

Our Sunday School Column

THE NEW-CHURCH MESSENGER

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PRINCIPAL CONTENTS

EDITORIALS:

Rev. Louis G. Hoeck	19
Sins of Omission	19
Our Personal News Columns	19

ARTICLES:

The Lord's Return.....	20
W. F. WUNSCH	
Numbering Our Days	22
L. G. HOECK	
And Now Behold— <i>Poem</i>	23
E. M. CROSBY	
Does Business Want Religion?	24
H. DOWNWARD	
Association With God.....	27
P. HABENY	

FEATURES:

Trends and Trails	20
Our Sunday School Column.....	26
Letters To the Editor.....	28
Book Reviews	29
Have You Tried This.....	32
Births, Baptized, Memorials.....	31

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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The Rev. Louis G. Hoeck, LL.B

WITH the departure for his home in the spiritual world of the Rev. Louis George Hoeck of Cincinnati, December 15, a benign presence has left us. But not his influence. For whatever is noble, pure and good in any human life is not extinguished by the pale hand of death. It will live on in other hearts for it is a candle upon the human altar, lit by the very finger of God. It is as imperishable as spirit itself. Mr. Hoeck was a modest man but endowed with great inner strength. In him was combined a deep faith, a warm affection for his fellowmen and a high intelligence. It is from a union of such qualities that true wisdom issues. And our dear friend was a man of wisdom as testified to by his writings, his sermons, his counsels both to individuals and to the church and civic organization with which his life was so largely identified. Many of those who knew him well, spoke of Mr. Hoeck as a saintly person, a man of God. And such praise does not seem to us extravagant for throughout his career he showed a steadfastness of purpose that made him trusted—there can be no higher esteem.

Yes, we shall miss his warm, inspiring, friendly presence. But we shall not grieve. We shall be grateful that we have known him, and we shall be happy that he lived so richly while in this world. And even more shall we rejoice because his noble spirit has now gone on to other fields of greater usefulness.—B. J.

In Johnny Appleseed's Footsteps

(Cincinnati, O., Times Star Editorial, Dec. 16.)

A little more than a century ago, Johnny Appleseed came to Ohio scattering, along with his fruit-tree seeds, the doctrines of Emanuel Swedenborg. Somewhat in his footsteps Louis G. Hoeck came to Cincinnati, in 1907, as pastor of the Church of the New Jerusalem, this city's only Swedenborgian church. There was a certain similarity between the two. Louis Hoeck, now dead at 88, was a quiet, friendly man of almost Biblical sincerity. With his Scotch burr, his strong voice, his rugged face, surmounted by impressive locks of white hair, he had a way of instilling faith and making religion live. He, too, was a colorful character.

The Rev. Mr. Hoeck was a man of many parts and wide interests. He was born in Paisley, Scotland, the grandson of the manufacturer of the famous Paisley shawls. For eight years he practiced law in Glasgow before coming to the United States to study for the Swedenborgian ministry. The New Church here was not his only interest. Both the Urbana (Ohio) Junior College and the old Eclectic School of Medicine knew him as their president. The Civic Orchestra numbered this accomplished musician among its cellists. He was a member of several clubs and societies, and many civic and religious articles came from his facile pen.

Louis Hoeck was a fine spiritual leader, an active citizen and a warm and understanding friend. Like Johnny Appleseed, he planted seeds for the future.

Sins of Omission

IT IS significant that in what is perhaps the sternest parable ever spoken by the Lord, that about the separation of the sheep from the goats, the sins that are spoken of are sins of omission. There is no condemnation of those who are in prison, of the misdeeds that have resulted in their incarceration, but there is a rebuke for those who failed to be stirred by pity for them. There is nothing said in reproof of the poor, but the words directed against those who have failed to feed the hungry have a cutting edge.

And in the parable of the Good Samaritan, the Lord does not deliver Himself of an attack against the thieves who robbed and maimed the wayfarer, but there is implied condemnation of the priest and the Levite who had the opportunity to succor the victim but failed to do so. Of course, it goes without saying that the Lord never condoned the gross sins of commission. These, however, the average person is likely to resist, but that is not enough. Can he also resist the temptation to be indifferent to the plight of his neighbor? Can he feel the wounds of another as his own? These are the more deadly temptations for they are so subtle that man is not likely to recognize them as such.

For all that the parable of the sheep and the goats tells us, those men that the Lord told to depart from Him may have been upright men, as the world views uprightness. They may never have broken any of the commandments. And yet in their lives they had not acknowledged the Lord because they had not given expression in a positive fashion for the love that was their very life.

There are before man pitfalls that he must avoid; but there are also before him positive duties he must not fail to perform. The gospel of the Lord is not one of negative virtues. It calls for a dynamic expression of love.—B. J.

Our Personal News Columns

SOMETIMES the question arises as to why THE MESSENGER carries so much purely local news of the churches? This feature has been the pride and prize of the paper for many years. Successive editors have recognized that ours is more of a family journal than most such periodicals. Widely separated as are many of our churches, still more isolated are hundreds in our membership, with numbers in this group now living at a distance from their home churches. THE MESSENGER with news of their families, friends and former fellow members generally, comes to them like "a letter from home" and numerous expressions of appreciation of this feature reach us. Because of some special advantages enjoyed by the Paterson office, of late years about five times the amount of such news is now published than heretofore, but we can use still more, subordinating other features to it if necessary.

—L. M.

THE LORD'S RETURN WITH THE CLOUDS OF HEAVEN AND GREAT GLORY

by William F. Wunsch

At the brightness before him his thick clouds passed.
—PSALM 28:12.

WITH this touch of poetry—and of drama—the Old Testament writers described any coming of Jehovah in world-event or in a human life. “At the brightness before him his thick clouds passed.” The words are part of a passage in a little known Psalm, the 18th. That particular passage is older than the rest of the Psalm, probably as early a Scripture as we have. The Psalmist’s imagery established the pattern for describing a coming of the Lord.

Centuries later the prophets expressed themselves in the same way, the writer of *Daniel*, for example; “one like the Son of man came with the clouds of heaven.” Later still the Christ, promising to come again, said that the Son of man (referring to Himself) would appear in the clouds of heaven with power and great glory.

The imagery was suggested in the first place by the recollection of God’s appearance to Moses on Sinai in darkness and amid clouds and thunder and lightning. Suppose we have more of the Psalmist’s words before us:

He bowed the heavens also, and came down;
and darkness was under his feet.

He made the darkness his secret place; his
pavilion round about him, dark waters and
thick clouds of the skies.

At the brightness before him his thick clouds
passed.

So God came time and again, the Israelites were convinced, in their national history. The days might be dark, but God made the darkness His hiding place. The unexpected turn of events might be like flashes of lightning, but these were God’s arrows. The outlook for Israel might be ominous and beclouded, but in the darkest tragedy, as when they were torn from their land or scattered, they came to see God’s hand in their history, for the end of national existence brought a sense of the value of the individual in God’s sight.

The Psalmist found this breaking of light, not only in his nation’s history, but in his own life, too. He begins his Psalm with a burst of devotedness: “Fervently do I love thee, O God, my strength!” For in his ordeals with personal foes and with death he had found that God hid in the darkness, and made a pavilion for Himself even out of the clouds that hung over his life. At the cheer and brightness of the divine presence, the thick clouds passed.

The history of Israel and the life history of many an Old Testament figure was recorded, trouble and joy, tragedy and triumph, in the Bible. The clouds and the darkness of the history went into the Bible and are part and parcel of it. Should the Lord then come in His Word, as He does, it is with clouds; dark waters are under His feet; the obscur-

ities which the Bible has for us are His hiding place; He still makes the darkness His pavilion.

Consider the supreme Figure in the total record! When the Christ came as the Word made flesh, how beclouded the Incarnation was! There were few to see, and how slow to see they were! Men asked themselves, “This man, whom we have known and his family, our fellow villager, our fellow Jew,—this man the Word of God made flesh? How could that be?” His humanness—the Lord’s sharing our nature—obscured His essential Person. Their prophecies of a Messiah were obscure and their hopes for the Messiah were beclouded; and now clouds of doubt hung over the alleged fulfilment of prophecy and hope.

Only slowly, at the brightness before the Christ, and at the radiance of His love and words, did those clouds pass. Even now some do not see but that the Christ was a mere man, however good, however lofty his mind, but hardly God among men. Consequently many of His sayings turn dark. “Without me ye can do nothing.” But all this, and these sayings, too, are in the Bible, and in the New Testament.

Looking back over the Old Testament, how many things cast a shadow over the pages in our view like so many clouds—all those distant and often petty wars with which the record is full, the often trivial details in some one’s life, the elaborate sacrificial system which has long since disappeared but which fills a whole book of the Bible, the outgrown moral standards of primitive mankind, the overly human idea of a God of wrath, of an avenging Deity, of a God of war who orders the extermination of a whole people, something which we today call genocide and condemn.

Puzzled and discouraged readers ask, “Why are these dark things in the Word of God? Why is so much left obscure? What, indeed, has much of it to do with the world today, with life now, with me?” Plainly, when the Lord comes in His Word, as He does, it is with clouds; darkness is under His feet, and it must be His hiding place and pavilion, and only at the brightness before Him do the clouds lessen. The Psalmist’s words still hold good.

We New Churchmen believe in all earnest that the Lord has come again, and in His Word, and in these clouds of heaven with power and great glory, as He promised that He would. The moment that we appreciate the force of this imagery, He begins to come to us. As the Psalmist says, the clouds are God’s clouds: “his thick clouds.”

In the Scriptures, God has accommodated the ineffable light of eternity to mankind in this world of time. Slowly the accommodation was made to low moral outlook, to meagre insight. The light was tempered to human vision. Only so could it grow

(Next page please)

(From preceding page)

on human vision, finally into the brightness before God in Christ.

With all that the Bible has come to mean, and with all it has done for civilization, relatively to the light of truth in the mind of God, or to more truth, Scripture is a screen, still an adaptation of the wisdom of God to mankind, cloud on light yet to shine out. More truth is hidden in Scripture, further meaning can emerge. The clouds can be irradiated as never before and pass. We are convinced it has happened.

Consider these words in Swedenborg's *Arcana Coelestia*—what a picture they draw, in the terms of the Psalmist's imagery, of the Lord's coming in His Word through the disclosure of deeper meaning in it!

The subject treated there [in the Psalm] is the coming and presence of the Lord in the Word. "Thick darkness under His feet" denotes the sense of the letter of the Word. "Darkness of waters and clouds of the sky" do likewise. But divine truth, such as it is in heaven, is in this Scripture, and this is meant by the Lord's "making the darkness His hiding place." Deeper meaning appears in glory at the Lord's presence, and this is meant by the words, "At the brightness before him his clouds passed."

The brightness before him—it is more meaning arising out of and in the Word!

Never of this meaning can one ask, "What significance can it have to the world? What importance has it today? How can it help me?" For it is timeless truth, and has eternally to do with the inner life of the human being. It is light on the ways in which we develop as creatures of heart and mind and spirit, or might develop. It is light on the hindrances and the helps. It is the profoundest of psychological help.

More than a century ago psychology began to turn our thoughts to our inner life; psychiatry has since brought more help towards mental and emotional maturity and poise and peace.

But with what can the Word of God be more concerned than with our inner life and well-being? Can it fail to address this day of psychologically conditioned religious thought and psychologically apprehended personal need? In its depths of meaning it does just this, telling us of the processes of rebirth, which is what the heavens are concerned with, and what is to be made and can be made of our human selves.

Glimpse Of Profound Meaning

Those who have only a glimpse of this profound meaning, and certainly those who see into it and welcome its light, exclaim over it in the words of another Psalmist:

Thine eyes saw the sum total of my days,
And in thy book they were all written;
They were formed, when there was not one
among them.

How precious are thy thoughts to me, O God!
So thorough is the revelation made in the Word of

our inner life, its needs, its hopes, its possibilities, its struggles, its triumphs.

As this profound sense in Scripture is disclosed to us, stories of little known figures in the Bible recede from sight, petty wars between nations that no longer exist, past history, abandoned ritual, primitive ethics, the angry Deity, all that has beclouded God's light and presence in His Word "passes."

Even those very Scriptures have this deeper meaning and are not dense but irradiated clouds. The much debated account in *Genesis* of a far-off creation comes to mean so much more to us and something so much nearer to us—it recounts the days and steps in our own "new creation," the reorganization of our lives and our gradual regeneration under the brooding Spirit of God.

Light On Inner Life

Everywhere a light breaks upon our inner life. Indeed, a light breaks upon the inner life of the Lord Himself! We see how He, having assumed our nature, made His Humanity divine, so that He was glorified, as He prayed and strove that He might be glorified, with God's own self, to be not only full and perfect Man, but manifestly and forever God with us. Does He not come, then, in His Word in the clouds of heaven with power and with glory, great glory?

The voluminous — and luminous — religious writings of Emanuel Swedenborg, servant of the Lord Jesus Christ as he subscribed himself, serve the Lord in His Second Coming in many ways. They serve in one way by pointing out the fact that there is in the Word this deep meaning which has to do with our inner life. They do more than point out that fact; they set a wealth of this meaning before us, far more than any one has been able in these two hundred years to avail himself of, still less absorb.

At the same time those writings make it crystal clear that the deeper sense itself exists only in the Word of God which we have in the Bible. *There*, in God's "book," there is far more of this depth of meaning than has been disclosed. Disclosure, moreover, of any of it to revelator, to us, to any one, is the Lord's doing.

Swedenborg's volumes of exposition exalt the Word which they expound. The Bible moves onward in its rôle of light for age after age. It is, as our teachings declare, the "crown of revelations." It is the supreme religious utterance and document and guide—guide to action in its plain teachings, and in a deeper sense guide and amazing interpreter of our inner life.

In that Word the Lord comes the second time, with the clouds of heaven, and with power and great glory, and at the brightness before Him the clouds pass.

(Mr. Wunsch is minister at the National Church and has served the Washington Society since 1943. Among other uses for the Church he has twice served as instructor in theology at the Theological School, and is esteemed among us as translator and author.)

NUMBERING OUR DAYS, FROM BIRTH TO DEATH

by Louis G. Hoeck

FOR the body in health or in sickness we number our days according to whatsoever record we have of them in the memory, or in print, from birth to death.

But, for the soul we number our days according to our states of life, our feelings and thoughts, as they are clearly specified in the law of Moses. "The Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it. See, I have set before thee this day life and good; and death and evil; in that I command thee this day to love the Lord God, to walk in his ways, and to keep his commandments; but, if thine heart turn away so that thou wilt not hear, but shalt be drawn away and worship other gods and serve them, I denounce unto you this day, that ye shall surely perish. So teach us then to number our days that we may get us an heart of wisdom." (*Deut. 30:15; Ps. 90:12.*)

The Law in Heaven: Heaven is divided into two kingdoms, the celestial and the spiritual kingdoms under the two Great Commandments. The first of all the commandments is, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The Law in the World: The Ten Commandments came to life in the wilderness. Moses taught the children of Israel.—1. To worship Jehovah God as their father in heaven, and get rid of every graven image, or questionable form of idolatry in their midst.

2. Neither should they ever allow anyone to speak lightly about the Lord's Name, or character, much less curse it at any time, or complain about hardships for which He is unjustly held responsible.

3. Every seventh day work stopped, and worship began with rituals and burnt sacrifices made when consecrating any worthy actions, or making atonement for evil deeds.

4. When work and worship ended, then came recreation honoring the Father in heaven, and the Mother Church on earth, together with parents, families and friends. This was the great occasion for prolonging days of heavenly blessings in the home, foregleams of the days in the heavenly Father's home hereafter. (*Jno. 14.*)

All this was a vital part of their peoples religion, especially timed with their festivals. For unless business and religion then pulled together they would

in time part company in more respects than seemed evident.

And so it came to pass that Moses wrote the first four of the Ten Words in brief on the first table of stone to go into the tabernacle.

Then he wrote the five Laws condemning all evils on the second table of stone, placing the two together in the Ark of the Covenant closed above by a gold mercy seat and two golden cherubim.

The ark carefully was preserved in the Holy of Holies in the Tabernacle. This was the inmost place in the tent, completely dark, and constantly closed to everyone except "Moses, when the Lord spake unto him from between the cherubim" all things in the commandments to the children of Israel, and within which Aaron was permitted to enter only once a year, and then only with sacrifices and incense; and if he had entered without these, he would have fallen dead.

It is one thing to keep the law as God's law, but quite otherwise when out of self-righteousness.

This now concerns the two laws for a good life and the five laws for an evil life on two stones at the centre of the ark of the covenant and in every human being.

All "twos" from head to foot are vehicles for good and truth, will and understanding, etc., and all "fives" for evil, with a call for either at any second, as in times of temptation, being as often as anyone turns from evil to good, for "five" means "a little," and, "for a short time." (*A. R. 427.*)

Apply this law to the parable of the ten virgins waiting in the dark for the Lord's Coming, five wise and five foolish, without enough oil to hold the fort. (*Matt. 25.*)

For us, the lamps are right at hand. "Thy word is a lamp unto my feet and a light unto my path." As to the oil the Psalmist says: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (*Ps. 45:7.*) Possibly the fellows who were without oil?

The Law in Christendom: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

As soon as Martha heard that Jesus was coming, she went and met him: then said she unto him, Lord, if thou hadst been here, my brother had not died,

(*Next page please*)

NUMBERING OUR DAYS *from preceding page*
but I know, that even now, whatsoever thou shalt ask of God, God wilt give it thee.

"Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?"

(This little study, as Mr. Hoeck described it, was the last article he ever wrote for publication. How significant are the closing Scripture passages he quotes! As elsewhere in this issue, we pay tribute to this great soldier of Christ as he went home December 15, in his 90th year.)

AND NOW BEHOLD

Behold—Each snowflake is a crystal small
Of perfect shape and design,
Intricate, beautiful etchings
Made by the Hand Divine.

Behold—The tender buds on tree and shrub,
Wrapped in coats of texture fine
To protect them from the winter storm,
Are formed by Hand Divine.

Behold—The Source that wakens nature's life
And then to God consign
The power to give eternal life;
His wisdom is divine.

ELIZABETH MAE CROSBY
Member New England Woman's Press
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DEEP IN EVERY HEART is the yearning to be accepted, to be loved, and a feeling that one means something to somebody. But people do not express their appreciation very much. Most of them are like the nine whom Jesus healed. They just go on and forget you.—CHARLES L. ALLEN in *In Quest of God's Power* (Revell & Co., Chicago.)

Gulfport's New Church

The work on the church is going ahead steadily. We were pleased to have the use of pews for our Dec. 7 service. There is now comfortable seating for all. The heating plant has been installed and was ready for use at Christmas. A gas range also is to be placed soon in the kitchen. The chancel is in the making, and altar and pulpit will soon be there.

Sacramento Circle

The Sacramento Circle of the California Association held its December meeting at the home of Mr. and Mrs. Irion Shields. Visiting minister the Rev. Othmar Tobisch displayed film strip pictures. In November the Circle met in the home of Miss Ann Husted.

Returns From Abroad

Mrs. Helen Geiger, Wilmington Society, has returned from a two-month trip to Bavaria where she visited her son.

The Swedenborg Calendar

Nearly 7500 of the 1923 Swedenborg Calendar have been requested of the Swedenborg Foundation, New York, the publisher. Requests came from several foreign countries and there has been general approbation of it. The supply is now exhausted.

New Sunday School Room

Necessary structural changes in the basement of Swedenborg House, Chicago, are underway so that it may be used as a Sunday school room for the Kenwood parish, pending future erection of its new church.

Dr. Spoerl At Brooklyn

The Rev. Dr. Howard D. Spoerl, of Springfield, Mass., first announced as preaching for the Brooklyn Society Dec. 14, conducted its Christmas service, Dec. 21, the Rev. William E. Fairfax, Harlem, N. Y., occupying the pulpit there Dec. 28.

Philadelphia's Christmas

Philadelphia's Christmas included a candlelight program with carols, Dec. 14, and the sound film, in color, "Holy Night." Members of the congregation were guests of the Sunday school Dec. 30, at its party and entertainment.

Organ Is Gift

Atty. Wayne Collins, of the San Francisco parish, plans to present the church with a much needed new organ in memory of his late wife Thelma. The organ fund started sometime ago now will be used for repairs to the old one, which is to be placed in the parish house.

In Our Next Number

Our next number will commemorate Swedenborg's birthday, January 29, and will contain several features of new and special interest. Extra copies 15¢, post free.



I want to tell you what one woman accomplished for charitable work the past year. She has, with the help of two little neighbor boys, 2½ and 3½ years old, collected five tons of old newspapers. I know how she did it, for I was the woman.

The children are with me a good deal so I decided to use the time given to the boys in a constructive, useful way, our method being to take their little wagon and call at the houses in the neighborhood, the boys pull the wagon when filled with papers, I pull them when empty.

So you see we make a game out of it; they just love to pull a heavy wagon pretending that they are horses, and I feel that the time is not entirely wasted.

The papers must be tied into bundles which requires much strong string, if this string has to be bought there will be hardly anything left of the paper money; so off we go wandering through the alleys where stores throw such badly needed string away, and we generally find sufficient.

The five-ton lot was picked up in small quantities as may be seen by the picture, then I take it in half-ton lots in our car to the junk yard where they pay from 20 to 40 cents per 100 lbs.

The money so collected, \$40.00, was used for charitable purposes at Christmas time.

So I feel there was a little added joy at Yuletide for several families in need, and I consider the time well spent, for we all had joy in doing it.—HERMINE COUGHRAN, Temple City, Calif.

Does Business Want Religion?

by Herbert Downward

(An address before the New Church Club, Boston, Nov. 14)

TO A GREAT MANY PEOPLE, and perhaps to all too many, the average businessman shapes up as a matter-of-fact, hard-boiled person, whose first and only business concern is black ink and plenty of it. Money is his god, and he is an ardent worshiper, they say. Although he perhaps goes to church on Sunday, more or less as a matter of form, when on Monday he gets back into the business battle again, he quickly forgets the practical points of the sermon and reverts to type.

The businessman, according to this rather widespread conception of him, simply does not practice his religion when it comes to business transactions. Being a smart fellow, well versed in the tactics of dog eat dog, he *knows* that religion will not work in business. You can't close a slick business deal if you have too much regard for the Sermon on the Mount.

Doing justly, loving mercy, and walking humbly with God carry no Dun and Bradstreet rating, the cynic continues. After all, business is business, and must be conducted in a businesslike way, whether or not such a program conflicts with the laws of God and man.

I do not agree with this conception, or misconception, of the so-called average businessman. When you consider the fact that a large majority of employers and employees are members of some church organization, and go more or less regularly to services, you certainly are stretching the point if you think that they are saints on Sunday but vile hypocrites on Monday. There is more integrity in human nature than that. Business is by no means bereft of religion. Countless thousands who today perform the common chores of life do so with a thought for God and their neighbor. They will not lie, cheat, or steal, because of a divine inhibition within them.

Many a big businessman—a captain of industry, if you will—plays the game on the square because he cannot do otherwise. From the inner depths he hears the still, small voice of conscience speaking, and he hearkens. He cannot deny the plea of truth and righteousness. He cannot, and will not, sell his soul for a mess of pottage. His religion will not let him.

From time to time, and for a number of years, the company by which I am employed has published in its weekly "Barometer Letter" articles with a religious slant. And I am glad to report that some of them have been well received in the business world. Requests for reprinting in various business publications have been frequent. You may be interested in a few examples. Here is one from a First National Bank out in Nebraska:

"Your article in the September 1, 1952, issue of Babson's Business Service entitled 'On Thinking Master Thoughts' is outstanding. It is now our desire to publish it in the First National Bank Journal. There would be approximately

4300 copies of this issue published.

May we have your permission to use this article?"

Needless to say, permission was gladly granted.

Another article with a religious slant, entitled "The High Cost of Low Living," was reprinted in full in *The Wingfoot Clan*, house organ published for employees of the Goodyear Tire & Rubber Co., Akron, Ohio. Said the editor of that publication in an editorial: "On page 7 of *The Clan* is an unusually interesting article on the subject, 'The High Cost of Low Living.' Read it carefully—and read it again."

Here is still another example that may interest you. This one is from the Frigidaire Division of General Motors Corporation, Detroit, Mich.: "We were most favorably impressed with the article 'Engulfing Tide,' appearing in your August 22, 1949, Confidential Barometer Letter. If we should have an opportunity to reprint this in our *Management Letter* and/or *Frigidaire Bulletin* (to employees) with due credit to the source, might we have your permission to use it?" We were, of course, delighted to grant permission. The article was reprinted in full in the *Frigidaire Bulletin* of October 21, 1949.

In large type, and in the leading editorial position, the editor said: "A

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Timely Article—In the mass of papers that flow across my desk in the course of a business day, there is occasionally an article that commands extra attention and study. Such a one is reprinted herewith. It seemed to me to strike so deeply at the fundamental wrongness in the thinking of so many in the world today that I thought you might like to read it, too."

The next example is not from a businessman, as such, but from the executive secretary of an important western Young Men's Christian Association. "Change or Short-Change Yourself." "If I waited until Monday to dictate this, I might not get it said. In long-hand, then, I would give you a pat on the back for your fine statement which appeared in your letter of July 30. It impressed me a great deal more than if I had heard it from a pulpit, and I'm sure many who read the article feel as I do about it.

"Our General Secretary penned a note to this letter before he sent it to me! 'A rather unusual statement in a financial bulletin.' But if I were asked, I'd say it's the best place in the world for a statement like this to come from. More power to you."

Ministers and theological students present, please take note. You may have a clue here.

I have presented all these facts in corroboration of my opinion that business does, indeed, *want* religion. And why not? The truths of life, as revealed by God, are not departmentalized. There is no fence around them, limiting them to this or that sphere of human relations. They are for the *whole* of life, as all students of Swedenborg's teachings know. "All religion is of the life, and the life of religion is to do good."

If truth counts in the home and among your own, it counts also out in the world of business. If the practice of justice and mercy means anything within the narrow circle of your family and immediate friends, it means just as much, if not more, when you rub elbows with your fellowmen in the work-a-day world. A tear of joy or sorrow shed at home is no less a tear if shed among those with whom most of your life is spent—your employers and fellow-workers.

Business, in my opinion, wants religion because it is beginning to realize that the letter without the spirit is dead; that there is worship in work; and that work's true satisfaction is in doing it out of love for God and man. For work, as such, is simply work—a chore, necessary for livelihood, but uninspiring; a drab plodding for dollars and more dollars, but no nutriment for the heart, no real bread of life. But

(Next page please)

(From preceding page)

work — business, if you please — when seen as something done in furtherance of human welfare and of God's idea of the abundant life on the spiritual as well as the material plane, is no longer work, but an exalted cause enlisting your deepest loyalty.

I have said that business "wants" religion. Perhaps you may feel that I am a little too optimistic in this regard. If so, may I say that I would rather be optimistic than pessimistic. Pessimism gets you nowhere, but fast. It closes all the doors opening to larger vistas, greener pastures, greater achievements.

The few examples that I have cited showing that business is receptive to religion by no means justify the generalization that business — that means all employers and all workers — is ready to come dashing into the kingdom of heaven; that it has seen the light and is ready to follow its leading. By no means. There still is plenty of room in business for religion. There is great need there for more integrity, more justice, more love. Shady deals still are put over many more times than we like to think about. Basic realities are often forgotten in business. For it is very easy to forget God and His revealed truths of life in the difficult ways of business.

It is, indeed, easy to drift away on seas of selfishness and materialism, and to let these precious realities grow dim — so dim sometimes that they are in danger of fading entirely out of one's life. Nevertheless, the door is open. If some important businessmen want religion, as we have seen, may there not be many more? "He fashioneth their hearts alike."

And what a field! Latest figures show that the total number of people now employed in this country exceeds 62,000,000 — virtually the saturation point. And of this vast number of working people, around 19,000,000 are women, who, as we know, usually lend a kindly ear to the voice of the pulpit. If you cannot reach these people with religion, then how very much do you narrow down your field.

It is out in the work-a-day world that religion has its greatest chance to demonstrate its effectiveness. For it is there that perhaps the acid test of religion's worth is found. For it is there that perhaps the most thrilling challenge to its workability lies. If religion doesn't work in the field where most of one's life is spent, then the harvest, indeed, will be scant. Religion and work are the two things that most go together. They belong, as the saying goes.

But, of course, you still have the problem of how most effectively to reach the men and women who consti-

tute the economic entity that we call business. I do not say that I have the answer to this problem. I — please pardon the many I's — have been in business for a good many years, and was in the active ministry for a few years before I entered business — an experience which may qualify me for offering a few suggestions.

May I say in this connection that the late lamented and beloved Clarence W. Barron many years ago gave me a job with the idea that a good business experience would qualify me to do much better work as a minister. Apparently, it didn't pan out, since I finally wound up in business. Well, no matter. If anyone has a message to give, he can give it anywhere. Not that I have any great message to give; I wish I had. In any event, if our Church has a message for business, and it undoubtedly has, the problem still remains of how to get it across.

In the first place, talk the businessman's language. Point of contact is the prime law of reaching people with an idea, a truth, a message. Not, therefore, the bare abstractions of intellectualism or sheer doctrine, much as religious doctrine is necessary. In your spoken or written words, carry truth and doctrine home to the heart — to experience. For, in one respect, if not in many, the businessman is no different from anyone else. Why should he be? He is, above all, a person, a human being, with a heart fashioned like that of all the rest of us.

Reach the heart, as well as the head, and you reach the man. Speak great truths simply, and you will be heard gladly, by many, including the so-called hard-headed businessman. "If it were not so, I would have told you." That is a truth preached home to the heart. It registered on the innate feeling resident in the soul of every man that there is a life after death.

Try, with all your ability, and with

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all your humility, to meet and resolve the businessman's skepticism, his doubt that religion will work in the maelstrom of modern economic life. Show him that religion has been working in countless lives down through the centuries, and in all departments of life, and in all human relations.

As a matter of fact, one has only to watch the life of any real Christian to know that Christianity — religion — works. When you see a machine running, you know that it is running. Its own operation speaks for itself. The Christian religion is perhaps the most workable thing in all the world, as far as human relations are concerned. If religion — the Christian religion, or any religion truly believed in, possessing some light, and practiced, will not work, then what will work? Men have tried nearly everything else under the sun, and it has not worked.

Two world wars since 1914, and today we are living in the shadow of a third world war. Diplomacy doesn't seem to work, deception doesn't work, lies don't work, even on a mass scale, materialism doesn't work, subversion doesn't work, penetration doesn't work, murder doesn't work, wars don't work — nothing that has been tried in recent years seems to have worked.

After all this unhappy experience, it should be as clear as daylight, on a cloudless day, that nothing can save the individual and the world but God, and a religion that inspires man to respect and love God and his neighbor. Religion, in my opinion, is the most workable thing in all the category of man's endeavors. Show that truth to the businessman, or to anyone, and he will have a hard time dodging its validity.

Business wants religion. Business needs religion. Part of religion's business is to make business religious. Are you doing your part and doing it well?

(Ordnained into the New Church ministry in 1920, Mr. Downward has been associated for the past eighteen years with Roger W. Babson, noted financial and business authority, first in a financial advisory capacity, and for the past eleven years as commodity editor with the Babson enterprise, Business Statistics Organization, Inc.)

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Our Sunday School Column

(This is the fourth of a series devoted to matters pertinent to religious education in the New Church. Contributions and criticisms will be welcomed by the committee.)

IV—Teaching Juniors and Intermediates

The Juniors (ages 9-11) are hungry for factual information. They are beginning to be somewhat self-assertive, and if their minds are not fed, and fed rather fast, they become restless and look about for other occupation.

They are interested in maps, and in pictures of places and people—real pictures, not “baby work.” The teacher should be particularly careful not to “talk down” to them, but to respect their growing mental ability. Their questions are usually intensely practical, and the teacher of this age group needs to study as much as possible of the geographical and cultural background of the lesson.

A good teacher's Bible will be invaluable here. Frequent reviews help to hold the interest of the class, and this is also an excellent age at which to teach children how to look up verses in the Bible and how to use Bible helps.

You are referred to Article I of this series for a more detailed account of suggested goals for New Church Sunday Schools. The following paragraphs are intended to aid the teacher of Juniors in carrying out these goals.

1. *The Word*: The bulk of the study at this age level should be on a regular series of lessons from the Bible, with emphasis on geography and attention to the background of the various stories. In addition, the Juniors should learn the Ten Commandments and several Psalms.

2. *Spiritual sense*: Most Bible lessons will give the teacher the opportunity to spend part of the time on some simple correspondences such as high and low; heat and light; animal, vegetable and mineral; gold, silver and brass; water; stone; bread and wine; and the series of biblical seed plants.

3. *Doctrine*: Juniors can be taught the doctrine of use, the meaning of baptism, the origin of evil (given in a simple way), and the Lord's part, and ours, in getting to heaven.

4. *Worship*: The feeling of reverence for the church and the Word can be more deeply impressed, a few minutes now and then on the church service can profitably be spent, and the Junior age level is a good age to speak about the parts of the church, their functions and correspondences. And the teacher of Juniors may be asked to state the case for coming to church.

5. *Christian living*: Every effort should be made to apply the religious principles, as they are learned, to the children's everyday problems. Illustrations should be in mind which demonstrate how Christian tenets will help us live together amicably.

The Intermediates

The Intermediate age (12-14 years) is in some ways the most difficult to teach with any degree of satisfaction. It is indeed an “in between” age. The pupils are still really children, and yet they like to think of themselves as “grown up.” Their problems and thoughts should be treated very sympathetically and seriously from Sunday to Sunday, but the teacher should not worry too much about any untoward attitudes they may express, for they experiment and change constantly.

The Intermediates need mental challenge, ideas which make them think in new terms and in new ways. They need the feeling that the teacher believes them capable of understanding rather deep and difficult ideas. And it is surprising how much they can understand and remember, if the teachers will only feed their minds adequately. Anyone who has taught this age over a period of years has probably had the experience of being reminded by a former pupil of something which at the time he imagined had passed over the heads of his class.

At this age, pupils are often apparently quite unresponsive, and yet they are taking in a great deal for private consideration. Their occasional questions are likely to be searching ones. The teacher needs much more preparation in the doctrinal and philosophical aspects of the church teachings than one might imagine.

There are many things which the teacher of intermediates needs to have in mind to serve the greatest use. The suggestions below do not pretend to be

exhaustive.

1. *The Word*: Following a regular Bible course, the emphasis should be on individual character traits and development, and on historical sequence. Stress daily reading of the Word and point out the value of memorized Scripture passages in meeting individual needs.

2. *Spiritual sense*: At this age level, the teacher confidently can teach the general internal sense of each lesson, supplying whatever detail is needed to satisfy the pupils.

3. *Doctrine*: At this age the young people should be preparing for confirmation. Sometimes special classes are conducted by the minister. But whether or not there is such a class, the teacher should miss no opportunity to illustrate, define, and discuss the essentials of the doctrines of the Lord, of the Word and of life. The Second Coming should be discussed freely, and the significance of the Lord's Supper explained.

4. *Worship*: As Sunday School class periods are usually much too brief, it is difficult to find class time to deal specifically with matters relating to worship which should be brought before this age group. If a League exists, many of these points can more properly be handled there. Intermediates should have some knowledge of the history of the New Church, of the functions of the church, and of the meaning of duty to the church. Every child should by this time know the Faith of the New Church.

5. *Christian living*: The intermediates readily understand, if told, that the lessons they learn in the Word relate directly to present-day problems. Use these lessons to teach what true leadership is, the importance of assuming responsibility in home and community, and (if indicated) draw on the resources of the Word to help them in adjusting their boy-girl relationships.

Next issue: Seniors and Adults

The Dan Schmitts In Lansing

Mr. and Mrs. Dan Schmitt, well known Kansas New Church people, though for some years resident in Denver, will now make their home for some time in Lansing, Mich. Not long ago they suffered the loss by theft of their automobile, but the case has been satisfactorily settled, we believe.

Health Is Improved

N. C. Kyrenhoff, secretary of the mission society in Paramaribo, Dutch Guiana, and who recently suffered a serious operation, is back at his duties greatly improved in health. Without a resident missionary in Dutch Guiana for many years, Mr. Kyrenhoff is the moving spirit of the work in that country.

Success Despite Difficulties

St. Louis held its annual bazaar under great difficulties this year. First Mrs. Millie Hageman suffered a paralytic stroke; then the motor power of the church gas furnace broke down; then Mrs. Gale's car refused to run as she was taking the food to the supper, and finally the weather became wintry. But all ended happily, with Mrs. Hageman improved and a good financial return from the supper.

Pageant At New York

A feature of the Christmas program of the New York Society was a pageant, adapted from Miss Lilly Bates' “The Word Made Flesh,” presented by nineteen pupils of the Sunday school under the direction of Miss Margaret Sampson.

Association With God

Paul Habeny

THE HUMAN SOUL CRAVES association with God, thus he is attracted Godwards, and thus to the great vortex of celestial intelligence—the great center of eternal Love, the great nucleus of Omnipotence, the immortal flower of Wisdom, which breathe forth the elements of universal harmony and the fragrance of undying delights—where is the irresistible magnet which attracts upward the human soul. Hence, to the one only and true God, the Lord and Saviour Jesus Christ.

And while the theology of the earth bids the soul to think of Deity as the child conceives of a great and powerful monarch, or as the poet dreams of the awful shadows of an unseen power—moving like a conscious all-pervading atmosphere upon the bosom of creation—the truly scientific, philosophical and theological mind beholds God as an organization of unchangeable and celestial principles.

Such a mind conceives of something—a Substance—a concentrated sublimation of real elements and essences; and thus the Deity, being familiarized with our reason and intuition, causes us to realize the truth that He has proportions, tendencies and principles of action which He can neither change, suspend, transcend, nor destroy.

Personally, I have carried childish conceptions of this religious question, as most of our church-goers have done, but Paul's statement: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" aroused my inner faculties to a deeper sense of spiritual thinking, and to a conclusion of putting aside my childish ideas on the subject.

The literal sense of the Scripture, is but the garment of the true sense, which is the internal sense, and it is this part of the Word that is holy, and it is this which is the Lord. It is this inner sense which is knowledge, intelligence and wisdom from the Lord. We read, "Wisdom is the principal thing, therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7). And wisdom entering into rev-erent men makes them friends of God and prophets. For God loveth none but those that dwell with wisdom. Why do we resist knowledge from God? *James* says, "My people are destroyed for the lack of knowledge: because thou hast rejected knowledge, I shall also reject thee." (4:6).

Let us shun the superficial as we would the cobra's strike for it is death to true living and thinking. Shun even the appearance of evil. All that comes from our own thinking is nothing but

falsity and evil. If we desire the knowledge of truth we must look to the Lord for it, for He is truth itself, and this flows into us through the spir-itual sense of the Word. It is in this that we live, and move, and have our being, and is what is called wisdom.

Because of the fallacies of our think-ing we call knowledge wisdom. Knowl-edge and wisdom are as far from being one as hell is from heaven, there is no connection. Knowledge dwells in heads replete with thoughts of other men; wisdom in minds attentive to spiritual laws.

We have two sources from which to nourish our minds. One from the light of the world, and the other from the light of heaven. The one from the light of the world will be found de-scribed in 1 Cor. 3:18-19, where we read: "Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."

The true source is named in *James* 3:17, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

The Scribes and Pharisees were in representative externals only, and not in internals. For this reason they were called by the Lord: "Serpents, a gen-

eration of vipers" (*Matt.* 23:33). This is said of evil men, who by deceit and craft seduce others in spiritual things; the hidden evils to which they allure by their craftiness are described in *Isaiah* 59:5 as "adder's eggs, which they are said to hatch"; their deceit-ful falsities are shown to be "the spider's webs which they weave"; the deadly hurt when they are received is signified by "he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."

(*Lay reader at Riverside, Calif., while the church there was without a minister, Mr. Habeny also is the Swe-denborg Foundation's colporteur in that city.*)

New Italian Translation Is Ready Of "Sacred Scriptures"

Announcement has been made by the well-known publishers in Rome, Casa Editrice Atanor, of an Italian edition of "Doctrine of the Sacred Scriptures," the translator being Georgio E. Fer-rari, M.A., D.Ph., secretary of the Ital-ian New Church, and librarian of the National Library, Venice.

Co-publishers are the Swedenborg Society, London, and Swedenborg Foun-dation, New York. The book is ar-ranged philologically, with preface, indexes, wide references, special bibli-ography and glossary. Dr. Ferrari is to be congratulated.

Mr. Vrooman Recovering

The Rev. Hiram Vrooman, president of the Swedenborg Philosophical Cen-ter, Chicago, and dean of the Conven-tion's clergy, is recovering nicely from a long and serious illness. He hopes soon to return to his accustomed duties.

Nursery School Program

The Nursery School of the northside parish Chicago presented a Christmas program Dec. 22 including selections by its band, a playlet and a singing lesson, followed by a film and the arrival of Santa Claus.

San Diego News

San Diego's *News Letter* for Decem-ber consisted of five pages crammed with news and announcements of its ac-tivities, all auguring a live and useful church society.

The traditional first of four candles was placed on the Advent Wreath, and lighted, Nov. 30. Christmas Sunday saw the fourth one alight. Another unique Noel feature was the placing on the entrance-hall bulletin board each week until Dec. 28, of a different con-ception of the Madonna, by famous artists.

The Swedenborg Fellowship, and the church's thespian group, the Alpha Omega Society, continue their season's activities.

Trained by the pastor's wife, assisted by Amelia Skeen and Jean Garber, the Cherub Choir (17 infants) made sev-eral appearances during the Advent and Christmas season, garbed in their new robes, made by Mrs. Herman Strange, of baby blue, with white "keyhole" collars.

Greetings have been sent to the "col-ony" of San Diego members now resi-dent in Hawaii, which include the Lingos, Hennebergers and Ray David.

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LETTERS TO THE EDITOR

Worship and Prayer

To the Editor:

In regard to the Letter to the Editor in your Dec. 13 number, written by Hermanis Mevins, although I cannot sing, it is a pleasure to me to take part in the responsive reading of the Psalms.

ANNE CAREY BRADLEY

Fryeburg, Me.

Shepherds and Star

To the Editor:

I am disturbed by the Children's story in the Christmas MESSENGER [Dec. 13], and in a former one [July 12] when the writer spoke of Jesus as "Joseph's son." In the present case, the Shepherds were said to have seen the star, and there were other points in the story that to me seem unsatisfactory.

The whole correspondence of the Shepherds hearing good, and the Wisemen seeing truth is disturbed by saying that the Shepherds saw a star, as actually stated in the carol "The First Nowell" [Hosanna, no. 22].

LAURA T. MACK

New York, N. Y.

(We agree that whether or not literally taken others besides the Wisemen necessarily would have seen the Star, it is inadvisable to disturb the sacred text, especially in Christmas stories for the children. This opportunity also is taken to repeat we shall not accept any more imaginative accounts associated with the life of our Lord.—Ed.)

The New Church Canon

To the Editor:

May I offer a few comments upon the timely letter from Rev. William F. Wunsch, which appeared in THE MESSENGER Dec. 13 under the caption, "No New Church 'Canon.'" I do so, because feeling this letter might well create a wrong impression among those not yet fully aware of the true nature of the Word—something which I am sure Mr. Wunsch would regret exceedingly.

One of the most important contributions of the New Church to Christian thought, is the fact there are books in the Bible which contain an inner spiritual sense, while others do not, and that it is only those books which contain that sense which comprise the "Word of God." This distinction is of the utmost importance to a right understanding of the "Word."

"Canon," as used by the early church Fathers, is derived from a Hebrew word meaning a "reed," or "measuring rod," and is defined as "a collection of religious writings divinely inspired, and hence authoritative." (Rev. Geo. L. Robinson, Prof. Biblical Literature,

McCormick Theological Seminary, Chicago.)

The task of determining which of many writings properly belonged to the "canon" of the Bible was a difficult one, causing much discussion among the early Fathers. Further, there have been changes in that "canon" as the years passed. As we know, this included writings known as the "Apocrypha," which remained in the Bible until 1827, when Protestant Reformers rejected them as not "divinely inspired" and thus not "authoritative."

These books are included in the Bible used by the Roman Catholics, and are to be found in many of the Bibles still in use in Protestant churches. Also, there is a compilation known as "The Lost Books of the Bible" (1890, N. Y.), none of which books, however, appear in any of the Bibles used in the Churches today—if they were ever included.

Since the New Church is concerned primarily with the "Word," as comprising those books in the "Bible" which we know are "divinely inspired and hence authoritative," the question of what constitutes the "canon" of the "Bible," as contrasted with the "Word," is of little importance for we know that it is the latter which has been given as the true guide in "formulating doctrine which is to guide faith and practice."

It is true that Swedenborg quotes passages from the "uninspired" books of the Bible, but it is not my understanding that he "drew doctrine" from these books. We have his own clear statement that "From the first day of this (his) call, I have not received anything concerning the doctrines of this (the New) Church from any angel, but from the Lord alone, while I read the Word." (The italics are mine.)

Again, "The doctrine of the (New) Church must be from the Word, and from no other source." (R. 576) And in order that there might be no misunderstanding as to what Swedenborg means by the "Word," he has given us, in several places in the Writings, a list of those books in the Bible which contain a spiritual sense. These he calls "the Word."

I am sure that Mr. Wunsch will agree with me, that in the sense in which the early church Fathers used the word, as being "a collection of religious writings divinely inspired, and hence authoritative," there is a "New Church canon," and that it consists only of the inspired books of the Bible. Other books in the Bible may, indeed, be "useful reading" for the church, but they certainly do not form part of the "Word of God" as Swedenborg carefully and explicitly defines that Word.

WILLIAM H. BEALES

Detroit, Mich.

"How To Fill Our Churches"

To the Editor:

THE MESSENGER Nov. 1 had, in my opinion, a thought provoking article entitled "How to fill Our Churches." I believe that Mr. Finney's plan has much merit and should not be lightly set aside. He has put his finger on one of our causes of failure.

Every thinking New Churchman is alarmed by our rapidly decreasing membership, as older members, including many of our ministers, die, and so few take their places.

We have the greatest products on the "spiritual market." We preeminently offer the following: (a) A method of interpretation of the Bible that amazes and thrills all students of the Word who have heard and studied it—the knowledge and Science of Correspondences; (b) we have such complete and wonderful knowledge on the next life as no other religion dreams exists; (c) we have detailed and complete knowledge on the workings and the purposes of Divine Providence such as is only a subject for blind faith in other churches; (d) we have if proper attention were given to it, a system and knowledge of divine and metaphysical healing, second to none.

We have the spiritual products that the world needs. The markets—unchurched and poorly churched people—are there. But we haven't been able to sell them our wares. Our products are unsurpassed yet I have not been able to sell them to strangers the way I would like, so evidently as Mr. Finney says, we are poor salesmen.

We should have a master plan. A cohesive, unified plan of action to present our teachings to the world in a business-like, efficient way wherein master sermons, with an appeal to the potential market, may be given throughout the whole country—like the scientists give their lectures.

Local advertising material—the lessons—even the hymns could be supplied as well as national advertising. Regular lectures and lecturers who are specialists could be provided in the several Associations. Lay people must be encouraged to take part in these lectures and courses as leaders.

Our sermons must have an appeal to the outsider. The title must be equally appealing. The self-interest of the people must be appealed to. The Lord "sold" much of His audience by miracles of healing. There were many who came because they wanted to be in on a new kingdom. But almost all of them had a self-interest in coming to the Lord. So did we at the first—if not even at present.

At this writing the Swedenborg Foundation, I know as a director, is consulting a publicity management (Next page please)

Dr. Swanton's New Book

The announcement by the Bureau of Ethnology of the Smithsonian Institution, Washington, D. C., of the publication of "The Indian Tribes of North America," by Dr. John R. Swanton, met with marked attention by the press of the nation's capital, the *Sunday Star* carrying the following editorial in its Dec. 7 issue:

Gazetteer of Indians

The Government Printing Office yesterday published for the Smithsonian Institution, a book which proves once again the high scholarship which for many years has been devoted to the study of the Indians of the Western Hemisphere. It is Dr. John R. Swanton's "Indian Tribes of North America." The author is a native of Gardiner, Maine, and now resides at Newton, Mass.; but he lived in the District of Columbia or nearby from 1900 to 1944, and much of his best work was done here. What he has accomplished in this latest of his researches is, in effect, a geography or gazetteer of the North American Indians.

Dr. Swanton began with the map of Major J. W. Powell, issued in 1891, and designed to show the lin-

guistic affiliations of the Indians. No more practical approach to migratory communities ever has been devised. But the Indians were not incessantly traveling. They often "settled" for decades, even for centuries. Dr. Swanton has reported both aspects of their ascertainable history. For example he has identified the Conoy, a division of the Algonquian-speaking stock, with the country between the Potomac River and the west shore of Chesapeake Bay. Members of this tribe were encountered by Captain John Smith and by the Maryland colonists.

Similarly, Dr. Swanton "places" the Manahoac Indians "in Northern Virginia between the falls of the rivers and the mountains east and west and the Potomac and North Anna Rivers north and south." They likewise were known as the Mahocks, both names tracing back allegedly to the descriptive phrase, "They were very merry"—congenial, happy folk. Mahaskahod on the Rappahannock near Fredericksburg was one of their centers.

It is obvious from these samples that Dr. Swanton has worked in the interest of the average reader. His subject is infinitely complicated, but he has made it attractive to everybody by reason of his skillful arrangement of material, his unpretending style and the four maps which illustrate his text.

On the occasion of the publication of Dr. Swanton's "The Indians of the Southeastern United States," in 1946, *Science* spoke of that work as this New Churchman's "capstone, crowning a structure of historical ethnology." It reported that his unique labors in that field included over 100 monographs and article, and concluded, "It is doubtful if any other person in American anthropology has made as great a single-handed contribution to the history and ethnology of a culture are of aboriginal America."

Now retired, Dr. Swanton is hardly less active and helpful than ever with his writing, and with his work in the Newtonville, Mass., church. *THE MESSENGER* and *The New Christianity*, especially, are indebted to him for many valuable contributions over the years.

Andersons In Florida

Mr. and Mrs. Dwight Anderson, of the Brooklyn Society, send greetings from Florida to their many friends in the north. Mr. Anderson has been seriously ill for some time, but is resting comfortably. Their address is 421 Brickell Ave., Miami.

Book Reviews

EUTHANASIA. *Report by Social Service Committee of the General Conference of the New Church. New-Church Press, Ltd., 20 Bloomsbury Way, London, England, W. C. 1, 1952. 16 pp. 25¢.*

This work, of large pamphlet format and mimeograph print, represents researches made by the 1947 and 1948 Social Service Committees of the General (British) Conference of the New Church. In its published form, it is authored by the secretary of the committee, the Rev. E. R. Goldsack, M.A., who assumes full responsibility for statements made and conclusions drawn.

Historically, and by dictionary definition, *euthanasia* is "a painless, easy death." More recently, the meaning has been extended to include the practice of inducing such "easy, painless death" by administering drugs or narcotics to the incurably ill or the hopelessly insane. The extent of the advocacy, and more especially, the practice, is not easy to determine; but every so often, public interest is stirred as people are haled into court to answer charges of alleged "mercy killings." Our pamphlet seeks to evaluate the practice in the light of spiritual principles, as deduced from the letter of the Word and the teachings of Emanuel Swedenborg.

The point of departure is an examination of the Lord's purpose in creating human life. Among the relevant passages cited from Swedenborg are: "The Lord's providence has for its end a heaven from the human race," and, "... all (human beings) have been predestined to heaven and none to hell." (*Divine Providence* 25 and 329). However, such "predestination" is not absolute. To attain it, in both its individual and its social aspects, man must cooperate with his will and understanding. He must choose the way of love toward Lord and neighbor, and all choices must be in the light of reason and in the exercise of freedom. The over-all question in connection with the subject presently considered is: Does the approval or practice of *euthanasia* constitute cooperation with the Divine Providence, or is such practice a violation of the providential appointments for human life?

Consideration of certain specific questions along the way are needed to arrive at a final, inclusive answer. For one, *can we assume that the incurably ill or the hopelessly insane have outlived all capacity for use or satisfaction?* On the contrary, the research notes the unquestionable fact that "the characters of many people are notice-

(Next page please)

LETTERS from page 28

group in order to draw Swedenborg into the stream of public thought more effectively. The Church should go and do likewise. If this advice is given free, as it has been, by Mr. Finney, an experienced advertising and publicity man, then, by all means, let us listen, and if at all possible, act upon his suggestions. We can do no less than business people do in striving to do the Lord's business.

HAROLD B. LARSEN,
Acting Minister, Orange, N. J.
E. Northport, L. I.
(This correspondence is now closed.)

From A Letter

From a letter published in the monthly parish news of the Kansas Association, we note the following:

"You will be happy to learn the Foundation is sending us the entire writings of Swedenborg for teachers' reference work. . . . One of the nicer things resulting from our visit to Pretty Prairie is the discovery that where there is no church doctrine at all—the New Church teachings are accepted at once. — Mrs. L. Ebberts, Eureka, Kans. *Editor's Note*—Mrs. Ebberts is leading Sunday school classes being held in a building purchased by Roger Babson, founder of the Babson Institute."

(From preceding page)

ably refined, and exhibit the virtues of patience and equanimity to a marked degree, under the adversities of disease" (p. 9). They become sources of strength and inspiration to others, and thus serve an undoubted use and of course acquire satisfaction in life. And we might say that the same could apply to some hopelessly insane, especially in their "lucid intervals."

Again, can we assume that the incurably ill or the hopelessly insane are, because of their disabilities, incapable of spiritual development and advancement? To the extent that the practice of *euthanasia* is religiously-motivated, the practitioner plausibly might rest his case upon certain statements in Swedenborg's *Divine Providence*. For example, "No one is reformed in unhealthy mental states, because these take away rationality, and consequently the freedom to act in accordance with reason." Also, "no one is reformed in a state of bodily disease, because the reason is then not in a free state, for the state of the mind depends upon the state of the body." (nn. 141 and 142).

However, as our pamphlet is quick to point out, the teachings just noted are subject to certain important modifications, especially as applying to the physically ill, i.e., that spiritual advancement is possible in cases where reformation had started previous to the disability suffered. We are reminded that "a man is still in association with the spiritual world and that a use continues to be served by this very association itself." (p. 9). There is the further reminder that our lives are not our own—as put by Swedenborg, "Man is the organ of life, and God alone is life." (*True Christian Religion* 504). Hence, we have no right to determine the time of death, either for oneself or for anyone else. That, properly, is in the Lord's hand. Even a prayer for death, however excusable in certain settings of pain and illness, cannot be considered valid in the light of what we are taught regarding the nature of prayer (see p. 15).

Some argue that, just as a physician may legitimately take advantage of modern medical knowledge to prolong life where a patient is incurably ill, so he may use modern medical discoveries "wisely" and legitimately in helping people out of this world where patients are beyond recovery. Our pamphlet deems this as fallacious as was a dictator's assumption of the right to liquidate millions of "undesirables" in the alleged interests of a better Germany.

Regarding the insane, Swedenborg teaches that they enter the spiritual world with their minds a blank, to begin their education and training for heaven. The Report under review denies that

there is even the appearance of mercy in hastening the departure of the insane from this world, since we are not warranted in assuming that these are "in misery."

Temptations as a source and accompaniment of bodily pain are discussed. Here, an important part of the remedy is to restore a plane of bodily health into which alien spiritual influences do not operate. The pain itself often serves as a spiritual danger signal, and may act as a stimulus toward correction of disorderly living, along with utilization of means for bodily restoration.

Granting the legitimacy of administering anodynes and "pain killers," we none the less must face the fact that many such drugs, however efficacious in the merciful function of relieving pain, do have the effect of shortening life. Therefore, is the use of such aids as ethically reprehensible as is the practice of *euthanasia*? Our investigators answer "No." They find a distinction between treatment whose sole purpose is to relieve pain and the administering of drugs deliberately designed to cause death.

Our pamphlet notes the beneficial spiritual effect experienced by persons who tend the sick "in the spirit of charity"; but find no fundamental distinction between the spiritual blessings enjoyed in this form of service and that resulting from the performance of any

Greetings From the Goodmans In the Philippines

GREETINGS to all our loved friends in the Church! We are still trying to keep ahead of the sheriff, though, temporarily, not at the same old stand in Forest Home, Ithaca.

Upon retirement from Cornell, August 1, we set out for this delightful country to take a job along with other Cornellians at the college of agriculture of the University of the Philippines. We expect to be here for the next two years.

From Ithaca we drove to New Orleans, where after nearly a week of formalities and sightseeing we got our cars, ourselves, and our bundles loaded. The voyage by freighter was all that could be desired—beautiful seas, comfortable living, good travelling companions and complete relaxation.

Our route was through the Panama Canal and thence to San Pedro, port of Los Angeles. From there we sailed due west to Yokohama. We had four days shore leave in Japan in which we visited Tokyo, Kamakura and Kyoto, returning to the ship at Kobe. This also included an eight-hour train trip by day through beautiful rural Japan.

Our next port of call was Keelung, Formosa. Here, through the courtesy

normal use in society.

The over-all conclusion is that *euthanasia* is not ethically and spiritually permissible. While pronouncements on the specific problem are practically non-existent in the Word and in Swedenborg's writings, it is nowhere "envisaged that a person might be put to death in compassion or mercy." (p. 15).

Appropriately enough, the study closes with some tender, devout stanzas of the famous hymn "O Love that Will not Let Me Go" (*Book of Worship*, n. 193), from the pen of the blind George Matheson, the eminent Scottish clergyman of a former generation, and said to be Helen Keller's favorite hymn.

In summary, the work reviewed is a fruitful, rewarding study of the spiritual implications of the practice known as *euthanasia*.

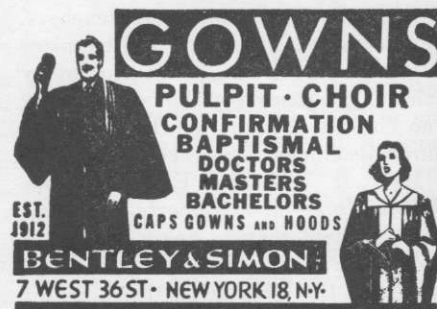
Some might be inclined to raise similar questions regarding even the legalized infliction of death in capital punishment and the mass killings of war. However, quite aside from necessary considerations of space, it would hardly be proper to extend comment into areas not touched in the text of the Report which we are privileged to review.—
EARL C. HAMILTON

(*The Church will be indebted to this esteemed member of Convention's Social Action Committee for a thoughtful and revealing study of an exceedingly valuable and significant report.—Ed.*)

of a major of the U. S. Army, we were taken twice to Taipei, the capital, twenty miles inland. Other short stops were made at Haiphung and Saigon in French Indo-China.

The seven weeks' voyage ended at Manila, where we spent several very pleasant days, meeting old friends and, we hope, making new ones.

We have been assigned to a new house on the campus of the College of Agriculture at Los Banos, 45 miles southeast of Manila. As we go to press we can't tell you much about living and working conditions except that all the buildings and libraries at the college were destroyed during the war. They are being rapidly replaced. Prospects are bright for very interesting and, we hope, worthwhile work.—CLARA AND ALPHEUS GOODMAN



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Births, Baptized, Memorials, In Tribute

One of the stalwarts of the New Church, the Rev. Louis G. Hoeck, pastor-emeritus of the Cincinnati Society and General Pastor of the Ohio



L. G. Hoeck

Association, passed away December 15 at the Widows' and Old Men's Home in Cincinnati. Resurrection services for him were held on December 17. Cremation followed. Mr. Hoeck was born June 30, 1863, in Paisley, Scotland. He attended the University of Glasgow, obtaining a degree in law, a profession he then practiced in Scotland for ten years. But his growing interest in the teachings of the New Church led him to decide to enter the ministry. He came to America and enrolled in the Theological School, graduating in 1894. He then served as an assistant to the Rev. John Worcester of the Newtonville, Mass., Society. In 1896 he returned to Scotland and for four years was pastor of the Paisley Society. Receiving a call from Brooklyn, N. Y., he returned to this country and for two years served that society, then taking over the pastorate of the Brockton, Mass., Society, from 1902 to 1907. It was from here he came to Cincinnati where he occupied the pulpit until 1938. After retirement he went to Florida and engaged in some missionary work there for a time. Throughout Mr. Hoeck's entire career he was active in the affairs of the Association, the Convention and the city in which he lived. He served for many years as general pastor in Ohio, was a member of the Board of Trustees of the Urbana Junior College for thirty years, and for two years was president of this institution. He was a member for many years at most of the important committees of Convention, such as the General Council, the Board of Missions and the Board of Managers of the Theological School. His last important service to Convention was that of chairman of the Committee on the Book of Worship. He had a facile pen and wrote numerous articles and pamphlets. Among his larger and more important works are "The Man of War," published by the Nunc Licet Press in 1918, and the "Tree of Life," issued by the American New Church Tract and Publication Society. This is in three volumes. His largest work is the "Life of Religion," up to now unpublished, although seriously considered for publication by two commercial firms. His

collaboration in writing the standard Sunday school textbooks "The Sower Notes" was an outstanding feature of his literary work, as was his co-authorship with his father-in-law, the Rev. Robert S. Fischer, in standard commentaries on *Matthew* and *John*.

An accomplished musician, Mr. Hoeck played the 'cello and piano and was a member of the Cincinnati Civic Orchestra. It was always a great pleasure to hear him sing old Scotch songs or recite Scotch ballads. He was long a member of the Caledonian Society and was chaplain and later president of this organization. Other organizations to which he belonged are the Torch Club and the Cosmic Club. In addition to all this he served for several years as president of the Eclectic School of Medicine of Cincinnati. Upon retiring as pastor of the Cincinnati Society, the members presented him and his estimable wife, Mrs. Bertha M. Hoeck, with a beautifully engrossed scroll containing a fine tribute to him from the membership. In addition to his widow, he is survived by four sons: George, William, James and Gordon.

The impact that this colorful personality and many-sided genius made upon the community in which he lived so long is shown by the notice taken of his death by the newspapers of Cincinnati and the editorial tribute paid to him by the *Times-Star*, a leading daily, which compared him to Johnny Appleseed. (See editorial page.) At a memorial service to him, held in the church he served so long, tributes to him from the Cincinnati Council of Churches and from the Ohio Association were read. And Robert Lawson, president of the Cincinnati Society, spoke feelingly in behalf of the congregation, expressing the sentiments of those whose spiritual leader he had been for more than three decades.

Tribute to Mr. Wilde From The British Conference

The Rev. Dr. Leonard I. Tafel, president of Convention, has received from the Rev. Claud H. Presland, secretary of the British Conference, the following tribute to the memory of one of its former presidents, the Rev. Arthur Wilde, New York pastor, who passed away December 15:

"The President of Conference has cabled its deep sympathies to the family of the Rev. Arthur Wilde. As secretary it is my privilege further to say that Mr. Wilde's name and fame long

will remain in our recollection. At this time, we rejoice in the thought of him entering the spiritual world and doubtless joining that great company there in the New Heavens: I think that when he gets there he will not need to wonder whether his roots are in Conference or in Convention, for there the barrier of ocean does not exist; and we are one as we share the same faith. Yet of course you will miss his presence and companionship, and in that you have the sympathy of the Conference where Arthur Wilde was so well known."

The cable mentioned, directed to Mr. Woofenden, who has assumed Mr. Wilde's duties, read: "Greetings and sincere condolences on passing of great New Churchman Arthur Wilde, loved and respected by all in Conference."

CORNELIUS.—Alan Cornelius, former organist and choirmaster of the Brooklyn Society, is reported in that church's parish paper for December, as having passed away December 3. His talented and devoted services are held in grateful memory, and sympathies are extended to his family.—E. M. H.

BRANDAU.—Mrs. Andrew Brandau, beloved member of the Detroit Society, passed away at her home December 20 with heart failure. The church there has lost one of its most valued workers. The Rev. William H. Beales conducted her resurrection service December 23, held at the Peters Funeral Home.

WARNER.—Edward Warner, devoted student of our teachings and active in the Georgetown, British Guiana, mission, passed away October 17 and will be greatly missed by the small band of New Churchmen in the colony. He was foreman in the boiler works of Sprotons Ltd., and highly esteemed in his craft. Appointing his pastor, the Rev. Walter F. Fraser, as his executor, the deceased bequeathed fifty dollars to his beloved church.—W. F. F.

COY.—The New Church on earth lost a devoted student of the Heavenly Doctrines when Lawrence Edgar Coy, 82, of Greenford, Ohio, passed into the spiritual world December 10. He had been a daily reader of the New Church writings since the age of 21, as also his father, and grandfather John Stahl, who received the New Revelation from Rev. Arthur O. Brickman (1825-1886), a visiting minister from Baltimore. Mr. Coy possessed a small library of New Church books. He wrote occasional poems on our doctrines, and he saw correspondences with heavenly truths in all things of nature, particularly in the

(Next page please)

MEMORIALS *Continued*

fields and forests of his own farmlands. His gift to Convention continues to bring income for missionary purposes. He was born in Greenford, Ohio, March 4, 1870, a son of John W. and Barbara Stahl Coy. He was a farmer and served as clerk of the board of trustees and board of education of Green Township for 23 years. He was a member of the Greenford Grange for 56 years. It was Mr. Coy's custom to gather members of his family in his home Sunday nights and speak about the truths of the New Church and explain Scripture. He wrote various papers to the same effect.

He leaves a brother, W. E. Coy, a sister, Mrs. Birdella Kindig; five devoted nieces, Ina Kindig, Doris Robinette, Portia Gallagher, and Jean Kindig, all of the Salem-Greenford area; Lois Kindig Jones of San Diego, Calif. and two nephews, Garth and Arlin Coy. Resurrection services were conducted in the family home Dec. 13 by Rev. Leon C. Le Van, pastor of the Pittsburgh Society and visiting minister of the Ohio Association. —L. C. Le V.

GOULD. — The Rev. Edwin Miner Lawrence Gould, 66, minister in Brooklyn, N. Y., 1920-1932, passed away December 26 at Doctors Hospital after a long illness. He is survived by his widow, the former Harriet Hebbard of San Francisco, and by two children of a former marriage, Mrs. Robert Gilmartin and Mrs. Robert Wood. Last services were held by the Rev. William F. Wunsch, Dec. 29, at the Carroll Home for Funerals, New York, before a large assembly.

Mr. Gould withdrew from the New Church ministry in 1932, and as editor of THE MESSENGER of which he had had charge since 1920. His first pastorate was in Newtonville, Mass., where from 1910 to 1919 he assisted the Rev. John Goddard. He was editor of the *League Journal* 1912-14 and served on the boards of the Theological School and Missions 1922-29. After leaving the Brooklyn pastorate Mr. Gould became a consulting psychologist, and lectured and wrote on psychological and other subjects. Until his death he wrote a daily popular column "Mirror Of Your Mind," for the Hearst newspapers.

Mr. Gould was born in Montreal and was graduated in 1907 from McGill University. He was the son of the Rev. Edwin Gould (1835-1907) who served the Montreal Society 1863-1907, except 1873-76, at Glendale, Ohio.

He came to the United States after his graduation and enrolled in the New Church Theological School

in Cambridge, Mass. He completed his studies there in 1910. His interest in psychology paralleled his pastoral duties and he studied psychology at the graduate school of Fordham University, at the New York Psychoanalytic Institute and at the Manhattan State Hospital for the Insane. In the early 1920's he wrote a number of popular articles on psychoanalysis. Later he published several books on that subject. Of his numerous New Church books and pamphlets perhaps the best known is "The Business of Living," (New-Church Press, N. Y.).

PETERSON. — Dr. Rena Kate Piper Peterson, 58, a leading pediatrician of San Francisco, recently passed away suddenly from a heart attack. Her uncounted deeds of kindness to many San Franciscans and Bay Area people are a challenge to all those who knew her. The New Church was filled with people who paid their last respects to her. —O. T.

NYSTROM. — Bertha C. Nystrom, 69, isolated New Churchwoman of Bremerton, Wash., passed away Nov. 12, quietly leaving in her sleep at the Ebenezer Home where she had resided for some time, since the death of her husband in March, 1951. In the absence of a New Church minister, last services were held for at the Lewis Funeral Church and Ivy Green Cemetery, by the Rev. Theodore Hokenstad. He had officiated at her marriage ceremony, many years previously.

BIRTHS

PETERS, TUCKER. — The births have been reported by the parish paper of the Pretty Prairie Society, of Adrian Louise, Nov. 30, a daughter for Mr. and Mrs. Arthur Peters, Olathe, Kans.; a daughter to Mr. and Mrs. Tucker, of Montezuma, Nov. 23, the stork just missing a gigantic snowstorm.

BAPTIZED

PIANEZZI. — Philip Mark, four, and his twin sisters Diane and Elaine, six, children of Mr. and Mrs. Richard Pianezzi, of the San Francisco parish, were baptized in its church November 9, the Rev. Othmar Tobisch officiating.

KEITH, GUEST. — Karen and Bryan, children of Mr. and Mrs. John Keith, and Philip Quentin, son of Mr. and Mrs. Philip Quentin Guest, were baptized by the Rev. William H. Beales in the church of the Detroit Society, Dec. 14.

Have You Tried This?

In order to develop interest in the reading of more of the inspiring religious books now being published, the Wilmington Society has established a booktable at its parish house. It will be in charge of Miss Mary Alice Swartz who directs borrowers to write their names and addresses on a card provided, and who further suggests that if possible they bring books of their own to the table for the benefit of others.

Tobisch Televises

Through invitation by Mrs. Goetz, married in the church of the San Francisco parish two years ago, the Rev. Othmar Tobisch, who performed that ceremony, was enabled to speak on "The Thought for the Day" program Oct. 27 and Nov. 26, on Channel 7, TV, KGO. The announcer spoke in appreciative terms of San Francisco's beautiful New Church, and its popularity for marriages.

To Serve Pawnee Rock

Always active in his ministry for the Church, though modestly claiming to have retired, the Rev. Clyde W. Broomell has taken up his duties as pastor of the Pawnee Rock Society. His business interests confining him to Steamboat Springs, Col., a part of the year, Mr. Broomell will serve the society until after Easter.

Christmas Tableaux

By special arrangement, the Detroit Circle of the General Church presented a number of Christmas tableaux in the auditorium of the Detroit Society Dec. 20, under the direction of the Rev. Norberth H. Rogers.

BAPTIZED

BLACK. — Gail Diane, 6 mos., daughter of Mr. and Mrs. Robert Black of Hutchinson, Kans., was baptized in the church of the Pretty Prairie Society Dec. 14, the Rev. Eric Zacharias officiating. The maternal grandparents are Mr. and Mrs. Joseph Unruh, Montezuma.

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