

The
**NEW-CHURCH
MESSENGER**

INTERNATIONAL NUMBER

February 7, 1953

Going Full Christian Length

Adolph L. Goerwitz

Little Lower Than Angels

Eric L. G. Reissner

Love That Catches Us

Yonezo Doi

The Soul And Science

Edwin Fieldhouse

Definition Of Good And Evil

William H. Beales

THE NEW-CHURCH MESSENGER

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February 7, 1953

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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.

Our Distant Outposts

AS THIS issue of THE MESSENGER emphasizes the international character of the New Church organization, and the universal aspect of its teaching, naturally more thought than usual may be given to those in far off lands—far off, that is, from where the greater number of New Church people are centered, and from whence our worldwide work is directed or it radiates. But to those in Europe, Asia or Africa, it is we who are foreign, because distant from their lands. This is a perspective American and British students of Swedenborg's writings do not always appreciate. However, it is a fact that the Church's ordained missionaries nearly all have come from their respective countries to the theological schools of the Convention and Conference, and in that respect we can properly think of our *foreign* missions and stations.

It is well also occasionally to remind ourselves of the difficulties faced by these men at distant outposts. In Burma for example, now under the jurisdiction of the Conference, the missionary virtually still works under war conditions. There is no peace in Burma, and Christian missions bear the animosity of the enemy well known to be behind the continued bloodshed. In China three small outposts of Convention, active for some years, quite possibly have disappeared. No word has been received from or about them for some time. Even in Czechoslovakia where normally an airmail letter could now arrive in three days, there is no direct news of the comparatively extensive work there and in Bohemia and Moravia. We have been informed however, of certain ecclesiastical consolidations so that now in that country the New Church is a "branch" of the Unitarian denomination! But otherwise there has been no report of coercion by the state. Elsewhere in Europe among those free of domination by those who seem to consider themselves the enemies of the remainder of the world, the economic situation continues serious. Here if we complain of high prices, at least there are food, clothing and shoes to be obtained in normal abundance.

It should not need distress and restrictions to attract the Church's attention to its devoted outposts. They are the assurance we have, for one thing, of the appeal our teachings have for all peoples, whether their leanings are toward science, philosophy or religion, and whether their inheritance is Nordic, Afro or Oriental. And having that assurance, if it is necessary, we can more readily understand what our part is to extend this antennae, sensitively making contacts with those who would start their journey to the New Jerusalem with new truths and directions concerning it?—L. M.

Truth Made Respectable

WHEN Carl Gustav Jung, Swiss psychiatrist gave an interview to *Time* in which he asserted his views on God, the *Reader's Digest* con-

Words of Wisdom . . .

HE WHO believes that worship consists solely in going to church, in hearing preaching there, and in praying is much deceived. Real worship consists in performing uses, and this through everyone discharging aright his function, thus in serving his country, society, and his neighbor from the heart, and in acting with sincerity in all his associations; also in performing duties prudently according to the quality of each. These uses are principally the exercises of charity, and those whereby the Lord principally is worshipped.—*Arcana* 7038.

sidered it important and interesting enough to republish it in its January, '53, number. Dr. Jung in a singularly frank article on religion by a man of his profession, stated in part, it is "reasonable to suppose a vast reservoir of wisdom . . ." and "I consider it wise to recognize the idea of God consciously." The thought, almost the words, here expressed has been familiar to students of Swedenborg's theological works since a little book from his pen, but without his name, appeared in Amsterdam in 1763. In fact others have had such concepts as Jung's since a very early day in recorded history, but the Swedish sage, we believe, was the first to expound this precise proposition to the extent of 432 none too short paragraphs—concluding, much to the amazement of the learned world then and now, with an account of the body's form (not physique) *immediately* following conception. It is time that the respectability which can waft from Zurich to New York the words of an eminent psychiatrist who writes only in halting vein of what Swedenborg set down in minute detail two centuries ago, cast its glow on this forgotten Last Great Teacher of the Race, as Emerson styled him. The Swedenborg Foundation, we happen to know, is right now considering the steps necessary to end this near oblivion suffered by the Prophet of the North, because from being a noted scientist and statesman he chose the role of religious reformer. The successful outcome of such an undertaking by the Foundation surely would affect for good the entire human race.—L. M.

AMONG THE hitherto unknown pictures published in the new biography—"The Swedenborg Epic," is an illustration of our author's house, before it was demolished some years ago, plainly showing a clothes line in the front yard. This little touch well indicates the homey, quite personal view this book gives for the first time of the Prophet of the North.

A survey recently disclosed that "love" is the theme of more than 80% of all fiction, stage, radio, motion picture and television productions.

Old Gems In New Settings

Of the Antediluvians

by Thomas A. King

THE sons of God saw the daughters of men that they were fair." (Genesis 6:2.) This means that the remains of truths of doctrine that had come down to this posterity through the long line of the Cainites [from Cain] and Sethites in the church were drawn down to the level of the lusts that had grown up in the wicked hearts of these people and were so perverted as to favor those lusts. Then the final step was taken; the awful deed was done. "They took to them wives of all which they chose." Think of what this means.

When the human mind turns away from the Lord's way of good life to the way of evil life, it undergoes a marvelous change both in its will and in its understanding. The thing it loves supremely it thinks about continually, and all the knowledge stored in the mind is brought down and over to serve and to favor the thing that is loved. This is the way men confirm and infix evil loves in themselves. If any truth is too powerful to lend itself or to be lent to favor the chosen evil, it is cast out of the mind and soon forgotten, while all others are drawn into favor with the ruling lusts and made to look upon them as fair and good.

So it was with this last posterity of the Most Ancient Church. The doctrinal truths, which still lingered among men, were drawn down and conjoined to the lusts of their hearts. They took them wives of the daughters of men. Here was the infernal marriage—a will steeped in evil married to an understanding corrupted by falsity.

What could result from this infernal marriage but gigantic evils and falsities of life? Here we see the meaning of the giants in the *Genesis* allegory. The mind has dimensions as well as the body. When a man excludes God, revelation and the church from his mind, he grows mighty big in his own intellectual conceit. He regards his infidelistic bombast as possessing gigantic proportions; and the only bigness he fails to see is the bigness of the fool he is. "The fool hath said in his heart there is no God."

* * * * *

Only the other day one of our atheistic writers penned these words: "The time has come when belief in the existence of God is confined to men of *small* culture and *low* mentality." Yes, evil puffs men up in their own esteem. They swell up under the imaginary importance of their insane phantasies. This is the inevitable result of evil confirmed in the life.

Now, this condition became universal with the people treated of in this *Genesis* narrative. These Antediluvian giants are called "mighty men which were of old, men of renown." This expresses the might and power of the self love which they developed. How mighty this love is in every endeavor it makes to attain its end! Self-love is a principle that seeks its own ends; and it is mighty to bring persons and things into a state of servitude to itself. Its friends are those whom it is able to use; and its enemies are those who stand in its way. And these giants were of old.

* * * * *

These selfish loves were a long time growing. They dated back to the disobedience in Eden. They had been cumulative. Now, they reached the full measure of their iniquity and attained a degree of degradation that left men without even the desire for anything better. The flowing in of evil drove all goodness out of their hearts; and with the loss of goodness, all perceptions of truth perished. Their minds were given over to abominable persuasions—to deadly phantasies. All flesh had corrupted itself.

This last posterity of the original Adamic church perished by spiritual, yea by *physical* suffocation; and that is why the end of the Most Ancient Church is told under the form of the story of a flood which inundated and suffocated all flesh. The *new* or Ancient church, which succeeded the Adamic church, was formed among those who had never been a real part of the Most Ancient Church.

Trends and Trails

Highlighting the second general assembly of the National Council of Churches, as newly constituted, in Denver, week of Dec. 7, was the emphasis on "finding an outlet for the manpower of the church (laity?) its greatest unused resource." Central as the Assembly's theme was "Exaltation of the word of God as revealed in Holy Scripture."

Figures just released by the same body show that in 47 Protestant and Eastern Orthodox communions reporting there was an increase of 10.3 per cent in contributions the past year.

The New York *Times* reported just recently that the Masons and Knights of Columbus of Ridgefield Park, N. J., have held their twenty-seventh annual all-day-get-together, nearby communities now beginning to follow this outstanding example of brotherhood.

Researches by the Rural Church Dept. at Drew University, Madison, N. J., show that of nearly 2,000 "new" ministers interviewed only five per cent had been influenced to their calling by workers in the Church. "We had to ask someone first," many of these young men said.

Public references to Johnny Appleseed, early New Church missionary, are on the increase. The *Pathfinder*, Washington, D. C., carried an article Nov. 5 headed "Johnny Appleseed Goes to Sea." It told of an ex-marine who from his own savings is starting 4-H clubs and handing out vegetable seeds as he travels in distant places.

And from the Coast New Churchman, A. E. Friend, comes a fine lithograph of a painting depicting John Chapman, transplanting seedlings and communing with the small animals who are watching him. This was widely distributed, with a short account of Johnny's life, by the U. S. tire dealers of Oakland, Calif.

Cecile De Mille is re-filming what he believes will be his greatest Bible epic. Based on the giving of the Ten Commandments, scenes will be taken on Mt. Sinai, and the parting of the Red Sea will be shown.

Adopted as the Faith and Order theme for the second annual assembly of the World Council of Churches in Evanston, Ill., in 1954, is "Our Oneness in Christ and our Disunity as Churches."

GOING FULL CHRISTIAN LENGTH; TEACHING THE LORD'S COMMANDS

by Adolph L. Goerwitz

Teach them to observe all things whatsoever I have commanded you.—MATTHEW 28:20.

THIS very last verse of the Gospel of *Matthew* gives also the very last injunction of the Lord to the disciples, and in it is contained the whole work of the Church in simple words. In fact we do not need any other commission but this.

But, although simple and impossible of being misunderstood as it is, the Church has not really kept itself to this task of teaching men all that which Jesus, the Lord, has commanded. And this is the chief reason why the world is in its present state.

For, the Lord's Gospel, which is not a dissolution of the Law and the Prophets, but their fulfilment, is a fully sufficient way to salvation, leading to the fulfilment of the purpose of man's life, here and in eternity. For the Lord then lifts the validity of the Law into the region of thoughts and affections, to the very fount of our doings; and He has become our Redeemer and heals from within what causes sin and sorrow in our lives.

The Christian religion is therefore the highest and most perfect of the religions. To him who gives himself to it genuinely, it opens up the most beautiful life of which man is capable, and from within, delivers him from what brings darkness and discord unto the soul from hatred and enmity.

Our religion would lead the soul even out of the discord which arises from bitterness over injustice and persecution; it would summon us not to be filled and poisoned with hostility, but to disarm and overcome it by benevolence, yea, by love.

Thus, the Christian religion is not only the highest and inmost religion, but also the hardest for our natural self. For this reason, this most glorious religion is at the same time the one least really lived, even though hundreds of millions of men on this earth profess it officially.

Therefore the Mohammedans, as an example, live up to their religion far more than do the Christians, and in India we have witnessed the Hindu religion having a stronger hold and bond of union for them than even their nationality. Yet that religion does not hold up such high demands and requirements as does the Christian. And the lower we descend among the religions the more faithful we may find their believers.

Many may, therefore, think: would not a religion with lower standards than the Christian be preferable, if men then at least would be just to it? Would this not be more desirable than a religion so high that it is not reached up to and lived by its professors?

But this would amount to God eternally renouncing the leading of men upward and nearer to Himself. Yet God in His love yearns to draw man ever nearer to Himself and conjoin him ever closer with

Himself, and therefore God cannot but yearn to reveal Himself and His Truth ever more perfectly and clearly to His creatures, and make even more and more good and truth accessible to men.

In order to lead humanity from its low state into a new step forward towards light and life, He came into flesh Himself and has experienced and overcome all the powers of darkness, and is now in His Divine Humanity like an invisible fortress within the reach of which the man who believes in Him stands, and can in the same way drive away from himself the powers of evil in His name. "Be of good cheer; I have overcome the world," said the Lord to His followers at the end of His earthly life.

But the way to these heights of humanity requires the thorough overcoming of the narrow minded self, which lifts at once its frightened voice, saying like Peter to the Lord; "Let not this happen unto thee." One would certainly profess the Christian religion, but not all the way to such consequences. One does not say frankly and honestly: "No!" one says "Yes," with his lips, but seeks for a compensation, for a surrogate of true discipleship.

Forever do we find this tendency at work with men, offering a substitute with something less important,—a tendency which the Lord found also among the specially pious of the Jews. This search for surrogates began quite early in Christianity. And when with Constantin it had become the religion of the State, and the offices of the Church were connected with honor and power, even the priests favored it, escaping from the harder requirements of the Christian religion, so as to increase their own power.

The importance of the external functions of churchmen was developed and exaggerated: baptism, confession, absolution, the in-extremis sacrament, etc., by which the priesthood squeezed itself between the people of the church and God. Every sort of paganism was favored, the adoration of saints and images, and so forth, and more and more unfaithful became the leaders of the Church nullifying final commission of the Lord: "Teaching them to observe all things whatsoever I have commanded you."

Reformation has shaken off forcefully some of those wrong developments, but has not gone back to the Gospel as its ultimate authority, but has, as we know, built up the doctrine of salvation by faith alone as a doctrinal bulwark against the Roman Catholic religion.

But the Lord has made the keeping of His commandments the sole condition of salvation and so gave the Church that final commission.

All of this has favored the coming up of social orders which are wholly contrary to the commandments of the Lord, and the Church did not only allow these social orders of selflove and exploitation

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of the poor, but it was its chief stronghold.

The Peasants' War in Germany in Luther's time and, after the Last Judgment, the French Revolution of 1789,—the first of a series of revolutions which made an end to certain medieval forms of exploitation, did not come from the Church, but wholly against the will of the Church.

And in our more modern times, again it was not the Church which first stood up against the capitalistic exploitation, even of children in manufactories, but it was the organization of the suppressed which enforced the abolition of certain exaggerations of injustice.

The Church, on the contrary, fought a long time violently against all such ameliorations. It was altogether too closely united with that spurious first heaven and first earth,—with those apparent heavens which had grown from it in the spiritual world, where behind much outward piety could be hidden the direct selflove. The Church thereby lost much confidence among the populations.

Additional reasons for this loss of confidence was the fact that its leading doctrines were not at all the teachings of the Lord in the Gospel, but man-made, and doctrines in contradiction to reason and science.

Every big war shakes old authorities. So did World War I. Theologians like our Karl Barth tried to fasten theology once more by reaffirming the Lutheran doctrine and with remarkable courage upholding the very anti-rational points in it, assuming that divine truth must necessarily seem paradoxical to our human reason. This is all against what the Lord said: "If ye abide in my word . . . ye will know the truth, and the truth will make you free."

Surely many Christians have honestly striven to keep all that the Lord has commanded; but the Church, instead of being an unequivocal leader in this, has rather been an obstacle,—wherever the center is not the message of the Lord, but that of an apostle, reformer or of some other authority.

It is the office of the Christian Church to take up anew the Lord's final injunction: "Teach them to keep all things whatsoever I have commanded you."

In its doctrine, the New Church fulfils this Commission of the Lord. And we shall do well to point again and again to the fact that all the leading doctrines of the New Church are doctrines which the Lord taught with His own mouth in the very letter of the Gospel. It is not Swedenborgianism; it is not Swedenborg's doctrines, but exclusively clear doctrines of the Lord. All what Swedenborg had to do with it, is that he explained them with many details.

The Lord's Doctrine

It is the Lord's doctrine: "I and the Father are one." "He who has seen me, has seen the Father." Teaching well known, but which as yet has little place in the theology of the Christian Church outside the New Church. The New Church has indeed the great office in the history of religion to free the Christian Church from the remnants of pagan polytheism.

It is the Lord who taught again and again that [the Books of] *Moses* and the *Prophets* and the *Psalms* speak of Him; and it is the Gospel which tells that the understanding had to be opened to the disciples, before they could see that the Old Testament contained this. This very understanding was opened to Swedenborg when the time came for the Church to see more fully what *Moses* and the *Prophets* and the *Psalms* spoke of Him, and when the belief in the divine Word was endangered with the knowledge of only the letter.

It is the Lord who taught that religion is a matter

of life,—not merely of faith or piety,—and that we enter heaven by keeping His commandments. "Wilt thou enter into life? Keep the commandments."

It is the Lord who taught that at the resurrection the soul lives while the body lies in the grave,—that the God of Isaac, Abraham and Jacob is not a God of the dead, but of the living, because to Him they all live; that Lazarus and the rich reveller were consciously alive with their personality, and speaking, while their bodies were lying in the grave and their brothers still living on earth.

While we can joyfully state that the New Church as to its teaching does fulfill the Lord's final injunction to the disciples, and thus to the Church: "Teach them to keep all things whatsoever I have commanded you," we must be aware that in spite of all that, we are not keeping all the things implied in what He commands, yea, we may be just as far from keeping them as those who declare that we cannot keep them, but are saved by faith alone.

Christian In Essence

Swedenborg predicts that the New Church will be Christian, not only as to its name, but in its essence. It is evident from the Lord's severe condemnation of those who just call Him: "Lord, Lord," that He recognizes as members of His Church only those who *do* His commandments,—and surely by "His commandments" He means the ten commandments, kept also on the mental plane, *viz.*, His new law of love—a love that embraces even the enemy.

We are fully aware that in the New Church we may be just as far from keeping these most important commandments as are those of other folds, and that it is our office to lead ourselves and them to keep all the things He has commanded us, and that before this comes into effect, there is no New Christian Church in reality. With many disappointed Christians there is a strong yearning, after these two world wars, for a true religion. While after the first war many Protestants had hoped to find a new leader in the person of the Swiss theologian Karl Barth, disappointed, they now leave him, finding that he only restates the old Lutheran creed and that he is entangled in a strange friendship for communism.

Naturally I know more about the developments in the German-speaking fields than in others and I can vouch what a remarkable strong yearning there is in Germany of late for a positive Christian religion. In Berlin, there have been big meetings these last few months, which even some communist rulers found wise to attend, meetings of thousands protestant laymen travelling from all parts of Germany at which it was neither the Church of Rome which was considered, nor doctrinal subjects that were in the foreground, but a strong demand for a living Christianity.

Reading some of the reports, the following startling thought may arise: Do they pass us over? Is the New Christian Church coming into effect without us? It seems certain that increasing influences from the New Heaven are flowing into thousands in Christianity who are ready for a new and vivifying religion. The soil is being ploughed by the Divine Sower.

What this yearning soil needs is the seed of genuine truths from the Lord, the very truths the New Church has to proclaim. And if, perchance, anyone urges that dogmatical statements are not what the world needs, we should explain that whatever the Lord teaches in the Gospel are not dogmatical statements, but living truths, the importance of which we shall experience as soon as we endeavor to walk in His ways.

The central truth of the New Age, the truth of the

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(From preceding page)

Divine-Human Lord is far from being a dogmatic truth. It involves that religion is a matter of life and not of mere outward piety or of mere faith,—no, it is a matter of life, for it proclaims the fundamental fact that the divine life—divine love and wisdom—has been brought down to the plane of human life, has been lived and realized in earthly flesh. This presence of the Divine in a human body on our earth is the basis of all redemption, the basis of all future upward developments.

And the New Church in proclaiming that “all religion is a matter of life” and thus in teaching men what the Lord has commanded us, does not leave us with that bare statement, but offers a wonderful and most needed interpretation.

It brings us a new understanding of the great law: “Thou shalt love thy neighbor as thyself,” in making it finally very clear to us that the neighbor thus to be loved is all that lives from the Lord anywhere in anyone, it is the good from Him anywhere and in anyone, in a society, in the country, in the Church, in any cause.

This, the Lord taught plainly in the parable of the good Samaritan, but the Church did not understand it for nineteen centuries and it is only the New Church that points to this teaching of the Lord, a teaching that means a healing revolution in the whole field of charity.

Again and again, the Lord commanded that we should be willing, and trying, to serve. The New Church clarifies for us and for the world this important commandment of the Lord in explaining how we serve best in trying to be of use at the post where we are placed.

Yea, we can see how we can thereby become truer

"A Little Lower Than the Angels"

by Eric L. G. Reissner

For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

—PSALM 8:5.

THE Eighth Psalm praises the works of the Creator and turns our thought to the vastness and magnitude of the universe. It gives expression to the sense of awe which overcomes us when beholding the heavens and the stars.

It makes us ask (still today): “What is man, that thou art mindful of him?” The feeling of insignificance and unimportance over against the huge creation and the Almighty Creator presses towards an answer to the question: what is man?

Many have tried to give an answer. Nobody found it. Nobody can find it. The Creator alone can answer this question. We are to find the answer in His Holy Word. Our text declares: “Thou hast made him a little lower than the angels.” This is a wonderful and lovely saying. It is like a touch of the Divine, of a great love. Whatever our idea of an angel might be, however right or altogether wrong, it is wonderful to hear, that we are lacking just a little towards the stature of an angel.

This actually is hard to believe. Everyone knows for himself, that he is lacking a great deal towards an angel. Looking from ourselves to others, it may appear to us, that the one or the other are much closer to angelhood, than we are.

images of God, Who is not only Love and Wisdom itself, but from Whom these human elements of life flow forth as a holy creating, urging and working spirit. Thus, with us also, there would be that third element: We do not only receive love and wisdom from the Divine-Human Lord God, but, with us too that love and wisdom flow forth into uses in building up the Lord's kingdom even in the remotest ways and places, in all the fields of life.

And what wonderful vistas of unity are open to us by that new revelation that the whole of humanity is before the Lord as One Man, with his different members and organs! In a time when the whole of Europe and even the whole world yearns towards some peaceful unity, it should help humanity to overcome not the love one has for his country, but all narrow-minded, selfish nationalisms wherever they obstruct the realization of such a unity. But has this revelation, with its practical implications even reached the members of our Church beyond a mere theoretical or intellectual vision?

It behooves all of us to let the commandments of the Lord come to us with their clarifying light, permitting them to teach us to do all things whatsoever the Lord has commanded. Then, our merciful Divine Shepherd will find the means to let the New Church help to bring these so painfully needed truths to many and to teach a larger world all the things whatsoever the Lord has commanded us.

(Address before the clergy of the Continental Council of Ministers at its 1951 Lausanne session. Mr. Goerwitz is general pastor, and minister in Zurich, visiting Basel, Berne, Herisau and Trieste.)

Again there are so many, who in our judgment are far from any angelhood.

Whatever may appear to us, the Word of the Lord stands. This word ranks before our believing, our knowledge and our understanding. This word says, that the Lord has made us a little lower than the angels. Man therefore is nearly an angel. It is a fact which has to be taken seriously. God has so created man that he is lacking just a little towards an angel. We cannot change this fact, whether we believe in it or not.

It is rather peculiar, that nobody really wants to believe this beautiful and glorious truth. One rather likes to say he is no angel. It sounds like modesty. But is it? With these words we cover weakness and ungodly deeds, and that's why we like to say them.

What is to be done to become serious about this truth proclaimed by the Lord? There are wrong ideas about our existence which we have to do away with. There is a general idea which is entirely wrong and very hard to eradicate which says, that we all are somewhat at a disadvantage and that others are better off. There was a time when we did not know anything about being worse off than anybody else.

It was a time when we were closer to our Creator than we are now. It was the time of enchantment, when we were at home with fairy tales and wonderlands, without knowing, that this was the real world. At that time we were in the midst of life. We were masters of an outer world. We had everything we wanted: houses, horses, autos, railroads; we commanded armies and were orators. We did not know what disadvantage or want is. If somebody had something which we did not have, we just took a

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string, a piece of wire or wood and fashioned whatever we liked, an airplane or anything else, that we desired. At that time we saw the outer world, but we did not live in it.

We grew up and began to smile over these wonderful energies, we thought them foolish. Gradually we lost the power to make the world serve us. And gradually the world took possession of us. Where we were supposed to be masters, we became slaves. The slave always thinks himself at a disadvantage. The idea of a slave always says, that the others are better off. The slave's view is hellish. There is no room in it for the freedom to think what is true and to do what is good.

Everybody experiences a time where he works and worries himself nearly to death, just because someone has a blue coat, while he himself has only a green one. Many people just waste years and energies, some even stake their whole life on the desire to have a blue coat just like the other fellow.

The sun shines, the stars move on their paths, the meadows bloom, autumn paints its many colors, 'til the while gown covers the hard earth and again a new spring revives all nature. But man has only one thought which slaves and tortures him: perhaps in two years a blue coat will be his.

Things turn out well for him. He got his blue coat—and now what? You know how it goes on. The other fellow has now a black coat. There is no peace, no rest. He must have a black coat now. What is man?—we ask. The Lord answers: he is a little lower than the angels. Who can understand this?

The truth of life is a great treasure. You cannot put it into a safe. You must carry it with careful hands through your life. Many say life is hard. They do not realize, that they have handled the great treasure very roughly and spoiled it. God has created man. This is the beginning of life.

At first man bears the truth of life with the tender hands of a child, and he is in the midst of life. But then he wants to fashion life according to his own ideas. He wants to hold it with a strong grip—and the treasure crumbles.

It is then, that we think life is hard and unjust. We have forgotten the beginning from God. We have taken that which is the Lord's as our own. This goes so far 'til there is no room for God the Creator in our life. Everybody has experienced how this happens. Where once there was life, there is now worry, care, strife, suffering, anger and grief and there is no time anymore for quiet thought and prayer.

The hunted, nervous individual of our modern age has come into being. The joy of living has vanished. It turned into diversion, indulgence, indifference and into things still worse. Once (in the beginning) every man lived unconsciously from the breath of God who bestowed on him the enchantment of the joy of living. Now the days drag slowly and are spent in resignation. Many wait for the last day, that they may have rest.

The man whom God created is no more. And yet: "Thou hast made him a little lower than the angels"!

Notice of Proposed Amendment

Following a vote of the 1952 Convention (Minute 22) approving a recommendation of the General Council that nominations for membership of the Nominating Committee be made by the General Council, the Committee on Amendments gave notice (Minute 23) of the following proposed amendment to By-Law XVII, the form of which amendment had been approved by the General Council:

At the end of the next to the last sentence of the By-Law, add after the words "Boards and Committees" the following: "except for the Nominating Committee. Nominations for vacancies in the Nominating Committee shall be made by the General Council."

By-Law XVII as amended therefore would read in its entirety as follows:

Article XVII—Nominating Committee

There shall be a Nominating Committee of five members to serve for five years each; one member to be elected each year, but not from any Association from which his predecessor or any other member of the Committee shall have come. The unexpired term of any member may be filled from the same Association. A member moving to another Association shall continue to serve, and shall be regarded as coming from his former Association; but no retiring member shall be eligible for immediate reelection. It shall be the duty of this Committee to present, at each annual meeting of the Convention, nominees for vacancies in the elective members of the General Council and of all other Boards and Committees, except for the Nominating Committee. Nominations for vacancies in the Nominating Committee shall be made by the General Council. Each year the member whose term is next to expire shall act as Chairman of the Committee.

Horace B. Blackmer, Recording Secretary.

January 13, 1953.

Stick to facts. There is a period, where it seems as if we are better off without God. You feel more free without God. But this is only for a time. A man can stray very far from God, but God stays with him. You can deny and reject the love of God, but you cannot destroy it. The love of God takes care even of the hells.

As soon as man has turned his life to a hell on earth, and often he succeeds wonderfully well, in miniature as well as to the largest extent, then he begins to quarrel with God, to accuse Him and to abuse Him. God created heaven and earth for the happiness of man on earth and in eternity. Man created the world. Theories, systems, philosophies and cults without number try to direct life to a happy solution and even the governments of the world have no other aim but to make people happy.

Human wisdom has to be invented; God's love is always there. It is there from the beginning and it never ceaseth. This love is there for the whole creation and it is there for every single man. It is not only present, it is active too. The love of God is the life from which we come and which we have.

But we must notice and see something of God's love. It is not sufficient, that we believe in it. We are not born just to believe in the love of God, we are born to

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live in it, i.e., to think, to strive and to act in it. This seems very difficult, if not impossible. You would have to be a saint. Friend, every man is holy, everyone came out of the hand of God.

Everybody knows something of the way of love. Love wills to make happy, only that. Love does not want to be seen, it does not want the other to know, that it made him glad. Love does not want reward, it desires nothing else but the happiness of others. This is not human. Man cannot live without praise or at least recognition. Nevertheless he is able to love. He can do everything to make somebody else happy, without expecting a reward.

How is this possible? Well, this is possible, because man has his life from the Lord and receives it through the angels. Our connection with the heavens is much closer, as we can imagine. We are told: "Man is so created, that while living on earth among men, he might at the same time also live in heaven among the angels." *Arcana* 1880⁴. As man is created such, there is the possibility and every possibility to live on earth and at the same time among the angels in heaven.

But it seems so difficult to have such a life. We are still weighed down with the old ideas about heaven and we still doubt, because it is respectable to do so, whether we'll ever get to heaven. We are taught: "Man of himself cannot possibly do what is good, and turn to the Lord, but this is done by the angels. Nor can angels do it, but the Lord alone. And yet man is able of himself [as it appears] to do what is good, and to turn himself to the Lord. These facts can never be apprehended by our senses, science and philosophy."—*ibid.* 233².

Sincere people think that they have not done enough good. You never can do enough good. Actually, man alone can never do any good, but only through angels from the Lord. But if this is the case, why is there no guarantee for man to always do what is right and good? If we only would guard the treasure of life as we do with other imaginary treasures. Maybe we can learn to do it, if we appreciate the following sentences: "Directly after birth angels from the heaven of innocence are with the infants; in the succeeding years angels from the heaven of tranquillity and peace; afterwards those who are from the societies of charity; and then, as the innocence and charity that was with the young children decrease, other angels are with them; and at length, when they become older and enter into a life foreign to charity, angels are indeed present, but more remotely, and this in accordance with the purposes of life, which the angels especially regulate by continually insinuating good ones, and turning aside evil ones."—2303.

All Can Know God

Science and psychology do not know anything of the nearness of heaven, of the angels and of God Himself. Yet everyone is not only allowed to know it, but is invited to experience it. And we have all had the experience, without knowing it. The fact is, we cannot live, i.e., neither breathe, think or act, without connection with the heavens, its angels and the Lord. Here is the reason for this fact: "The order [of human life] should be, that one should love another as himself, but now every one loves himself more than others, and thus hates all others. But with brute animals the case is quite different; their order is according to which they live, and man lives entirely contrary to his order. Therefore unless the Lord should have compassion on him, and conjoin Himself through the angels, he could not live a

Tribute to Mr. Wilde

WHEREAS, on December 8, 1952, the Reverend Arthur Wilde passed into the spiritual world, and

WHEREAS Arthur Wilde was elected a Life Member, and Member of the Board of Directors, of Swedenborg Foundation, Inc., on May 12, 1925, becoming successively Chairman of the Editorial and Publication Committee on Work for the Blind, and was elected Honorary President on May 10, 1948, and

WHEREAS Arthur Wilde in his life and work exemplified all those qualities of heart, mind, faith and love to the neighbor that characterize the life of charity,

BE IT RESOLVED that the Board of Directors of Swedenborg Foundation, Inc., records its great loss in the passing of their beloved colleague Arthur Wilde into the spiritual world, and the Board rejoices with him at his entering a life of higher usefulness where his profound talents, freed from the handicaps of the natural body, will find a wider field for service to the Lord whom he loved so truly. He was wise in counsel, steadfast in faith, his pen a potent sword,

"His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world 'This was a man!'"

AND BE IT FURTHER RESOLVED that this resolution be spread upon the minutes and copies sent to Mrs. Wilde and Mrs. Arthur Hull-Ryde.

The resolution was thereupon adopted by a rising vote.

single moment; but this he does not know."—637.

It is no exaggeration, if we state we are indebted to the Lord for each breath of life. It is nothing but the naked truth. Actually heaven is closer to us, than the earth on which we live. There is no doubt that everything that the Divine Wisdom can think of, is done and provided, in order that man may be able to live at the same time on earth and in heaven. Nor is any man given preference, no one is specially chosen or receives extra grace.

All truth is beautiful and nothing is more glorious than life from the Lord. The love of God and all the heavens of angels are at work, in order that we may have this life. In order that we may have it the Lord created us just a little lower than the angels.

How is it, that this "little" appears to us like a great deal? This appearance results from our wrong idea about heaven and the angels. We look, as it were, from the outside instead from the inside. We simply are not familiar with the fact that the world of time and space receives its life from within, from that which is living in us.

We all are victims of the deception that the outer world moves and urges us to think and act, and that the outer world is responsible for our joys and sorrows. We do not live anymore in the world which the Lord grants us, as we did as children; we are living in the world which we have made for ourselves.

Looking from within, life offers quite a different aspect than when viewed externally. You know, how something dawns and breaks on you, sometimes like a flash. First there is a long searching and digging and suddenly your eyes are opened, and that which was dark is seen in broad daylight. The following quotation will enlighten us: "It is granted to men equally with angels to have their interiors conformed to the image of heaven, and to become, so far as they are in the good of love and faith, an image of heaven. But it is granted to men and not to angels to have their exteriors conform to the

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image of the world; and so far as they are in good, to have the world in him subordinated to heaven and made to serve heaven."—*Heaven and Hell* 57.

Do we realize what this means? There is aspiration and thought in man which conforms to an angel, for he is created to become an angel. Man has an exterior in this world, a desire and thought engaged in this world affairs, which can be made to serve heaven through the angel in him. Our text says: "and hast crowned him with glory and honour!"

What a wonderful life that would be! Yet what do we mean by it? It would be glorious if there would be no war, if all people had enough to eat, if all misery and pain would disappear from earth, if every one had his own house and garden. But with these things of the world would we think of anything interior: that we should love one another, that we should make others happy, and this without thinking of reward or recognition!

But we surely would like to do so, if all the others would join us. How little man lacks toward an angel. The exteriors must be subordinated to heaven. We are to live in heaven in order that we may bring it to others. We cannot wait for the others to begin. Is there a greater glory and honor than to subdue our own outer world to the heavens!

But who has the power and strength to manage such a change of life? Not we, but the angel in us. Some people think all men are good, deep within. Only the outer circumstances and conditions of life prevent him from being an angel. This is a fallacy. For no man and no angel is good. God alone is good.

That's why heaven is so near. Heaven does not depend on man or angels. Heaven is from the Lord, and he is nearer to man as man's own body can be to him. For the life in the body is from the Lord.

Heaven is not what people usually think. It is not made up of what people call luck, fortune, happiness. You cannot describe heaven, like you can describe a house, a flower or a machine. But you can sense it, see it, feel it. Heaven is there, where mother cooks and dawns. Heaven is in a child's prayer and also there, where the youngsters romp. Heaven is in every work faithfully done. It is in the rising and the setting of the sun, in everything that blossoms and grows.

Heaven is in the sick chamber where tender hands care and pain is borne. Heaven is very, very near, when the eyes close forever and never see the light of this world again. With every

passing year we see and feel more of heaven, it is coming nearer and nearer.

Thus life is crowned with glory and honor. And if our days try to cover the inner glory of life with a gray screen, then let us lift our eyes and pray: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained"—and then ask ourselves—"What is man,

HAPPY WORDS FROM BOYERS AT RIVERSIDE

Nestled cozily at the base of beautiful Mt. Rubidoux, adjacent to the San Jacinto range and Mt. San Gorgonio, 11,000 feet high, lies the quiet, cultural city of Riverside, California. It was to serve the New Church in this community that my wife and I arrived about three months ago.

We found, to welcome us with eager loving expectancy, a small group of loyal, devout New Church folk whose trials and vicissitudes of the past several years had brought them, with undaunted courage to this new beginning in their church life. Here, as in our churches everywhere, we find a nucleus of hardy pioneer stock, each serving in his and her own way, his Lord and his Church.

Early in October we were given a fine reception and housewarming, following the church services. We gathered in the churchyard for an afternoon of presentations, speeches and animated conversations. Friends came from Hemet, Temple City, Colton, Los Angeles, Arcadia and other places, and greetings were read from the San Diego and Los Angeles societies. It was a great day.

With the utmost confidence and co-operation of our people, several changes have been made in the church, and in the cottage that serves as a parsonage; the latter having been completely renovated and redecored. A good gas floor furnace was installed in the church to replace the old wood-burning furnace. This gives us more room in the basement for the dinners and meetings we hope to hold in the near future. Already, an outstanding social event was our delicious Thanksgiving turkey dinner, following services on Sunday, Nov. 23.

Wednesday evening of each week five or six of us drive out to Hemet, a distance of thirty-two miles, where we spend a couple of hours in earnest study of our teachings. In this group we have a young Church of Christ minister and his wife, both of whom are now spending several hours each day in the study of Swedenborg's writings.

On Tuesday evenings we meet at the home of a profoundly interested newcomer. Here we deal first in generalities; the growth of the mind and how,

that thou art mindful of him?" Then perceive the almighty power of the Divine Love in those other words: "Thou hast made him a little lower than the angels"!

(Mr. Reissner, pastor of the Berlin mission society, and missionary for Germany, graduated from the Theological School in 1915 and for a time served the Buffalo, N. Y., society.)

by degrees, we may become intelligent Christians. We explain the origin and development of the Bible—its influence in the world; the inner meaning and the importance of that meaning to our religious life; the doctrine of the Lord.

We propose building up this group with nearby friends and neighbors. Already three of its members have found their way to our church services.

November 29 we were asked to come to the home of Mr. and Mrs. William Floyd Smith to baptize their youngest son Kevin Charles Smith who was born March 6, 1951. Mrs. Smith is the daughter of the late Rev. Charles D. Mathias, a former Riverside minister, so, with grandma Mathias, who lives at Riverside, we gladly made the trip to Fontana.

Riverside is a beautiful city of 46,000, near to many places of interest, with an ideal winter climate. Those who wish to escape the cold winters of the north, and who love the fellowship of New Church people, cannot find a better place to come; in fact Riverside invites you.—JOHN L. BOYER

(The Boyers are no strangers to California, Mr. Boyer having been minister in San Diego. Latterly, he was resident director at the Swedenborg Philosophical Center, Chicago.)

Preaches At Boston

Edward Hinckley, son of the Rev. Dr. and Mrs. E. B. Hinckley, Wellesley Hill, Mass., and editor of the *League Journal*, occupied Boston's pulpit Jan. 25, on League Sunday. He is a student at Harvard.

Swedenborg Fellowship Program

Miss Josephine Hope's review of Mrs. Cyriel Sigsted's new biography of Swedenborg was the feature Jan. 21 of the Wednesday Evening Parlor Meeting sponsored by the Boston chapter of the Swedenborg Fellowship.

New Youth Group

The newly formed Young People's Group of the Los Angeles Society had charge of the service Jan. 25, with one of its members delivering the sermon. This was Young People's League Sunday.

Convention and Conference Ministry Deans In Date Tie

Another unusual hands-across-the-sea item for this our International Number is that the two ministers who lead the respective clergy of the Conference and Convention in length of service were both ordained in the same year—1894, nearly sixty years ago!

These stalwarts are: the Rev. Hiram Vinoman, president of the Swedenborg Philosophical Center, Chicago, ordained on Washington's birthday by the Rev. Frank Sewall, at an annual meeting of the Maryland Association; and the Rev. Joseph G. Dufty, for many years pastor in Paisley, Scotland, now residing at Wanstead, London.

Commission On Religious Education Preparing Report

Edward O. Martin, Wilmington, Del., chairman of the newly formed Commission On Religious Education, announces that his group hopes soon to make a report on its deliberations and actions since its inception last July.

There will be a meeting of the full commission probably in March when final consideration will be given on an outline the group has drawn up of a three-year Sunday school curriculum.

Distant Church

Vancouver, British Columbia, as far away from New York as is London, England, is a real New Church heart throb. It is under the pastorate of the Rev. John E. Zacharias who also is missionary for the province. The church, newly erected, was filled at Christmas, he reports. The Ladies Auxiliary held its January meeting on Swedenborg's birthday.

Wayfarers' Chapel Hailed

Considerable space was given in the *Palos Verdes, Calif., News* just recently to the Wayfarers' Chapel, memorial to Swedenborg in the Portuguese Bend section of that district. Pictures were shown of Kenneth W. Knox, in charge, and the chapel interior and exterior.

Officers Elected

At its annual meeting Jan. 11, the Pittsburgh Society re-elected as president Ray L. Heddaeus and Mrs. Wilson Young, secy. Newly elected were, Albert J. Heer, vice-pres., Rbt. L. Fischer, treas.

Challenge To Youth

William L. Law, president of the Toronto Society, issued a challenge to the young people of his church through its parish paper in January. He asked that they take a more active part in the society's work and make 1953 "Young People's Year."



Assembly at the 78th meeting of the Schweizerische Bund of the New Church August 31 on the occasion of the ordination of Dr. Friedmann Horn. He stands next to the Rev. Dr. Leonard I. Tafel, Convention's president, visiting the churches in Europe, and who officiated at the ordination. At extreme left, front, is the general pastor, the Rev. Adolph L. Goerwitz, and at end, right, the Rev. Alfred Regamey, president of the French Federation, and minister of the Geneva, Lausanne and Vevey mission societies. Mrs. Tafel will be seen at her husband's side, and Mrs. Gustave Regamey, who visited here three years ago, just at right of her son.

A Hiking Trip From Hamburg to Rome

IT WAS A CUSTOM in the boarding school at Wyk, Germany, where I had been for a year as a teacher, that each instructor make a summer vacation trip into a foreign country with his class of boys. Some had been in England, France, Denmark and Sweden. I decided to go to Italy because I knew that country and its language well.

Can you travel cheaper than hitchhiking? Hardly—so we decided to go that way. Our trip started at Hamburg through all of Germany to Switzerland, where we were invited to stop by the New Church minister in Zurich, the Rev. A. L. Goerwitz, general pastor.

He knew how to interest our boys with vivid descriptions of the application of New Church doctrine to everyday life. We enjoyed this very much.

We continued our trip through one of the most beautiful parts of Europe, along the Swiss lakes, over the chain of the Alps, 2400 feet high, to Milan, Genoa and Florence.

There we viewed the famous art treasures, an exhibition with originals of Raphael, Michelangelo, Canova and others.

We set up our tent under the celebrated Ponte Vecchio, the only bridge left in Florence after the war. Continuing our trip, we saw the famous leaning tower of Pisa, thence Livorno to Rome.

In the great heat two of the boys decided after several hours of waiting on the highway to take a bath in the blue waters of the Mediterranean. When they came back, they discovered that their money had been stolen. Friendly people gave them food and funds, so we were all able to meet happily at Rome.

There we had the opportunity to be admitted to a personal audience with Pius XII in his summer seat at Castel Gondolfo. He talked to all the assembled people in their own tongues (about seven different languages), speaking to us quite friendly in German.

Other adventures were a visit to the mysterious Catacombs, underground tunnels, where the first Christians buried their dead and sought refuge from persecution. After visiting the Lido di Roma and the Falls of Tivoli, we returned to Wyke by the same route we had come.

It might be asked whether making such a trip as this has any spiritual value in addition to pleasant, instructive experience for all participants? We think so. It is a fact that being together in this way, where each is dependent on the other, develops a sense of responsibility and fellowship more than many other experiences.—HORAND GUTFELDT

(A brief biographical note of this visitor from Latvia and Germany, now attending our theological school, appears in our Dec. 27 number.)

IT IS LOVE THAT CATCHES US

by
Yonezo Doi

MARCH IS SAID to be the month of suffering and trial in Japan. Many business people and merchants cannot get out of what they call the February crisis.

Even for office workers and teachers, this month is the transition to the new year—new school year, or new budget year. They are very busy and uneasy too; many people expect to retire or leave their jobs. The young people who are going to leave their colleges or schools, because this month is the month of graduation, are faced with their several trials.

Some of them have to go out to the world—they must grasp the new, advanced type of life and some to proceed to higher schools or colleges. Entrance examinations are very difficult,—at some colleges only 4 or 5 per cent of the applicants are selected.

This year the Tokyo Society is sending five young people out into the world. Though they all have got employment, they are proceeding to new, unknown fields of activities. Four young people will advance to higher schools or college, and one girl is soon going to America, many thousand miles far away, to study.

After the Lord's crucifixion until the time of Pentecost, His disciples and many other followers were in utmost uneasiness. They thought they had lost only the power they could rely on. They were most uneasy, for they could not have a strong belief that this Only Power would be with them forever and hold them always. The Lord often prophesied of this time and said to His followers: "But the Comforter, which is the Holy Ghost . . ." *John* 14:26; "Peace I leave with you . . ." *John* 14:27; "He shall give you another Comforter . . ." *John* 14:16; "Lo, I am with you alway . . ." *Matthew* 28:20.

Even these words of the Lord seemed to have power for His followers to lead them out of the bottom of sorrow and sufferings. Like Thomas they could not believe anything without seeing it. They could not believe in the Lord, His power, the power of Holy Spirit which would work in them forever.

Life is like going up some high, steep mountain.

It is not always an easy and smooth road. Some are going up, always crying, complaining, and murmuring, but some go their way quietly, patiently without uttering the least complaint.

Life is not hard and suffering only for the former, the latter's sufferings might be greater.

It is the same among children of the lower school. Their class is a miniature of the adult's world. There are big and small bosses in the class. Some are following these bosses. Some are too timid and weak to be recognized. Some don't like following them, but they are not strong enough to stand against them. There are others who disregard their existence, and do whatever they have to do.

We are existing in a big class room called "the world." It is not easy to stand beyond bewildering perplexities of the world. Each one has his own suffering and sorrow.

The Lord still and always is our Only Comforter and Savior. We have no

COMMEMORATES LENOX'S CENTENNIAL

A handsome and ingeniously produced brochure, "the Centennial of Lenox Township Church of the New Jerusalem, 1851-1951," has recently reached THE MESSENGER office.

It is the work of the Rev. Robert W. Shields, former student at our theological school, now minister at a church in Alcester, S. D. Historian and compiler of the text is Mrs. Clara M. Parks, well known New Churchwoman, Cedar Rapids, Ia., with the collaboration mainly of Miss Nellie Burmeister and Mrs. Anna A. Riley.

Produced wholly by the mimeographing process, except the cover and some photograph captions, a picture of the church is even produced in color, and the booklet abounds in pictures of old-time groups and scenes. A valuable index is supplied.

The story of the New Church movement in that section has been nationally published a number of times. State historians especially have been interested in the church when first it was the Jasper Colony, famed as one of the early attempts at cooperative living.

The old church, near Norway, was the scene of a visit in 1950 by Dr. Marcus Bach, State University of Iowa professor, with some of his students, who talked there with the Rev. John W. Boyer, now in Riverside, Calif., prior to writing his book "Faith and My Friends" (Bobb, Merrill, N. Y., '51), in which our Church and its teachings are interestingly discussed, together with the beliefs of five other little known religious groups.

Mary Ann Wolf, younger daughter of Johann Schleuter, the member who staked out the claim for the original church property, is still living, now 94. She has seen the grand old church move through its various phases, until today

other ways but rely on the Lord. The more we suffer, and the more we sorrow, the more the Lord comes to us to give us comfort and help.

We have heard of many people's experiences how they have forgotten the Lord and lost their faith in Him; how they have struggled in life and lost their self-confidence; how they have got tired of life, and then how they have found the Lord again, how strongly His love has been catching up with them.

The Lord's love has caught us, and will never let us go. He is our only power and help after all.

(Mr. Doi is New Church missionary for Japan and Korea and pastor at the principal mission, Tokyo. He was ordained in 1926 at Philadelphia. Mrs. Doi also took Christian studies in this country.)

still used for worship, it stands as a tribute to the devotion and tenacity of the New Church spirit.

Women's Conference

The Women's League Conference of the Mission South Africa, of which the Rev. Brian Kingslake is superintendent, held its 1952 meeting Oct. 26 at Chrome Mine, Transvaal. The presentation of offerings by the various member leagues resulted in a record total of £202, Orlando winning the flag with £72. Next year's conference will be held at Kroonstad.

New Swedish Sunday School

After many years without a Sunday school, classes have been started again at the Memorial Church in Stockholm, the pastor, the Rev. Jack Harstedt, reports. The opening enrollment is encouraging and the membership rejoices in this further sign of renewed growth of the work in Sweden's beautiful capital, Swedenborg's birthplace.

The Century's Notice

The Christian Century, leading Protestant weekly, reported in its Jan. 7 issue the decease of the Rev. Arthur Wilde, New York pastor and former editor of THE MESSENGER, *The Student* and the Conference's *Herald*, briefly giving details of his life.

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THE SOUL AND SCIENCE

by Edwin Fieldhouse

DR. J. B. RHINE, professor of psychology at the Duke University, No. Car., has made a significant contribution towards bridging the gap between science and religion in relation to the significance of mind.

In his book, "The Reach of the Mind" (Faber and Faber Ltd., London), he takes us step by step through a series of adequately controlled experiments that end by satisfying many scientists who have fully investigated the claim, that man is a psycho-centric being.

Man is shown to possess a mind that is distinct from the brain; a mind that is not physical. As the author states, "With the psycho-centric view of man established, psychology becomes once again, in a more significant sense, the science of mental life. Man as a person is returned to the centre of the psychological stage, in place of the behaviourist artifact, the cerebro-centric robot, which supplanted him."

The new science associated with this momentous discovery is known as para-psychology. Professor Rhine says, "Thus far the influence of para-psychology on religion has been constructive. As far as it goes, the discovery of evidence that man is something more than a physical being gives support to the most basic and general of all religious doctrines, namely that man has a spiritual nature."

There is already evidence that this discovery is being taken further. George Heard in his "A Preface to Prayer" and Dr. Frank C. Laubach, in his book, "Prayer," deal with the new discovery in relation to prayer; while Aldous Huxley in his "The Perennial Philosophy" discusses the findings of para-psychology in relation to religious thought.

Professor Rhine in his book says, "What has been found might be called a psychological soul. Some such characterization will serve for the time being to distinguish it from a theological concept of the soul. . . . The first step was essential, however modest. It has established a point that millennia of argumentation have failed to make. This beginning represents the turning of three centuries of domination of our science of human nature by physicalistic theory. It will eventually have the most revolutionary significance, though the full effect may be slow in becoming realized. The turning of tides is never sudden." He also points out that we know the atom today better than we know the mind that knows the atom.

In his first chapter, the Professor outlines the general belief of man that science has produced; the concept of man as purely physical, so that even psychology, the science of the psyche, is no longer concerned with soul. Instead man's "behavior" becomes the subject of study. The basis of our social institutions is the psycho-centric view of man, but present-day psychol-

ogy is largely cerebro-centric.

Modern science stresses the fact that man is the subject entirely of physical law, and this leaves no room for freedom. Freedom becomes a fancy, and ethics, under physical law, a fiction. Rational man has lost his belief in his own spiritual nature; subject to law, his every action is determined. Yet there are some phenomena that are overlooked by most scientists, and it is the purpose of Rhine's book to deal with the science of para-psychology, the science of mental manifestation which appears to transcend recognized principles.

As a result of experiments which started about sixty years ago, the first step was taken in the recognition that telepathy was something that could be demonstrated. It will not be possible to enumerate the many methods used to establish proof. At first the whole scientific world was skeptical. In 1876 the great scientist, William Barret, who was later knighted, was met with ridicule when he presented a paper before the British Association on "Telepathy"; the Association even refused to print it with its records. But with the years proof accumulated.

In time many scientists satisfied themselves that telepathy was a fact, but because of general skepticism hesitated to make public the news. In the end the proof became so strong that the world was informed. During the 'twenties important experiments were undertaken by the University at Groningen in Holland and at Harvard, with outstanding results.

In 1930 the Duke University experiments commenced. The phenomena studied was described as extra-sensory-perception, or ESP. In 1934 Professor Rhine published the first report, "Extra-Sensory-Perception," in which he outlined many experiments with the use of special ESP cards. The results recorded were confirmed from many other quarters of the world, where similar tests were taking place. The result of these tests was step no. 2. It was found that what was sometimes described as telepathy was actually clairvoyance. By altering the tests it has been demonstrated that both telepathy

and clairvoyance, as two separate phenomena, can be proved.

The third major advance was the submitting of proof that this extra-sensory-perception was not affected by distance. Swedenborg's description of a fire raging in Stockholm, 300 miles away from where he then was at Gotenborg, is recounted on the authority of Immanuel Kant, and it is a historical fact that several days later a royal messenger reached Gotenborg and confirmed the accuracy of Swedenborg's "extra sensory perception."

A number of similar cases are quoted. Experiments were undertaken with subject and experimenter 250 yards apart, others when 250 miles separated the two. These results in relation to space raised the question: what is the relation between ESP and time.

After referring to a number of cases where by dreams and other means foreknowledge of events existed, Dr. Rhine refers to a series of amazing experiments which indicated pre-cognition. Nor was this the end. In the pre-cognition tests dice had been used. It was now wondered whether the brain, utilizing its own physical energy, was influencing the set of the die, or whether there was a non-physical or mental power acting directly on the object? There was the possibility of some psycho-kinetic action or PK.

Carefully controlled experiments led to the conclusion that PK was non-physical. It was later suggested by two British scientists that the basic para-psychological process which embodies both ESP and PK activities be designated by the Greek letter "psi." Further experiments proved that while the "psi" capacities, that is the activities of ESP and PK, were not physical, they were nevertheless normal, in that they integrated with the familiar mental life of the individual.

The American Institute of Mathematical Statistics at its annual meeting in December 1937 authorized the following press release: "Dr. Rhine's investigations have two aspects, experimental and statistical. On the experimental side, mathematicians of course have nothing to say. On the statistical side, however, recent mathematical work has established the fact that, assuming that the experiments have been properly performed, the statistical analysis is essentially valid. If the Rhine investigation is to be fairly attacked, it must be on other than mathematical grounds." This makes it very clear that Dr. Rhine's analysis that the results are outside chance on mathematical grounds is sound.

In an article in "American Scholar," Professor E. V. Huntington, a distinguished mathematician of Harvard, in explaining and summarizing the status (Next page please)

ADDRESSES COUNCIL ON SERMON THEMES

The Council of Ministers of the Illinois Association held a challenging and thought provoking meeting at the Swedenborg Centre in Chicago Nov. 14. According to this body's Constitution it is "the duty of this Council to . . . suggest to the Executive Committee such administrative acts as they may deem useful to be considered and carried forward."

SOUL AND SCIENCE

from
page 61

of the mathematical issues connected with ESP, finished with, "If mathematics has successfully disposed of the hypothesis of chance, what has psychology to say about the hypothesis of ESP?"

In September 1938 the American Psychological Association arranged for a round table discussion of the experimental methods of ESP. To quote, "This symposium was a crucial event in the history of ESP research. The exceptional attendance by members of the psychological profession was a testimonial to the interest of the topic. . . . The hearing was fair and the audience was respectful to all points of view presented. The speakers came to grips at once with the basic issues."

"It was soon clear, too, that we could agree on what a good test of ESP was. The experiments were specifically mentioned and described, and public approval of all the conditions were expressed by the critical speaker right there on the floor. . . . There has been very little criticism of any kind since this ESP symposium in 1938." The meeting was a turning point in the scientific acceptance of the research in extra-sensory-perception.

Dr. Rhine's book is of absorbing interest, and the description of the experiments fascinating.

(Mr. Fieldhouse for some years superintendent of missions in So. Africa, and head of its schools, has after a year's interim service in Mauritius, returned to his home in the Transvaal.)

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The General Pastor presented a project for missionary work in Iowa and Wisconsin with the cheerful news that a man is available for it and qualified for this undertaking. After discussion, it was recommended to the Executive Committee that this work be undertaken and the candidate for the position employed.

Methods of publicity came up for discussion. The New Church being a missionary organization must depend upon publicity for much of its extension efforts. Yet it was brought out that very few of our societies carry an annual appropriation for advertising work. It was therefore recommended to the Executive Committee that each organization in the Association be counseled to include an item for advertising in its annual budget.

Dan C. Pedersen, of Madison, Wisconsin, was then introduced to the Council as the possible missionary worker in the new field. We were all glad of this opportunity to get to know him better and to discuss possible plans and methods of the new undertaking.

The Rev. Ellsworth Ewing, minister at St. Louis, presented an admirable discussion on "Life-Situation Preaching." He divided life-situations into four general groups which, he said, only indicated the major ones and was not conclusive. An outline follows:

The Individual and his Inner Self. Misfortune, Involving the Problem of Evil: natural evils, accidents, suicide, sickness, suffering, death, economic catastrophe, all with deprivation of loved ones, property of physical freedom and resulting often in religious doubts and uncertainties, and moral and spiritual decay.

Thwarted Desires—due to physical misfortunes, family responsibilities, lack of educational opportunity, the struggle to make a living, and resulting in personal maladjustments and religious problems.

Moral Problems—arising from inadequate conception of religion, ethical laws and moral values; wrong attitudes, such as jealousy, greed, pride, selfishness, hate, anger; conflicting desires; anti-social behaviour; alcoholism; sex; does-it-pay-to-be-good; etc.

Personal Feelings of Sin and Grief, Real or Imagined—resulting from questionable behavior, and conflict with moral standards of society.

Personality Problems—arising from various causes, and resulting in such problems as the feeling of futility, in-harmony, the sense of frustration, personal inadequacy to meet life, the inferiority feeling, the loss of sense of significance, the feeling of insecurity,

of fear, of anxiety, of suspicion, the unwillingness (or inability) to forgive, etc.; the sense of being alone in the world, unneeded, unwanted.

Life Decisions, and Adjustments Thereto: What shall my life work be? Whom shall I marry? What shall I do with the Christ-way of life, etc.?

Educational Needs—such as the expanding of the individual's interests and horizons, the use of leisure time, the problem of recreation, the cultivation of the art of living, etc.

Indifference to Religious Living—either personal or social.

The Meaning of Life—the problem of existence. Is life worth living? What makes it so?

In the same way the speaker outlined his other three main topics, "The Individual and his Relationship to the Family," "The Individual in his Relationship to Larger Social Groups," "The Individual in his Relationship to God and the Universe."

Sermons should be addressed to Life-Situations, to the needs and problems of people, and not "hung on texts," Mr. Ewing said. It was brought out in discussion that there had been a noticeable change in New Church sermons during the last fifteen years, more in the direction indicated by the speaker. Several mentioned that the net result was that they were accused of not preaching New Church sermons, that no longer were they doctrinal.

It isn't that anyone is advocating a divorce from doctrine, the discussion went on, but that doctrine should be more like the trellis which supports the rose bush. Its greatest usefulness has been achieved when the rose bush itself is supported and has grown so large and lovely that the trellis is completely obscured.

It is hoped that Mr. Ewing's study will have wider circulation than only within this Association group.—IMMANUEL TAFEL, general pastor, Illinois Association.

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LETTERS TO THE EDITOR

New-Church Formalism

To the EDITOR:

With interest I read the letter from Hermanis Meirins in *THE MESSENGER* of Dec. 13, entitled: "Worship and Prayer," and I noted he hoped for the opinions of other readers.

Like Mr. Meirins I feel that when we pray we should have complete silence, so that we can shut out the outer and enter into the inner, free of all disturbance. There is a marked disturbance in a congregation when it gets down and gets up.

Also we may be in an uncomfortable position while kneeling, and not at ease, especially when we are getting older and less pliable.

The Responsive Reading is equally disturbing, we are so tense for fear we cannot keep up with the rest. It is a formality, so there is no warmth in it.

I realize that for those that are used to it, it is hard to change, but I grew up in a Church where none of those formalities were practiced, there was just honest to goodness simple worship, yet so impressive, and for me it is hard to take the formality of the New Church, as much as I like the New Church teaching.

My dictionary tells me that *formal* means: "Made, framed, or done in accordance with regular and established forms and methods"; also: "Having outward show, but lacking reality, outward, mechanical."

Yet when we worship we ought to get away from what is machine made, automatic and artificial, and enter into a real God-given-serenity, worshipping Him in simplicity and heart-felt devotion, letting go of self, and seeking His goodness for us.

It took the Christian Church hundreds of years at the Reformation, to

break away from much of this binding formality, but when I attend a formal New Church service I feel myself set back those centuries to the time when they had to obey blindly, without doing any self-thinking.

The New Church service is more formal than most of the orthodox Churches, yet we call ourselves the "New Church" while holding so tenaciously to the old.

Our little group here worships in simplicity and freedom, yet we too are a New Church society and take our teaching and worship service very seriously.

Yes, only quiet and deep prayer can give us blessings and be useful. Christ preached without formality, we can be on bended knees mentally, and spiritually.

HERMINE COUGHRAN

Temple City, Calif.

The New Version

To the EDITOR:

I have read, with much interest, *THE MESSENGER's* series of articles on the Revised Standard Version. They state, quite clearly and forcibly, the case for the "new" Bible.

I wish to take exception, however, to two statements which appear in the Rev. Richard H. Tafel's article in your issue of Dec. 13.

In commenting on *Isaiah* 7:14, Mr. Tafel said: "The Hebrew word means simply 'a young woman'; if emphasis were to be placed upon her virgin-state, another word (*bethulah*) easily could have been used."

The Hebrew word here in question is "almah," and it seems to me that the English translation "a young woman" does not quite convey the full meaning, or nuances of the Hebrew, which would be better translated, "a young woman veiled, or kept private."

In the East, where the seclusion of young girls before marriage is so much a part of the culture, this difference is more important, it seems to me, than would be immediately apparent to most of us. I feel that the King James rendering of *Isaiah* 7:14—"Behold, a virgin shall conceive, and bear a son . . ." is closer to the true spirit of the Hebrew than is the rendering in the new version.

My second exception to Mr. Tafel's remarks concerns his statement, "The Greek of the Septuagint translates the passage, 'Behold, a virgin (*parthenos*) . . .,' but there is no evidence that there was any significance attached to this before the Lord's birth."

I think that there is a great deal of evidence that the Greek word "*parthenos*" definitely meant "virgin" at the time of the birth of the Lord. Most of us are familiar with another form of this word, "*Parthenon*"—the name of

the Temple to the Virgin Athena, on the Acropolis in Athens.

This name has been generally given to this temple since the fourth century B.C. Demosthenes refers to it by name, and in the official inventories of the Athenian State, the word (*parthenon*) is applied to one compartment, the innermost chamber, of the temple.

Authorities, among them Ernest Arthur Gardner, feel that the word has a definite relation to the cult of "Athena Parthenos—the virgin." The present Parthenon was begun in 447 B.C. and completed in 438 B.C., though interior decoration was still in process in 433 B.C.

Thus, it appears that, fully four hundred years before the birth of Jesus, the Greek word "*parthenos*" had a very definite association with "virginity."

ROBERT L. YOUNG.

San Diego, Calif.

To the EDITOR:

Some recent communications you have published make me fear lest we build up a New Church doctrine of faith alone. It is beside the point to inquire whether this, that or the other belief "saves." "All are received into heaven who have loved truth and good for the sake of truth and good" (*Arcana* 350). "In the spiritual world, into which every man comes after death, it is not asked what your belief has been, or what your doctrine has been, but what your life has been." (*Heaven and Hell* 101).

Sheep cannot be separated from goats by consulting the creeds that are used by the sects to which men happen to belong and which they perhaps repeat conscientiously in worship.

I wonder if New York newspapers carried the same contribution that was run in the *Boston Globe* beginning Dec. 27. It is entitled "Sixth Sense or Fake?" and was concerned with extra-sensory perception and related phenomena and the first two installments were on the front page.

The writer, Michael Amrine, was, we are told, "Director of Public Relations of the Brookhaven National Laboratory and [is] one of the outstanding science reporters in the country," and "is a firm believer in a sixth sense."

JOHN R. SWANTON

Newton, Mass.

SUNDAY SCHOOL AIMS



(An attempt to express three of them. What would you add?)

1. The Sunday School tries to help the children to be conscious of the Lord being with them, ready with love and with strength for every need.
2. The Sunday School tries to make the account of the Lord's life on earth real enough so that the children may better understand His saving power, and, with His help, live more and more like Him.
3. The Sunday School tries to have the children memorize Bible passages, including the Ten Commandments, as the standard for living, and for strength to draw on in time of need.—From *Frye-burg's "Your Church."*

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Question Box

Question: In *Isaiah* 5:20 we read "Woe unto them that call evil good, and good evil." Does Swedenborg give any clear definition of the terms "good" and "evil"?

Answer: A better translation of this passage would read, "Woe unto them that say, concerning evil, that it is good, and concerning good, that it is evil." Obviously the statement does not refer to the observance of any moral or spiritual code, such as the Commandments or the Blessings. The persons referred to are not interested in morals or spirituality: their concern is whether any given situation gives them pleasure, or not. We rise from the table, and say, "That was a good meal," meaning that we enjoyed it. A similar meal might not appeal to someone else, and therefore would not be "good." Substituting "bad" for "evil," we say: "I had a bad cold," meaning a severe one. Did anyone ever have a "good" cold?

We must approach the subject, therefore, from the standpoint of whether or not a given situation affords pleasure to the person experiencing it. If it does, then to him that situation is "good"; if it does not, then it is "evil." And since all pleasure arises from the gratification of desire, and as all desire springs from the heart's love, the reaction to any situation will depend upon the nature of that love. As we read in *Arcana* 5489: "Anything that is of love is called good, whether it is good or not" (that is, whether it is according to divine order or not). And again: "All that which is from love and its affections, is called (by the person involved) good." (4337).

Applied to the realm of everyday life, we characterize any action which benefits others, as a "good" action. Strictly speaking, such an action is not "good"—rather, it is beneficial. The "goodness" in the situation is really the motive which prompted such action. Every action derives its quality from the motive which brought it forth. It may be of benefit to whole communities, yet may have been performed from a selfish motive. In such case, it is not "good" in the true sense of the word for, as we have seen, the terms "good" and "evil," considered doctrinally, apply to the nature of the heart's love and the consequent desires and pleasures. These may be either "good" or "evil."

Is there, then, no clear definition of "good" and "evil" to be found in the Church writings? There is. In *Divine Providence* 279, we read: "Good is the

delight of the affection of thinking and acting according to divine order." That is, the delight, the joy, which is felt when the thoughts and actions are in harmony with the divine order, is what is called good."

What is that divine order? It is the love of God, going forth from Him, operating according to His divine wisdom. The joy resulting from the reception of that love, and a life according to it, is what is called "good." And "evil" is, of course, the reverse.

It is the pleasure which is felt by a human soul whose thinking and actions are carried on contrary to divine order.

We read in the *Arcana* 8979, "In the spiritual sense, nothing is called good except what is of love to the Lord and of love to the neighbor." Thus the man or woman who is activated by those loves in "in good."

Returning to the passage quoted from *Isaiah*: Those who are motivated by selfishness, because they have given themselves over to such a love, find no satisfaction in thinking and acting according to divine order, and therefore they call such a life "evil" meaning, of course, undesirable—repugnant to their heart's love, while they do find a very real satisfaction in thinking and acting contrary to divine order. Therefore, they call such a life "good," because to them it is the only life worth living. "Woe unto them that say, concerning evil, that it is good, and of good, that it is evil."—WM. H. BEALES

Injures Hand

Sympathies are extended to David Mack, Swedenborg Foundation director and member of the Paterson, N. J., Society, in a severe injury to his right hand when endeavoring to adjust his car's fan belt. Many stitches were necessary and the pain was extreme.

St. Louis Program

St. Louis' Swedenborg Birthday program featured an address by the Rev. Immanuel Tafel, of Chicago, entitled "Swedenborg's Influence on Modern Thought." Vocal solos were rendered by Mrs. Walter E. Orthwein and Dr. Malcolm Robb.

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Undoubtedly among the more unusual of the Swedenborg birthday commemorations was the program planned by the New York Society. Seven other churches joined in the event: Madison Avenue Baptist, First Moravian Episcopal, Adams Parkhurst Memorial, Church of the Covenant, Church of the Crossroads, Marble Collegiate Church, with special music by the Metropolitan Moravian Bass Choir.

A handsome illustrated printed program was prepared by Authorized Candidate William R. Woofenden, now serving the Society, containing tributes to the seer and quotations from his writings. Nearly 200 attended the affair. One of the addresses and a picture are expected for our next issue.

Mrs. Ophia Smith Is Speaker

Mrs. Ophia D. Smith, well known Ohio historical writer and lecturer, was principal speaker on Cincinnati's Swedenborg's birthday program Jan. 25. The preceding service was in charge of the young people of the church.

Awarded Tropical Fish

As winner of his Junior Class's Bible Quiz, at Wilmington, James Ayton was presented by his teacher, Mrs. Lenore Poole, with a tropical fighting fish.

IN MEMORIAM

QUIMBY. — The Rev. Herbert F. Quimby passed away December 28. He was the father of Miss Bernice Quimby, assistant at the Massachusetts New Church Union, Boston.

LOVIS. — Fred S. Lovis, well known Boston New Churchman, entered the higher life December 28. Long an esteemed member of the Society, he had served its Standing Committee many years, and was for three decades librarian of the local Church school. His wife preceded him to the spiritual world in 1946. His pastor, the Rev. Antony Regamey, conducted last services for him at the church.

FRY. — Wayne Fry passed into the higher life December 31. A devoted member of the Los Angeles Society, his cheery human presence will be greatly missed by his associates and many church friends.

ENGAGED

HALL-ROSS. — The engagement has been announced of Lois Hall and Glen Rose of the Detroit Society. The marriage date has not yet been set.