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The NEW-CHURCH MESSENGER



NEW CHURCH
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THEOLOGICAL SCHOOL

HAPPY NEW YEAR

THE NEW-CHURCH MESSENGER

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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.

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The Rev. Arthur Wilde, Litt. B.

IN THE passing away December 8 of the Reverend Arthur Wilde the New Church on earth has suffered an irreparable loss, for he had occupied a unique place not only in the Church but in the hearts of all who knew him. He was in a sense an international New Churchman as, unlike any other, he had served both the Church in England and the Church in the United States in their most important offices. President of the General Conference in 1921 he also had been editor of our sister organization's fortnightly journal, *The Herald*, and had of course held there other official capacities in addition to his pastorate in London. Called to one of the most important pulpits in Convention, in 1923, he had served New York nearly thirty years and its state association of churches as general pastor and president for a long period. In the meanwhile his journalistic abilities again had been recognized and he had edited both *THE MESSENGER* and *The Student*.

Practically all important boards of the church had benefited by his membership and counsel. Last July saw the fiftieth anniversary of his ordination into the New Church ministry. A brief biographical sketch of this able, devoted servant of his Lord and Church appears in his memorial in another column. The Church in the world cannot estimate the value of the service Arthur Wilde ever brought to it. He enters the Church in the world of the spirit enriched with his jewelled experience here. Hail and farewell, Sir Arthur!—L. M.

The Unknown Path Ahead

EVERY new year, as indeed, every new day, comes to us as a stranger. We may welcome it with merry noise-making, but we have no way of knowing what it will bring us either of good or evil. The future is always an unknown path. Fortunately, most people ordinarily do not take much anxious thought concerning it. Nevertheless, it is a normal desire to have a guide or guidance when venturing into the unknown. Before we start out on an automobile journey over unfamiliar territory we equip ourselves with maps to show what roads to follow. And if the area is uncharted we seek to obtain the service of a guide, one who knows every step of the way.

But there is no travel bureau that for a fee will provide us with maps or with guides in our journey through the new year. Nor will anyone offer a personally conducted tour to explore it. To change the figure, we do not really *travel* through the new year. It comes to us from moment to moment out of the womb of the morrow.

Must we then be without guidance as the future descends upon us? No, for a guide is available and guidance can be had for the asking. The guide is the Lord and His Word. When the Israelites left the wilderness to enter into the promised land they experienced both an exultation of spirit and a fear.

They knew that they needed a guide. So Joshua arranged that the "ark of the covenant of the Lord your God" should be borne by the priests and the Levites ahead of the procession. This was to be the green light, the signal to go forward without fear. Moreover, he assured the people that the Lord would be with them and would give them victory.

The guidance man needs with which to meet the future is from the Lord. The sense of His abiding presence will make smooth the rough places that lie in front. He who has made reservations with the Lord will have a successful and fruitful journey. He will be led from a wilderness to the land flowing in milk and honey.—B. J.

The Good John Wycliffe

PROBABLY the greatest of the reformers before the Reformation was John Wycliffe, born in Hipswell, England, about 1320 (there is uncertainty about this date) and long attached to the Oxford University.

The fight between secular power, represented by the Crown, and ecclesiastical power, represented by the papacy, was underway in England when Wycliffe came on the scene. Liberals generally sided with the Crown; not so much, perhaps, because of any unqualified confidence in the wisdom and righteousness of secular authorities as from a desire to combat the absolutism of the church. Wycliffe entered the battle with a biting criticism of the greed and the corruption of the clergy. He was a popular preacher, and when he would speak in London thousands flocked to hear him. He proclaimed the revolutionary doctrine that righteousness alone constitutes a valid title to property or to dominion, and that when the church and the clergy were unrighteous they forfeited all claim to either. Secular powers were not long in seizing upon this doctrine in their battle with the church. Of course, it had implications that Wycliffe never intended and which no one who wielded authority would approve. The Peasants' Revolt of 1381 is held by some to stem from his agitation. John Ball, one of its leaders, declared that he had learned his ideas from Wycliffe. There is some doubt concerning the accuracy of Ball's statement, but even if true, Wycliffe hardly can be held responsible for the excesses of his more fanatical followers.

At the outset, Wycliffe's attack was directed at the political aspects of the papacy, not its teachings and dogmas. But gradually he came more and more into conflict with the latter also. He asserted the supreme authority of the Holy Scriptures; and he sent out itinerant preachers to conduct services in the vernacular to supplement those made by the churches. People listened eagerly to these apostles. Then he set about and translated the Vulgate into English. At the present time when so much inter-

(Concluded on page 7)

What The New Church Teaches

Love Truly Conjugal

FOR those who desire love truly conjugal the Lord provides similitudes [i.e., partners alike], and if they are not brought together on earth, He provides them in the heavens. The reason is that all marriages of love truly conjugal are provided by the Lord. . . . How they are provided in the heavens I have heard described by the angels, thus: That the divine providence of the Lord concerning marriages and in marriages is most particular and most universal. . . . And therefore it is provided that conjugal pairs be born, and that they be continually educated for their marriage under the Lord's auspices, the boy and the girl not knowing it. And after the time is completed, she, the virgin then marriageable, and he, the youth ready for marriage, somewhere meet as if by fate, see each other, and then instantly, as from a certain instinct, they know that they are mates, . . . as if from a kind of dictate. . . . It is said, as if by fate, instinct, and dictate, though the meaning is by the divine providence.—*Conjugal Love* 229.

Significance of Names

THE expression "this shall be thy name," signifies the quality; that is, that the person will be of such a quality. . . . And as the "name" signifies the quality, the name comprehends in one complex whatever is in the man. For in heaven no attention is paid to anyone's name; but when anyone is named, or when the word name is spoken, there is presented the idea of the person's quality, that is, of all things that are his, that are connected with him, and that are in him; hence in the Word "name" signifies quality. That this may be evident to the understanding we may adduce from the Word a number of additional confirmatory passages: As in the benediction, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee and have compassion on thee; the Lord lift up his face upon thee and give thee peace. So shall they put my name upon the sons of Israel; and I will bless them." (*Numbers* vi. 24-27.)—*Arcana Coelestia* 2009.

The Lord's Glory

"GLORY" in reference to the Lord signifies divine truth going forth from Him, thus the Word such as it is in heaven; for that is light to the angels, and by that light the Lord manifests His glory; for by that light He gives intelligence and wisdom, and also presents before the eyes of angels magnificent objects that glow with most precious things. This is the signification of the Lord's "glory" in the sense nearest to the letter. But all these magnificent things, which seem to glow with gold and precious stones in wonderful forms, are given by the Lord according to the reception of divine truth that goes forth from Him, consequently they appear to the angels in the exact measure of the wisdom that is in them, for they are correspondences. But since angels have wisdom according to their reception of divine truth not only in doctrine but also in life, "to give Him glory" signifies to live according to divine truth.—*Apocalypse Explained* 374.

The Keys of Hell

"AND I have the keys of hell and death," from *Rev.* 12:1-5, signifies that the Lord alone can save. By "keys" is signified the power of opening and shutting; here the power of opening hell, that man may be brought forth, and of shutting, lest, when he is brought forth, he should enter again. For man is born in evils of all kinds, thus in hell, for evils are hell; he is brought out of it* by the Lord, to Whom belongs the power of opening it. . . . The Lord alone removes the hells with man and thereby damnation; and when the hells are removed man is saved, for in their place heaven and eternal life flow in. . . . So far as the Lord is received in faith and love so far is He in man, and so far as He is in man so far does He remove evils, thus the hells and eternal death. This the Lord alone does, and for this reason He ought to be received,—*Revelation* 62, *Apocalypse Explained* 86.

Worth Repeating

A New Life

TODAY we stand on the threshold of a new life. What vast panoramas will open before us none can say. They are there, just beyond the horizon, just over there, and they are of a magnificence and a diversity far beyond the comprehension of anyone here today. Our progress up to now has been in direct ratio to the degree of human freedom afforded us. Our rate of progress in the future will be determined in identical fashion. With freedom assured, there can be no limit to the progress we can make. The new world that lies before us has no boundaries. It has no lost horizons. Its limits are as broad as the spirit of man.

From an address by General Douglas MacArthur Dec. 5 at a meeting of the National Association of Manufacturers in New York City.

Five Reasons

EDWARD GIBBON, noted British historian, wrote the first volume of "Decline and Fall of the Roman Empire" in 1776, the year we declared our Independence. In his immortal production he gives the following five reasons why the empire lost its power: (1) The rapid increase of divorce, undermining the sanctity and dignity of the home; (2) higher and higher taxes, spending the people's money for circuses, for the people; (3) the craze for pleasure, sports becoming more exciting and brutal each year; (4) building of gigantic arms, when the real enemy was the decadence of the people; (5) the decay of religion. Faith becoming mere form.—Contributed by John F. Seekamp from the "Cincinnati Realtor."

I attend church when I can, because I believe in it. I have found nothing in my religion that has interfered with my progress for a single moment. It has been my source of inspiration and strength and comfort, and I should be an ingrate and a fool to desert it now. Ridiculed and mocked as it is, the church stands for all that is finest in our thoughts. It is still the mother of our greatest children.—EDGAR A. GUEST.

In Clifton's *Food For Thought*, Los Angeles, Calif.

According to the *Converted Catholic*, New York, old established missionary organ of priests who have withdrawn from the Roman Catholic communion, in 1848 there were 341 priests in the entire U. S. A., today 44,889; 111 schools, colleges, today 12,000; 12 bishops, today, 194 hierarchal dignitaries.

NEW CHURCH YOUTH LOOKS AT THE NEW YEAR AND THE NEW WORLD

by David Garrett

AS I address myself to the questions this subject presents, I wonder what the position of young people in other churches is, as they look at the New Year and the New World? Are there significant differences between their position and the position New Church young people take?

Doubtless, youth of other denominations as well as our own young people, have a great deal of common interest in many matters. The draft, the war, the United Nations, and Christianity's crusade against secularism are of great importance to us all.

However, New Church young people seem to me to have a concern that is entirely their own. I cannot say that all our youth have it, but I know that a sufficient number feel it, enabling me to say it is unique with them.

And because a significant number of us experience this, and it plays a vital part in our whole New Church organization, I shall confine myself, in the general topic before us, to write about that concern, realizing that it is only a part of New Church youth's outlook on the New Year and the New World.

This feeling, which some of our young people have, and which I shall attempt to describe, should not come as a surprise to adults who are aware of the condition of our Church. We are a small organization, highly decentralized, limited by our numbers and skills, therefore unable to develop in fields taken for granted by other denominations.

We are introverted in our Church relations with the outside, cautious in dealing with our own practical problems, divided to some extent on the import of Swedenborg's revelations, and deficient in a united conviction as to the Church's future course.

Is it any wonder, then, that some of our young people sense a disturbing atmosphere and wonder if there isn't a lack of efficiency decisiveness and cooperation in this organization of individual autonomies? I believe that this is the reaction of a significant number of New Church young people, conscious or unconscious, and that it has a dominant part in the way they look at the New Year and the New World. I say it is unique, because we are probably the only denomination with such tremendous theological claims, and yet so little to claim for ourselves as an organization.

What, then, are the qualifications that will assure our young people of our Church's worth and will justify for them our being a separate Christian denomination? That is the great question, and one which all of us have a role in answering. For my part, I shall interpret the young people's answer in this way:

First and foremost, we need a high degree of unanimity among the adults of the Church as to the import of Swedenborg's revelation. If the adult members are convinced of the truth of his writings,

they automatically will influence the young people in their convictions.

But we must not stop here. The extraordinary character of our teachings must have a witness in the corporate life of the Church and in the individual lives of an influential number of adult members. This would mean that our Church would be a powerful and recognized force for good and truth both locally and nationally. How else, I say, can the young people be expected to respect, love and talk enthusiastically about their Church?

If the Church takes an uncompromising stand of which, according to my interpretation, the young people feel the lack, the deficiencies we have in the practical field, and about which the young people have a lot to say, could be corrected without running the risk of becoming a social welfare agency.

As New Church youth look at the New Year and the New World, some of the practical deficiencies you hear them deplore are, the scarcity of our young people and the dearth of our success in youth activities. They wish they could come together with New Church young people's groups in other localities and gain the benefits of learning how these of the same faith act and think.

They would like to see our annual Convention meetings provide programs of interest to them, apart from their own young people's meetings, which will help them to become better acquainted and more fully identified with the larger church.

They express, too, the need for suitable literature that will stimulate genuine interest in study and discussion groups. They look for skilled and sympathetic group-leaders who can understand their needs on their own level, but who can guide them by wisdom on a higher level.

Our young people feel our churches would have a wider appeal, within and without our denomination, if we sponsored more recreational and sports activities. They want to take a greater part as a church-group in the life of their communities, serving in and gaining from outside connections.

They would like to see our national Young People's League contributing to nation-wide interdenominational youth work. They wonder why our camps operate on such a limited scale and have not been organized so that sessions are longer and a larger proportion of young people are enabled to benefit from them. The practical concerns of our young people could be described at greater length if space permitted.

This writer suggests that interested readers of his article do some investigating for themselves. But they are cautioned not to expect ready-made answers such as has been here supplied, but to search for information in the faces of our young people,

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as much as in their words.

Whatever we feel moved to do to counteract the scepticism of our young people in their outlook on the New Year and the New World we cannot avoid accepting the necessity of renovating the New Church at large.

As a start, we might take a hint from the need some young people feel for adult agreement as to the truth of the Church writings and for an unequivocal stand on the teachings as being binding in our lives. Certainly no amount of attention to our practical needs will be of consequence without a spiritual harmony among New Church people.

(Mr. Garrett, studying for our ministry at the Theological School, is president of the American New-Church League.)

Youth Faces the New World

A Symbolic Story
by Horand Gutfeldt

ONCE I awoke at midnight and saw a man in a light coat standing at the foot of my bed. At first I was frightened, but he smiled at me in a friendly manner that I felt confidence in him.

He gave me a sign to come with him—I got up, and never before had I felt such a feeling of buoyancy. I dressed and went downstairs, still wondering about myself and my strange midnight guest.

On the street was parked a silver-colored car, the like of which I had never seen before. We entered and began a noiseless ride that never will be forgotten.

At first, we followed the streets of the town, but very soon I could not discern whether the wheels still touched the ground. We seemed to follow a highway with increasing swiftness, and although I had never experienced such speed before, I felt complete confidence in the strange driver who sat silent at the wheel, always staring ahead.

Not daring to ask where we were driving, I noticed that at right and left there were signs: "To the old world." "To the corruption of the past."

I saw no other cars coming, and no others behind, and, slightly swaying, the car stormed ahead with incredible speed. Behind us the bridges seemed to break down. Fog arose like clouds, but the speed of the car did not diminish, the clouds opened before the car and closed behind, occasionally leaving an open view on the sides.

It seemed to me that I saw cities behind me, and burning towns, and I had no feeling of time and space, not knowing when and where I was.

Now we seemed to enter a big forest, and as the speed of the car decreased the driver broke his silence, saying: "I will show you the youth to whom belongs the future, for the former things are passed away."

The highway ended, and we walked through a small doorway into the darkness. First everything was silent, but soon I heard a strange melody striking my ears. I never had heard such a melody be-

fore, and it made my heart beat faster, and I desired to know from whence this melody came. I looked at my friend, whose light coat radiated into the darkness, but his eyes seemed to command silence.

As he went on, the melody was like the singing of fresh voices, and soon I saw a light in the distance. It became brighter, and I saw that it was from a fire on the ground, and a group of boys were sitting around and singing. Nobody seemed to see us as we sat down at the fireplace.

The song ended, and a young man arose and began to speak. He said: "After endless difficulties, after jealousies and hatreds among the old generation, after discreditable splits and fights of little groups for their interest, after the age which intellectualized the truth,—we are here for the first time together.

"We are from many countries and cities. Now we are able to forget all the controversies of the past and we can build a new future. We share the highest secrets the world has ever known, and we shall not leave them unused.

"We have the keys to eternal youth, we know the way to the highest life. We have the secrets, which make everything new. Our knowledge is a holy obligation for us to go this way, to follow this light, to be brothers to each other as long as we live in this or in the other world.

"When we go back to our homes, we know that nothing will be able to separate us. Wherever we meet—we are one—we belong together. Forces will arise to fight you, and it will seem sometimes that we are lost—but you will know by the holy fire in your breast that nothing will ever be able to harm you. When we will meet again each year we will renew our forces in our sacred companionship.

"Everybody who knows you will feel that you are not like others, but that a new life gleams in you that will burn the earth. You bear the banner of the new world.

"This is the most revolutionary movement the world has ever seen; let us not be infected by the faults of the past, to be satiated with a philosophy about doctrines. What we want, is life, the new life.

"Let us join our hands together and sing thanks unto the Lord, that He has broken down all obstacles and shown us the way."

As the boys went to sleep, my leader and I were still sitting at the gleaming fire—nobody seemed to have seen us, nobody had spoken to us, nobody was disturbed by our presence.

I looked into the tents around us and observed how carefully the older boys saw to it that the smaller ones were well covered. The leader, who had spoken, went to each boy, telling him good night, staying longer with some than with others. After he left the tent, all talking stopped, and at last he returned to the fire.

Thousands of questions were going through my mind: Where were we? Where did the boys come from? How long did they stay here? Why had I been shown this?—but it seemed to me that I should not ask these questions.

After a long time, the leader came to me and said:

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"I know what you are thinking, but I am not authorized to answer all your questions—but know that we come together once a year—far, far away from the world, and very few people know where we meet. We stay together for several weeks, after this we go back to our families all over the world.

"We go back, but a part of our hearts remains here, and we go back feeling as new men. We feel that we are called to build a new world, to be among the first stones of the City with the Gates of pearls. What the future is to bring forth, is hidden in us, and a secret bond binds us together.

"And why has all this been shown to you? You

will never forget the songs you have heard here, and our gleaming fires will never leave your eyes. You will always seek to find and to realize what you have seen here. There will be many people who will never understand you and will fight against you, but the memory of these things will never leave you."

(Mr. Gutfeldt, a student from Latvia, having finally succeeded in being granted a visa to come here from Germany, is now attending the Theological School for his later service as a minister and in educational work. His father, a teacher, was a leader in the New Church at Libau.)

EDITORIAL Concluded from page 3

est has been aroused in the new Revised Standard Version, it is interesting to note that Wycliffe was a pioneer in the work of making the Scriptures available to the people. With this translation, as well as with his sermons, he also became one, if not the founder of English prose.

Wycliffe was more than a popular preacher and propagandist. Although not a great philosopher he wrote many treatises in Latin intended for the learned world. In these, among other things, he condemned the then prevailing doctrine of transubstantiation. On this matter, Wycliffe's royal supporters parted company with him. John of Gaunt hastily sent word to him forbidding him to say any more on this subject.

Despite the powerful opposition of the papacy, Wycliffe remained to die a natural death; but forty years later, on command of Pope Martin V, his remains were disinterred and burned. But his influence could not be as easily destroyed. His teachings were to reach Bohemia where they were proclaimed by John Huss.

Wycliffe did not go as far as Protestantism later

was to go. But he understood and proclaimed the dependence of the individual worshipper upon the Lord, a relation that does not require the mediation of saints or of priestly authority. And he conceived of the Church as consisting of the righteous rather than as a formal ecclesiastical organization. By his sincerity and courage he has earned the homage which later generations have rendered to him.—B. J.

Church Calendar

		Altar Cloths
Jan.	4 — Second Sunday after Christmas	White
Jan.	11 — Third Sunday after Christmas	"
Jan.	18 — Fourth Sunday after Christmas	"
Jan.	25 — Fifth Sunday after Christmas	"
Feb.	1 — First Sunday before Transfiguration	"
Feb.	8 — Second Sun. before Transfiguration	"
Feb.	15 — The Transfiguration	"
Feb.	22 — First Sunday in Lent	Violet
March	1 — Second Sunday in Lent	"
March	8 — Third Sunday in Lent	"
March	15 — Fourth Sunday in Lent	"
March	22 — Palm Sunday	"
March	29 — Sunday before Good Friday	Black
April	3 — Good Friday	"
April	5 — Easter	White

President-Elect At Brooklyn

Convention President-elect, the Rev. Franklin H. Blackmer, president of the Theological School, preached for the Brooklyn, N. Y., Society Dec. 7. He took as his topic "A Highway Shall Be There." Dec. 14, the Rev. Dr. Howard D. Spoerl was the preacher, while the Christmas Service was conducted by the Rev. William E. Fairfax of the Harlem mission.

Reading Circle Meets

The Reading Circle of the Bath, Me., Society held a supper meeting Dec. 16 at the home of Mr. and Mrs. Arthur Sewall. "The Church of the Renaissance and Reformation" was the topic of the evening.

Wilmington Ministers Meet

The Ministerial Association of Wilmington was the guest of the New Church there for its monthly meeting Dec. 8. The program included a showing of Christmas films.

The Tomas Spiers In Tokyo

Fellow members and other friends of Mr. and Mrs. Tomas H. Spiers, Orange, N. J., Society, were pleased this week to receive word by air that they had arrived safely in Tokyo and already had visited the mission there. Mr. Spiers is an official of New York's National City Bank. Their mailing address is: Central Post Office, Box 108, Tokyo, Japan.

League House Parties

During the Christmas and New Year holidays members of the Young People Leagues in the eastern area have planned a house party in the Fryeburg-Intervale region, Dec. 26-28, and another in Wilmington, Dec. 27-28.

New Wisconsin Missionary

Dan C. Pedersen, of De Forest, Wis., well known New Churchman in that area, has been engaged by the Illinois Association to undertake missionary work in the Madison-Rockford-Milwaukee section.

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THE NEW BIBLE AND THE NEW CHURCH

by Robert Loring Young

WITH THE PUBLICATION of the new Revised Standard Version the attention of the English-speaking world has been centered for some time on the Bible.

The publicity which has accompanied this new translation may have caused some confusion, especially the claim that this is the "greatest Bible news in 341 years." It was in 1611 that the familiar English Bible, the King James Version, appeared.

Since that time, there have been a number of other translations in the English language, but none of them have quite the importance of this new Revised Standard Version.

The key to the difference in magnitude of importance among translations or versions of the Bible is found in two words which appear on the title page of most editions of the King James Version, namely "Authorized" and "Appointed." The first appears in the phrase "Authorized King James Version," and the second in the phrase "Appointed to be read in Churches."

No other English translation, since 1611, has been able to use these two words, which indicate that that Version has been specifically authorized by the Church, and has its sanction to be used in the services of the Church.

In the case of the King James, the authorization was from the Church of England, of which King James was the titular head. In the instance of the new Revised Standard Version, the authorization was from the National Council of Churches, the great nationwide federation of denominations in this country. This new Version is the first to be so authorized by any church body, since the King James of 1611.

The appearance of a new English Bible leads many New Churchmen to wonder what the attitude of his Church should be towards a new Bible—why is a new version desirable? Is the spiritual sense of the Word affected in the new version? Swedenborg, you know, teaches that the spiritual is "within" the natural sense of the letter.

The common assumption, which most of us make, is that the King James Version is the Bible. This idea is what Swedenborg would call "an appearance of reality." We must remember that the King James Version is only one among many current versions. It is, indeed, the Bible with which we are most familiar, but we must not make the mistake of projecting our familiarity with it into other parts of the world.

In France, Germany, Italy, Spain, Japan, or in any other country of the non-English speaking world, the average Christian has very likely never even

heard of the King James Version. For them, the Bible is a version in their own, native tongue.

There are, in all likelihood, even a great number of English-speaking Christians who have never even heard of the King James Version. How many of us have heard of the Douay-Rheims Version of the Bible? Probably not very many, and yet quite possibly it is in considerably wider use than our own familiar King James Version.

In fact at a church not far from the church in which we worship, the Douay-Rheims Bible probably is being used in worship at this moment, for it is the authorized Bible of the Roman Catholics, "Appointed to be Read" in its churches all around the world. It has its name from the two cities in France where it was first printed. It is a distinctly Roman Catholic version, based upon a Latin text translated by St. Jerome, a Catholic scholar who lived 340 to 420 A.D.

What is the value of the Protestants' new Bible? The editors and other church leaders make great claims for it. It is said to be more comprehensible, because many of the archaic words and forms used in the King James Version have been replaced by more up-to-date equivalents.

We know that our English language is a growing, changing language and that there are words in the King James Version which need to be interpreted because they have a different meaning today than they did 341 years ago.

But frankly, this seems a trifling reason for a new translation, because in all cases where such words are to be found, the context immediately gives us the meaning which the authors intended.

It is said, too, that it embodies all the understanding of 341 years' biblical

research and scholarship, including changes suggested by a study of ancient biblical manuscripts which have been discovered in the past three centuries, as a result of archeological investigations in the Holy Land.

The editors also point to the fact that fourteen changes were suggested in *Isaiah* alone, as a result of the study made of the *Isaiah* mss. which were found in a Dead Sea cave in 1947.

This *Isaiah* mss. was at least one thousand years older than any manuscripts of that Book which were known five years ago. For the scholar, this is a tremendously important point, and makes the new Bible valuable, from the point of view of a scholarly understanding.

However, because of the great care which has traditionally been exercised by those whose task it has been, in the past, to make copies of the Bible, these changes are so minor that it would take a scholar to detect them in the text.

Without a reference guide to indicate what these changes are, probably ninety per cent of our Christian ministers would be unable to detect them, except after lengthy and minute comparison of the texts of the two Bibles. For the average Christian, these improvements in the text are of very little importance.

Another claim made for the new Bible is that it preserve the original form of the original manuscripts. That where sections were originally written in poetical form, the new Bible prints them as poetry, whereas the King James Version, except in the Psalms, used prose form throughout.

Here again, it seems, is a point of greater interest to the scholar than to the average Christian, whether he be minister or layman. While it is of interest to know that certain parts of the familiar prose books of the Bible were originally written as poetry, it does not in any way affect the meaning of the text.

One claim of the publishers does merit consideration as a valid reason for the publication of the new Bible. They claim that it is, on the whole, "more readable" than the familiar King James Version. That all of these changes, together, make the Bible more fascinating reading matter for the average Christian.

They report that many people who had been unable to read the Bible for pleasure in the King James Version, are turning to it now as they used to read a novel, for relaxation and pleasure. The editors expect the new Bible to replace the King James Version almost entirely in popular favor, within a single generation.

In regard to this claim, one may recall the familiar story from the Old Testament, of Abraham walking to the
(Next page please)

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(From previous page)

crest of the hills overlooking Sodom and Gomorrah, with the Lord, and pleading for the sparing of the city from the destruction of God's wrath: if fifty, if thirty, or even if only ten righteous people be found living there.

Were more people become readers of the Bible because of the new version, if only a thousand, or but a hundred, or only ten people become regular new readers, then the publication has not been in vain.

Quite a few New Churchmen have inquired how the new version affects the spiritual sense? Are all these changes correct, in the light of correspondences? The principal answer to this question is that the spiritual sense is not dependent upon the English text of the Bible.

Swedenborg is even quite insistent that the spiritual sense is not even dependent upon the Hebrew or the Greek texts. He says that the spiritual sense "lies within" the sense of the letter—it does not rely upon the word used in the literal sense, but upon the meaning which that word reflects.

It is much the same situation as we see in human souls. The external, natural form of those souls varies greatly, not only in minor details, but in such important respects as the color of the skin, and of perfection or deformity of the human form. But the soul itself is not of greater or less spiritual value merely because it happens to reside, on earth, in a white, or in a black skinned body.

The spiritual quality of the soul derives from factors wholly separate from the externals of color and form. So, too, with the spiritual sense of the Word. It derives from the factor of meaning, not from the factor of word-form, of the original Hebrew or Greek texts.

Those who fear for the spiritual sense in the new version may set their fears at rest. As a matter of fact, Swedenborg himself did not use the King James Version when he made his intensive studies of the literal and spiritual meanings of the Word.

We know that he spoke English rather fluently—he even spent considerable portions of his life living in England, and he died in London. We know, too, that he spoke a number of other languages, notable French, Swedish, Latin, Greek and Hebrew, and very likely German.

As a careful scholar, and he was indeed such, we may safely assume that he was familiar with various translations and versions of the Bible in each of the languages in which he was fluent. Very likely, he was first familiar with the Bible in a Swedish translation, that being the land of his birth and youth.

But when he, as a scholar, began to make interpretive studies of the meaning of the Word, he chose, not a Swedish version, not the King James Version, but a relatively obscure Latin version, known as the Schmidius Bible.

This version is so obscure that it is almost impossible to find a reference to it in general biblical literature. And yet, Swedenborg felt that it was the most accurate translation, in any of the languages known to him. He believed, from his studies of Greek and Hebrew manuscripts or texts, that the Schmidius translation was closest of all others to the original text.

All of this, then, indicates that there are no valid grounds upon which the New Church could base a recommendation of any version or translation of the Bible over any other version or translation. If such a choice were essential to the spiritual sense, then we should have been using the Schmidius version all these years.

The spiritual sense is not vested in our King James Version, nor was it vested in the Schmidius Latin Bible—the spiritual sense is vested in the meaning of the original Hebrew and Greek manuscripts. And no matter what English, or Latin, or French word is used to translate the Hebrew or Greek, the spiritual sense is not in the least affected or changed.

The choice of a translation or version of the Bible is wholly an individual matter. Whichever version one most enjoys, that Bible should he read. This writer, for one, intends to continue using the King James Version, both in his private devotions and in the public services of worship in which he participates.

Golden Wedding Party

The At Home held by the Henry Winters, of the Lakewood Society, to celebrate their Golden Wedding Anniversary was a great success. It was estimated that about six hundred friends paid their respects. One token of esteem was in the form of a blossoming tree, with leaves and buds formed of crumpled dollar bills.

Christmas At Boston

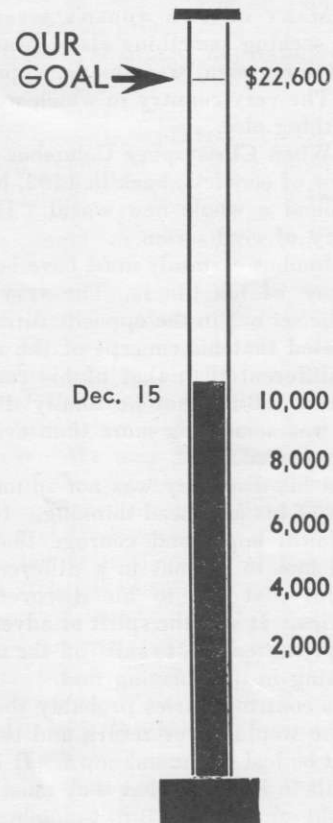
The Boston Society held its traditional candlelight service in the church Christmas eve. Preceding the party, the tree, decorated by Leaguers, was lighted and Santa Claus made his annual visit. The Church school participated in the Christmas service.

Wildflower Society

The Wildflower Preservation Society met at the parish house of the Cincinnati Society Dec. 1. Miss Edith Fox reviewed the book, "Old Herbaceous."

The Annual Appeal

Final Results



As will be seen from the "thermometer," the mercury almost has reached the halfway mark. Slightly more than \$10,000 has been raised or about 46%.

Already five societies have reached their quota—Riverside, San Francisco, Pretty Prairie, Waltham, Pittsburgh. Congratulations to all who made this possible.

Of course, while this is encouraging there still is a long way to go. In such undertakings, the usual order is reversed—it's the last half that's the hardest.

Have you yet subscribed? If not, have you in mind the urgent needs of our missions, pensions and financial augmenting work?

With Christmas festivities out of the way, we appeal for your renewed interest, and if you personally have done your bit, please remind others to see the local collector or to send their gift to the general treasurer, Albert P. Carter, 511 Barristers Hall, Boston 8, Mass. Thank you.

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"SEEK AND YE SHALL FIND"

by Kenneth W. Knox

MANY OF THE WORLD'S greatest discoveries have been made by those who were seeking something else. Many discoveries that have had a deep and lasting effect upon men, were made, apparently, by chance.

The very country in which we live was discovered by a man who was seeking something else.

When Christopher Columbus set sail from Spain with three small ships and a crew of convicts, back in 1492, he sought a new route to India. Instead of this, he found a whole new world. He opened up a new and wonderful era in the history of civilization.

Columbus certainly must have been in advance of his times. The very fact that he set out in the opposite direction, indicated that his concept of the world was different than that of his contemporaries. But what he finally discovered was something more than even he had expected.

But his discovery was not so much a result of his advanced thinking. It was the faith, hope, and courage that enabled him to set out in a different direction, that led to his discovery of America. It was the spirit of adventure that prompted him to sail "off the map," resulting in his amazing find.

His contemporaries probably thought that he would never return and that he would be lost in the unknown. It is not difficult to imagine what they must have thought and said. But Columbus did return. And he brought back proof of his discovery.

In this drama, enacted upon the historical stage 460 years ago, we can see a deep spiritual truth represented. In this saga of adventure, we also can see illustrated an experience that is open to all who seek to enter into the spiritual life. For, if we are to come into an understanding, and into a life, that is above and beyond us, we must go forward, as did Columbus, in hope and faith, seeking.

Our Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." It is not until we ask that it is given; it is not until we seek that we find; it is not until we knock that it is opened unto us.

When we begin, we may ask amiss: we may seek something that is less than the best; we may knock timidly, afraid lest we disturb. But the essential thing is, that we ask, we seek, and we knock.

Many begin their spiritual journey by asking for things of the world. Many begin by asking for, and seeking, health, wealth, and happiness through religion, simply because these things are the highest they can grasp. But when they arrive at the "door" and knock, they discover a new state of existence, a new world.

They seek a shorter route to a successful worldly life and find a state of

existence of which they never dreamed.

We are born into a natural world, with an opportunity of becoming spiritual. We may have feelings and ideas about the spiritual life. But we must not be content simply with feeling and knowing about it. We must seek to bring into our everyday life the spiritual truth that becomes manifest to us.

We must be willing to go forward in hope and faith. We must be willing to sail with our imprisoned thoughts and feelings, towards the "unknown"—if we hope to find a world in which they can ultimately find expression.

The relationship between the natural man and the spiritual man is something that exists in the very nature of things. It remains for each one of us to discover it for himself.

God can, and will, reveal Himself to each and every one of us. We do not need to be dependent on others for our faith. But we do need to recognize the fact that God uses men to carry out His purposes and as a means of communicating to us, that which we need to know. We must be capable of receiving what He has to offer us through them.

Columbus was used by God to open up a new era of civilization. He was particularly suited to his task because of his background and training. Over 300 years later, another man was used to bring knowledge of still another "world" to mankind. He, too, was especially prepared.

Emanuel Swedenborg set out to find the relationship between the body and the soul, through a scientific and psychological study of man. He found, instead, a new world, the spiritual world. He was not seeking intromis-

sion into the spiritual world, just as Columbus was not seeking America. But it was there, and he found it, because he was travelling in the right direction, and seeking.

Speaking to a friend many years after his intromission into the spiritual world, Swedenborg said that he had never expected to come into the spiritual state in which he then found himself; but the Lord had selected him for this particular work, and for revealing the spiritual meaning of the Sacred Scriptures which He had promised in the *Prophets* and the Book of *Revelation*. Prior to his spiritual experiences, his purpose had been to explore nature, chemistry, and the sciences of mining and anatomy.

When Columbus returned from America, he brought back with him evidence of his discovery. It was not long before others followed him and found out for themselves.

The evidence that Swedenborg presents of his discovery of the nearness of the spiritual world and man's relation to it, can also be verified by each one who seeks.

It was because of Swedenborg's outstanding intellectual accomplishments, that he was used by the Lord for this particular work. But the understanding that he eventually received of spiritual things was not the result of his learning. It was because of the profound humility he attained.

Swedenborg's accomplishments in the fields of science, philosophy, and psychology, simply prepared him to perform the task that had to be done.

So our understanding of his work is not dependent on our intellectual ability. It is, rather, dependent on our attaining the same humility that made his experience possible. The Lord simply uses him to communicate to us something we need to know. His understanding can, and should become our own.

The Wayfarers' Chapel represents a concept of worship found in the writings of Swedenborg. It is more than a building, with its doors open to all. There is a relationship between this objective representation and deep spiritual truth.

It is our sincere hope that those who come to this Chapel seeking, will find something more than for which they at first hope. It is our desire that they will find a new understanding of the things they already have, a new understanding of Christianity, of themselves, in relation to their God, their fellowmen, and the universe in which they live.

It is our hope, too, that they will find an understanding, or at least the possibility of acquiring one, that brings
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NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

EDWINA WARREN WISE, *President*.
WILLIAM C. MORGAN, *Treasurer*,
27 Whitecomb St., Belmont 79, Mass.

GOALS OF OUR SUNDAY SCHOOLS

The inspiration for writing on this subject was a column which recently appeared in *THE MESSENGER* [Nov. 29, the first of a series] under the same title. Surely, we must define our goals in New Church Education, before the newly appointed Commission on Religious Education can go ahead with the writing of new lessons.

The Public Relations Committee, American New Church Sunday School Association set five desirable goals in the article referred to:

1. A knowledge of the letter of the Word.
2. A knowledge of the spiritual sense.
3. A knowledge of doctrine.
4. A desire for worship.
5. A Christian way of life.

The now dissolved Committee on Religious Education of the Convention Council of Ministers of which this writer was a member, defined the goal of New Church Education as: *A knowledge and experience of the Lord.*

Surely, this goal is the great aim of all religious education! It coincides with the first commandment: Thou shalt

"SEEK" *Concluded from page 10*
the Christian religion, without compromise, into life and relates it to everything and everybody in a clear and positive way.

This is not just an idle hope or dream. The very fact that it is possible to capture the idea in wood, stone, glass, and living trees. The very fact that it is possible to objectify it to the degree that it is objectified in the Chapel—should be sufficient evidence, even to the skeptical, that it exists.

Those who have in their lives what the Chapel represents, can readily see in it an expression of something they love and cherish. Those who have not, can see in it an expression of something they need. A relationship with God that is clear, objective, and meaningful. A personal relationship with God that reaches out to include everything and everybody.

May each one of us strive to have such a relationship and find those "treasures of darkness and hidden riches of secret places" spoken of by the prophet *Isaiah*. Let us go forward in hope and faith and enter into a new understanding of ourselves and our relation to God, the universe and our fellowmen. Let us seek with all our hearts, minds, and lives and we will surely find.

(As telecast for Wayfarers' Chapel, Oct. 12 over KTTV, Los Angeles.)

love the Lord thy God with all, and everything.

How can a child love the Lord if it knows nothing about Him? Religious education, or Christian education, surely must be Lord centered, in the first place,—not child centered, experience-centered, Bible centered.

In view of the primary doctrine in the New Church, that of the Lord, all other goals fade into a respectful distance. They do not altogether disappear, but they sink to the secondary level.

The second goal of Christian education to me is: Thou shalt love the neighbor as thyself.

Under the subheadings of this goal come the aims which are enumerated above. Surely in order to know and love the Lord, my God, we must have knowledge of the revelation of His nature which comes to view in the Old and New Testaments. There we study, to be sure, in the "Letter of the Word," as well as in the "Literal Sense," for these two are two different things altogether. The first is a study of the text, the latter that of the *meaning* of the text, since it is a *sense*, and a sense can only exist in a human mind, and not on the printed page.

Christian education will not be necessarily, or primarily, Bible centered, but rather Bible aided. By this I mean, the goal in religious education to the minister will be to acquaint the child to the fullest possible with the Bible and its message . . . but not the Bible as a mere book, of hundreds of printed pages, but of the *revelation of the Personality of the Lord*.

There seems to be a confusion of thought in the article aforementioned in respect to the terms, "letter of the Word" and "*sense* of the letter of the Word." As said before, these two are different things, and Swedenborg's "Doctrine of the Sacred Scripture," does not support the contention of the stated article that "It is the letter of the Word which is the 'basis, containant, and support' of the spiritual sense."

In par. 30, of the book quoted, Swedenborg states plainly that "It may be comprehended that the natural sense of the Word, which is the sense of the letter, is the basis, the containant and the support of its spiritual sense and of

its celestial sense."

As said before, to this writer, that sense is something that arises in the mind, an understanding of what is read or heard or seen. It is an inner, rational, mental process. It is, therefore, highly individualistic, depending on, as Swedenborg says, the capacity of the mind.

Our capacity is, therefore, the determining factor of religious knowledge. Little children cannot have a spiritual sense, in the same degree as the regenerate angel or the reformed adult. Therefore, we cannot agree with the article that a goal of religious education is "Knowledge of the spiritual sense."

To this writer it does not seem that immature adults, or children, are capable of getting the spiritual sense except in a very diffuse or shadowlike manner. We may give them the equations of the "higher calculus" as Swedenborg called it, by telling the children that lamb corresponds to celestial love, but it is doubtful if they know what it is all about.

To know the spiritual sense, or to apperceive the inner meaning of the literal sense, is an adult and mature achievement of the spiritual man or angel. It is the reward for man's regeneration.

Up to that point he may know that such a sense exists, but he hardly will perceive it except through a glass darkly. To bring him closer and closer to the point, where he will perceive, is surely the goal of adult education. The preoccupation of children with the spiritual sense is not recommended.

We fully agree with the last three goals enumerated. We must instill in our children a desire to worship. We also must give them the reason why they should worship . . . by showing them the effects and benefits, we will arouse the desire in them.

A knowledge of doctrine is indispensable for an understanding of the sense of the letter. It should be imparted in a manner as suggested in the article, doctrine being a background for the teacher's setting forth the sense of the letter as it exists in his mind.

The ultimate goal of religious education is, of course, to put man on the way to heaven, or his ultimate and eternal welfare. A Christian way of life is, therefore, *de rigueur*, as the French say.

Coming back to our first goal, and the orientation of various "schools" on child centered, experience centered, Bible centered education: Let us point out some methods which Swedenborg observed in heaven. This involves really pedagogy, or method, not goal.

In "Heaven and Hell" he tells of the psychological method which angels use. No. 337 informs us that teaching

(Next page please)

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LETTERS TO THE EDITOR

"How To Fill Our Churches"

To the Editor:

I am mortally ashamed.

In THE MESSENGER, Nov. 29, William R. Woofenden, Authorized Candidate for the Ministry, now fully serving the New York Society since the death of the Rev. Arthur Wilde, has answered Frank Finney's article on "How to Fill Our Churches."

While I, too, disagree with Mr. Finney, I am ashamed by what was said respecting so great a Christian leader as the Rev. Norman Vincent Peale. One of the most serious charges one can level against a fellow minister is that he is "entertaining" his congregation.

First of all may I declare that I am deeply indebted to Dr. Peale through his writings and that I feel that while we of the New Church talk about the reality of the "spiritual" he has made the "spiritual" real to the thousands he has been given the humble opportunity to help. For Dr. Peale's desire is not to be thought as the means by which people are helped, but only to be used as the Lord's instrument.

I am ashamed that this sincere and humble Christian leader, who has helped thousands to "know the Lord,"

SUNDAY SCHOOLS

From
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is via "charming and pleasant experiences, suited to their disposition." This is exactly what modern technique does. It teaches the child through delightful experiences, not by driving in of knowledges. The new education is fun.

"Little children are principally instructed by representations suited to their capacity." No. 335. This we venture to say, is what is now called visual-auditory aid. In other words, Bible plays, pageants, acting, movies, slides. Even games are played in heaven. "To these were added other representations of the nature of games, suited to the minds of little children, by which they are led (*ducere*) to the knowledge of truth and the affection for good." *ibid*.

Angels also use the method of teaching by objects, models we would say, or playthings, toys, as Fröbel, certainly inspired from heaven, introduced into the education of little children.

Our methods in Sunday School must cause delight in the children. Our goals must be the regenerate life. But all the while, there must stand before us, to be known, worshiped, adored, our only Lord and God, the Glorified Humanity of Jesus Christ.—OTHMAR TOBISCH.

(Mr. Tobisch, member of the newly established Commission on Religious Education, is pastor of the San Francisco parish.)

was placed with "public entertainers." I have sincerely come to believe that Dr. Peale, Leslie Wetherhead and others, have more genuinely grasped the full significance of the spiritual life, while we who think we know "all the answers" are still talking about it.

If I could make the spiritual come alive, if I could help to make the Lord a living presence, if I could turn that into action with but one per cent of the persons for whom Dr. Peale has done it, I would consider my ministry worthwhile beyond my fondest hopes of service to the Lord.

I further feel that the editor has been lax in his responsibilities. It is true that he does not necessarily share the opinions expressed in articles or letters, but the editor constantly exercises discretion in the articles and letters he accepts or rejects.

It is the responsibility of the editor of any publication, especially a Christian magazine, to reject any uncharitable statement, with regard to fellow Christians or their churches. To have allowed this statement with regard to Dr. Peale to be printed in our official organ—a most uncharitable statement toward a fellow Christian minister, about whom Mr. Woofenden apparently knows little in spite of his close proximity to the Marble Collegiate Church—is in my opinion an error which can only be corrected by an apology to Dr. Peale.

May the Lord forgive the "New Church" its pride. That is its only hope, in our humble opinion. Look up that word in the "Writings" and you will discover that without exception pride is always of self. It is pride that prompts us to make uncharitable statements with regard to others.

In shame and humility,
DAVID P. JOHNSON.
Kitchener, Ont.

(It seems to the editor the foregoing complaint by one of our clergy largely is justified if only that cardinal rule—not to indulge in personalities—was disregarded, and we shall send regrets to the Reverend Peale. As to the castigation of the editor, mildly he turns the other cheek.—ED.)

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D. E. Krehbiel's Inventions Are

Hailed By Kansas Newspaper;

Boon For Farmers, Operators

The Hutchinson, Kans., News-Herald Oct. 19 published a lengthy article with picture of D. E. Krehbiel, prominent Pretty Prairie, Kans., New Churchman, concerning his new invention of a trash cleaner for plows.

A "retired" grain operator, Mr. Krehbiel also has invented a "push button elevator unchoker," which will prevent jamming of the machinery, when taking in grain.

Mr. Krehbiel, a member of the General Council, has made generous financial grants to missionary literature distributing agencies of the church, supervising and sometimes writing the material himself.

Announces Annual Convention

To Be Held In Cincinnati

While no official announcement has been issued by Convention, the Cincinnati parish paper for December gives notice that the next annual meeting of the General Convention will be held in the church there, dates yet to be decided.

The society issues a call for personnel to report at once as committees and other plans must be arranged without delay.

Addresses Culver Chapel

The Rev. Dr. Edward B. Hinckley, president of Babson Institute, whose ministerial services are so highly valued among churches of the Massachusetts Association, was the speaker at Culver Chapel (Indiana) Dec. 7. His subject was "A Matter of Standards." First week in December he addressed Babson alumni clubs in Chicago, Minneapolis, St. Paul, and elsewhere.

Ohio President's Visit

The Rev. Dr. Henry C. Giunta, pastor in Cleveland, and president of the Ohio Association, was guest preacher at Pittsburgh, Dec. 7, and addressed the public Swedenborg Bible School assembly at its closing session. The Rev. Leon C. Le Van is local pastor.

Conference Dates

The next annual session of the British Conference will be held at the church of the Radcliffe, Manchester, Society, June 15-19, inclusive. The Rev. G. T. Hill, Accrington, Lancs., pastor, is this year's president of Conference.

Lectures Planned

The Lecture Committee of the Massachusetts Association has planned a series of talks for the near future. The lecturers scheduled are the Reverends Wunsch, Regamey and R. H. Tafel. Answers to often-asked questions will be the theme of the topics selected.

Our Sunday School Column

(This is the third of a series begun in our Nov. 15 number by the A.N.C.S.S.A.)

III—TEACHING BEGINNERS AND PRIMARIES

Traditionally the children in our Sunday schools are divided into five age groups: Beginners (ages 3-5), Primary (6-8), Junior (9-11), Intermediate (12-14) and Senior (15-17). Children vary, of course, individually in their mental and emotional development at any given age, and the occasional retarded or advanced pupil in a group presents a special problem. But in general there are certain characteristics of each age group which are fairly constant.

The Beginners: The Beginners are still in the infant states of trust and love, and are peculiarly sensitive to the atmosphere of the class. Some of the deepest and most lasting impressions are made on children at this age, and without the child knowing how or why. The teacher's own attitude toward the Lord, the Word and the church will largely determine the impression which Sunday school makes on little children.

The teacher should never feel that these little ones are in his care merely to be "looked after" and amused. If he does, the church will be to them just like any other place where they may play. Their first contacts with the church should give them a sense of wonder and reverence. They should be happy, but happy in a special way. This cannot be taught by words, but only by the example of the teacher's own feeling.

In the last article, Sunday school goals were discussed. To achieve these goals the teacher of each age group should have in mind specific things under each heading which he may hope to impart to the children. Following are some suggestions for teachers of Beginners:

1. **The Word:** Before graduating to the primary class, the child should know the essentials of the Creation stories, the Christmas story, the Lord and little children, the Palm Sunday and Easter stories, and some stories of Bible children.

2. **Spiritual sense:** Nothing specific should be given at this age level, but the teacher should have the correspondence in mind in talking about things in nature, so that what he says will prepare for later instruction. For example, Bible animals, rather than others, should be used as illustrations.

3. **Doctrine:** Even at this early age, the child can absorb and under-

stand some basic doctrines: Jesus is our heavenly Father, the Bible is His book, the world was made by Him, and He wants us to be good.

4. **Worship:** The child should be taught that the church is the Lord's house. He should learn the Lord's Prayer and other simple verses, and learn some of the more simple Sunday school hymns.

5. **Christian living:** It cannot be impressed too early on the child that the Lord wants us to be kind and loving, that we should learn what is right and try to be good, and that we should obey our parents.

The Primaries. The Primary children retain much of the Beginners' responsiveness to atmosphere, but they are beginning to acquire the tools of learning in school; they need to be allowed to exercise their new tools and to be kept busy. Handwork, then, is a natural adjunct at this age level. But in addition their minds need to be kept busy, too. They like to be able to answer questions, and they like to memorize.

Primaries can stand any amount of repetition of the lesson—in fact, that is the best way in which to impress it on them. Never give the children pictures or other material which is not pertinent to the lesson. Pictures and other visual aids should be examined very carefully to see that they correctly represent the Bible account. Children at this age are quick to recognize discrepancies between a picture and what the teacher tells them or reads to them. If pictures and handwork make a false impression, it is hard to correct later. For the same reason, Bible stories should not be embroidered by the teacher's imagination. Let the child's own mind do

the embroidering if it will.

Here are some suggestions for the teacher of Primaries to have in mind in relation to Sunday school goals:

1. **The Word:** Children of the Primary class are old enough to follow a regular lesson course with a definite cycle covering the highlights of the Bible. Emphasis should be fixed on the story for its own sake, and an attempt should be made to store important names in the young memories.

2. **Spiritual sense:** Primaries can usually grasp in a rudimentary way the correspondence of the sun. In addition they can be led to feel, if not to think, that the Bible is a very special book, written in a special way.

3. **Doctrine:** Frequent reminders of the simple doctrines taught them as Beginners are in order, and something can be learned of how the Lord takes care of us, and the fact that there is a spiritual world.

4. **Worship:** The 6-8-year-olds can be taught, both by word and by example, the meaning of reverence for the Lord's house, and for the Holy Bible. Teach them why the Word is at the center of everything in the church, and let them take some active part in the conduct of the service (such as passing the offertory plate). And some time should be spent on learning more hymns.

5. **Christian living:** The Bible course will offer many lessons on such principles as honesty, obedience, industry and trustworthiness. Unselfishness can be fostered by practical guidance, and it is not too soon to distinguish good and bad thoughts, where each come from and their relative power.

(Next issue: Juniors and Intermediates.)

Washington, D.C. News

At a social evening, Dec. 12, in the parish house of the National Church, Miss Phoebe E. Tyrrell, treasurer of the Society, showed pictures (in color) which she had taken last summer in several European countries.

The organ of the National Church has been equipped with a set of chimes, the gift of Mrs. Clinton K. Yingling, and a memorial to her husband who passed into the immortal world last April.

Christmas was observed by the Sunday school with a special service in the church auditorium. The children took part in a program under the direction of Mrs. Ruth Montgomery.

New attendants at services have included visitors from Bournemouth, Eng., the Jersey Islands and residents of New York, Indianapolis, Philadelphia.

Makes First State Tour In His New Missionary Field; Several Groups Are Visited

Visiting New Orleans, Citronelle, De Ridder, and Mobile for first time for regular services, since establishing his headquarters in Gulfport, the Rev. and Mrs. Peter Peters met with the first named group at the home of Capt. and Mrs. A. Higgins, and in Mobile at Mr. and Mrs. J. E. Stewart.

In Citronelle, the Peters visited the well known New Churchwoman Mrs. A. E. Lewis, now in her ninety-sixth year. At New Orleans, they were gratified to meet Judge W. Alexander Bahns, a leader in the former society there for many years. The president of the Gulfport-Biloxi Society, Frank Coolidge, also resides there.

At DeRidder, where Mr. and Mrs. Dan P. Graber, formerly of the Pretty Prairie Society, are the leading New Church people, a Thanksgiving Day service was held.

Births, Baptized, Engaged, Married, Memorials

The Rev. Arthur Wilde, pastor of the New York Society for nearly thirty



years, passed away December 8 at his home on Long Island, N. Y. He was 82. Afflicted for some time with a painful form of arthritis and related physical difficulties, he had nevertheless carried on in the face of severe suffering and may be said to have died in harness as he would have wished. His funeral service at the church before a large assembly was conducted by the society's assistant minister, William R. Woofenden, with the president of Convention, the Rev. Dr. Leonard I. Tafel, of Frankford, Pa., delivering the address. Cremation followed. Mr. Wilde was born in Birmingham, England. Ordained in 1902, he served as pastor of the Kings Cross Society, London, before being called to the New York pastorate in 1923. His official capacities in Convention had included general pastor, president of the New York and Connecticut Associations, honorary president the Swedenborg Foundation, member of the General Council and Board of Missions. For many years he was a manager of the Theological School and board chairman. He was editor of the *Swedenborg Student* and had been editor of *THE MESSENGER*, 1932 to 1944. Before leaving Great Britain, he was editor of the *New Church Herald*. Among his books were "New Light on the Hereafter," and he had written numerous missionary pamphlets, some of them reprints of his popular lectures. He also recorded talking books for the blind, among them a summary of "True Christian Religion." He was at work on the "Divine Providence" at the time of his death.

He is survived by his widow, the former Emily Rain, whom he married in 1895; a daughter, Mrs. Arthur Hull-Ryde of Gastonia, N. C., and a grandson. (See editorial in this issue.)

FORD.—Miss Alice Warrington Ford passed on into the higher life November 17 at her home in St. Paul. Only the day before she had attended the morning service at the New Church, where she was a member for many years. It was during the ministry of the Rev. Edward Craig Mitchell that the Ford family joined the Church which came to mean so much to them. Mabel, one of Miss Alice's four sisters, married

Frank S. Hinkley, son of Rev. Willard Hinkley. The other three, Nellie, Antoinette and Flora, were teachers in the St. Paul public schools. Miss Antoinette is now the last remaining member of the Ford family. The other survivors are a nephew Willard Hinkley and his wife; their son John and daughter Mary Ann Schaffhausen and seven grandchildren. Miss Alice takes with her into the spiritual world a deep and abiding love for the church, loyalty to her friends and love and appreciation of the beautiful in nature, especially flowers. Like her sisters she, too, was a teacher but in a different field of instruction. As a member of the St. Paul Hearing Society she taught lip reading most successfully. She seemed to have a genius for this special work. At the resurrection service, held at the family home, her present pastor Rev. Wilfred G. Rice officiated. Many came to show their love and devotion to a sympathetic and understanding teacher who had lifted them from discouragement and a feeling of insecurity to one of hope and achievement. She will be greatly missed. But who would want to call her back from that better world to which she has gone for "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped." *Isa. 35:5.*—E. K. J.

LUSCH.—Mrs. Reuben M. (Marion) Lusch passed away peacefully November 16. Services were held at the Church of the New Jerusalem, Los Angeles, the Rev. Andre Diaconoff officiating. Mrs. Lusch was a devoted member of the society, living near the church. In the past few months, she had been a neighbor across Westmoreland Avenue. She was with us in the services of worship, in the mid-week study group, and joined wholeheartedly in the work and the friendly, social gatherings. She was active in the Woman's Alliance, attending its weekly Reading Circle meetings, and served as its vice-president. Since spring she also served as librarian one afternoon a week, assisting the Los Angeles librarian, Mrs. Frances Tuckett, unselfishly and faithfully. Mrs. Lusch had a sincere and high ambition for the church and for the spiritual life of mankind. A person of clear mind and of living faith through her days here, she would not stop with appearance or form, but sought for the truth, meaning and justice in human relations. Mr. and Mrs. Lusch came to Los Angeles in 1918 from Brooklyn, New York, where they were already active in the

New Church. Mrs. Lusch was an alumna of the Waltham School and of Smith College. She was planning to attend the 50th reunion of her class at Smith College, next year. Her husband had preceded her into the spiritual world. He was for several years president of the Los Angeles Society. The day before her passing Mrs. Lusch had taken an active part in the church bazaar and dinner, then, on Sunday morning, November 16, she had come to the services of morning worship, when Rev. Robert L. Young had preached. She attended the hospitality hour following. She passed away a few hours later, sitting in her living room, reading. She is survived by her three sons, Arden M., Richard and Edgar; her cousin, Miss Genevieve Sherer; her niece and nephew, Mrs. Marion (Joseph) Howe Spievak and Dr. Fred Howe; and by Mr. and Mrs. Walter Howe.—A. D.

BUCK.—Abbott E. Buck, who died on October 18, was born June 25, 1867. He was the son of Franklin and Ellen Stearns Buck, and a nephew of the Rev. George F. Stearns, New Church missionary. In 1890 he married Miss Minnie Ghen, who died in 1928. Mr. Buck is survived by his fourth child and youngest son, Lester, and by three grandchildren and one great grandchild. Mr. Buck was confirmed into the New Church in Mansfield, Mass., Easter Sunday, 1924, and was a Trustee of the Mansfield Society from 1926 until his death. In recent years Mr. Buck suffered from deafness, but he attended church services regularly as long as he was physically able to do so, saying that he loved to be present and felt that in being at the service he both benefited himself, and was able to testify to his feeling of the importance of regular church attendance. Funeral services were conducted at the Sherman Funeral Home in Mansfield on October 20 by the Rev. Dr. Edward B. Hinkley. Mr. Buck's grandmother was Sarah Fillebrown Stearns, one of the first members of the Mansfield Society, about whom an article in *THE MESSENGER* once said: She brought up eight children, all of whom followed her lead in regard to Swedenborg's writings. Practically all of her descendants, to the third and fourth generations, are ready to rise up and call her blessed for having led the way to the glorious truths of the New Church. Practically all the members of the Mansfield (Mass.) Society are her descendants. Others of these have been members of many different societies, not only in New England, but in more distant parts of the country—California, Illinois, Ohio, New York, and New

(Next page please)

(Continued from page 14)

Jersey, as well as in England, France, and Switzerland.

DODD.—John W. Dodd, for many years a member of the Cincinnati Society, and active in its choir, passed away at his home December 4. Services for him were held December 8, the Rev. Bjorn Johansson officiating. Mr. Dodd was a native of Cincinnati whose ancestor, Daniel Dodd, was a Connecticut pioneer as early as 1646. His was a noted family which has contributed so many distinguished names to American history. Mr. Dodd was a musician of high standing, associated with radio Station WLW for many years and once a member of the widely known "Cotton-Queen Minstrels." He also toured the country as a bass soloist with the famous John C. Weber band. In addition he was a highly successful teacher of the violin. Mr. Dodd was truly a noble soul and one who was respected and loved by all who knew him. He is survived by two sons: James Dodd, well known Hollywood actor, composer and entertainer; Jack Dodd, assistant art director and actor at Station WLW and WLW-TV; his widow, Mrs. Alice Tudor Dodd, and a granddaughter, Susan Dodd.—B. J.

MILLS.—Mrs. Anna Corey Mills, 78, life-long member of the Bklyn., N. Y., Society, entered the higher life Dec. 11, at her home from a gentle sleep. She had not been ill. The mother of former State Senator C. Corey Mills, secretary of the New York Association, she was among the best known New Churchwomen in the New York area, and was a past president of the state Womens Alliance. She had long been a worker in Protestant causes, including the church division of the Red Cross and the Protestant Council. She also had been active in the Week for the Blind, and formerly was president of the Unity Child Welfare Association, an organization similar to the present day nursery. Mrs. Mills was active in the suffragette movement prior to World War I, and after the right to vote was granted women, she joined the 8th A. D. Republican organization. She was one of the first women in Brooklyn to become a member of the Republican County Committee. At one time she was actively interested in the Children's Museum.

Mrs. Mills, daughter of the late Clark Monroe Corey, was born in Brooklyn, a descendant of English colonists. She had resided at the family home 264 Carroll St. for more than fifty years. Her husband, a sales director for a chain store organization and a former member of Local School Board 28, died in 1934. Surviving, besides her son, is her daughter-in-law,

Mrs. Helen B. Mills. Last services were conducted by the Rev. Leslie Marshall, president of the New York Association, at the Fairchild Chapel and Greenwood Cemetery.

OSKISON.—Mrs. Hildegard Hawthorne Oskison, 81, writer and biographer, passed away December 10 at the Danbury Hospital, Ridgefield, Conn., after a long illness. She was a life-long New Churchwoman, the granddaughter of Nathaniel Hawthorne. Her father Julian Hawthorne, also noted in the literary world, was an active member of the New York Society. Mrs. Oskison wrote 23 books, the best-known of which was "The Romantic Rebel," a life of her famous grandfather. She had also written biographies of Emerson, Longfellow, and Thoreau. Much of her writing was for children, including her first magazine article published in St. Nicholas magazine when she was 16. She had not infrequently written verse for THE NEW CHURCH MESSENGER. For many years she contributed articles and book reviews to The New York Times and the New York Herald Tribune. A surviving sister, until late years active in the New York church, is Mrs. Clifford (Beatrix Hawthorne) Smyth. She married a brother of the Rev. Julian K. Smyth, for many years New York's pastor and president of Convention. Services were held at the Congregational Church in Ridgefield.

WAGNER.—Mrs. Richard C. Wagner, a member of the St. Louis Society for many years, passed to the higher life November 3. Her resurrection service was conducted by the pastor the Rev. Ellsworth S. Ewing at the Matthew Herman Funeral Home and at Valhalla Cemetery. Active in the work of the society and beloved by all, Mrs. Wagner had been incapacitated the last few years. The Society extended deepest sympathy to Mr. Rubin and family at the loss of the departed's physical presence.

CHARLES, WARREN.—This month, Fryeburg's monthly parish paper reported that two transitions into the fuller life had been those of Parker Charles and Harriet Warren. All remember with special gratitude Mrs. Warren's hospitality and loving work for the Church, and think of her joy as she awakens to increasing usefulness in heaven.

BAPTIZED

Moss.—Dale Carroll Moss, son of Mr. and Mrs. H. D. (Betsy Buck) Moss, was baptized by the Rev. Andre Diaconoff in the church of the Los Angeles Society, November 23.

ENGAGED

PEEBLES-McLAIN.—Dr. and Mrs. Waldo C. Peebles, of the Boston Society, announced the engagement of their daughter, Carolyn, to Minor H. McLain at a tea at their home November 29.

MARRIED

CUTHBERT-EMBY.—Miss Diane Emby, of the Toronto Society, became the wife November 16 of Corporal Edward A. Cuthbert. The marriage took place in the Church of the New Jerusalem, the Rev. Reynolds E. Becherel officiating.

PHILLIPS-POWELL.—Miss Yvonne Powell, of New York, became the wife November 1 of Raymond Phillips, also of that city. The marriage ceremony was held in the church of the Harlem mission, with its pastor the Rev. William E. Fairfax officiating.

HAAG-JOHANNSSON.—Merle Rozell Johannsson, daughter of the Rev. and Mrs. Bjorn Johannsson was married to Edward Russell Haag, of Brooklyn, in the Church of the New Jerusalem, Cincinnati, Dec. 27 at 8 o'clock. The bride's father officiated. She was given away by her uncle, Dr. Arni Helgason of Chicago. Miss Johannsson is a graduate of the University of Buffalo and has been for several years with the Schaffer Company of Brooklyn. The bridegroom is a veteran of World War II and at present a student of osteopathy. The couple after honeymooning in Williamsburg, W. Va., will reside in Brooklyn, N. Y.

BORN

HOEHN.—Mr. and Mrs. Gerhard Hoehn, St. Walburg, Saskatchewan, announce the birth of a daughter, Judith Louise, November 19.

At Philosophy Conference

The Havana, Cuba, magazine *Informacion* featured an article with picture Nov. 30 dealing with a conference held by the Philosophical Society. This is under the auspices of the National Commission in Cuba of UNESCO. Our missionary in that country, the Rev. Dionisio De Lara, is a prominent member of the Society and was centered in the picture.

Louis George Hoeck

We stop press to report the gentle passing to his heavenly home December 15 of the Reverend Louis G. Hoeck, in Cincinnati, general pastor and pastor emeritus, in his 90th year. He was ordained in 1894. A tribute to his memory will appear in our next issue.

For Our Younger Readers

Johan and the Wolves

by Helen Bowman

WHEN MY GRANDFATHER, Johan Baldur, was a half-grown boy in Russia, one winter his father lay sick abed.

"Don't worry, mother," he said, "Martin and I are old enough to take care of the farm."

He was old enough, yes, but he wasn't very large; when he was man-grown, he was only five feet five.

Johan loved being the man of the family. He let Martin and sister Elizabeth play with the village children while he exercised the cows and horses, cleaned the stables and did the dozen other chores around their home.

His special joy was the team, a horse and a mare with a young colt. Johan spent hours currying them, watering and feeding them.

One day he decided to haul the stable refuse to their vineyard, three miles away. He and Martin loaded the sleigh, and, after lunch, hitched the team to it. Johan wanted to take the colt, but his mother said firmly, "It is too far for the little horse, you, Johan, remember the sun sets early. Do not linger on the way."

The boys were off, out of the village, past the manor and into the open country. It was a beautiful day; the sun shone brightly on the hard-packed snow. Soon they were at the vineyard. With their pitchforks, they unloaded and scattered the refuse.

Then Johan, man of the family, carefully examined the grapevines. He found only one that seemed to be dead, and, to Martin he said, "We should have another good crop."

As they turned homeward, the sun was dipping low and was down by the time they'd gone a mile.

"Our mother will worry," said Martin.

"Yes," said Johan, "women always worry. She should know I'm nearly a man—what's wrong?"

The horses stopped and stood still, their ears pointing upward. Then the boys heard it too: the baying of the dreaded Russian wolves as they picked up a fresh trail. Silently Johan and Martin clutched each other. The horses trembled and, of one accord, dashed madly forward.

"Our Father, which art in heaven," murmured Martin, his face as blue as the snow. Johan could only think, over and over, "Mother and Elizabeth cannot farm without the team. Mother and—"

"Amen," said Martin.

"Martin," Johan said gently as he pushed his little brother away from him, "Martin, listen to me. Hold these reins and do not drop them. Here, take them."

Johan turned and stepped into the back of the sleigh. The wolves were coming swiftly, and there were not a hundred, not fifty, not twenty, but only six, God be thanked, the boy thought as he took up the pitchfork.

"A mighty fortress is our God. Our helper He" (from the great old Lutheran hymn), sang Martin.

Carefully balancing himself, Johan stabbed at the nearest wolf. He hit it! With a yelp, the wolf dropped back. Another pressed forward. He stabbed it so viciously he had to yank out the fork. The wolves fanned out and drew nearer the horses.

At that moment the sleigh hit a boul-

School's Success Brings

Newly Interested Members

Pittsburgh's new project this fall of a public Sunday afternoon Bible school with a formal curriculum and augmented staff of instructors, proved quite successful.

More than eighty students enrolled, nearly \$150.00 worth of books were sold, ten persons expect to join the Swedenborg Fellowship, and a number will attend services and the Sunday school in future. Pastor Leon C. Le Van states this successful outcome largely has been due to the devoted, able work of his people.

der, tilted upward and turned over. The horses, freed from their burden, galloped on.

"Martin," screamed Johan, "where are you?"

"Here I am," answered Martin, "under the sleigh with you. It is a miracle of God."

Johan laughed, then stopped. "Get hold the seat! They are coming in!" With his gloved fist, he pounded the wolf's nose. The wolf drew back his head. For the next hour the boys were so busy kicking and striking the wolves' noses that they had no time to worry about freezing to death.

At last they heard horses approaching and gunshots. Some of the rescuers pursued the fleeing wolves. Others stopped to lift the sleigh. Johan and Martin scrambled out into the moonlight.

"The horses, the horses," cried Johan. "They are safe," answered a neighbor.

"Thanks be unto God, Whose merciful hand is ever over us," said Johan Baldur.

Swedenborg Fellowship

Boston's chapter of the Swedenborg Fellowship has invited the Church school to join it in a visual program, depicting the Nativity, in the vestry Dec. 28.

THE REMARKABLE BOOK By EMANUEL SWEDENBORG

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Would You Like To Try This?

(The following questions were among those asked of students attending Pittsburgh's recent Swedenborg Bible School. Let our readers try their hand with them. Ed.)

	Yes	No
1. Can those who deny the Divine of the Lord be in heaven?.....	<input type="checkbox"/>	<input type="checkbox"/>
2. Can those who believe in Three Divine Persons be in heaven?.....	<input type="checkbox"/>	<input type="checkbox"/>
3. Can those who teach that the Son makes atonement to an Angry Father be in heaven?.....	<input type="checkbox"/>	<input type="checkbox"/>
4. Does "death bed repentance" serve any benefit?.....	<input type="checkbox"/>	<input type="checkbox"/>
5. Can those who are evil experience spiritual struggles?.....	<input type="checkbox"/>	<input type="checkbox"/>
6. Can angels experience spiritual trials?.....	<input type="checkbox"/>	<input type="checkbox"/>
7. Do all become angels after death?.....	<input type="checkbox"/>	<input type="checkbox"/>
8. Do all the Books of the Bible form part of the Word of God?.....	<input type="checkbox"/>	<input type="checkbox"/>
9. Does faith contribute anything to salvation apart from life?.....	<input type="checkbox"/>	<input type="checkbox"/>
10. Did Jesus build His church on the apostle Peter?.....	<input type="checkbox"/>	<input type="checkbox"/>
11. Can it possibly be said that the Lord is the Son of Mary?.....	<input type="checkbox"/>	<input type="checkbox"/>
12. Can anything false or evil have place in heaven?.....	<input type="checkbox"/>	<input type="checkbox"/>

The truths which a man learns are like a mirror in which he beholds God.—True Christian Religion 6