

The
**NEW-CHURCH
MESSENGER**

August 8, 1953

Question On Prayer

Robert Loring Young

Our Spiritual Heritage

Isaac G. Ens

Churches In The Air

Brian Kingslake

Man As Created By God

James Smith

Legend Of Johnny Appleseed

David R. Murray

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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 con-
tains a spiritual or inner meaning
whereby is revealed the way.

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

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.

WHY DOESN'T PRAYER "WORK" BETTER? ANSWER TO AGE-OLD QUERY OFFERED

by Robert Loring Young

THE question about prayer once asked on our Wayside Pulpit is not really the main issue. To ask "Why Doesn't Prayer Work?" is to imply it never does so.

Actually, there can be no doubt about the effectiveness of some prayers; unquestionably there must have been a myriad satisfying prayer experiences over the centuries.

We know that prayer does work—sometimes. Therefore the real question is: Why doesn't prayer work better?

That prayer doesn't work, perfectly, every time, is quite obvious. How many countless prayers for peace have been offered up—and there is no peace? How many mothers have prayed that the life of their bed-ridden child be spared—and the child was taken? How many prayers for rain have there been in times of drought—and no rain came?

Why should this be? Did not our Lord say, "Ask, and it shall be given you . . . for everyone that asketh receiveth?"

Humble and sincere Christians continually do ask in prayer, in words at least, and yet their requests don't seem to be granted. This may cause doubts to arise: Doesn't the Lord keep His promises? Is there any use in asking if there is no certainty of receiving an answer?

In order to learn why it is that in our estimate prayer doesn't work better, we should first attempt to answer the question, What is the purpose of prayer? Why do we pray?

Is it the aim of prayer to inform God of our needs? Many of our prayers seem to reflect this purpose. The fact is, our Lord Himself gives us the answer to this question in His Sermon on the Mount, when He tells us, "Your Father knoweth what things ye have need of, before ye ask Him." If He knows what we need before we ask for it, the purpose of prayer cannot be to inform Him of our needs.

Do we pray in order to show the Lord that we recognize our own needs? Often this is given as the purpose of prayer, but it is doubtful if this is any more necessary than it is for us to inform God of these needs. It is right to believe that God knows that we know what we need even before we pray, for His wisdom has no limits.

Is it the purpose of prayer to work some change in the mind of the Lord, so that He will save us from evils, or grant us blessings which He would not otherwise have done?

This cannot be the purpose of prayer. The Lord is not capricious, and He never wills anything except the best for us—that is the nature of His love and wisdom.

No prayer, no desire of ours can ever make Him give us anything but that best which He already wills us to have. There is no necessity for any change in Him.

Let us be specific, here: One of the most common forms of faulty, improper prayer is the prayer for recovery from illness. But how can prayer help anyone get well, or keep well. If such prayers could be effective, then logically it would seem that no religious person ever would die, because his, or other's prayers for his recovery would be answered.

What we are doing, when we ask that a loved one may regain, or keep, health, perhaps is asking the Lord to change His plans for our loved one, and surely this prayer is powerless in effect.

Such prayers are genuine only when they recognize that the Lord's will must be done, and when they include a phrase such as let it come to pass "as may be most expedient for them," or, "not my will, but thine, be done."

A prayer for strength to meet the needs of the suffering and pain of illness, certainly is quite in order, and might be a source, not only of much strength, but also of comfort and trust for both the person who is ill and his loved ones.

This leads us to the conclusion that the obstacles to the fulfillment of prayer do not lie in the Lord, so they must lie in ourselves. It is not His wisdom which is inadequate, and must be informed of our needs; it is not His will which is insufficient and misdirected, and must be changed.

It is our own wisdom which is inadequate, and which must be instructed; and it is our own will which is misdirected and must be changed.

The first reason why prayer doesn't work better, then, is that we do not always have a clear understanding of the purpose of prayer. Too often our supplications seek to tell the Lord what we need, asking Him to provide these necessities; or we seek to change His mind about the things which He is providing for us.

Our prayers would work more often if, instead of trying to influence the Lord by them, we would use them to influence ourselves, to effect some change in ourselves to bring us into a state in which the Lord can help us.

Christianity often has been ridiculed by atheists and humanists because of the Christian doctrine of humility, which leads the Christian to assert his own unworthiness and his complete dependence upon the Lord.

As with most doctrines of orthodox Christianity, there is basic truth in our complete dependence upon the Lord, but the older Church has woven such a fabric of preposterousness around this basic truth

that it is almost deserving of the ridicule of the atheists and humanists.

Swedenborg gave a much needed re-statement of dependence upon the Lord, showing that man's essential relation to Him is that of a recipient of life to the Giver of it, but that the recipient is, in a very real sense, independent of the Lord because he is always in complete freedom to accept or reject what He, in His wisdom, wills us to receive.

This relationship between man and his God, together with man's freedom, are the two factors which must be reckoned with when we seek to understand the nature and process of prayer.

Prayer is not a mere pretense, even though we may, at times, ask the Lord for a service which we know He desires to give us; or implore a gift which we refuse to receive when offered to us.

We may be sincere in such petitions, because we do need divine aid to remove the obstacles which exist in our own will and understanding.

In all genuine prayer there must be an acknowledgment of our dependence upon the Lord for the power to receive, as well as to ask. We must always, imply the condition, "not as I will, but as Thou wilt," or as our Lord taught us to pray, "Thy will be done," Lord.

Genuine prayer should always ask, not for special gifts, but for the power and desire to overcome our own weaknesses and for the willingness to receive those blessings which the Lord desires us to have without limit.

The second reason why prayer doesn't work better, then, is that we offer the wrong kind of prayers. We usually pray for things, instead of for strength and ability to receive.

In the Word there are many references to prayer. In some of these, our Lord is quite blunt in His denunciation of certain human prayers. Recall how scornful He was of the prayer of hypocrites, who "love to pray, standing in the synagogues, and in the corners of the streets, that they may be seen of men."

Our prayers are hypocritical not only when we pray so as to be seen by men, who will then believe that we are religious, but they are also a pretense when we pray for things with our lips which we do not truly desire in our wills.

No prayer will be answered when what we love is contrary to what we pray for. There is a line from Swedenborg which throws much light on true prayer: "Such as is the man as to life, such are his prayers." (*Apocalypse Explained* 325³.) The prayer that is heard, and answered, is the prayer of the human will, the prayer of our ruling love.

A third reason, then, why prayer doesn't work better is that prayer is often a mere sham, in that we often voice prayers which come not from the heart, but from self-intelligence. We are too prone to pray for things we know we ought to have, when we do not really want them.

Our Lord also heaped ridicule on the heathen because of their "vain repetitions" and "much speaking." Need it be said that in our own day it is not only the heathens who are guilty of "vain repetitions" and "much speaking" when they pray?

Long prayers usually reflect being in love with the sound of one's own voice rather than in making a humble plea for divine assistance.

There is another form of hypocrisy in prayer for which we ought to be on our guard. It is the prayer made from doubt. Ours is an age of unbelief. Skepticism is not a natural expression of human beings, but a reaction to repeated betrayal. We should all like to believe in some final order of things, so long as it does not destroy our moral and spiritual freedom; and even though the intellectual temper of our times is against believing much of anything, most men are engaged in a kind of subconscious quest for certainty.

If we pray, feeling that our prayer cannot be answered, then we are being hypocritical. It is better not to pray at all than to pray actually believing that prayer cannot work.

This may be a fourth reason why prayer doesn't work better,—too many people pray without any conviction that prayer can be effective. Unless prayer is accompanied by a strong faith in its power to succeed, the prayer will not be answered. Our Lord taught us this, but we have forgotten He said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Swedenborg teaches us that "Divine worship consists primarily in the life of charity, and secondly in prayers." (*Apocalypse Explained* 325⁶.)

Many prayers are not answered as we want because we pray for ourselves against all others. Prayers for prosperity are of this sort, yet they must always grow out of a life of charity, out of a life lived according to the two great commandments. No selfish prayer ever will be answered.

Selfishness is the fifth reason why prayer doesn't work better.

One of the commonest of all causes of ineffectiveness in prayer is that we do not know to whom to pray. Our Lord Jesus Christ tells us, in the Gospel of *John*, "Ye shall ask in my name, and I say not unto you that I will pray the Father for you."

In spite of this direct teaching of Jesus to the contrary, probably more than fifty percent of Christian prayers are directed to God through intermediaries. Jesus said, "Ye shall ask in my name, and I say not unto you that I will pray the Father for you," and still Christians are praying "through Jesus Christ," or through Mary, or through the saints.

Intercessory prayer is not answered, because there is no intercessor. We must pray, not through Jesus Christ, but to Him. Prayer through Mary, through the saints, or through Jesus Christ is just so much wasted effort. Jesus Christ, God with us, Immanuel, came to earth so that men could come directly to Him in times of deep spiritual need.

In His sermon on the Mount, Jesus said, "When ye pray, say, Our Father, which art in Heaven . . ." later, as *John* tells us, He felt it necessary to reiterate this need for direct prayer: "Ye shall ask in my name, and I say not unto you that I will pray the Father for you."

Will prayer work?

Yes, if it is genuine prayer, reflecting the heart, the will, of the individual, seeking not favors from the Lord, but help in right living. Yet, so long as we do not seek by prayer to alter the Lord's will for us, but to mend our own way of life.

Yes, if we acknowledge our dependence upon the Lord for the strength to do good, for the power to receive blessings from Him.

Yes, if we have faith that prayer can help us.

This Is Our Spiritual Heritage

by Isaac G. Ens

Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said Thy mother and thy brethren stand without, desiring to see thee.

"**O**UR Spiritual Kinfolk" is a subject at once the most outstanding, far-reaching, and yet most misunderstood doctrines of the New Church. It involves the whole teaching concerning "The brotherhood of man," "The fatherhood of God," "Friendship," "Marriage," "Love of the neighbor," yes, and even the "Love of enemies."

There is so much loose preaching among Christians about these and kindred subjects that we do well to understand clearly what is involved and what is not. Whether it means loving everybody alike, even your enemies, literally, or whether it means something else again, are the questions to be answered.

Strange as it may seem, though our Lord and the Gospel seem clear enough about what is meant by the neighbor, often there is much misunderstanding, if not complete ignorance.

Indeed "the common run of the mill" notions seem to mean something like this: People will tell you—people and preachers alike—that because God created us all into the image and likeness of God, therefore all are sisters and brothers.

They will say this with their lips and perhaps mean it too, but with their deeds which speak louder than words it does not take much imagination to show that only the next of kin are meant—not the Negro or the Jew or people we do not like. Hence, let us look carefully as to what the Gospel really does say and not judge by appearances or sentimental wishful thinking.

First as to the Brotherhood of Man: The common assumption is, as we have already inferred, that I must love all people alike as my brothers and sisters because they are of the one creator—Father—God. That is, because man was created in the "image and likeness of God" it is presumed that all are sons and daughters of God—therefore descendents of God.

But this assumption soon falls to pieces when it is noticed how many have not the slightest notion of what it means to be created in the image and likeness of God. It is based upon the idea of birth and not rebirth. Thus something that is inherited. If

Yes, if we are not selfish in our prayers.

Yes, if we pray directly to Jesus Christ, our Father in Heaven.

Prayer which meets the conditions of our Lord's Word and its promises, will surely be answered.

Genuine prayer always works.

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

it were not so there would not be so many feuds and ranking hatreds, even wars in the human family.

Certainly the Lord's own doctrine was quite different. "Flesh and blood hath not revealed it to thee," He says to Peter, "but my Father which is in heaven" and so in our text when some of Jesus' own "flesh and blood relations" came seeking Him—usually referred to His half brothers and sisters and who were in no wise sympathetic with his mission—they tried to persuade Him to give up His "madness."

It was then that the Lord turned directly to His disciples—stretched out His hand over them—and said, "Behold my mother and my brethren." These He regarded as His spiritual kinfolk. Only those are His brethren "who shall do the will of my Father which is in heaven." Luke puts it, "those who hear the word of God and do it."

These "brethren" do not include the hireling, or the Scribe, or the Pharisee, still less the wolf in sheep's clothing. Nor yet the "goats" who represent faith, but fail to do the things of God. The similarity of expression is found in *John 10* where He speaks of His sheep who "hear his voice, know his name and are known by him." "A stranger will they not follow, but will flee from him for they know not the voice of strangers."

So, in the New Church, to love the neighbor does not mean loving as to his person, good or bad, but loving only what is good in him and shunning what is evil in him, as it so appears. No, it does not mean loving all people alike because they have an upright posture and stand on two feet, but only those qualities which are of God—certainly not qualities of evil selfishness. Not man in his natural state, but man in his spiritual state is to be "loved."

The difference is one of the natural as compared with the spiritual man. The external man first of all thinks only of his flesh and blood relations. He loves others as long as others favor him. But let them cross his path and then watch out for the fire out of the bramble.

The spiritual man, on the other hand, has an entirely different concept of these things. For him it means "those who hear the word of God and do it," those who show mercy and love and good will. Those who have charity in their hearts and the welfare of others in mind. Those who become knit together in more spiritual ways—in the things they think and enjoy, in the delights they feel, in the common interests they have in mind. Thus in their Christ-like behavior pattern.

One can think of many who though they respect

their flesh and blood kinfolk actually have very little in common with them. For example, on this writer's father's side, all came into the New Church and therefore remained near and dear. But on our mother's side, through no fault of hers, all remained in the old orthodox tradition. With them, we have little or nothing in common.

In deed, some of the first and second cousins are simply remembered as names. Beyond that we have lost touch with them. By the same token of all the New Church people who have sent their minister and friend get-well cards in these recent days, many of them, once total strangers and of no blood relationship, are more close to us spiritually than many of our blood relations.

So in the Gospel with reference to our loves: "If ye love them which love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only what do ye more than others? Do not even the publicans the same? Be ye therefore perfect even as your father which is in heaven is perfect." Yes, even gangsters will take care of their own as long as they abide by the will of the chief, but once they no longer follow his commands they are soon "liquidated."

Take the love of the neighbor. Who is my neighbor? is a repeated question in the gospel. Does it mean the fellow next door, though actually you have no dealings with him? Does it mean the matter of space and time—those who live in the same community or does it mean those who find a nearness through spiritual things?

Look at the parable of the Good Samaritan: Who was the good neighbor? Not the high priest though he professed love of God, but showed only contempt for the man "half dead." He was too busy with his Greek or Hebrew, also too dignified to soil his hands with suffering humanity. Nor yet the Levite who practiced love of the neighbor only with his lips. He too showed no compassion but went by on the other side.

But the poor humble Samaritan who had every reason to pass him too, because the Samaritans and Jews had no dealings with each other, it was he who saw the need, poured out the oil, dressed the wounds, and took him to the inn where he could and would find loving kindness.

Who of these three men was neighbor unto him who fell among thieves? All answered Jesus, "he that showed mercy," kindness, love, charity, good will, the welfare of others, "they that hear the word and do it."

So with all our other human relationships. The natural man has one set of views, the spiritual man, another. The natural man puts it on the basis of birth, inheritance, blood, something like the divine right of kings. But the spiritual man puts it upon the basis of spiritual character and spiritual life. When he enters into a fellowship or friendship, he does so of his own free will and on the basis of those high spiritual qualities represented by our Lord. For him, it is a fellowship of achievement, growth, often tried and tested, but nonetheless a fellowship like unto that of Jonathan and David. He may

know about all one's weaknesses or strengths but he stands by us because of his Christ-like heart.

The new kinship of the spirit: For those of you who will remember many passages in Swedenborg concerning those who meet each other in the world of the spirit, you will remember how much Swedenborg says about these things. The marriages, for example, that were started and how few of them continue in the hereafter because they had not found that spiritual kinship. A kinship based upon what they have in common one with another, upon the mental outlooks they have, upon the aims and purposes they have in mind, upon their likes and dislikes. Even their suitability one for another. And always there is, with the conjunction of man with God, the con-association, with angels, the spheres created by their own states of mind, the conditions which attract or repel.

This is the beauty of the New Church in that it shows us there is such a variety of experience, and gives us such glorious insights into how we live and move and have our being in the other world.

(This completes a series of three sermons written by the Rev. Isaac G. Ens for his society in Pawnee Rock, Kans., shortly before he passed away. He concluded the foregoing with a glowing account of the coming into the New Church of a blind Kansas City young woman who, impelled by Helen Keller's inspiration through Swedenborg, and as a result of her own genius and courage, became a teacher at Columbia University.)

Faith, Hope and Love

Faith is a silken thread,
Tender and frail,
White as a sail.

Hope is a growing vine,
Clinging and strong,
Lasting life-long.

Love is God's current
Nothing can sever,
Living forever.

—ALICE HOEY SHAFFER.

Legend Of Johnny Appleseed

Stars are dusting the apple blossoms
White and lustrous, fragrant blossoms
And 'neath the boughs stands old John Chapman
His spirit free in the night. . . .

Across the broad and rippling, great Ohio
Touching the waters with moonbeam patterns
Holding a book whose pages glimmer
Spreading the pages earthward with a gentle breeze. . . .

O'er farms and houses, fields and pastures
Touching the dreams of the ones who slumber
Breathing the wonders of budding Springtime
An image of life, and e'er renewed. . . .

Roaming the midnight with restless fervor
Sprinkling bright blossoms to a distant horizon
Then wending a trail through flowering orchards
John Chapman's spirit approaches the dawn. . . .

—DAVID R. MURRAY.

Woman Suffrage

"NOTES for women" was a fighting slogan in our youth. It was the battlecry of a crusade marked by no little oral fervor. Occasionally there were newspaper headlines devoted to mass demonstrations, riots and even bombs which were in some way connected with the movement of equal rights for women. Perhaps these headline-hitting demonstrations and disorders helped to dramatize the issue. At least, they were sometimes followed by earnest assurances from men highly placed in public life, that the subject of enfranchising women was being given the most serious study. And George Bernard Shaw acidly remarked that what John Stuart Mill with his logic could not accomplish, the rioter and dynamiter seemed in a fair way to achieve.

Be that as it may, the disorders were infrequent and were only regrettable incidents in a movement that drew its elan from the spirit of justice. Woman suffrage was a phrase in the growth of democracy. Its triumph was brought about by a realization that a democracy could not rightly, on the grounds of sex, deny a voice in public affairs to half the adult population.

Yet the practical results of this reform have been disappointing alike to its advocates and its opponents. It has not rendered the political atmosphere clean and wholesome as its champions hoped; neither has it produced the emotionalism in public life that its antagonists feared.

But it still remains an act of justice and a forward step for democracy.

When the American people on August 26, 1920, adopted the woman suffrage amendment they were affirming their faith in all, whether male or female, who are made in the image of God.—B. J.

Give Ideals A Place

EVEN at their best, the policies of a state, especially such as have international bearings, are likely to be an unstable amalgam of compromise and expediency. Responsible men charged with the direction of public life should not be lightly and quickly censured because they often employ political devices. It may well be that no other methods are available or practical. For example, no ideally desirable truce can be obtained in Korea; nor one that is precisely what is wished for by any one person, let alone by millions. Politics today, no less than in the days of Aristotle, is the science of the possible.

Nevertheless, it is also true that in all human relations bargain and compromise are not enough. Elemental ideals rooted in a conception of cosmic good must also find expression. History bears this out, for it is more than a recital of the brute struggle for power. It is also an account of the impact of moral and spiritual forces. It depicts the defeat of a Caesar and the victory of the Galilean, as well as the rise of powerful empires. Broad spiritual

and moral principles may seem out of place in the turmoil of international politics, yet to these principles belongs the future, rather than to uneasy treaties and policies dictated by expediency.

Those who are familiar with the classical literature of the past will hardly have failed to notice how frequently the poets and thinkers were right in their pronouncements and predictions concerning contemporary problems, when the statesmen and the practical men of affairs were wrong. The reason for this is that the judgments and insights of the former were based upon spiritual verities, while those of the latter sprang from superficial consideration of external uncertainties.

Americans, in comparing the strength of their country with that of potential enemies, should, without self-righteousness, list among their assets a practical idealism, sincere love of freedom, and a measure, at least, of genuine concern for mankind and for spiritual values. It may well be that a future historian will record these as the dominant elements of American strength.

For our nation as for Lincoln, the important thing is not whether God is on our side, but whether we are on God's side.—B. J.

THEODORE ROOSEVELT McKELDEN, Governor of Maryland, teacher for many years of a Sunday school class with an enrollment of 400, is commended by the *June Christian Herald* for allowing neither creed, politics nor pressure to affect his official appointments. Surely he lives up to his given name.

"WHAT IS Demythologising?" a recent magazine article is headed. "What, indeed?" we echo. Seems it's nothing about demons, but a term used to describe theologian's explanation of Bible mythology, so-called by some.

WHILE TO New Churchmen certain orthodox explanations of Scripture seem rather buried in creed-alisms, it remains for a Washington pastor to report there is a definite religious "underground" within the Soviet Union.

CONSISTENCY is fundamental to mechanics and mathematics. A machine that does not always behave the same under the same conditions is inconceivable. But man is more than a machine; hence his frequent inconsistencies.

Board of Missions

THE needs and opportunities which continually we are called upon to meet always exceed the extent of our resources. Please help us to help.

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LATVIA'S GETHSEMANE ILLUSTRATED

(From "News From Behind the Iron Curtain," July '53. Former Ambassador Joseph C. Grew, General Lucius D. Clay, Henry Ford II, James A. Farley, directors.)

Criticism of professors, scholars and research institutes has become increasingly severe in the Soviet press. "Nepotism," "collusion," and "falsification" have been the principal charges. An article in the March 22 issue of *Soviet Latvia* (Riga) cites the case of the director of Riga's Institute of Language and Literature, who took over a wing of the home (now a national shrine) of the Latvian poet Ja. Rainis, for his living quarters. It seems that here, "away from the noise of the city," he was writing a thesis on the status of Latvian revolutionary literature and journalism.

This director, one Sokol, the article continued, "did not stop" at this unauthorized requisitioning of living quarters. He assigned two workers from the Museum of Literature of the Academy of Sciences, of which he also was the director, to collect material for the thesis. A third person was assigned to edit the manuscript. Finally a fourth person, listed as a furnace-stoker on the museum payroll, was utilized as a secretary-typist.

The thesis was written through the combined efforts of these five persons, and submitted by Sokol to the council of the Institute. The following transpired at the session of the council:

"From my many years of research," said Comrade Sokol, "I offer for your attention only a small part of the work, the contents of which is well known to you from my articles in periodicals." Here Sokol slapped his hand on a pile of newspapers and magazines turned yellow with age, and continued: "Recently I made a thorough study of the question of whether or not a famous writer did attend the tea parties given by the well-known patron of literature, Benjamin. Yes, he did attend. However, in spite of this, he was passing through a profound personal tragedy," said the author of the thesis, and, with a meaningful expression on his face, he sat down.

"The discussion of the thesis proceeded smoothly. However, when the problem arose of what title to give the thesis, the learned gentlemen were stumped.

"Precisely what did the author wish to say in his thesis?" asked one of the council members, with a questioning glance at the ceiling. But no one was able to answer this question, including the author of the thesis."

Nevertheless, *Soviet Latvia* fumed,

the council did not reject Sokol's thesis; "on the contrary, it recommended that it be favorably considered." Not only that, but other theses were "recommended despite their worthlessness." The quality of work done at the Institute of Language and Literature is found to be "very low." The article continued:

"Four studies by the Institute's staff, which were approved by the council, were found to be of no value by higher boards. The Institute does not fulfill its plans. The prospectus of the history of Latvian literature was much delayed, and when it did appear, was found to contain serious errors. . . . Master of Sciences, A. Spage, has been working for a long time on the question of Baltic-Slavic language connections.

EDUCATION COMMISSION MAKES REPORT

The Commission on Religious Education came into being in January, 1953, through appointment by the General Council. Members of the Commission include the Rev. Ernest O. Martin, chairman, Othmar Tobisch, Antony Regamey, David P. Johnson, John C. King, and Miss Marion Midgley. Since its appointment the Commission has held two two-day meetings and is able to report progress in its assigned task.

What is the purpose of the Commission and its reason for being? First of all it was created to serve as a Department of Religious Education until a formal department can be established by Convention. The department we are looking forward to would have a full-time Director of Religious Education and would take charge of all the educational work of the church. The most immediate need facing us is the production of new Sunday School material. This task has been our main concern.

Before a curriculum can be outlined and notes written, the goal of religious education must be defined. We see this as the goal: "To lead all Sunday School pupils to cultivate a deepening and more purposeful relationship with the Lord and to grow in His image and likeness. They will then be enabled to live more useful lives, advancing the Kingdom of God on earth and preparing for the life of heaven."

This is indeed a lofty aim. How can it be attained? The first requirement would be that all studies have the Lord as the center and focus of attention. The Lord must be the basic theme of the overall curriculum and individual lessons should be selected as they contribute to and advance this purpose.

We suggest that the goal of our ed-

This research, which cost the State 98,000 rubles, proved to be on the level of a composition by a ninth grade pupil. The Institute spent over half a million rubles in 1952, and all it has to show for the money are two collections of very doubtful scientific merit."

Other articles in the Soviet press mention similar "shortcomings." An investigation of the output of economists at the USSR Academy of Sciences showed that many senior members "averaged only one to two printed sheets a year over a period of several years."

EDITOR'S NOTE: *It is characters of this ilk who have crucified the Christian Church, including societies of the New Church in Latvia, put in chains or flight its people and illegally and unrecognized taken possession of and ruined that formerly enlightened and prosperous little nation.*

ucation should be Lord-centered. Our basic text is the Bible. In that sense the curriculum is Bible-centered. The presentation of the lessons will of course be guided by the doctrines of the church. In accord with these principles, we propose a unified three-year course with the following themes:

- I. The Lord—His nature
- II. The Word—His will
- III. Church Life—Our response to Him

These subjects correspond to the three essentials of religion that Swedenborg defines as; acknowledgment of the Lord, acknowledgment of His Word, and the life of charity. The Rev. William L. Worcester elaborated on these topics in his helpful booklet—"Three Vital Points." These themes are all-inclusive and yet facilitate an orderly presentation that can be meaningful and effective.

The Rev. Othmar Tobisch, San Francisco, has written a set of teachers' notes for each of the first two years of the above curriculum. This material has been used by the Sunday Schools of the California Association during the past two years. The Commission plans to make the fullest possible use of these notes for they represent a big step forward.

Two other members of the Commission have outlined a three-year curriculum and they have worked out the units and lessons on the theme of "The Lord" in detail. This outline is being studied by the Commission and has been presented to Convention for its consideration.

The Commission plans immediately to begin work on lesson material for the first year's theme. The hope is that teachers' notes and pupils' workbooks

(Concluded on page 270)

New Church Worthies—XI

The name of C. J. N. Manby first came to the attention of the General Convention in 1887, when a communication was received from him addressed to that body. For a number of years previously, however, he had been engaged in earnest labor for the cause of the New Church in Sweden.

Mr. Manby had come into profound conviction of the truth of the doctrines of the New Jerusalem, and like the merchantman, who having found one pearl of great price, sold all and bought that pearl, he gave up all other things of his life that it might be given wholly to the cause of the now revealed truth.

In outer appearance Mr. Manby was a little above medium height, and rather stout. His face was genial and inviting, and his manner cordial and affectionate.

"Seldom," says a visitor to his home, "have I more enjoyed a day than the one I passed with Mr. Manby in Gottenburg, walking about the parks and streets of that beautiful city, and listening to his telling of his work for the great cause to which he consecrated his life.

"Accustomed as we are in our country to New Church companionship and sympathies, we can hardly realize the heroic isolation of these single-minded and single-handed workers who with the most meagre earthly support, wage a hand-to-hand conflict with the conditions in which they find themselves.

It is gratifying that the Convention can do what it can for these foreign brethren to whom what we do is not only a great help from a material point of view, but to whom in still greater degree it comes as an expression of brotherly sympathy from across the sea which nerves their arms and strengthens their hearts for their life's labor."

The Reverend Manby was an indefatigable worker, and from one end



C. J. N. Manby

of his great, though not very thickly settled country to the other, he traveled alone, renting halls in strange towns, and proclaiming to any whom he could induce to listen, the glad tidings of the new gospel.

This great servant of the Church in Scandinavia, pastor, missionary, translator, editor, served it devotedly from 1875 to the time of his decease in 1919, in his 90th year.

What Is Good?

SWEDENBORG CONSTANTLY COUPLES good and truth as we know. What truth is is fairly plain, but even some New Church people do not seem to have an equally clear idea of what is meant by "good" because we tend to confound good with good works.

The two are indeed closely related and that is why the Apostle James, who in Scripture represents the former and John who represents the latter, were brothers.

Nevertheless, there is an important distinction between them. By a "good" Swedenborg means a good aim or intention, one motivated by love to God and the neighbor and such a good naturally and normally expresses itself in good works, works useful to mankind.

Still it might not, since circumstance might prevent, or the good intention might not be supplemented with good judgment. On the other hand a work that we would esteem good,—foundation of a church, hospital, school, or some other admirable social service,—might be rendered by a man or woman for purely selfish ends, for personal advancement.

So far as the benefactor is concerned in such a case it would not be a good. The two are, however, constantly confused and so it may be useful to quote the following striking statement from Swedenborg's *Spiritual Diary*, par. 2451:

"It is known that the end is the all

New Church In South Africa Continues Its Steady Growth

Now one of the largest units of the Worldwide New Church, the Conference Mission in South Africa has a total of 4,332 adult members, and 892 Juniors. The organization consists of eighteen circuits with 137 societies, running in size from the largest at Koster, 324, to several with but a dozen adherents.

There are over 200 lay preachers and evangelists and thirty-six ministers employed including presiding ministers. The Rev. Brian Kingslake, formerly of the Derby Society, Eng., is supt. and president of the So. African Conference.

Tribute To Mr. Sutton

Mainly as a tribute to the late Rev. Eric A. Sutton, former president of the New Church College, Conference's Missionary Society has published a collection of his sermons, entitled "Precious Stones." The book may be had of the New Church Press, 20 Bloomsbury way, London, W. C. 1. Price about \$1.00.

in all of the thoughts of man. All that he thinks are mediate ends in various order looking to the ruling end or the love thereof, hence [make up] his whole disposition, I spoke concerning these things with the spirits, and that they might be shown it was given to say, that if anyone should convert the whole world to Christianity, and the end be self-glory, self-love, and the like, then he obtains no reward therefor in the other life, because the end was not the glory of the Lord, or the salvation of the human race; and on the contrary, if anyone should persecute and overthrow Christianity, and nevertheless from an innocent end, because thus he supposed it good, he then is rewarded. Souls and spirits are unwilling to admit this, because it is common [*familiare*] with them if any one has bestowed anything for the doctrine of faith in the life of the body that he wishes to be rewarded therefor, no matter what the end is."

The case Swedenborg supposes would probably not appeal to those fundamentalists who make the extension of formal Christianity a cardinal virtue and it is of course extreme but it illustrates the principle admirably.—JOHN R. SWANTON.

New Members Received

At the morning service of the Edmonton, Alb., Society, June 14, Conrad Humbke, Mr. and Mrs. Carl Dahlberg and Dr. Christopher Madill, were received into membership. The Rev. Erwin D. Reddekopp is minister there.

A Short, Short, Short Story

One day a young man found a \$5.00 bill between the ties of a railroad. From that time on, he never lifted his eyes from the ground while walking. In thirty years he accumulated 25,916 buttons, 62,172 pins, 7 pennies, a bent back, and a sour, miserly disposition. In "finding" all this, he lost the smiles of his friends, the songs of the birds, the beauties of nature and the opportunity to serve his fellow man and spread happiness. (Author unknown.)—From Kitchener's *The Shepherd's Staff*.

Man As He Is Created By God

And the earth was without form, and void, and darkness was upon the face of the deep. . . . And God said, Let us make man in our image, after our likeness.—GEN. 1:2, 26.

MAN IS BORN into evils of every kind which are of hell, thus into the complete opposite of divine order. He doesn't know what good and truth are, because his life is totally immersed in falsity. Truly darkness is upon the face of the deep.

To the unregenerate man, it may appear that there isn't any hope. But in order that he may choose to emerge out of the falsity that has so blinded him to the higher life, and that he can truly become a man, the Lord said, "Let there be light"; and there was light.

With the morning comes the light, thus the coming of the Lord. And when the kingdom of heaven draws near, the people who are in darkness (falsity), see a great light, and to those who are in the region and shadow of death (spiritual death), light springs up. (*Matt. 4:16, 17.*)

But truth teaches us that man must prepare himself for this great event, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." This is done by means of the truths of the Word. For Jesus said, "Now ye are clean through the word which I have spoken unto you."

When man is becoming regenerate, the angels rule, and inspire him with all goods and truths. For man is governed by the Lord through angels and spirits. Hence the statement, "Let us" make man.

God Himself the Creator of the universe descended in order to become the Redeemer, that is, Creator anew. Thus He became the Word in ultimates also.

He promised, that in His Second Coming, He would come in the clouds of heaven with power and great glory, and as lightning out of the east. (*Matt. 24:27, 30.*) The clouds of heaven signifies the literal sense of the Word, and glory the internal sense.

The lightning out of the east signifies enlightenment from the Lord through the Word. Thus His Second Coming is through the Word as He promised, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (*Heb. 10:7.*) This is perceived by those who are being regenerated.

The coming of the Lord is to all who will receive Him, for He also said, "Behold I stand at the door and knock,

if any man will hear my voice and open, I will come into him. . . ."

This is not for the purpose of destroying anything, but to build anew that which is spiritually broken down, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives . . . to set at liberty them that are bruised." (*Is. 61:1; Lu. 4:18.*)

The prevailing opinion among Christians is, that the Lord will come in Person for the last judgment, in which the wicked shall be separated from the good, the visible heaven and earth destroyed by literal fire, and then a new heaven and earth created. This is because such believers do not have an understanding of the spiritual sense of the Word.

If man would think from any interior thought, he could see that the new creation is in the Lord Jesus

Book Review

EAST OF EDEN. *John Steinbeck. The Viking Press, N. Y., '52. 602 pp., \$4.50.*

John Steinbeck's newest book, "East of Eden," considered by most readers to be his best, holds one's interest from beginning to end. The characters of this story, which is part fact and part fiction, not only seem to be flesh and blood people, but the author with his customary skill paints in a background of inheritance and environment which molds and gives vivid personality to each who plays a role in his drama.

The intertwining of the lives Steinbeck portrays and the continuous action of the story make not only for entertaining reading, but it seems to this reviewer that for the New Churchman there is an added interest, an expounding and living out of his doctrines. In a brief preface, the author says, "All novels, all poetry, are built on this never-ending contest in ourselves of good and evil." Just so is the New Churchman brought to think of the lessons in Scriptures.

In the story proper, a kindly old Irishman, embittered by a trick fate has played him, and a Chinese, discuss the story of Cain and Abel and try to understand its lesson. The Chinese finally offer the proposition that it is the story of us all, the symbol story of the human soul. Ten years later they meet and discuss the same Bible story. In the meantime, the Chinese has called for help with an explanation, from some sage old members of his family clan, also some rabbis for their knowledge of Hebrew. Together they make an intensive study of this

Christ. Apparently, this has been a mystery to the world for ages, but is now revealed in the doctrines of the New Church, and in these words, "Therefore if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." (*II Cor. 5:17.*)

This new creation in the Lord is a present reality that we can now enjoy, and is not as many still believe, something vaguely seen in the far distant future.

Of course the regeneration, the re-making, of a man continues to eternity, for even the angels in heaven are ever becoming more perfect. And we, who may be of those that are continually being regenerated, shall ever see formed in our lives the effect of these words, "Let us make man in our image, after our likeness."—JAMES SMITH.

(*Mr. Smith, and his wife, charter members of the National Association, operate a farm at Finley, Tenn.*)

particular part of the Word. To them all, the controversial verse is the seventh in the fourth chapter of *Genesis*. In the King James Version, it reads, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at thy door and unto thee shall be his desire, and thou shalt rule over him." In the American Standard Version it reads, "do thou rule over him."

But the Chinese finds that the Hebrew word here is 'timshel' which should be translated 'thou mayest.' To him it was a new truth to live by. Not as might be inferred by the King James that men *would* triumph over sin, but not necessarily by their own efforts, nor, according to the American Standard that they were *ordered* to triumph over sin, but actually that man was left in freedom to choose whether or not he would triumph over his transgressions.

Just how this newly acquired truth affects the lives of certain characters of the novel is inspirational and thought-provoking reading. — ANNA GRABER RAILE.

Missionary's Needs

The Rev. M. O. Ogundipe, Supt. of the Conference missions in Nigeria, headquarters at Owo, writes that although the Church in Australia has made him a gift of nearly \$1,000 toward the cost of an urgently needed car, this still falls short almost one-half of what is required. Perhaps there are those here who may wish to help.

Wanted

Wanted: A copy of Everett K. Bray's "Why Do Things Happen?" Please communicate with Miss F. M. Greene, Box 503, Summit, N. J.

LETTERS TO THE EDITOR

Decision Questioned

To the EDITOR:

Whether the New Church shall consider itself a little insignificant denomination and ask to be accepted into the fellowship of the larger denominations is a question that arises as the result of the action of Convention in Cincinnati when it voted to apply for membership in the National Council of Churches of Christ in America.

Is our church merely one small brick in the old structure of the falsified Christian faith, or does it constitute the outline and beginning of a new and true structure?

The Church has been saying for a long time that it takes its origin from a new revelation "coming down from God out of heaven." That is the New Jerusalem. That is properly the New Church, which is as new as was the Christian church that replaced the "representative" church of the Jews.

The New Church is not the Old Church made over. We are not as the denominations that believe and teach the old falsities of vicarious atonement, salvation by Jesus' blood, God in three Persons, and similar doctrinal errors.

Evidently it is argued by those in favor of joining the National Council that the New Church is merely another factor in the historic Hebrew-Christian tradition,—that is to say, is merely one more denomination among the other denominations.

Does not such a view necessarily reject the birthright of the New Church? Is not the New Church the Second Coming of the Lord, which had its earthly beginning with the publication of the heavenly doctrines on the earth? Does not the New Church descend "from God out of heaven?" Are not its doctrines signified by the descent of the "Holy City New Jerusalem?"

All this is repudiated, it seems to me, if we adopt the view that the New Church descends not "from God out of heaven" but is merely of the Hebrew-Christian tradition of the Middle Ages and earlier. Even Jesus denounced the traditions of the Jews. And the Christian church became spiritually dead when, at Nicea, it adopted the faith that God exists in three Persons.

Since the New Church is now to apply for membership in the National Council (which consists of thirty-one denominations) and since we will have to determine (perhaps even next year) whether we shall want to accept its invitation should it be extended to us, it seems that the subject must now be brought fully and openly to the whole Church's attention, for a complete overturning of historical positions should

never be attempted in any organization, Church, or not, without full and complete understanding by all its members of what is being proposed.

If Convention makes a rash decision, or if this action by ministers and delegates at Cincinnati should pass through without further open discussion, the result could easily be as disastrous for the New Church as was the vote in aforesaid Council of Nicea for the Old Church.

LEON C. LE VAN.

Pittsburgh, Pa.

(This letter necessarily has been somewhat condensed. Any further communications on the subject should be limited to 250 words or so.—ED.)

Revisers Appraised

To the EDITOR:

It is gratifying that THE MESSENGER has not closed discussion from a New Church standpoint of the new Revised Standard Version of the Bible.

That it is a sincere effort to modernize the translation of the sacred text we do not question; that purpose is good so far as it remains loyal to the idea-content of the Hebrew and Greek texts.

However, it seems to me that this has not been done, and that therefore the New Church should be on its guard against going overboard in favor of every detail of the new wording.

The group of scholars which produced this version is, as I view its membership, obviously of the liberal and modernist element in our present day churches. In the background of their thinking these revisers are averse, I would say, to the idea that the Lord Jesus was Jehovah, incarnate by virgin birth.

This attitude shows plainly in their handling of the prophecy of the virgin birth as found in *Isaiah 7:14*, which has been so much discussed everywhere. Consider the context: In spite of numberless blessings the chosen people were unfaithful, "Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a son and shall call his name Immanuel" (God with us).

Such was the epochal "sign" and promise of man's redemption. The "liberal" revisers of this supreme text water it down to a meaningless "Behold a young woman shall conceive and bear a son." From the beginning of time, young wives have been doing just that; the King James makes a proper distinction.

The revisers give this version in spite of the witness of the entire New Testament. Early Christianity obviously was based on the fact of the virgin-birth of the Lord as outlined in

the Prophets. Not only was such the cornerstone of early Christian faith, but with equal insistence the Jews interpreted the same texts in the same way in relation to the coming of the Messiah.

The Christ they looked for was to be the "Son of God" by a virgin birth immediately from God as His only Father. This fact is evident in the Jews' murderous reaction to the Lord's claim to be the "Son of God." On two occasions they threatened to stone the Lord because of this claim that God alone was his Father. "The Jews took up stones to stone him. . . . Because that thou, being a man, makest thyself God." *John 10:31, 33*. And again: "Therefore the Jews sought the more to kill him because . . . he said also that God was his Father, making himself equal with God." *John 5:18*.

Another ground for caution is pointed out by the Rev. William H. Beales in his letter. [MESSENGER April 4, 1953.] The revisers necessarily are totally ignorant of the fact that the idea-content of the original text possesses correspondent values embodying both a spiritual and a celestial sense.

Because of this lack the revisers strike me as free and easy in making difficult passages readable by a process of interpretation that is not true to the original and God-given text.

We are aware that early copyists added an occasional innocent word or phrase to the original wording; but it should be noted that such harmless additions are not *subtractions*. Such human additions have no power to reach to, or limit the preceptions of the angels that gather around the reverent reader of the letter of the Word.

Translation seemingly in the interest of an easy readability is an entirely different matter, because it does damage to the correspondent integrity of the Word as it is in its sacred letter.

The Christian world is being sharply divided in its attitude toward this Revision. The scholarly "liberals" evidently are delighted with it, but the "Evangelicals" are up in arms against it. The matter of the New Church position is of grave importance.

We believe that Convention, together with the General Church, should have a committee of scholars charged with the duty of ascertaining just what liberties have been taken with the Book that God has given.

LLOYD H. EDMISTON.

Tacoma, Wash.

Sacramento Circle

The Sacramento Circle, of which the San Francisco minister the Rev. Othmar Tobisch, is pastor held a picnic July 12 at Cosumnes River Camp to which all New Church people in the Golden Gate area were invited.

Children's Corner

The Prophet From The City

By Lydia McNeeley

IN THE BEAUTIFUL city of Jerusalem, with its many busy streets, and fine buildings, there once lived a very rich man named Isaiah. He was a man of culture and was well educated. He was an honored citizen and the people of the city had great respect for his opinion.

At the time of Isaiah's popularity, the country of Judah was quite prosperous; the people lived in luxury and splendor and gave very little thought to the poor and needy that came to them for help. Nor did they think of the God of their fathers and thank Him for all this great wealth.

Their fields gave forth abundant grain at harvest; the rains came to enrich their bounty, and the sun shone down upon a fertile, prosperous land. The people thought only of themselves, of their own pleasure and comfort, and their rich possessions.

Isaiah, too, enjoyed the culture and good things of his city without giving much thought to the people and their behaviour. He was a man faithful to the customs of his people and attended the Temple regularly for worship.

At least Isaiah was humble. One day he went to the Temple to pray, and while he was there, he had a wonderful vision. He saw God in all His goodness and glory. Then, having had this glorious experience, he found greater understanding of the love of God and of how dependent men are upon their Creator.

How Isaiah wished the people of his country could have seen his vision! As he thought of his fellow citizens, he realized how far they had turned away from God, and how selfish and greedy they had become. If, only they could be told before some great disaster befell them.

Isaiah at last saw he had a great work to do. He must go and tell the people of Judah to turn back to God and repent their ways.

So the prophet did not go back to his work as a business man, but went to tell the people in the streets, in the temples and everywhere of God's great love for them.

In the past when prophets came into the cities to warn the people, they were usually dressed in rough clothing and had come from the hills or wilderness. The people in the cities, therefore paid little or no attention to them. Many times they laughed at their

curious ways and went right on in their old way of selfishness and sin.

When the people saw Isaiah going about the streets of the city as a prophet, they were very much surprised. How could he do this! He was a friend of the king and companion to the chief priests and entertained the nobility in his home. He had much money, position, everything one could want yet he was giving it all up to warn them, the people, to repent of their ways.

At this time in another country near-by lived a very powerful king. He was chief of the great nation of Assyria. These people were heathen and did not worship a true God, but only idols. They were a warring nation and had just captured the nearby country of Samaria.

This king began to boast that it would be very easy to take the country of Judah with his powerful army. The king of Judah, the priests and even the people themselves became greatly worried for the nation was not prepared.

So they began to burn great sacrifices at the altars and they brought many costly offerings and the whole city of Jerusalem was given over to worship. The people rent their clothes as a sign of repentance and they gave to the poor and needy. In fact, they did everything that they thought would appease the Lord, so that He would hear their prayers.

Isaiah seeing all this, told his people: God does not care for all this, your sacrifices, your feasts to the new-moon, God is weary of this empty form of religion. God wants you to stop doing wrong, and to learn to do good. You must live with your fellow man in peace and understanding, listen to God, and to obey the laws of the Ten Commandments. If you do this, you shall not need to fear your enemies, because God's love and great understanding will protect you.

The people believed Isaiah's words and he became their leader and teacher. They began to pray in earnest and to spend their time trying to undo all the wrongs of the past and to bring up their children in the Temple of the Lord, instead of teaching them to worship money and idols. The great lesson they had learned was that God asks His children to be good in their hearts and to see good in each other.

Now, in the meantime the king of

Assyria began to gather his armies together and to march toward Judah. Again the Lord spoke to Isaiah. He told him to tell the king of Judah to have faith and to be calm and patient. To gather all the people in one place and to pray in unison.

The people of Judah were sincere in their prayers to leave off evil ways and to be honest and devout people again. Harm had not come to them because God heard their earnest prayer.

On the day when the enemy had planned to stage their great battle, the soldiers of the king of Assyria, sickened and died. The people of Judah were saved.

God had shown the people He was speaking to them through Isaiah. They did as Isaiah commanded and obeyed the laws of God. The Lord spoke to Isaiah again and once more he went to the king of Judah and told him of the great prophecy that was to come to pass.

Isaiah said to the king, "Of the house of David, a virgin shall bear a son, and His name shall be called the Prince of Peace." "Through His teaching shall come a new kingdom, a kingdom to which there shall be no end."

Isaiah was foretelling the birth of Jesus, Who would teach the peoples of the world to love one another.

Good Summer Reading

"Blue Hills and Shoofly Pie," Hark, Lippincott. 282 pp. \$3.75. "A warm hearted, appreciative book about the Pennsylvania Dutch."

"A Temple Made Without Hands." Bessie Wayne Anderson. A new book of verse by a New Church poet. Thoughtful. Inspirational. The publisher is Marshall Jones, Co., Frances-town, N. H. \$2.00.

"The Gown of Glory," Turnbull. Houghton Mifflin. 403 pp., \$3.75. An absorbing theme centering on life in a small town fifty years ago, Living characters. Beautifully written. Book of the year, or many years, in our opinion.

"Charles Dickens — A Biography," Johnson. Simon & Schuster, 2 vols. \$5.00. Many illus. Rightly hailed by critics as the last word on the life and letters of the writer nearest to Shakespeare in the literary world. An astounding piece of research work.

"The Swedenborg Epic," Sigstedt. Bookman Associates. N. Y., '52, 516 pp., index, notes. The definitive biography. Many new facts. Numerous seldom seen pictures. Emphasizes Swedenborg the man. His personal life. Reviewed Jan. 24. \$4.50.

CHURCHES IN THE AFRICAN AIR

By the Rev. Brian Kingslake

JOHN KALINGA is our evangelist [lay preacher] at Thabazimbi, the iron-mountain in the north-western Transvaal. He hailed originally from Nyasaland, and is tall, black and handsome, with a firm, cleft upper lip, but an excitable disposition which gives him a tendency to rant when preaching.

One morning he arrived unexpectedly at our Orlando mission headquarters, and triumphantly handed me a creased and greasy bank note. It was printed in Greek characters, pale brown on a green patterned background, and bore the denomination: "500,000."

"What is this?" I asked.

"Money!" he replied.

Yes, it's Greek money, but I don't know what it is worth."

"Five hundred thousand pounds!" he declared, his face radiating pure joy.

"Oh, no," I protested. "It is five hundred thousand *drachmas*, not pounds sterling, and I don't suppose is worth much. Anyway, if it were valuable, it wouldn't have been carried about in people's pockets, as this seems to have been. See how tattered it is!"

I was speaking through an interpreter, and Kalinga turned to him in bewilderment. A long conversation ensued between them in Nyanja, after which my interpreter was able to tell me the whole poignant story.

It appeared that Kalinga had been walking through the dusty bush-veld on his way to visit one of his church members who lived some miles distant. It was a sweltering hot afternoon, and he sat down under a thorn tree to rest. Soon he dozed off into a deep sleep. What he dreamed he could not remember afterwards, but the welfare of the New Church was on his mind.

He awoke with a start, feeling that something strange had happened. He looked down on the ground by his side and, there, in the sun-scorched grass, lay a dusty cigarette tin, which he was certain had not been there before. He opened it with trembling fingers, and found in it this little green and brown banknote, folded over eight times.

Realizing it was money, he hastily retraced his steps, and took it to the house of Mrs. Zungu. She is the widow of our former minister, and the matriarch of the New Church in those parts. Yes, she said, this was unquestionably half-a-million British pounds, and the Lord had placed it in Kalinga's hands for the sake of the mission. They rang the church bell (a bit of old iron hanging from a tree) and announced the good news to the members; and that night there wasn't a happier man in

South Africa than John Kalinga.

The meeting went on by lamplight into the small hours of the morning. What should they do with the money? At last they had it all set down on paper. They would keep back £1,000 for building churches in the Thabazimbi circuit, and to buy a sack of meal, and perhaps a goat, for Kalinga himself, who had been struggling against crippling poverty for years.

Then he would make a personal gift of £500 to me, the superintendent of the mission, and £300 to the Rev. Obed Mooki, our secretary. £1,000 would be presented to our theological college at Orlando. The residue would go to mission funds. He could not say exactly how much that would be, but he believed it would keep the mission on the right side for years, and enable it to do wonderful work. Truly, the Lord was good!

He discussed with Mrs. Zungu how to get the precious note to me at Orlando. To send it by post—even registered mail—was out of the question. How could they trust half-a-million pounds to those careless postboys! He must make the long journey to Orlando and deliver it in person.

But here was the irony of the situation: although he was a semi-millionaire, he hadn't a penny for the train fare! However, he could raise a loan. So, on the strength of his vast expectations, he borrowed £4 from a friend who worked in the mine, promising to repay it, with an extra pound added, immediately on his return.

One can easily imagine Evangelist Kalinga's state of mind during that memorable journey. He was elated—walking on air. Life had taken on a new meaning—it was romantic, glamorous. There had been a miracle, and it had happened to him. All his troubles were over, and the troubles of the mission. With pride and jubilation he was thinking all the time—"What would the Superintendent say?"

And now I had doused his glowing soul with cold water. I felt I had been

a villain. After all, I had no real knowledge of the value of drachmas, and was only guessing. Perhaps I was wrong altogether.

"When are you returning home?" I asked. He said he had intended leaving that same afternoon, as soon as he had completed the distribution of his wealth. His church members would be waiting for him; they would have slaughtered an ox to celebrate. Also, the man who had lent him £4 would be wanting his money back. I urged him to stay at Orlando overnight, so that I could make inquiries and tell him definitely next morning what the note was worth.

It happens that our local grocer is a Greek, and a very nice fellow, so I went to see him. "Can you tell me the rate of exchange between drachmas and sterling?" I inquired. He consulted with his brother, and they hazarded the preposterous figure of 250,000 drachmas to the pound.

"So this note is worth £2?" said I, placing it on the counter. They picked it up and examined it, jabbering together in the language of Socrates.

"This is occupation currency!" cried one of the brothers. "The Germans issued millions of these during their occupation of Greece. Look at the date—March, 1944. It is worthless!" He flung it back on the counter with a gesture of disgust. A breath of wind caught it, and it sailed down behind a pile of tins and cartons on the floor.

Life can be very heavy for those who are innocent as doves without being also as wise as serpents. Kalinga clicked his tongue several times when I disillusioned him next day, but said nothing. My heart bled for him.

Fearing that the tragic anticlimax might weaken his faith in Providence, I suggested that the Lord might have been testing him, as He tested Abraham over the sacrifice of Isaac.

"Perhaps He wanted to see what you would do with a lot of money if you had it," I told him. "And now we know you would give it all away, and that you love the New Church better than anything else in the world. You have done very well. Oh," I added, "and thank you for the £500 you gave to me!"

I could not help wondering how much I should give to the Church if I inherited a fortune, or even if I had had that £500 from John Kalinga. £5? £10? It makes you think!

(Mr. Kingslake is superintendent of the Conference New Church Mission in So. Africa. This thought-provoking little story and such a matter as his mission magazine which reaches this country regularly, give some idea of his literary as well as his missionary, ability.)

NEIGHBORHOOD HOUSE ASSOCIATION

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

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

"GO TO JOSEPH, DO AS HE SAYS" Kenath Traegde

LET US RECALL THE STORY of Joseph. His early training in obedience to the Lord has brought him to the place for which he has been so thoroughly prepared. The scene takes place in Egypt. Pharaoh, the King, has appointed Joseph ruler over all the land.

During the seven years of plenty he has stored corn in preparation for the seven years of famine which are to come. With wisdom and foresight granted him by the Lord through his obedience, he builds storehouses in Egypt to which the people from all the lands, including those of his own household, must come to buy food.

As we read this wonderful parable we cannot help but be impressed with the striking closeness of Joseph's character and history to that of the Lord. Of all the types of Him in the Old Testament surely that of his son of Jacob is the most beautiful. In his life we find portrayed the work of divine redemption.

By revelation, Joseph saw the famine approaching, and he preserved food in anticipation of the needs of the people, that they might be sustained. Here, clothed in the language of correspondences, is the spiritual message and assurance that the Lord knows what things we have need of before we ask Him, and is ever providing for the needs of his children.

Joseph here is representing the Lord as He works, storing grains of corn within us, preparing us for spiritual life while we are living and working in this world. It is not also proper and equally true to think of Joseph as the Lord in His New Church, leading us, guiding us, preparing us for a heavenly life, with storehouses of food for our spiritual nourishment.

When Pharaoh appointed Joseph

ruler over all the land, he changed his name to "Zaphnath-Paaneah," which means, "One who makes known hidden things and the future." Is this not what the deep, central truths do, which comprise the life-giving factor of the New Church?

Do they not open to us the Scriptures and reveal to us the hidden things of heaven and the life to come?

The grains of corn which Joseph stored in Egypt were used for making bread to satisfy the people's hunger. "Grains of corn" signify the knowledges of spiritual life which our Lord has stored for us in the Holy Scriptures to which we must go if we are to receive the "Living Bread of life."

In the abundant provision made by Joseph for sustaining the natural life of men, we see vividly the infinite provision which our Lord made through his incarnation and glorification, and which He is still making for sustaining the spiritual life of men. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Our Lord declares Himself to be the "Living bread which cometh down from heaven, and giveth life unto the world." Is this not, too, the "Bread" which is the source of life of the "New Jerusalem"?

The writings of the New Church are an outstanding example of the Lord's foreknowledge of our needs and of His divine provision for satisfying them. In these days when the self-indulgences and corruption of the dogma of Works Alone and the evils and falsities of the doctrine of Faith Alone have left the church in a state of ruin, it seems to me, far, very far, from that innocent life open to heaven and to the infinite love of God which is the source of all Christian truth and love, can we not say there is a "famine in the land"?

Yet we find, in the midst of this vast

desolation, that "crops" have been stored in preparation for the years of famine. Again Joseph has come to Egypt!

In the midst of this latter day famine, the Lord, in the writings of Emanuel Swedenborg, has provided the means by which we may find our way out of the falsities of old beliefs. In this storehouse of truths we find preserved for us the means by which we may understand the universe and the laws by which we live.

By means of these teachings our minds may be illumined to see in the Word all things in the light of heaven. Here we see the truth of the Lord's Divine Humanity, the truth that it is divine!

When the famine threatens our soul the command is, "Go to Joseph, that he saith to you, do." For those who see the emptiness of the churches of today and the barrenness of their own state, and who ask themselves in desperation, "What shall we do? Where shall we go?" the answer of the Word is, "Go to Joseph, what he saith to you do."

To go to Joseph, now, is to go to the source of spiritual nourishment, our blessed Lord and Saviour in His Second Coming. "To whom shall we go, Lord? Thou hast the words of eternal life."

To do what He says, is to live according to His commandments. Jesus said, "If ye love me, keep my commandments." "Love one another as I have loved you."

(Mr. Traegde is attending the Lay Leader's class at the Theological School, at the same time conducting services and meetings for the Roxbury, Mass., Society.)

News From Tokyo; Missionary Reports Dozen U. S. A. Visitors

The Rev. Yonezo Doi, missionary minister for Japan and Korea, with headquarters in Tokyo, joyfully informs the Board of Missions in a recent report that probably a half dozen New Church people from the States will be attending his services in the near future.

In addition to Mr. and Mrs. Tomas Spiers, of the Orange, N. J., Society, another young man from Fryeburg, Me., is expected, since Sgt. C. G. Burnell has returned; there will also be a visitor from Chicago, now in Korea; Miss Betty Smith, now in Yokohama, granddaughter of the late Rev. J. E. Smith, Pa., missionary; Dr. Harry Mack of Chicago, are looked for soon.

To Visit Missions

The Rev. G. T. Hill, president last year of Conference, will make a tour in August of the New Church groups on the Continent, including Sweden.

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EDUCATION

From
page 264

will be available for our Sunday Schools by September, 1954. We enlist the support and co-operation of the Sunday School Association and all workers interested in the education of the New Church.

While work is progressing on the new notes, the Commission is also engaged in such projects as adult education, youth activities, and Sunday School worship services. As one step in enriching the worship service, recommend the revision of the *Hosanna* (Sunday School hymn and exercise book.)

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG FOUNDATION

Arcana Class I—August, 1953

Nos. 8014—8140

In the internal sense the thirteenth chapter of *Exodus* treats of faith in the Lord, as signified by the sanctification of the first-born, and the perpetual remembrance of liberation by the Lord, as signified by the celebration of the passover.

Introductory to this chapter is a brief treatise on the doctrine of charity, in which charity and faith are defined as follows: "Charity is an internal affection which consists in a heartfelt desire to do the neighbor good, and in this being the delight of life; and this without any reward." (8033) "On the other hand, Faith is an internal affection which consists in a heartfelt desire to know what is true and good, and this not for the sake of doctrine as the end in view, but for the sake of life." (8034)

To this is added the following: "They who are in the genuine affection of charity and faith believe that from themselves they do not desire anything good, and that from themselves they do not understand anything true; but that the will of good and the understanding of truth is from the Lord." (8035)

Under the explanation of the words "Sanctify to me all the firstborn," the expressions "good of truth" and "truth of good" are used. These are "technical" terms with which every student of religion should be familiar. Every science and art and even every sport and game has its special vocabulary. If one studies chemistry, many new words have to be learned. Psychology has a vocabulary of its own and a rather chaotic one; yet those who are interested in it take pride in knowing this vocabulary and using it.

It seems that only in religion is there a demand that we speak in terms which anyone can understand. Yet the fact is that special vocabularies are necessary for clear, concise, and definite statement, and every New Churchman should be familiar with Swedenborg's terms.

While man is being regenerated, he learns what is true and right. At first these truths are matters of mere knowledge, but when they are received in the will and carried out into act, they become goods, and are "the good of truth." Truth is turned into good by doing it. Then with the regenerate man charity comes to hold the first place. He is in the love of good.

A regenerate man sees things differently from one who is unregenerate or

who is in the process of reformation and regeneration. From interior perception he sees what is true and right, or he sees how good is to be done. This is "the truth of good." The "good of truth" may be likened to a fruit produced from the seed, and the "truth of good" to the seed within the fruit.

"While a man is being regenerated, he is led by faith in the understanding, or in doctrine, to faith in the will or life, that is, by means of the truth of faith to the good of charity; and when man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good." (8042)

Notes

8078³. Authority in the New Church is not authority derived from miracles or persons, but the authority of truth seen and understood.

8080⁴. An external reason for this statute of the Jews was to prevent them from slaying their firstborn, a practice to which they were predisposed. Instead the firstborn came to receive a special inheritance or blessing. The rights of the firstborn in other countries doubtless stem from this.

Readings for September

September 1 - 7	8141 — 8159
8 - 14	8160 — 8190
15 - 21	8191 — 8214
22 - 30	8215 — 8251

Arcana Class II—August, 1953

Nos. 3028—3138

In this twenty-fourth chapter of *Genesis* the subject treated of is "the whole process of the conjunction of truth with good in the Lord's divine rational." The chapter begins with the words, "And Abraham being old was coming into days, and Jehovah blessed Abraham in all things." These words point to the close of Abraham's life and picture the full accomplishment of states preceding the rational. "Human life from infancy to old age is nothing else than a progression from the world to heaven; and the last age, which is death, is the transition itself." (3016)

In the inmost sense, the Abraham stories treat of the childhood of the Lord, and in the interior sense of the corresponding stage of human life. With Abraham's death this period comes to an end, and Isaac represents the period of youth, when the faculty of reason is coming into development.

We are very familiar with the stage of human life in which the rational faculty begins to come into dominance. At first this faculty is unruly—an Ishmael—but when it is brought under

control and becomes a genuine rational, it is the thing which distinguishes men from beasts.

Man is a microcosm. In man are all things, and so in describing human life all things are involved. Thus all things of human life in its fullness are involved in the treatment of man and woman, marriage, husband and wife, sons and daughters, infancy, childhood, maturity, and old age, the various states through which individuals and the human race have passed, together with the Lord's guiding and protecting providence.

Abraham's sending his servant to get a wife for his son pictures the fact that the lower faculties are to work for the development of a true rational. The wife must be from Abraham's people because no affection for truth that is involved in evil will be suitable. The affection for truth must come from the remains, the pure affections of our inheritance from our Heavenly Father, those which are implanted by the Lord and not from our human parentage. The woman must be willing because there must be a free and not a forced union.

It is only by means of a genuine rational that men can distinguish between good and evil, right and wrong, truth and falsity. And we are told here just how this genuine rational must be formed. "The genuine rational is from good, but come forth (*existit*) from truth. Good flows in by an internal way; but truth by an external way. Good thus conjoins itself with truth in the rational, and causes the rational to be. Unless the good therein is conjoined with truth, there is no rational; although there appears to be, because the man can reason. This is the common way in which the rational is formed in man." (3030²)

It is from this influx of good in the rational into the truths that it acquires, that the mind is brought into order and enlightenment and understanding follow. In the text this is pictured by Rebekah's giving water to Abraham's servant and to his camels.

Notes

3033. The affection of good is willing good from the heart. This good will flow into man's knowledges as recipient vessels and impels him so to will, think, and act.

3109³. Good and truth together are heaven, and flow in through heaven from the Lord. Evil and falsity together are hell.

Readings for September

September 1 - 7	3139 — 3155
8 - 14	3156 — 3180
15 - 21	3181 — 3200
22 - 30	3201 — 3226

A Delightful Missionary Visit

The visiting minister [Rev. John E. Zacharias] often cannot keep away the questioning thought that he is receiving so much more than he is giving. Not only that he is showered with hospitality and friendship; but to see the genuine loyalty and love for the truths of the new revelation, of those who are isolated, feeling the need of spiritual fellowship, is so refreshing and encouraging. I can only touch on a few incidents, but they give the tone of the whole of my recent mission tour.

The first stop was made at Summerland, B.C., where Harold Wiens and his two bright boys were waiting with the car. Then Grandpa and Grandma Peter H. Wiens, Mrs. Lillian Barwick and Carol were taken in and we all drove out to their fruit ranch in the beautiful Okanagan Valley.

After a sumptuous supper, we meditated upon the wondrous things of God's Holy Word, and christened the baby. How near the Lord seemed!

The visit with the fine people at Renata came to a close with a service in German at the home of Mr. and Mrs. Letkeman, an old couple who are not able to follow a service in English too well. Many old familiar hymns were sung and all enjoyed the evening.

In Cranbrook it is always a pleasure to call at the home of Mr. and Mrs. William Epp and their five lovely children. At the evening service the older

ones followed the story of the good Samaritan very closely.

Arriving home again, there was the feeling of gratefulness for the privilege of sharing the spiritual riches which the Lord provides so abundantly.—*Your Church*, Vancouver, B.C.

In Memoriam

HAYES.—Florence Wayne Hayes, president of the Ohio Woman's Alliance, passed into the spiritual world July 14, at Miami Valley Hospital, Dayton, Ohio, after a brief illness. She had expected to attend Convention, and no one was aware her illness was of a critical nature. Always ready to help with every New Church cause, Mrs. Hayes had opened her beautiful Dayton home on many occasions to gatherings of New Church people, they having no church there. She sometimes traveled long distances to attend meetings. Her lifelong devotion to the church was warmly recognized when she was elected to the presidency of the Ohio Alliance in 1952. Although a member of the Cincinnati Society, she took great interest in the periodic visits to Dayton of her friend and missionary minister, the Rev. Leon C. Le Van, Pittsburgh Pastor, whom she and her husband always invited to stay at their home, and it was the unanimous wish of the family that he conduct her resurrection service. It was held at

the Bradford-Connelly Funeral Home, Dayton. Interment being in beautiful Woodland Cemetery. Surviving are her husband, Charles S. Hayes, president of Hayes Tools, Inc., a daughter, Mrs. A. K. Pratt, and a son, Charles W. of Dayton; two sisters, Mrs. C. R. Henna of Anderson, Ind., and Mrs. J. C. Carter of Ann Arbor, Mich., and four grandchildren. A native of Urbana, Ohio, Mrs. Hayes had been a Dayton resident thirty-six years. She was a member of the Dayton Woman's Club, Daughters of the American Revolution, Dayton Literary Club, and the Daughters of American Colonists. Her family name Wayne is in direct line of descent from General Anthony Wayne, hero of the American Revolution. In Mrs. Hayes' passing, the New Church on earth loses one of its serenely pure and blameless characters. Her angelhood was manifest in all her activities. To speak an unkindness seemed beyond her powers. Heaven surely rejoices in her home-coming. Farewell, "Enter thou into the joy of thy Lord."—L. C. L.

BIRTHS

HARPER.—Born to Baskin T., and Marjory Brown Harper of the Washington, D. C. Society and residing at Arsenal, Arkansas (Pine Bluff) a fourth son, Sam Turner Harper.

WINTER.—A daughter, Donna Lorraine, was born to Mr. and Mrs. Charles E. (Verda Ens) Winter July 6, at Cleveland, Ohio.

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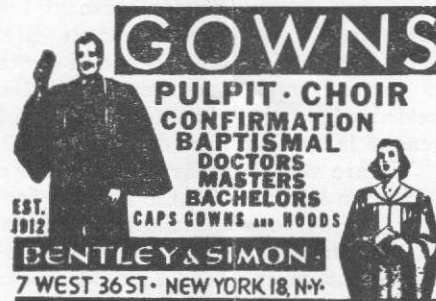
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