776
22 - 30	2777 - 2796

(The next STUDENT appears April 18.)

Book Review

THE RESURRECTION AND THE LIFE. Leslie B. Weatherhead, pastor of the City Temple, London, since 1936. Noted for his preaching and pioneering interest in pastoral psychology, and author of more than twenty books. Abington-Cokesbury, Nashville, Tenn., 1953. 60 pp. \$1.00.

In this little book, "The Resurrection and the Life," Leslie D. Weatherhead endeavors to meet squarely the challenge of the seeking mind which asks "Can God be effective in our world today?" Though directed primarily at the person without faith, who has never been able to grasp a living conception of God, and yet who is groping for a true sense of security in the midst of a badly shaken civilization, Dr. Weatherhead also offers strength and new insight for those whose faith is weak, or to those who have intellectually accepted the reality of the Divine, but who have never learned to know and feel that God is present with man. There is no quibbling in this presentation of a "living God." Dr. Weatherhead offers it, with all the conviction and insight of which he is so capable on a "take it or leave it basis." If God is not a living God, then all that men and women of the Christian church have been doing for centuries is a farce and it is time to find a wiser course. If God is living, then it is time we accept the implications of that truth and acted accordingly. Though a New Churchman would likely feel there was some conflict in theological terms, there could be no denying of the "power for a living church" that lies in grasping the feeling that in absolute truth, the Lord Jesus Christ lives! "And to me the fundamental and basic truth of the Christian religion," Dr. Weatherhead says, "is that Jesus Christ is God manifested in the flesh; that he not only lived a truly human life many years ago and was cruelly put to death, but rose again from the dead and is still alive in our midst today." (Italics his.) In pressing this point, Dr. Weatherhead notes that "Between the Resurrection and the Ascension, Christ taught His disciples to think of Him without the need of eyes, ears and touch. And they did that." In one's realization of the reality of the "living Lord" Dr. Weatherhead sees new freedom from spiritual death, to life; from slavery to self, to service to God through service to one's fellow men.

Perhaps to one acquainted with Swedenborg's picture of the "life after death," the chapter on this theme seems weakest. To those who have been brought up to think in specific terms of the life after death, the illustrations and arguments used here seem

a bit unnecessary. However, to those who have only heard, "It is something about which we are not given to know anything," as the answer to their inquiries, this chapter is, no doubt, of equal value to the rest. It is amazing how much Dr. Weatherhead has packed into so small a book, for he concludes with a chapter showing the relevance of the Lord and his message to "Life Today." We are God's instruments, he says, and His "workshop floor is littered with the broken instruments that snapped in his hands and which he discarded because he could no longer contribute toward his ends, it passes

into the dust of the useless." Between each chapter there is at least one prayer which is written in concise clear terms, dealing with immediate problems of our world and seeking the Lord's guidance in understanding them.

We feel, especially after a second reading, that in this compact little volume is to be found an inspiring presentation of the heart of the Christian message written in a way to enlighten the confused, inspire the depressed, and challenge the skeptical and cynical as well as to strengthen the "respectable" but unsatisfied Christian. — DAVID P. JOHNSON.

MEMORIAL

Concluded
from back cover

membered. She took an active part in the Woman's Auxiliary which was recently organized at Rosthern. Her departure from this life leaves a vacancy that will be sorely felt, yet, we cannot but rejoice with her in her promotion to the higher spiritual life as she joins kindred spirits of love and useful activity.—H. R.

REYNOLDS.—Samuel E. Reynolds, 72, well known Coast New Churchman, passed away at his home in Riverside, Calif., February 5. He is survived by his sons and daughters: Jack and Edwin Reynolds, Los Angeles, Calif.; Frank Reynolds, Duarte, Calif.; Cecil Reynolds, Dallas, Tex., and Mrs. Gladys Rummel, Grand Prairie, Tex. He was the brother of Mrs. Theodisia Johnson, LaMesa, Tex., and George O. Reynolds, Hedley, Tex. His resurrection service was conducted by the Rev. T. Denton Lee, former pastor at Riverside. Interment was in Evergreen Cemetery. Mr. Reynolds, with his wife, who preceded him into the spiritual world, the former Dr. Martha Keetch, was among the most active in lay missionary work. For some years he conducted a library and reading room at his own expense. An account of this work appeared in THE MESSENGER of June 16, 1951.

MELENBACHER.—Mrs. E. Lorne Melenbacher passed away at her home suddenly February 16. Long a member of the Church of the Good Shepherd in Kitchener, Ont., she is the mother-in-law of the Rev. Eric Zacharias, Pretty Prairie, Kansas. Her resurrection service was held February 19 at Ayr, near which the Melenbachers lived on a farm. The Rev. David P. Johnson officiated.

SCHNEIDER.—Mrs. Henry Schneider, a faithful member of the Kitchener Society, attending up to the last few months of her life, passed away at the age of 88 on February 23. Her resur-

rection service was conducted by the Rev. Findlay G. Stewart of St. Andrews' Presbyterian Church, Kitchener, in the absence of Rev. David P. Johnson, her pastor.

CURRAN, FREEMAN.—February 11, a daughter, Andrea Reed, born to Mr. and Mrs. George B. (Natalie Jones) Curran; February 12, twin sons born to Mr. and Mrs. Edmund (Leslie Washburn) Freeman.

Greetings From Westfalen

Miss Amy Barrington, daughter of Mrs. Marjorie and the late Lewis Barrington, of the Washington Society, sends greetings from Westfalen, Germany, to her many friends here. She will remain abroad until spring, she says.

To Show Slides

Walter Burris, former organist of the Frankford Society, will show slides at the Men's Club meeting there April 24, of the extended trip he and Mrs. Burris made through Europe the past summer.

BIRTHS

LONG.—A son, James Christopher, was born February 3 to Mr. and Mrs. James E. Long of the Shreveport, La., Society, a group now within the Gulf States Field.

RAINEY.—Paula Jean, born to Mr. and Mrs. Herbert Rainey, Bridgewater Society, December 3.

In Fryeburg's Pulpit

Michael B. Salvetti, Lay Leader serving the Portland, Me., Society, conducted the Sunday school and church service of the Fryeburg, Me., Society, March 1.

Our Cover Picture

The remarkable photograph reproduced on our cover this week is Pierre-Adam's, as originally titled, "Flower in the Wind," chosen for "World's Famous Photos," published by Wise & Co., New York.

In Memoriam

BISCHOF.—George J. Bischof, of the New York Society, a leading layman in Convention for many years, and a retired city civil engineer, who was responsible for the lay-out of many streets in the Bronx and Brooklyn, passed away February 25 at his home, in Brooklyn. He was 86.

Born in New York, he was graduated from City College in 1884 and took post-graduate work in civil engineering. In 1887 he worked for the city as a designer of the Washington Arch Bridge over the Harlem River. The following year he was employed for the state in the construction of new locks for the Erie Canal.

After the Johnstown flood of 1889, he designed a new street railway system for that city. The next year he was designing engineer for the New Rochelle Commission for Sewer Construction. In 1891 he joined the topographical bureau of Bronx County as assistant engineer, and prepared maps and reports for street openings.

In 1899 he transferred to Brooklyn, where he had charge of the topographical bureau and in 1910 he headed local boards of Brooklyn, which initiated and recommended local improvements. From 1918 until his retirement in 1936 he was associated with the Brooklyn Bureau of Sewers.

He was a member of the Brooklyn Engineers Club, Municipal Engineers, Brooklyn Chamber of Commerce, and the City College Club. In his work for the Church at large he had been especially interested in that of the Swedenborg Foundation of which he was secretary for many years, being active too in the preparation of talking books of Swedenborg's writings for the blind.

Surviving are his widow, Pauline; two sons, Gustave J. and George P. Bischof, and six grandchildren. Last services were held in the New York church, Authorized Candidate William R. Woofenden officiating.

NICHOLS.—Dexter Pingree Nichols, one of the younger members of the Cambridge Society, was called suddenly to the spiritual world February 23, at the age of 33. The son of Mrs. Edith and the late Hon. Malcolm E. Nichols, former mayor of Boston, he was married in November 1949 to Annie Moseley Perry, daughter of Mr. and Mrs. F. Gardiner Perry, who survives him with their two children Richard, 5 and Auralie, 2. Dexter graduated from Harvard in 1941, majoring in music, which he has taught along with English in junior high schools of Boston, of

Meredith, N. H., and of Needham, Mass. Latterly he has been in employ of the engineering firm of Metcalf and Eddy in Boston. He had been active in the Church all his life, including service as secretary of the Massachusetts Association and participation in the Fryeburg Assembly. For nearly seven years he has rendered valuable service as organist of the Cambridge Society. His resurrection service was conducted in the Cambridge Chapel by the Reverends Bray and Blackmer. A more complete memorial will be published in *THE MESSENGER* shortly.

NORBURY.—Mrs. Flores Ethel (Fall) Norbury, 80, wife of Major Frank Norbury of Edmonton, Alberta, passed into the higher life at the Edmonton Misericordia Hospital Feb. 8. Born in Liverpool, England, April 20, 1872, Mrs. Norbury was brought up in the Church of England. In 1896, she was married to Frank Herbert Norbury, of Liverpool. Soon after she became convinced of the truth and beauty of the New Church teachings and accepted membership in the Liverpool Society where her husband was a member. In the year of 1920 she came with her family to Edmonton where she soon became active in the cultural life of the city. Her husband, Major F. H. Norbury, has distinguished himself in city art and sculpturing circles. Her life-long and abiding interest was music, and her many compositions attest to her ability in that art. Many of her productions were played and sung by local musicians. For some years she taught music at Alberta College in Edmonton. Though music and life were for her inseparable, literature and flowers also held a special charm. She was for many years on the Committee of the Women's Musical Club, and for eleven years acted as its treasurer. Later Mrs. Norbury took an interest in the Victorian Order of Nurses, and for two years served as president of that order. For some time she was active with the Women's Missionary Society of McDougall United Church and for a time was its musical accompanist. Until failing health hampered her activities the deceased was an active member of the Society in Edmonton and on many occasions acted as accompanist at services. Mrs. Norbury was highly regarded by her many friends and associates as a faithful, dependable Christian worker and the memory of her presence with them will long remain. As a devoted wife and mother, she leaves, besides her husband, one son, Lieut. Hubert Norbury, R.C.N., of Esquimalt, B. C., one daughter Mrs.

Esme Hanna of Edmonton, and two granddaughters, Mrs. J. S. Little of Edmonton, and Mrs. R. E. Nobles of Toronto. Interment of the ashes was in the Garden of Memories, Calgary. Lay Leader Erwin D. Reddekoop, officiated.

WIEBE.—Mrs. William Wiebe, 83, devout New Church woman and pioneer resident of Rosthern, Saskatchewan, quietly and peacefully passed into the higher life at her home February 20. The resurrection service was held in the New Church there with the Rev. Henry Reddekopp officiating, the church being filled to capacity. Mrs. Wiebe, her maiden name Katharina Braun, wife of the late William Wiebe who preceded her into the spiritual world in 1944, was born in South Russia November 6, 1870. She came to Canada at the age of five and her childhood years were spent in Manitoba. Married in 1889, the Wiebe's migrated to Hague, Sask., in 1900, and then to their final home at Rosthern in 1903. There were ten children, seven of whom are living. Mrs. Wiebe is survived by one son, John, of Cudworth, Sask., and six daughters, Mrs. Helena Ens of Rosthern, Sask., Mrs. Anna Robock of Edmonton, Alberta, Mrs. Tina Peters, wife of the Rev. Klaas Peters, of Indianapolis, Ind., Mrs. Eva Friesen of Vancouver, B. C., Mrs. Susie Dyck of Cudworth, Sask., Mrs. Margaret Spreccker of Battleford, Sask., 32 of the 37 grand-children living, and 21 great-grandchildren. Mrs. Wiebe's passing out of this life was sudden and came about in a most unusual manner. She was always very active and rising early from her bed to go about her day's work was no exception on this memorable morning. Living in a two story house she left her bed and walked down a flight of stairs to kindle a wood fire in the kitchen stove. Having accomplished this regular morning chore she was suddenly seized with the sensation that she was dying. She walked back up the stairs and said to her daughter Helena who was living with her, "I am dying, but I have already started the fire." As much as to say that some one else must now take over where she had left off. As she sank down upon her knees her daughter proceeded to help her into bed but this was hardly accomplished when at 7:30 A.M. she quietly passed away. A woman of many fine virtues, Mrs. Wiebe was sympathetic and understanding. Her kindness and generosity is known to a host of friends who have been guests at her home. Her pleasant smile and cheerful co-operative spirit will always be re-

(Turn back to preceding page)