

The
**NEW-CHURCH
MESSENGER**

April 18, 1953

The Two Roads

André Diaconoff

The Heliacal Curve

Paul D. Hammond

Truth's Cold Certainty

Len Short

Some Archaeological Notes

Edwin Fieldhouse

New School President Elected

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There is one God, and He is
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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.

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against God.

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

THE TWO ROADS IN THE STORY OF LIFE'S DAILY PILGRIMAGE

by André Diaconoff

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.—MATTHEW 2:12.

THERE are really two roads in the story of life's pilgrimage just as is pictured in the journey of the wise men from the east. On the first road, they came bearing gold, frankincense and myrrh. It led through the night, for they had followed the guiding light of a star, across vast stretches of land. And it was the road of seekers, who do not yet know, but advance by asking questions and by receiving answers, and so move on ahead, one answer at a time. It was a journey through the night, then, in more meanings than one.

The wise men knew just Whom they were seeking: "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." Gathering the information needed, they went on.

The journey did not take them directly to their goal, but, first, to the citadel of institutional religion and of worldly power, in the city of Jerusalem. So that first road brought also the earliest outbreak of persecution and conflict.

The star which these travelers had seen in the east went on before them. It brought them to the house where the Lord was. Great was their joy: they had found Him who was their goal. They entered the house. They bowed before Him. They worshipped Him with significant, precious gifts.

And there soon started their second road. It was the highway home to the land of their own life. No more hesitation, no asking questions. The divine word opened the second road to them. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." "Another way—," that is all we hear of the second road. Yet we know this more about it: it led from the place where they had met with the Divine Human presence, back to their own country.

Now, all life is a pilgrimage, and there should really be two roads in the story of your pilgrimage and mine from the east to our Bethlehem. We start with a little knowledge of God, yet it gives us light and it moves us to worship. The man who feels moved to worship has received the gleam of the star in the east of his life, in his spiritual being. "That was the true light, which lighteth every man that cometh into the world." (*John 1:9*) ("Every man that cometh into world!") Have you stopped to realize how ample that statement really is?)

Man knows the goal he is seeking. He would find God revealed in human life, "for we have seen his star in the east and are come to worship him." But the first road of the journey through life to the

goal will be the road of seeking through the night, from one question and its answer to the next question—and the next answer. So a man moves ahead on the seeker's road.

So we all advance until we reach, again and again, the blessed experience, when we have the deep knowledge that we are indeed in His presence, that we love and are loved, that we understand and are understood, and that our life is given to serve Him and our neighbor. We may arrive at this place,—the house in Bethlehem over which the star has stopped,—at Christmas, or on any "sabbath" of our year. And there we bow and worship Him.

But there and then man should find the second road opening to him at the Lord's Word. Which way will man go home "to his own country" from the place where he has met with the Lord? Which way do people go home from their place of worship? Do they take the very same road by which they came? Do we? Or do we "depart into our own country another way"?

That question matters to religion and so to life. The world abounds in shrines, and the Lord's birth has been celebrated many times through the centuries: But, look. People have discovered and rediscovered the Lord in the hour of devotion in their churches. They have rejoiced. They have worshipped. They have sacrificed. They have vowed to serve Him and their neighbor. And then they have gone back to their life the same way, by which they came.

The experience of worship, the experience of men all around the earth meeting in the house of Bethlehem, could change the face of the life-story of mankind on earth, if the worship of man would heed the divine word: "Do not return to Herod, but take a new way home." If only the mature minds of mankind who have already come this far along the pilgrimage of life would find in the encounter with the One in Bethlehem the revelation of a new way of life . . . really of a new aim in life.

No! Mankind has not suffered for want of shrines, or for lack of holidays. But all of us men have missed altogether too much the power for renewal of heart and thought that meeting with the Lord can bring. We have used the time of worship too much as a surcease, and interlude in the rush and push and fight for existence, and with the interlude over have gone on rushing and pushing and fighting. But salvation is in new life, interior and outward.

May we take His word home. May we take the gentleness of the Child of Bethlehem into our homelife and into our offices and factories, into the highways and the streets of our land, into the ways of this whole earth. It is the part of real strength to bully or to do violence to others? Is not the evidence of spiritual life, strongly lived, in the ability

rather to give the child your hand to help his untried feet to walk safely, freely and gladly on earth?

May we share in the guilelessness of this divine Child, who came never doubting that the grown men of this world would love the light,—and to see their way by the light,—rather than existence in the darkness of death. How eloquent and how searching His surprise, told in many stories of His ministry, in the Gospels, that the learned and wise and prudent, yes, and just the adult world about Him should refuse again and again the light He was bringing, and should choose misunderstanding, cruelty, dead form.

May we take with us some of the generous love and nobility of the Child of Bethlehem, who was sustained through all His trials in the world by the knowledge that He could not but conquer in the end because His love had not a shadow of self-regard or self-seeking, but was given wholly that others might be saved and live. "While He lived in the world the Lord was in continual combats of temptations and in continual victories, from a constant, inmost confidence and faith that because He was fighting for the salvation of the whole human race from pure love, He could not but conquer." (*Arcana* 1812)

"He came unto his own . . ." Are we addressing our words and our deeds to others, in home and public life, in that spirit? Do we consider and prize the good of others as our own?

After all, the real house of Bethlehem, and the sabbaths of life when man meets the Lord God, his Father and Savior on earth, are not known by the calendar. They are deep and personal discoveries. They take place every time in our living, when loving

primes mere thinking about the Lord, and is joined with our thought of Him; when creative usefulness, from the heart and with intelligence and understanding, crowns and fulfills "learning how."

The first road is the way of doctrine, and of truth as a master, and there is much of our ego in walking that first road. There is much of push and resentment; much personal driving with its periods of prideful achieving and its periods of frustration.

We go from problem to problem, and from obligation to obligation. "You *must* act in this way and that," says the truth. "You *must*," say our weapons. "You *must*," say the disciplines of government and all other mental ordering on earth. We obey, and so we advance through the night, one answer at a time, with our little knowledge of God like a star guiding us.

Then, when we come to our goal, something happens. We discover the second road, the road home. Love takes over and uses the truth, and discovers the meaning of truth in living. We do our service for others as we learned, and the lesson of truth no longer leads but serves. Wonderful to say, only then do we really appreciate the rightness of truth, because then we know its worth to life.

It is like a language. We learn its grammar. We spell its words. We memorize and we practice them. And gradually the discovery comes to us, and with it the use of the language, that we have gained a new way to receive and to express meaning.

We have all known the first road. Let us find the second, and walk in it to eternity.

(*Mr. Diaconoff is pastor in Los Angeles and is a member of the General Council. He is this year's Convention preacher.*)

TRUTH'S COLD CLEAR CERTAINTY

by Len Short

TRUTH is just what it implies, the cold certainty relative to any subject. Apparent truth can be made to look just as real as the genuine. It seems to be the genuine truth that the sun rises in the east and sets in the west. The real truth is the earth turns on its axis and gives us our day and night.

Truth ever is in a concerted effort to assert itself. There is no word in our language that is so applicable to our daily activities. It is implicit in every action in the world of nature.

A pronounced effort is made in our courts to get the truth, making the obligation more binding by sworn testimony and affidavits. In the signing of papers we use sealed declarations in trying to avoid falsehoods.

In the religious world each denomination is anxious to show that its way is the genuine path to salvation. Were we to set up a tribunal board before which each denomination expounded the basis or constitution of its particular belief, in an effort to learn the genuine and separate it from the apparent, ever keeping the point in view that the real truth is

embodied somewhere in the substance of the issue at stake. Perhaps and only perhaps one could arrive at the real truth regardless of how much it hurt. The Lord's words of truth make you free—you shall be free indeed.

Truth is a faculty peculiar to man and resides in his understanding. No animal possesses understanding, but does everything from instinct. It is possible for man to acquire a tremendous amount of memory knowledge through books, tutors, experience of all kinds. He can become so well informed that his services would be sought for in high places. His memory can become a storehouse of truth. He may become so advanced he could converse with the angels. Therefore, to some it appears that all that is necessary is to acquire all kinds of learning on the basis of truth and one is fitted for anything, and even worthy of the kingdom of heaven.

Thus, such believers may be startled by new revelation from the New-Church doctrines where they can learn that man is in possession of an en-

tirely distinct faculty known as the will, wherein resides good.

All truth leaving the understanding of man can be sent out by the will through good, into all the millions of uses; in fact, all pursuits of man. Man has perfect freedom to use these truths as he sees fit, either for self and the world or for the Lord and his neighbor.

Good may be waiting in anxious anticipation for the result of the conflict. Will a marriage of good and truth take place, as bride and groom?

If there is no immediate favorable report from truth, good can become over-anxious, wondering if self and the world are winning in the combat between good and evil. Noah sent out the raven, falsity, at least ignorance. It was not wanted there. The raven did not return.

Good does not give up hope; good tries again, she send out the dove—how delightful when she pulls her in with an olive leaf, a symbol of the good of love. Good is looking forward to the day of the marriage of good and truth. This will take place when selfishness and the worldliness have been conquered, and the Lord and His kingdom are the predominating desires of the contenders.

The love between good and truth is becoming insistent, like two consorts awaiting their wedding day. Finally the day of marriage approaches—good sees truth at a distance and runs to become joined and like Jacob running to meet Joseph exclaims "I knew you when you were a long way off!"

If we could be convinced, there is no marriage of the Lord with the church in the mind of man before the marriage of good and truth in the individual takes place, and the supervision of all the above is not in the hands of any man or any angel, but is supervised entirely by the Lord.

With the "marriage," a higher standard of spiritual development takes place. It means a useful, active life spent among men who see one's good works, and that they glorify the Father who art in heaven.

Once man becomes grounded in faith to the Lord, conscious he is being prepared for heaven, in social life, recreation, or in responsible positions in the business world, even in the front line of battle, if solemn duty calls for the supreme sacrifice, he can be depended upon to stand up to it.

If he lives, he lives in the Lord; if he dies, he dies in the Lord. The righteous become as brave as lions in time of danger, while a fluttering leaf will scare the ungodly.

In conclusion, let us learn a lesson from the man who goes forth in possession of the understanding of truth and uses this for self and the world. The seed, in his case, fell on poor ground and stony places, where "Satan cometh immediately, and taketh away the word."

Therefore, let us put on the whole armor of the Lord. We now have our chance while we are still in this world to be soldiers of the great King, and to go on to victory over self, having as our goal the marriage of good and truth.

(Mr. Short is an active member of the Vancouver, B. C., Society.)



Wedding party at the marriage, December 20 at Georgetown, B. G., of the Rev. Walter F. Fraser, missionary minister for the British and Dutch Guianas, to Miss Rita Cox, secretary of the Women's Auxiliary of the Georgetown church, where the groom is pastor. Left to right: Miss Terry De Lima, Maralee Cox, flower girl, Mr. and Mrs. Fraser, Miss Seila Cozier.

Life On Other Planets

A NEWSPAPER dispatch from Berkeley, California, quotes the world-famous atomic scientist and Nobel Prize winner for 1934 as saying that he believes that human life exists on thousands of planets in the universe outside of our solar system. "I am convinced," he declared, "that there are probably similar groups of intelligent beings on distant planets traveling in their own galaxies—discussing the same subject [the origin of the solar system]." There are "one thousand million million" solar systems other than that known to the dwellers on this planet, Dr. Harold C. Urey estimates, and says: "It would be preposterous not to think that there was life in some intelligent form in some of these planets."

It will be recalled that Swedenborg in his *Earths in the Universe* tells of conversations with spirits from earths that are remote from our solar system. —B. J.

The New Patriot

Who is the patriot? He who lights
The torch of war from hill to hill
Or he who kindles on the heights
The beacon of a world's good will!

Who is the patriot? Is it he
Who knows no boundary, race or creed,
Whose nation is humanity,
Whose countrymen—all souls that need.

Who is the patriot? Only he
Whose business is the general good;
Whose keenest sword is sympathy;
Whose dearest flag is Brotherhood!

FREDERICK L. KNOWLES.

(Contributed by Ruth Simonson, Brooklyn Society.)

THE HELIACAL CURVE

by Paul D. Hammond

The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.—I KINGS 6:8.

Writes Swedenborg: "The state of the natural mind before reformation may be compared to a spire revolving with a downward motion; and after reformation to a spire revolving with an upward motion."—(*D. L. & W.* 263)

"To collect memory knowledges, and by their means frame the external man, and build it up, is not unlike building a house; wherefore such things are signified in many passages of the Word by "building," and by "building houses."—*Arcana* 1488

God's plan of the universe is embodied in King Solomon's temple. From the great galaxies of spiral nebulae on down to the other extremity of infinitesimally small electrons, divine order obtains. "The universe is beginning to look more like a great thought than a great machine," said Sir James Jeans, the eminent scientist, recently. It is the house of God on the threshold of which science now stands. And in the course of our reasonings let us not rashly trespass upon things sacred, but touch with a holy kiss the threshold of God's house, the universe.

Let us reverence, adore and love the Lord as the sole Author and Upholder of the universe, the "door" for whose "middle chamber" being namely, "in the right side of the house." We look to Jesus Christ the Lord as the Door to wisdom.

Likewise, let us realize that as the "winding stairs" of the temple, undergo a corresponding change of appearance, function, nature and composition, they, also change as to their name; as for instance, in physics, being called, the *heliacal curve*, in astronomy, the spiral nebulae, in kinetics the mode of motion; in physiology, the twisting and untwisting of the heart in performing the office of circulation; in mathematics the helix and the figure 8, and in ancient wisdom the hour glass, and so forth.

Nature has committed her highest utility to the spiral principle. The highest execution of her forces is accomplished through the heliacal curve. "For this spiral form produces a power of extension and constriction easy in its action and almost unresisting," according to Swedenborg.

Here are a few examples of what he means by this statement, he says: "Thus in the heart provision is made by a wonderful carrying around of muscular fibres, from the base obliquely to the right, and obliquely to the left, towards the apex of the cone, where they are continued round in a kind of perfect spiral and helix: and this, not in order that by such volutions the heart may twist and untwist spirally, but in order that it may with greater ease simply expand and contract.

"The case is the same with the cerebrum, where the congeries of the cortical substances, or the cortical tori, discriminated by winding furrows, make a surface by performing spiral convolutions. But all the parts, as well as each part in particular, have their planes, axes, and centres, and so are prepared for motion, in order that there may be a reciprocal respect of the planes by the surfaces, of the axes by the planes, and of the centres by the axes: and this, not with a view to enable the cerebrum to twist and untwist spirally, but to enable it to become more easily unfolded, that is to enable it more easily to animate; . . . the cerebellum again . . . and this not with a view to its performing a spiral mode of gyration, but that nothing may prevent it from flowing into reciprocal expansions upon the agency of the slightest force." (*The Economy* 301)

Again, Swedenborg writes: "The circulation may be compared with the figure 8; the superior circumflexion of this figure representing the superior circle of the blood, or that which passes through the brains and the two medullae; while the inferior circumflexion represents the circuit that passes through the body; the conified heart being the concurrence or internode of the two circles. The circle is not, however, so uniform as is represented in the figure 8, because the blood describes its figure in accordance with the members placed in the circle. Nevertheless the comparison may serve to illustrate the continuity of its fluxion." (*Ibid.* 335)

"And they went up with winding stairs into the middle chamber, and out of the middle into the third." This is true functionally whether in the whole universe, or in its little type and copy the animal body.

In the case of the living human microcosm, the heart is the middle region, from which it maintains a relation to

the superior and inferior regions, so that it contains within itself the corresponding office of the temple's middle chamber, and likewise refers itself to the "third," on which it is dependent.

That in the macrocosm a similar three region figure 8 circulation is in operation may be visualized. But in the case of the macrocosm the sun, like the conified heart, is the concurrence or internode of the superior circumflexion of the figure and that of the inferior circumflexion.

Our planetary system is that body, or, circuit, through which the lower circle passes; while that area of outer space beyond the sun, from whence comes the mysterious cosmic rays, is the superior region, or circle of antecedents, on which the sun is dependent.

Such an affinity, not to say relationship, subsists between microcosm and macrocosm, that he who is in the knowledge of the one, also is in the knowledge of the other. It was Swedenborg who said, "that the ancients discerned more clearly than the moderns or Christians, that our body resembles the universe, is owing to the blindness of the minds of the latter caused by the prince of that shade, to prevent his own hell from being contemplated, and still more, the heaven of God."

The words of our text relate also to the spiritual life, thus: "Furthermore, the natural mind takes its form in part from the substances of the natural world, but the spiritual mind consists wholly of the substances of the spiritual world, which are preserved in their integrity by the Lord, in order that man may become man, for he is born an animal, but becomes a man."

"All the parts of the natural mind have a spiral formation from right to left, but those of the spiritual mind from left to right: the two minds are therefore contrary to each other in their movements, a proof that evil resides in the natural mind, and that this in itself acts against the spiritual. Again, rotation from right to left is a downward movement, which is towards hell, but rotation from left to right is an upward movement, which is towards heaven." *Divine Love and Wisdom* 270.

In King Solomon's temple, the door for the *middle* chamber was in the right side of the house. The middle chamber was not the origin of the winding stairs which ascended from the left side of the chamber below, where the spiral begins.

Thus, we have in the holy Word of God a beautiful revelation of his own spiral plan of order. And there is no way of entering into His divine plan for us except to acknowledge the Lord Jesus Christ and to shun evils as sins. By these means only can the spiritual mind be opened.

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The Mover of Mountains

FTEN on the lips of the Lord was the word faith. He seems at times to have linked His healing miracles with it. "According to your faith be it unto you." (*Mt. 9:29*) In his own country of Nazareth, "He did not many mighty works there because of their unbelief." (*Mt. 13:58*). It should not, however, be understood that the faith which the Lord taught was nothing more than quiescent belief. He did not, for example, ask the sick man at the Pool of Bethesda whether he had faith, but instead He addressed Himself to the man's will. (*Jn. 5:6*) And in the case of the man born blind, He does not immediately restore his sight. After anointing his eyes with clay He bids him go wash in the Pool of Siloam. The man received his sight only after he had heeded the Lord's request.

Faith must be infused with will if it is not to be impotent. Faith is a reasonable and reasoned belief expressed in action. A person's faith must be such that he will do what he believes. This is what William James had in mind when he said, "There are . . . cases where a fact cannot come at all unless a preliminary faith exists in its coming." Mankind's great achievements are due to that sort of faith. The men who brought the thirteen separate states into one strong union had faith in the possibility of creating such a union, although they were well aware of the jealousies and suspicions of the different state governments, each of which had its own militia and currency, and each of which was primarily concerned about its local interests. The Union was brought into existence by a faith that willed to bring it into existence. In the church writings we read:

He therefore who supposes that faith is faith with man before he wills these truths, and from willing does them, is exceedingly deceived; the very truths of faith have no life before they are willed. (*Arcana 9224*)

There must be not only the will to believe, but also the faith to will. It is not given to man to foreknow what the results of his actions will be. Reason and knowledge may give hope and promise but not certainty. In most things, whether of a practical nature or in the realm of the spirit, there is an element of venture. And faith gives the courage to make that venture. Not faith alone but faith and will conjoined drive the wheels of human achievement. He who would move mountains must not only have faith but it must be of the sort that fires his will with the desire to pick up a shovel and dig.—B.J.

He Wrought With His Mind

(William Shakespeare, Born April 26, 1564;
died April 16, 1616)

DESPITE the near three and a half centuries since Shakespeare passed from this world, he and his plays and poems are still subjects of con-

troversy. No little industry and ingenuity have been expended to show that he, an "uneducated rustic," could not have written the immortal dramas that bear his name. Indeed among critics and students there are wide differences of opinion concerning his works; their merit and their interpretation. But on one thing all are agreed: What he wrought vastly enriched the cultural life of mankind. His contribution is on the profit side of the ledger of human history.

The same cannot be said of the powerful dictators who in recent decades have strutted the global stage, and who with one word could send a shudder throughout the whole world. Long years from now these tin gods will be remembered; will even have their coterie of admirers, and their names will be in the history books. But not for what they did to advance mankind intellectually or spiritually. Their diabolical energy was devoted to activities which for the most part brought about a colossal destruction of life and of the values that mankind had acquired. They can be numbered only among the incendiaries, not among the builders.

In his own day, Shakespeare was not a spectacular figure. Many listened to him and were entertained and edified by what he said. But very likely, few attached any universal or timeless significance to his utterances. And perhaps even fewer considered them to have much bearing upon the world's work-a-day life. Nevertheless, today his works stand as an enduring monument to the creative greatness of the human spirit, and to the importance of what can be accomplished in the realm of the mind. They are evidence that in the long run the pen is mightier than the sword.—B. J.

Doctrine of Remains

REMAINS mean all the good and all the truth which lie stored up in man's memory and in his life. . . . According to the quality and quantity of the remains—that is, of the good and truth with a man—does he enjoy bliss and happiness in the other life, for as has been said, these remains are stored up in his interior life, and are opened at the time when the man has left corporeal and worldly things behind. The Lord alone knows the quality and extent of the remains; the man himself cannot possibly know it. . . . On this account no one is ever allowed to judge concerning the quality of the spiritual life of another, for the Lord alone, as before said, knows this. But everyone may judge of another in regard to the quality of his moral and civil life, for this concerns society.—*Arcana 2284*^{1,3}

THERE ARE two things which constitute heavenly life in man, doing good from love and believing truth from a living faith.—*Heavenly Doctrine 281*.

SOME NOTES ON BIBLE ARCHAEOLOGY

PALESTINIAN ARCHAEOLOGY, ostensibly had its beginning in the year 1838, when an American, the Rev. Edward Robinson, paid a three months visit to Palestine. He did not go unprepared. He had made a very thorough study of Palestine and had received a training in some of the Semitic languages.

He took with him a pupil, Eli Smith, who was versed in Arabic. By a series of journeys throughout the Holy Land he was able to identify a considerable number of Biblical places and towns.

During the course of centuries these places had become mounds of debris. Some of them covered the sites of a score or more successive towns, which towns one after the other had been destroyed, the debris levelled, and a new town built.

Most of the towns were built of sun-dried bricks, or of pise, and the successive levelling and building had resulted in a mound a few or many feet above the surrounding country. Some parts of Old Jerusalem are 70 feet above the surface that David walked upon. These mounds are known as "tells."

In 1864, the Palestine Exploration Fund was launched and diggings into these mounds commenced. At first this excavation was not undertaken with the care and scientific planning which is the case today, with the result that while a number of museum pieces were discovered, and the foundations of many ancient towns uncovered, much of the value was lost because the site level could not be accurately dated.

Sir Flinders Petrie, the great Egyptian archaeologist was successful in dating his finds fairly closely as he had the stelae and epigraphs of the Egyptian tombs telling him of the dynasties of the Egyptian Pharaohs. This help did not exist in Palestine, except for a few epigraphs.

Petrie came to Palestine for a time and did some digging at Tell el-Hesi where his training in Egypt proved a great asset. He systematically recorded all his finds, plotting them upon plans. He noticed that each period seemed to have its own distinctive pottery. He saw that here was the possible means for the building up of an archaeological date-gauge. Most of those to whom he suggested the idea, scoffed at the notion of dating excavation levels by potsherds.

F. J. Bliss, who followed him at Tell el-Hesi, was satisfied that Petrie was right. He worked on this idea in further excavating the site and his dates, back for some 6,000 years, proved to be correct. Unfortunately he failed to publish Petrie's detailed results, with potsherd dating, along with his own results. His references to this method of dating were so meagre that for twenty years no advance was made.

Because this idea of dating from potsherds found in the strata was not followed up, at least thirty years of work was almost wasted, and many sites dug in such a fashion that valuable data was lost forever. In fact the con-

fusion had become more confounded during these years.

Prof. W. F. Albright in his informative Pelican volume, "The archaeology of Palestine," states: "The archaeological chronology of Palestine was in a state of indescribable confusion . . . in 1922." p. 111. It is significant that this date closely coincides with the commencement of the British Mandate.

The Turkish Government had not been amicably disposed towards the excavators. There was little freedom of movement, with the result that there was no co-operation between the various teams at work; no opportunity to discuss problems or exchange opinions.

Under the Mandate it was possible for the excavators to meet regularly in Jerusalem and exchange ideas, report progress and obtain advice or opinions on various points. This pooling of experience and knowledge was of the utmost value.

Many decisions were made there and conclusions arrived at which have stood the test of time, as well as saving time in avoiding wrong methods.

During this period a sound and acceptable plan of dating by potsherds was developed. The Pottery Age extends from the Stone Age to the present time.

With the earliest evidence of stone chipping for tools and weapons, simple pottery is found. Although it is absent from the neo-lithic villages of Palestine, figurines of animals were discovered. In neo-lithic Jericho plastic, statues of human beings were found.

It is estimated that pottery in the old world was first made at least 15,000 years ago. Round about 5,000 B. C. it had developed into a fine craft,

producing articles of great beauty. Pottery in the "whole" does not last long; while being used it gets broken. Broken pottery lasts indefinitely; it is thrown away and before long dust and debris cover it and it lies for centuries.

Wherever archaeological excavations are going on, there you will see basket of potsherd being brought away from the diggings to be carefully examined.

It is now possible to assign a period, long or short, to each type of pottery. Nature of earth or clay used, shape, thickness, finish, slip wash or glaze and ornamentation are all taken into account in ascribing a period.

Let us consider one illustration of the confusion and chaos-producing which results from inability rightly to assign a date to a particularly level or site in an ancient tell.

In 1907, Ernst Sellin, a German Biblical scholar, one time teacher in Vienna, took charge with Carl Watzinger of the direction of the excavation of Jericho.

Selling already had gained considerable experience in excavating in Palestine. From 1901 to 1904 he had been in charge of an expedition he had organized which was excavating the important mound of Taanach, within a few miles of Megiddo. The work on Jericho was well organized and adequately staffed.

The report issued in 1913 covered the work done in a workmanlike manner. The photographs and plans were adequate, supplemented by descriptions of the pottery, etc. found. A very fine effort, but for the fact that the chronological data was hopeless. No attempt had been made to co-ordinate the findings with those of other excavations. A chronological system of their own, hopelessly inadequate and misleading had been employed.

The "tell" Sellin worked on is known as Tell es-Sultan. The site of Jericho has been shifted more than once. The tell containing the ruins of the Roman, Berodian and Crusader towns of Jericho is some distance to the south; while to the west stands an isolated tower, the remains of a Jericho of the middle ages, round about the 12th century, A.D. The modern village, known as er-Rika is a place of a few hundred inhabitants.

Had Sellin known that the first foundations, apart from Hiel's restorations, were those of the Canaanite town captured by the Israelites, he would not have gone on digging down below these to the foundations of a much more ancient site which he, because of the battered condition of the walls, mistakenly identified as the walls which had fallen before the men of Joshua.

This battered wall actually belonged to the Middle Bronze Age and had been

(Continued next page)

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Chicago Parish Meets

Chicago's North Side Parish, of which the Rev. Rollo K. Billings is pastor, held its annual meeting March 1, when, following an optimistic report by the treasurer, and a favorable account of the Day Nursery, by the minister, plans were discussed looking to remodelling the church kitchen, and regarding the forthcoming fiftieth anniversary of the Society. Eugene Smith was elected president; Earl Cady, vice-pres., Mrs. J. Wilson, secy., Jack Spiers, treas.

Travel News

Word comes from the John S. Pecks, of the New York Society, of a very full program while in England. Visits to New Church services at Swedenborg Hall, London, dinner with the Swedenborg Society, meeting George Dole, now at Oxford, a lunch at the famous, ancient Athenaeum Club, in London, have been some of the high spots so far.

Preaches in Brooklyn

Convention President-Elect the Rev. Franklin H. Blackmer, Cambridge, Mass., preached for the Brooklyn, N. Y. Society, Palm Sunday. The church there is without a resident pastor at this time.

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 is expected in our next issue concerning accommodations, travel directions and the program.

Summer Camps Stirring

With the frost out of the ground in most sections, New Church summer camps already are stirring preparatory to their July-August sessions. As last year, the General Council has made a grant toward their expenses, this work being considered among the most important in the Church. Watch THE MESSENGER and bulletins for dates of assembly and programs.

New York Association

As already announced, the New York Association of the New Church meets the first Saturday in May, the 2nd., at invitation of the Paterson Society, and by courtesy of the Society in its church at Orange. Following business and luncheon, there will be a panel discussion of the Town Hall type, on "The Aims and Means of the Church," followed by the Holy Supper.

Poem Published

A poem, *Hymn For Universal Prayer*, by Miss Lillian Rogers of the Philadelphia Society was selected for publication in the February number of well known trade journal "Think," published by the International Business Machines Corp., of New York. Philanthropist Thos. J. Watson president, many years ago requested that the word THINK be plaqued throughout his plants.

Often Mis-Spelled

Asked what word in news items regularly reaching THE MESSENGER most frequently is mis-spelled, the editor replied: "Probably *interment*." It will get by compositors, proof-readers and editors, too, as *internment*. Two such errors in items from well informed church reporters reached us the past week.

ARCHAEOLOGY *Concluded from page 136*

destroyed in the early 17th century, B.C., while the wall that Sellin thought was Hiel's was built sometime in the same century, about eight centuries before the real Hiel wall.

Tradition ascribes the date of the invasion of the Israelites to about 1450 B.C. On the other hand evidence from Egyptian history places the occupation of Palestine by Egypt from 1600 to 1200 B.C.

From biblical records it is clear that Egypt was not in occupation of Canaan when Joshua entered the land. The excavation of Jericho seemed to offer the most promising means to the fixing of a definite date.

Whether, if Sellin had had a knowledge of pottery sequence, it would have been possible to determine the date from the potsherds found in the uppermost stratum, it is not now possible to determine. It has been stated that very few potsherds were found. This may be so, but it is a fact that the excavators were not looking for such evidence. It seems as though, due to no one's fault, a wonderful opportunity was missed.

John Garstang, an experienced archaeologist of Liverpool University and head of the Department of Antiquities set up at Jerusalem by the British Mandatory Government, took up in 1929 the work of excavating Jericho

where it had been left by the Germans.

He tackled it with resolution. He carried down the excavation to the lowest stratum which revealed a neolithic occupation about 4000 B.C., but without solving that most important problem, the date of the destruction of the last Canaanite Jericho. Garstang suggested about 1400 B.C., for the date, and Pere Vincent, another outstanding expert about 1250 B.C.

All the other archaeologists suggested dates between these two extremes. As the site has not been systematically cleared, but trenched, there is still hope that a decisive date may yet be obtained.

Faced with all this one can appreciate the reluctance of Bible scholars to turn to archaeology for help. The position has now greatly improved. The last few years has seen an increasing certainty in dating periods which will be of tremendous help.—E. FIELDHOUSE.

(The concluding part of this paper will appear in our next issue.)

A report from Mrs. Alice Van Boven, of Redlands, Calif., states that the search for additional scripture manuscripts in caves near Jericho continues, with encouraging results. Enough fragments have been found that seventy-five per cent of the books of the Old Testament are reported to be represented in the finds, i.e., fragments of

each. In the vicinity of Khirbet Qumran the caves yielded coins ranging in date from 10 A.D. to the first Jewish revolt against Rome about 67 A.D.

These caves may be where the Essenes hid their library when they fled the Roman destruction of 70 A.D. Some twelve miles to the south at Murabba'at other caves and manuscripts have been found, but the coins there date these finds as from the time of the second Jewish revolt in A.D. 132-135.

Reprints of an article on a recent excellent model of Solomon's Temple with several photographs are available for class use at 25 cents each or 25 for a dollar, from *Archeology*, 211 Jesse Hall, University of Missouri, Columbia, Mo. These should be helpful in church school work.

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LETTERS TO THE EDITOR

A Letter From Aliquippa

To the EDITOR:

Rev. Leon C. Le Van, the New Church minister in Pittsburgh, suggested that I tell you how I first became interested in the New Church teachings, and a little about myself.

I came across an advertisement in a Pittsburgh paper of some literature about Swedenborg and the New Church. I answered the advertisement and a notice was sent to me announcing the Swedenborg Bible School, Oct. 5 to Dec. 7, 1952. I attended most of these classes, and at the end of the course joined the Swedenborg Fellowship.

I am 15 years old and a junior at the Aliquippa High School. I am a member of the House of Prayer Evangelical Lutheran Church, and would like to enter the ministry. My father passed away five years ago, and my mother is a nurse at the Jones and Loughlin Steel Corporation here. I also have a sister Kathleen, age 11, and a brother David, age 6.

PAUL HONS.

Aliquippa, Pa.

What Grew Out of a Correspondence

To the EDITOR:

In the MESSENGER March 7 a correspondence was mentioned which our Rev. Dr. F. Horn, in Zurich, Switzerland had with Oscar Schellbach in Germany, the founder of "Mental Positivism." By "Positivism" usually a school of thought is described which regards only natural laws and facts as real; against this materialistic conception Schellbach wishes to emphasize the supremacy of the mind, wherefore he calls his system: "Mental Positivism."

Already three years ago Dr. Horn was struck by the affinity of several leading points of view with Swedenborg, and wrote at once an article on it for a New Church periodical.

The chief points are the following: Schellbach says: If you want to have real success in life, you must have firm faith in God, firm faith in God's providence, and firm faith in a life after death. Where he speaks of "Power," he does not mean national power, as it has been misleadingly represented by a Bjorn Holmström; but he means outspokenly the power of true love."

He publishes a well sized monthly "Contact." There, in the issue of October, 1952, a certain Dr. H. K. published an article on Swedenborg, not hostile, but full of stupid errors. Dr. Horn, on behalf of our new Swedenborg Society in Zurich, sent at once a refutation of these errors in an article of over four printed pages which Mr. Schellbach printed at once in his No-

vember issue, inviting Dr. Horn to present Swedenborg's doctrines in a few articles, which the latter has begun to do in the January issue 1953, where he has now the opportunity to show that in the doctrines set forth by Swedenborg one finds the very substance of truth which can make faith in God, in His providence, and in life after death firm.

Dr. Horn offered to the readers a short Swedenborg biography. About seventy have so far appealed for it, almost all of them from Germany, but some also from Switzerland, England, Mexico, and Brazil.

The monthly "Contact" has subscribers in more than 2,500 places in Germany, but also all over the world. Quite a number of book orders have also come already. Its just the kind of contact we need.

ADOLPH L. GOERWITZ.

Zurich, Switzerland.

Spiritual Values

To the EDITOR:

I would have liked to have seen more emphasis put on the spiritual values and interpretation of the Word than on the mere chronology, in the article about the date of Jesus' birth, in your March 7 number.

But a person who works with numbers as I do can't help pointing out the error in that communication.

According to Luke, John was baptizing in 27 A.D. which was the fifteenth year of Tiberias. If the Lord was born in 5 B.C., the latest possible date because Herod died in March of 4 B.C., He could have been in his thirty-first year when He was baptized.

However, Jesus may have been born as early as 9 B.C., when a Quirinius was a military officer in Syria, in which case He would have been possibly thirty-five at His baptism.

The three Passovers mentioned in the Fourth Gospel may have been in 28, 29 and 30 A.D., with the Crucifixion in the spring of 30, but there is nothing in the Bible to prove that.

The Crucifixion may have been in 32, nearer the time of Paul's conversion. So the Lord could have been any age from 33 to 39 when He was crucified. The spiritual sense is not altered by the fact that we do not know the chronology.

ALICE VAN BOVEN.

Redlands, Calif.

Doctrine's Place

To the EDITOR:

I have read with interest the summary of an address by the Rev. Ellsworth Ewing at Chicago, in your issue of Feb. 7, and may I say it is most encouraging to see some one recognize and call attention to the importance of preaching sermons about problems that confront the individual in his struggle

to live, and have peace of mind.

Too few ministers seem aware of the agony that goes on in the heart of many a sincere Christian, or how numbers go to church looking for information and comfort only to find neither.

It was pleasing also to see doctrine likened to a trellis on which can be trained beautiful growing things, for that is what it really is; not an end in itself. The more correct and scientific the doctrine the more scientific and beautiful the thought and life pertaining to it, but still it is not an end in itself.

However, I would like to go further and suggest that we place more emphasis upon the development of the spiritual or internal sense. The revealing of this is what especially sets the New Church apart from or ahead of other churches in the world. It is the means of re-establishing the lost connection between heaven and the earth, being, as it were, a post-graduate course in theology for the New Age that is to come.

Whenever Swedenborg enumerates the things revealed by him he sets down the spiritual sense as the first above all others. As see *True Christian Religion* 846. In many places he writes that the spiritual sense is a new kind of light vouchsafed to the men of the New Jerusalem Age. In n. 780, describing his mission, he writes: "In order that the Lord might be continuously present with me, He has unfolded to me the spiritual sense of His Word, wherein is divine truth in its very light, and it is in this light that He is continually present. For His presence in the Word is by means of the spiritual sense and in no other way. . . ."

Therefore, as the Lord is more closely present with those who have this light and feeling for the internal sense, this is what should be preached.

It may not seem possible at first sight that the spiritual sense deals with "life situations," but if it is properly developed all of the temptations, the fears, the anxieties of men will be found to be written therein, as well as the hopes, the aspirations and the visions of men, together with seasons of comfort.

If a sermon is skillfully illustrated, by an intelligent preacher, with modern psychological, social, political and economic problems, the Bible will become a book of life, not just a book of texts.

ALLEN T. COOK.

Green Mountain Falls, Colo.

Annual Meeting

The Kenwood Parish of the Chicago Society will be host to that body April 19. Advance announcement is made of a lecture by the Rev. William Frederic Wunsch, of Washington, D. C., May 3.

NEW THEOLOGICAL SCHOOL PRESIDENT ELECTED

The Rev. Everett K. Bray, teacher in Pastoral Care, and who has been conducting Lay Leadership classes and courses by correspondence, was elected president of the Theological School at the annual meeting of its Board of Managers March 26-27, at Cambridge, Mass. Formerly he had taught theology and when first coming to the School in 1931, from the pastorate of the St. Paul Society, had served as vice-president, under the Rev. William L. Worcester.

Later in the meeting, the Rev. Edwin G. Capon, minister in Elmwood, Mass., who has been teaching Theology at the School, was appointed vice-president, and will actively assist Mr. Bray in educational administration. Mr. Capon probably is the youngest New Church minister ever to be serving in these capacities.

Other teachers re-appointed, were the Reverends John C. King, Scripture and Homiletics, Howard D. Spoerl,

El Cerrito, Calif., News

Steadily going forward in purposes planned even at the time of the removal of the Berkeley parish church to a newly building-up section at El Cerrito, the Society there sees progress and new opportunities.

Palm Sunday eleven new members were welcomed by baptism and confirmation, and four children were baptized by the Rev. Owen T. Turley, Steven and Susan Boblitt, and A. J. and Luanna, son and daughter of Mr. and Mrs. Frank Clifton.

Dr. Harold L. Amos, anthropologist, recently returned from Afghanistan, gave a talk for the Men's Club, April 7. Among his unusual experiences was the witnessing of a group of children's dances in a Moslem home, accompanied by their own music.

Good Friday the choir rendered the cantata "The Seven Last Words of Christ," Dubois. Mrs. Constance Miller was at the organ.

Well Filled Library

Some local expert statistician has figured that the library of the San Diego Society contains more than three times as many books as the largest public library in America in 1870.

Elected School Secretary

With the resignation of Mrs. Frances Reynolds as secretary of the growing San Francisco Sunday school, Mrs. O. Steven Thynne has been elected her successor. Four new children from the neighborhood recently were enrolled.

Psychology in Swedenborg, Antony Regamey, Study of Worship, and Mr. Horace B. Blackmer, Music and Librarian.

The Board endorsed continuance of the Inter-Seminary plan of instruction in certain subjects not given at our School, more especially in the fields of the History of the Christian Church and History of Religion.

Six students are enrolled, two of them in their third year and one taking the Lay Leadership course.

Gifts To Gulfport; Church

To Be Dedicated April 19

Among several handsome gifts to the Gulfport-Biloxi Society incident to the building of its new church, to be dedicated April 19, was a handsome communion service presented by the daughters of the late Royal F. Frost, of Shreveport: Mesdames Mereom Giambra, H. L. Jackson and R. S. Nieman. This was in memory of Mr. Frost's great love for his church, having conducted New Church services for many years in his Shreveport, La., home.

Also presented is a beautiful red, morocco bound Altar Bible, the gift of Mrs. Frieda Eikerman, a member of the Edmonton, Alb., Society, the Rev. Peter Peters' former pastorate. The Rev. Dr. Leonard I. Tafel, president of Convention, will officiate at the dedication.

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The stamps are cleared through the Missions Stamp Outlet in Paterson, which recently recorded its 40,000th customer. While the great advance in cost of operation has reduced the average formerly turned over to the Board, net proceeds totalled more than \$500 the past fiscal year.

Although each gift of stamps is individually acknowledged the Board of Missions takes this means of again warmly thanking the ever increasing number who contribute to this important work.

"Mechanism of Death"

One of the most interesting and attractively produced pamphlets on the topic of death comes to our notice in the distribution by the Massachusetts New Church Union, 134 Bowdoin St., Boston 8, Mass., of Mrs. Elizabeth Presscott Sherrill's pamphlet "The Mechanism of Death." Written with the general skepticism of doctors and nurses especially in mind, it treats this well-worn topic in a new, refreshing and inspiring manner. The pamphlet is free on request.

Wilmington Elects

At the annual meeting of the Wilmington, Del., Society, March 19, Ira Vandegrift was elected president, Arthur Kalmbacher, vice-pres., Stewart Ayton, re-elected treas., and W. A. Lynch, secy. Among other business, it was voted to hold services in July.

Out of Chaos

EARLY man looking on his world saw chaos where modern man has discovered order. But the necessity for order was part of his mind. The urge to discover harmony between himself and inanimate nature set him apart as Man. True racial legend is a kind of history in the making composed of old memories and inventions to fit facts and events that, as yet, have no orderly recognition in history. Above all, it was an effort of the human mind to mold unity out of chaos without the aid of our modern precise instruments or more disciplined scientific method of thought.

Henry Chapin and F. G. Walton Smith in "The Ocean River" (Charles Scribner's Sons), as quoted in the New York Times.

ST. PAUL SOCIETY COMMEMORATES ITS 80th ANNIVERSARY; HISTORY RECOUNTED

St. Paul Society observed its 80th anniversary with a special service Sunday, March 22. The Rev. Immanuel Tafel, general pastor of the Illinois Association, and a former minister of this church, delivered an informative and inspiring sermon based on *Isaiah 54:2*, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes."

Following a dinner served by the Woman's Alliance, a poem was read especially composed for the occasion by Mrs. Robert Yates. Miss Antoinette Ford gave a brief historical sketch of the Society.

Letters of greeting from the Revs. Everett K. Bray, Clyde W. Broomell and Im. Tafel, now general pastor of the Association, former pastors of the church, were read, and an excerpt from a lecture delivered in 1875 by the late Rev. Edward Craig Mitchell was presented.

Other enjoyable features were the showing by Mr. Tafel of colored slides of the Wayfarers' Chapel, and colored slides of a recent western trip, including a visit with Mr. Broomell at his home in Steamboat Springs, Colo., by James Berry, president of the church.

Greetings also were received from the Governor of Minnesota and the mayor of St. Paul.

Miss Ford's address follows. It is hoped to publish Mrs. Yates' poem in an early number.

Thirty years ago, in 1923, the St. Paul Society celebrated its fiftieth anniversary. For that occasion Edward H. Cutler, an original member of the Society, prepared an interesting account of the New Church in Minnesota in its infancy. This was based on his own recollections. Since this year, 1953, is our eightieth anniversary, it was thought we would enjoy hearing about the early history of our church largely as told by Mr. Cutler.

In January 1860 two or three persons interested in the New Church organized the First Society of the New Church in St. Paul, but no regular services were held.

Mr. Cutler came to Minnesota as a boy in 1863 with his parents. In the fall of that year he attended New Church services held in a small school house in Dundas near Northfield. These were conducted by Charles Wheaton, an earnest New Churchman.

The following winter regular services were held at Mr. Cutler's home in St. Paul, led by the Rev. John Goddard who had come to Minnesota in the hope of restoring his health. These were the first services in Minnesota conducted

by a regular New Church minister.

The Minneapolis Society of the New Church was organized at a date prior to 1867. Mr. Cutler tells of driving there by sleigh to attend an afternoon service. With him were his brother and J. C. Richardson. During the service a heavy snow had fallen and was still falling when they left the church. Near the old State fair grounds they lost the road. After circling helplessly around, they finally heard church bells which guided them safely home.

Mr. and Mrs. Richardson were regular attendants at our present church, and, as you know the beautiful windows in the rear of the church are a memorial to them.

Our present Society was organized in the winter of 1872-3 in the rooms of the Y. M. C. A. Rev. Edward Craig Mitchell (then pastor of the Minneapolis Society) was chosen pastor, Governor William R. Marshall, president, John M. Gilman (father of Mrs. Ordway and Mrs. Elmer whom many will remember) secretary, and Mr. Cutler treasurer. The original members numbered eighteen, Mr. Cutler tells us. At first services were held in the evening only.

Later the old brick Methodist church on Market Street facing Rice Park was purchased. This was used until 1886. It is not now standing. The present edifice was dedicated November 6, 1887. It is considered by architects as one of the "little gems" planned by the famous architect, Cass Gilbert.

Mr. Mitchell was our pastor for forty years. He was succeeded by the Rev. Everett K. Bray. After Mr. Bray was called to the Theological School, the Rev. Clyde Broomell became our minister. He was followed by the Rev. Immanuel Tafel. For a year and a half we have been enjoying the leadership of our present pastor, the Rev. Wilfred G. Rice.

In Captain Castle's history of St. Paul the Swedenborgian Church is referred to as follows, "The membership is of a very strong character and composed of the best intellects of the city."

Without question the most distinguished member of the St. Paul Society from the historical point of view was Governor William R. Marshall who has already been mentioned among the original members. Castle's history calls him "a man of unblemished integrity who for nearly fifty years was a conspicuous figure in the annals of St. Paul and the state." His first military service was in connection with the Indian outbreak of 1862. He served as colonel of the Seventh Minnesota Regiment in

the Civil War and won the reputation for military efficiency and bravery in action.

He was elected governor of Minnesota in November, 1865, and served two full terms ending in January, 1868. One of the leading events of his administration was the adoption of the constitutional amendment conferring suffrage upon the negroes. Governor Marshall warmly advocated this amendment.

In a memorial address the Reverend Mitchell paid the Governor this tribute, "There are few men who carry more with them to the world beyond."

In 1973, twenty years from now, our Society will reach its centennial. Although we shall not all be here to celebrate that event, let us hope that the church, so dear to us all, will still be going strong and its members still living up to the reputation earned in the early days.

IMPORTANT! SUBSCRIPTION NOTICE

Beginning at once, present and new subscribers may in addition to their own copy of *THE MESSENGER*, secure another for a friend, library or other institution, at \$1.50 yearly, or half price. Sometime ago when rising costs forced an increase to \$3.00 annually, many were then unable to afford such extra gift subscriptions. *THE MESSENGER* can serve as a good missionary for the Church and it is hoped many will renew for that purpose. As many gift subscriptions at \$1.50 as desired will be accepted.

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Children's Corner

The Magic Lump of Coal

by Etta Merrick Graves

Did you ever hear the story of the Magic Lump of Coal? That is about as bad as Pandora's Box which held all the troubles and evils that came flying out when Pandora disobeyed by opening the box.

When the wicked dwarf of Selfishness heard that the good fairies had made a Crystal Globe he was very angry indeed. He could not touch the clear crystal, however, for only those who love it can handle it, and he disliked beautiful things, of course.

Therefore he called all his wicked dwarfs together for a meeting in the blackest cave that he could find, so that no one should prevent him from carrying out his evil plans.

"The fairies have played a trick on us by making a Crystal Globe for the earth-children," he said. "Now all the boys and girls will be so good that they will never play with us any more. Then we can never tease them to make them cry. All our fun is gone. What shall we do!"

"I'll tell you what we'll do. Let us take revenge!" shouted a dwarf in a dark, dingy, red suit.

"Yes! Let's make a black Globe that will hold all our wickedness," said a dwarf in a blue suit which was so ragged and dirty that it looked black.

"We will put it near the fairies' Crystal Globe in hopes that the children will touch ours first," said a dwarf in a faded, patched, green suit.

"Then we'll all jump out at them, while we scare them with bats and owls," chuckled another in a rusty yellow coat.

"I'll pinch their ears," laughed one in a tattered orange jacket.

"Then I'll call them names," added the last in a hideous, striped purple sweater.

All set to work to make a black Globe which looked like a big lump of coal when it was finished.

"What did each of you bring?" asked the chief dwarf, Selfishness.

The first said, "I wear this dirty red suit because I hate the red fairy of Love. I try to undo her charms. So I bring *Hate*."

The second said, "I wear this rusty yellow coat because I despise the yellow fairy of Good and turn her deeds into naughtiness when I can. So I bring *Evil*."

"I wear this ragged blue suit," said the next, "because I can't bear the blue fairy of Truth. I turn her honesty into

falsity and lying whenever I can. So I bring *Untruthfulness*."

"I wear this tattered orange jacket," said another, "because I'm cousin to Hate and Evil and try to kill the orange fairy. I bring *looking for evil in others*."

"I wear this faded, green cap," frowned another, "because I'm cousin to Evil and Untruthfulness. I try to poison the green fairy's good thoughts. So I bring bad thoughts of all kinds."

"I wear this hideously striped purple sweater," snapped another, "because I'm cousin to Hate and Untruthfulness. I try to stab the purple fairy. I bring *disobedience*."

"Good!" yelled Chief Selfishness. "You have all given the worst things you could to make the Globe as black as night. Now let's hide it near the fairies' white Globe. Perhaps the children will touch it before they see it in the dark. Then we'll have our fun!"

Watch out, children! Be careful not to touch this Magic Lump of Coal. It is *Selfishness*. Push it away with the Golden Rule. Open your eyes wide to find it! There it is! Run!—ETTA MERRICK GRAVES in *Sunday Afternoons*.

Ninety Years Young

Her many Boston friends have been congratulating Mrs. H. B. Warren on the commemoration of her 90th birthday March 8. She is the daughter of the Rev. James Reed, second pastor of the Society there, serving for sixty-one years (1860-1921), including as eme-

ritus.

New Communion Set

The Young Peoples League of the Vancouver Society has presented the church with a handsome communion set, used for the first time Easter Sunday. On that day, too, Mrs. Agatha Harms presented diplomas to the pupils for good attendance and work.

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Trends and Trails

"The Garden of Eden story is not history. It is a kind of allegory. . . . It is true to human experience. . . . Any interpretation of the Cross starts from a false premise if it assumes that mankind was under a curse." So opines the Rev. David Pike, Needham, Mass., in his "Eternal Calvary," Pilgrim Press, Boston.

Commenting on Betty Miller's "Robert Browning," Scribner, the *Boston Globe*, March 15, quotes Mrs. Browning as saying, "When I put down Alexander Dumas to take up Emanuel Swedenborg (I am) holding the world by two handles."

The *Washington Religious Review* reports that the Rev. Dr. Jos. M. Dawson, exec. director of the Baptist Committee on Public Affairs, has called at the Spanish Embassy to request a conference concerning "the continued persecution of Protestants in Spain."

According to a recent Ripley "Believe It or Not" in the Hearst newspapers, one Haridas, famed yogi of India, was buried alive for 120 days. He suspended animation, and when "dug up" was still clean shaven!

Named as everything from the founder of vegetarianism to discoverer of relativity ahead of Einstein, Swedenborg erroneously is termed a "reincarnationist" by Paul Siwek, of Roman Catholic Fordham University, N. Y., in his new book "The Enigma of the Hereafter: Theories of the Reincarnation of Souls." (Philosophical Library, N. Y., '52)

Senator John W. Bricker, former governor of Ohio, has informed us in answer to a query, that his wife's father was a member of the New Church. When governor, the senator had been interested in "Johnny Applesced" and had with other states proclaimed a Week in the old pioneer's honor.

Sometime ago, *The Lighthouse News*, monthly of the New York Association for the Blind, stated that the *True Christian Religion* (Digest, Wilde) was among the three most popular talking books loaned by the N. Y. public library.

Rep. Usher L. Burdick (Repub.), No. Dak., has introduced a bill to "rescind and revoke" membership of the United States in the United Nations. What is your opinion of that? He might be interested in it.

Births, Baptisms, Marriages, Memorials

BIRTHS

WOODWARD.—Wendy, 8 lbs. 3-oz., a second daughter for Mr. and Mrs. Tobert Woodward, March 13. Mrs. Walter Doughty is the maternal grandmother.

ZHR.—Born on Washington's birthday to Mr. and Mrs. William Zehr, North Side Parish, Chicago, a son, John Stevens.

GARRETT.—Born to Mr. and Mrs. David J. (Priscilla Alden) Garrett, Cambridge, Mass., a son, Mark Andrew, March 23. Mr. Garrett is a student at the Theological School and president of the national League.

MUCKA.—John Robert, born to Mr. and Mrs. Mucka of the Pittsburgh Society, March 8.

BAPTIZED

FOSTER.—Willard, son of Mr. and Mrs. Willard (Marjorie Bestor) Foster, was baptized in the church of the Lakewood Society, March 15, the Rev. Albert Diephuis officiating.

WHITE, THORNTON, WOOD.—Steven, infant son of Mr. and Mrs. Francis White; Paula, infant daughter of Mr. and Mrs. Carson Thornton; William Franklin, infant son of Dr. and Mrs. William B. Wood, were baptized at the Elmwood, Mass., church, Palm Sunday. The Rev. Edwin G. Capon officiated.

GRAHAM, FURRIER, DRANGE.—Kaycee, daughter of Mr. and Mrs. George Graham, on March 1; Claire, daughter of Mr. and Mrs. James Furrier, March 7; Sandra and Eric children of Mr. and Mrs. William Drange, March 8, were baptized in the church of the San Francisco parish, the Rev. Othmar Tobisch officiating.

PFISTER, MANCINI.—Carol Evan, infant daughter of Mr. and Mrs. Arthur Pfister, and Gail Lynn, infant daughter of Mr. and Mrs. Joseph Mancini, were baptized in the Cleveland church Easter Sunday, the Rev. Dr. Henry C. Giunta officiating.

ENGAGED

TOBISCH-CALDWELL.—The Rev. and Mrs. Othmar Tobisch, San Francisco, announce the engagement of their daughter Iona Elisabeth to Ensign Gerald K. Caldwell, U.S.N.R., of Saratoga, Calif. Wedding plans are indefinite, as yet.

MARRIED

HASKAYNE-DICK.—Miss Amy Louise Dick of Sunnyslope, Alberta, and Stanley Haskayne of Red Deer, Alberta, were united in marriage in the New Church at Sunnyslope, September 1, the Rev. P. Peters, then pastor in Edmonton, officiating. Miss Amy Dick was baptized and confirmed at Sunnyslope, and now had the honor of being the first person to be married in the new church edifice there. The popularity of this couple was in evidence with the church especially decorated for the occasion and filled to the doors with relatives and friends. Miss Luella Reddekopp was bridesmaid, and Vernon Milligan best man. The largely attended reception was held in the church's social room.—P. P.

IN MEMORIAM

HARGRAVE.—A lovable personality passed away February 25 when Catherine Perry Hargrave left this world for her heavenly home. Services were held at her lovely home on Springfield Pike. Interment was in the Spring Grove Cemetery in the family lot. At the grave the Reverend Johansson read the fourth *Psalm* in accord with a request left by Miss Hargrave. She was born in Cincinnati, August 13, 1884, and lived here all her life. For many years she served as the librarian of the Art Museum. She wrote two books that have come in for high praise: *The Story of Playing Cards*, and *The Story of the Conestoga Wagon*. She also had a gift for versification, and many charming poems came from her gifted pen. She possessed a delightful style which made any subject she wrote about alive and interesting. For a few years Miss Hargrave assisted in the editing of the New Church Sunday school paper, *Sunday Afternoons*. Now and then she wrote for THE MESSENGER. It is fitting that as a memorial to Miss Hargrave several of her friends in the Society are collecting a fund for the purchase of flowers for decoration on special occasions.—B. J.

JORDAN.—Our dear friend and member, Mrs. Belle Jordan, passed over the threshold into the new life February 17, in her sleep, as it was divinely ordained. She lately resided in the King's daughters Home in Oakland, in which city she spent most of her life. She was associated with the Oakland Society in the nineties, later with the Lyon Street church, finally with the Berkeley Society of which she was an untiring

worker in every department save the Sunday school. When this group was reconstituted as the El Cerrito parish, she attended, when she could, at the San Francisco church. In the absence of her pastor, the Rev. Othmar Tobisch, the Rev. Owen T. Turley, of El Cerrito, conducted her services in the Chapel of the Chimes in Oakland. With Mrs. Jordan, the San Francisco Society loses a New Church pioneer in the Bay Area. Five sons and several grandchildren survive her.—O. T.

MEYERS.—“One of the dearest people I have ever known” was said of Mrs. Henry Meyers who passed away February 6. Mr. and Mrs. Meyers were long time members of the New Church in Chicago and were connected with the Humboldt Park Parish. Mr. Meyers preceded his wife to the spiritual world many years ago. Mrs. Meyers, nee Carrie Larson, was born in Sweden, February 29, 1872. She first came to Chicago in 1888, but it was while she was living in Winslow, Arkansas, that she first came into contact with the Church at a time when the Rev. A. B. Francisco was serving in that mission field. She was married in 1894. She is survived by two daughters, Mrs. Henry Marbach and Mrs. Frank Knutson, and a son Albert, and three grandchildren. Memorial services were conducted by the Rev. Rollo K. Billings. Interment was in Acacia Park Cemetery.—R. K. B.

BATES.—Boston's April *Manual* reports the passing to the spiritual world of the well-known New Churchwoman Miss Lilybell Bates March 15. Her sister Mary and brother Roger, survive her. A more complete memorial is expected for our next issue.

Leaguers At Work

Palm Sunday evening, leaguers of the Elmwood, Mass., Society called on the members of the Church and Legal Societies, informing them of the annual meetings of both bodies and placing in their hands invitations to attend. Prior to this, the young people rang the church bell as a further reminder.

HAVE YOU TRIED THIS?

Churches which find it difficult to keep their congregations posted on the affairs of the month might try a new plan instituted by the Fryeburg, Me., Society. Its March program was printed on a 6 x 8 white mailing card, with the suggestion “Tack this on your kitchen wall.” Mother usually being the “reminderer” of the family, this idea should surely bring results.

The Swedenborg Student

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Arcana Class I — April, 1953
Vol. IX, 7496 - 7627

The *Arcana*, together with the *Apocalypse Explained* and the *Apocalypse Revealed*, is the background of Swedenborg's theological works. These three deal directly with the interpretation of the Word. Thus they accomplish things in us which the doctrinal treatises cannot.

To the average reader, the language of Swedenborg is at first strange; yet it is peculiarly adapted to the expression of religious truth. We may not understand much of it at the start, but regular, consecutive reading will open up the meaning of the language and of the general ideas and give us a background for understanding the Bible that we can get in no other way, as well as the necessary background for the understanding of the rest of the theological works.

People's problems are different: An individual minister's thinking may follow a different pattern from that of some of his people and even after long conversations with them he may still find that he has not quite met their needs. But when one studies the Word, the Lord is teaching him, and if he is faithful, in time he will come upon some statement which will exactly supply his particular need. The minister's teaching and preaching will be better understood and more fruitful if his people are readers of the *Arcana*.

The Plagues Continue

The plagues which brought such appalling disaster upon the land of Egypt are a graphic picture of the devastation wrought in the human soul when it turns away from the Lord and concerns itself only with things natural, the natural plane of the mind, which Egypt represents.

These external plagues are not unknown today. The "hoof and mouth" disease sometimes requires a quarantine of certain areas to check its spread, and various pestilences afflict man and beast at certain times. Hail occasionally destroys the farmer's crops and even kills people, but not on the scale of the affliction visited upon Egypt. We might note that even today there are spiritual causes back of these natural visitations, limited though they are.

We cannot clearly see the spiritual causes of any specific disaster today, but those described in the Word are

explained for us in the *Arcana* to help us avoid the evils which constitute the spiritual causes today as then.

So the three plagues of which we read this month show further steps in the spiritual decline or "vastation" of the worldly man.

Several passages should be especially noted as a guide for our thinking about individual and world problems: 7502². It is not the Lord that condemns but the evil in the heart. The enemy is not outside of us, but within. 7502³. In the judgment the evil are not violently separated from the good. They separate themselves of their own accord. 7541³. This is one of the most explicit statements in the Writings concerning the eternity of life in the hells. We all sometimes like to think that everyone will somehow eventually be saved, but the Lord is Wisdom as well as Love and the truth is not always what we finite beings wish it to be.

The Lord's words to Pharaoh through Moses, "Let my people go," declare His desire to lead people out of this Egyptian state of living solely for the world unmindful of the spiritual capacities of man, that He who alone is the Physician of the mind and body may protect us from disaster and bless us with both spiritual and natural health.

Readings for May 1953

May 1 - 7	7628 — 7650
May 8 - 14	7651 — 7686
May 15 - 21	7687 — 7719
May 22 - 31	7720 — 7762

Arcana Class II — April 1953

Vol. III — 2718 - 2796

The Sacrifice of Isaac

The story is literally true. In its letter it teaches complete obedience to the Lord and the blessings that follow. But the question arises, "Could God even suggest to Abraham such a crime?" The custom of slaying animals as a sacrifice was of long growth. It was a perversion of what sacrifices were in the beginning. It arose from thinking of God as a God of vengeance, and in modified form this idea is still with us, even among Christians. Today some inflict severe penalties on themselves, thinking it pleasing to God.

Abraham came from a nation of idolaters. As the spirit of the Lord came upon him asking him to give up the self-life, it was turned in his mind into the command to offer his son as a sacrifice.

Our selfish ambitions are the son of our own begetting, our only son.

More specifically, Isaac represents the spiritual rational faculty, which must be devoted to the Lord. If it is, it will be restored to us alive. We shall lose it if we try to make it serve itself. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall find it."

Marriage

Beginning with n. 2727 we have the first discourse in the theological works on marriage. Its origin is in the union of the divine love and wisdom in the Lord. In the Lord they are united and equal and so go forth from Him.

But men and women do not receive them in the same proportions. In one, love is inmost received, and in the other, wisdom. Neither a man nor a woman is a complete individual. Each has capacities that the other lacks. *Genesis* 1:27 reads, "So God created man in his own image, in the image of God created he him; male and female created he them."

Divine love and divine wisdom unite to produce everything. This is the inner origin of the desire for marriage. For the same reason there is an analogy to marriage in the animal, vegetable, and mineral kingdoms.

In Swedenborg's work *Conjugal Love* the marriage relationship is comprehensively treated of, together with its violations. The concept of marriage as given in the church writings restores marriage to its true spiritual position in human life.

Notes

Following n. 2759 is an important statement on the necessity of studying the spiritual sense of the Word, illustrated by reference to the great heresy drawn from the literal interpretation of the Lord's words to Peter about the keys to the kingdom of heaven.

In n. 2768 the explanation of the words "That God did tempt Abraham" helps us to understand the words of the Lord's Prayer, "Lead us not into temptation," and also includes an important statement concerning the word "permission" when used of the Lord, pointing out that it does not mean that the Lord wills the thing, but that He allows it to take place for the sake of freedom.

Readings for May, 1953

May 1 - 7	2797 — 2805
May 8 - 14	2806 — 2826 ⁴
May 15 - 21	2826 ⁵ — 2831
May 22 - 31	2832 — 2842

(The next Student appears May 16.)

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Question Box

Question:

Since everyone who reads the Word with the sincere desire to know and do what is good and true, is enlightened by the Lord, is it not possible for anyone today to draw from that Word the same teachings which Swedenborg drew long ago?

Answer:

This question seems to call for an affirmative answer, for it is true that all sincere readers of the Word do receive enlightenment from the Lord, but we must not forget that the degree and nature of that enlightenment depends upon certain well-defined conditions. These must be taken into account in our search for the right answer.

There are two factors which operate together to produce spiritual enlightenment. The first is an influx of good from the Lord, entering from within. This is "as the flame of the sun," imparting light. The second is the presence of some knowledges of the truth in the mind. This is clearly taught in *Arcana* 3098, where we read, "Good itself inflows through the rational into the natural, thus *through an internal way*, and illustrates the things that are there: but truth itself inflows through the sensuous, especially that of hearing and seeing, into the natural, *thus through an external way*." (italics supplied) And, it is added (3084), "Such as is the truth, such is the consequent enlightenment."

Could anything be clearer? Knowledges of truth are received by an outer way, principally through hearing and seeing. When there is the sincere desire to be led by the Lord to a right understanding of that truth, it is raised up into the natural. Then there enters an influx of good from the Lord, "as the flame of the sun," casting a spiritual light upon the truths in the mind. The result is "enlightenment." But always its nature and degree is dependent upon the nature and extent of the truths upon which the light can shine. The light itself does not add a single truth. As we read "There flows in through the rational as it were a dictate that this is true, and that is not true. There exists no other influx of truth." (*ibid.* 3057)

Holding these teachings in mind, let us get back to our question: Can a person reading the Word today, with the sincere desire to be led by the Lord, receive enlightenment as to its true meaning, similar to that granted to Swedenborg? In the light of the teach-

ings, the answer must be "no."

We recall the statement, "Such as is the truth (in the mind), such is the consequent enlightenment." No one else, before or since, has gathered such a tremendous fund of knowledge, both scientific and spiritual, as that possessed by Swedenborg. We are not surprised at this, for we know that he was especially prepared by the Lord, to the end that he might receive that enlightenment which would enable him to draw from the Word those doctrines of the New Church which are concealed within the letter.

The scientific world today, recognizes Swedenborg's position in its especial field of knowledge, but such knowledge alone would never have enabled him to draw the doctrines of the New Church from the Word. He must, through the sense-faculties of "hearing and seeing," be lifted up into the spiritual world, and see life as it is lived there. He must see spiritual laws in actual operation in that realm, and be able to trace their descent into the realm of "nature."

And so, under divine protection, Swedenborg traversed to all parts of the spiritual world. He ascended into the highest heaven, and conversed there with the angels. He descended into the hells, and saw conditions there, and talked with those who dwelt in the abodes of darkness.

So, through many years, he gathered a fund of knowledge regarding the nature and reality of the spiritual world, and its relation to the realm of nature, such as no one else has ever possessed.

Thus we may say that Swedenborg's knowledge extended from that say of the nature of the rocks of this earth, upward to the wisdom of the highest angels of God. And all of this, as a preparation for that enlightenment which was necessary in order that the doctrines of the New Church could be drawn from the Word.

Let us never forget that Swedenborg's "other world" experiences were not granted him for his own sake, but that he might be enabled to carry out the great mission to which he was called by the Lord. Without the divine protection he could never have descended into the lowest hells, nor, indeed, into the highest heavens. His own distinctive nature was held quiescent at such times, or he would have lost consciousness at the very approach to such states or "places."

Like every other human being, Swedenborg was being prepared, while on earth, for one abode, and one only, in the great beyond; all else was seen and heard under the divine guidance and

protection, that he might be able to fulfill his mission as "Servant of the Lord Jesus Christ."

Thus we see why it is that no one today, however sincere he may be, can ever receive enlightenment from the Lord, "while reading the Word," similar in degree and extent, to that granted to Swedenborg. "Such as is the truth (in the mind) such is the consequent enlightenment."

Nevertheless, let us not forget: When the Word is read with the sincere desire to know and live what is good and true, enlightenment is imparted by the Lord, even though there may be partial truths, and even falsities of doctrine, present in the mind; and, too, that this enlightenment is *sufficient for salvation*. There is a beautiful passage in *Arcana* 3436 which reads: "Although the Word as to the literal sense is such that truth may be drawn from it, it is also such that things not true may be confirmed from it. But, he who reads the Word in order to be wise, that is, to do what is good and understand what is true, is instructed according to [the nature of his affection]: for unknown to him the Lord flows in and enlightens his mind, and *where he is at a loss, gives understanding from other passages*." (italics supplied).

But, only one prepared by the Lord, and having similar scientific and "other world" experiences to those granted to Swedenborg, could draw from the Word what he was led to draw. — WM. H. BEALES

Easter At Brooklyn

Student Minister David J. Garrett who is also president of the American New Church League, conducted the Easter service of the Brooklyn Society April 5, in the absence of a resident pastor. Services during the remainder of the month will be in charge of Dr. Howard D. Spoerl, Students E. L. Frederick and Paul Zacharias.

Golden Anniversary

Daniel E. Krehbiel, member of the General Council and Board of Missions, and Mrs. Krehbiel, celebrated their Golden anniversary March 22, a special musical number being offered in the Pretty Prairie church that morning, in commemoration, by Miss Sig Siebert. Mr. and Mrs. Fred Unruh observed their 49th anniversary on the same day.

More than \$1,000.00 already has been collected by the Church in Australia toward the cost of an automobile for the use of the Rev. M. O. Ogun-dipe, Supt. of the Mission in West Africa.