

The
**NEW-CHURCH
MESSENGER**

September 19, 1953

A Way To Peace

Lillian E. Rogers

New Social Approach

Earl C. Hamilton

How To Fill Our Churches

John R. Swanton

When Will There Be Peace?

Clayton Priestnal

Those Obscure Bible Passages

Bernard E. Scriven

THE NEW-CHURCH MESSENGER

Official organ of The General Convention
of the New Jerusalem in the United States
of America. Founded in 1817.
(Swedenborgian)

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church
Press, 108 Clark Street, Brooklyn, New York.
Entered as second-class matter at the Post
Office, Brooklyn, N. Y., under Act of Con-
gress of March 3, 1879. Acceptance for
mailing at special rate of postage provided
for in Section 1103, Act of October 3, 1917,
authorized on July 30, 1918. (Printed in
U. S. A.)

Subscription \$3.00 a year; foreign postage,
25 cents extra. Single copies, 15 cents.
Address subscriptions and advertising copy
to the publisher. Rate card on request.

OFFICERS OF CONVENTION

REV. FRANKLIN HENRY BLACKMER, 42
Quincy St., Cambridge 38, Mass.; Mr.
GEORGE PAUSCH, *Vice-President*, 209 South-
way, Guilford, Baltimore 1 Md.; Mr.
HORACE B. BLACKMER, *Recording Secretary*,
134 Bowdoin St., Boston 8, Mass.; Mr.
ALBERT F. CARTER, *Treasurer*, 511 Barristers
Hall, Boston 8, Mass.

MR. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johannson

Address all editorial correspondence
and manuscripts to the Editor
380 Van Houten St., Paterson 1, N. J.

The opinions of contributors do not neces-
sarily reflect the views of the editors or
represent the position of the Church.

September 19, 1953

Vol. 173, No. 20 Whole No. 4610

PRINCIPAL CONTENTS

EDITORIALS:

Innocent Ignorance.....	309
Title Deed To Truth.....	309

ARTICLES:

When Peace?.....	307
C. PRIESTNAL	
A Way To Peace.....	310
L. E. ROGERS	
How To Fill Our Churches.....	311
J. R. SWANTON	
Little Hugh.....	315
M. JACKSON	
Obscure Passage.....	319
B. E. SCRIVEN	

FEATURES:

Association Reports.....	312
Book Review.....	312
What The Church Teaches.....	314
New Social Approach.....	317
Letters to Editor.....	318
Births, Baptisms, Marriages, Memorials	318

PARTIAL LIST OF CHURCHES

BALTIMORE, MD.
Calvert Street, near Chase
BATH, ME.
Middle and Winter Streets
BOSTON, MASS.
Bowdoin Street, opp. State House
BRIDGEWATER, MASS.
Central Square
BROCKTON, MASS.
34 Crescent Street, near Main
CAMBRIDGE, MASS.
Quincy Street, corner Kirkland
CHICAGO, ILL.
Kenwood, 5710 So. Woodlawn Ave.
Northside Parish, 912 W. Sheridan
CINCINNATI, OHIO
Oak Street and Winslow Avenue
CLEVELAND, OHIO
12600 Euclid Avenue, E. Cleveland
DETROIT, MICH.
Meyers Road and Curtis Street
EDMONTON, ALB.
11408—71st St.
EL CERRITO, CALIF.
1420 Navellier Street
ELMWOOD, MASS.
West Street
FRYEBURG, ME.
Main Street
GULFPORT, MISS.
2608 Kelley Ave.
INDIANAPOLIS
623 No. Alabama Street
KITCHENER, ONT.
Margaret Ave. N. and Queen St.
LAKEWOOD, OHIO
Corner Detroit and Andrews Avenues
LAPORTE, IND.
Indiana and Maple Avenues
LOS ANGELES, CALIF.
509 South Westmoreland Avenue
MANCHESTER, N. H.
Conant Street
MANSFIELD, MASS.
West Street
MONTEZUMA, KANS.
Main Street
NEWTONVILLE, MASS.
Highland Avenue
NEW YORK CITY
35th Street, bet. Park and Lexington Aves.
Clark Street and Monroe Pl., Brooklyn
166 W. 136th St. (Colored)
ORANGE, N. J.
Essex Avenue, near Main Street
PALOS VERDES, CALIF.
Wayfarers' Chapel, Portugese Bend
PATERSON, N. J.
380 Van Houten Street
PAWNEE ROCK, KANS.
Main Street
PHILADELPHIA, PA.
22nd and Chestnut Streets
Frankford, Paul and Unity Sts.
PITTSBURGH, PA.
Sandusky St. near North Ave.
PORTLAND, ME.
302 Stevens Ave. cor. Montrose
PORTLAND, ORE.
2037 S.E. Spruce Ave.
PRETTY PRAIRIE, KANS.
East Main Street
RIVERSIDE, CALIF.
3645 Locust Street
ST. PETERSBURG FLA.
1915 Fifth St., No.
SAN DIEGO, CALIF.
4144 Campus Avenue
SAN FRANCISCO, CALIF.
Lyon and Washington Streets
ST. LOUIS, MO.
620 N. Spring Avenue
ST. PAUL, MINN.
S.E. cor. Virginia and Selby Aves.
TEMPLE CITY, CALIF.
Masonic Temple
TORONTO, ONT.
College St. near Euclid Ave.
VANCOUVER, B. C.
2516 W. 12th Avenue
WASHINGTON, D. C.
16th and Corcoran Streets
WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street

DIRECTORY OF PUBLISHERS & BOOK DEPOTS

NEW-CHURCH PRESS
(Board of Publication)
Swedenborg Publishing Association
108 Clark St., Brooklyn, N. Y.
Convention service books and clergy forms.
Bibles, testaments.
Books of the church.
"The Messenger."
Reading room.

NEW-CHURCH BOOK CENTER
American New Church Tract & Pub. Society
2129 Chestnut St., Philadelphia, Pa.
New Church collateral.
"Our Daily Bread."
Tracts.
Book Room.

MASSACHUSETTS NEW-CHURCH
UNION
134 Bowdoin St., Boston, Mass.
New Church publications.
"Convention Journal."
Loan library.

SWEDENBORG FOUNDATION, INC.
51 East 42nd St., New York.
Publisher Swedenborg's writings.
Foreign language books.
Library, Reading room

SWEDENBORG LIBRARY
2107 Lyon St. at Washington,
San Francisco, Calif.
Swedenborg's writings and collateral.
Reading room
Open office hours and Sunday

THE SWEDENBORG PRESS
(Public Relations Bureau)
380 Van Houten Street, Paterson, N. J.
Missionary literature
Swedenborg Fellowship publications.
Life of "Johnny Applesseed."

SWEDENBORG SCIENTIFIC ASSOC.
Bryn Athyn, Pa.
Swedenborg's scientific writings.
"The New Philosophy."

WESTERN NEW CHURCH UNION
17 No. State St., Chicago, Ill.
Book Depot
Reading Room

SWEDENBORG PHILOSOPHICAL
CENTRE
5710 So. Woodlawn Ave., Chicago, Ill.
Research Library, Students' Facilities,
Lectures, Classes

NEW-CHURCH BOOKROOM
509 So. Westmoreland Ave.
Los Angeles 5, Calif.
Swedenborg's Works
Collateral, Reading Room

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.

WHEN WILL THE WORLD HAVE PEACE? SCRIPTURAL PROPHECIES CALL FOR REALISM

by Clayton Priestnal

FROM time to time Soviet Russia waves an olive branch before the nations and hopes for world peace are thus kindled anew.

Nevertheless, without too much cynicism or too hopeful optimism, we await expectantly the unfoldment of future events.

Meanwhile, our thoughts turn to Scriptural prophecies which seem to give promise of a world free from war, hatred and suspicion—a world in which peace, brotherhood and mutual trust are everywhere evident.

There can be no denying that the Word of God warrants this expectancy of a new era, a time when truth will triumph over falsity, good will prevail over evil, and joy will stand in the place now occupied by sorrow.

Many religious zealots have gone so far as to pick the day and the very hour when this much-desired millenium was to have taken place. So confident were they of the fulfillment of their predictions that they disposed of their worldly goods, settled their business affairs, and stood on the brow of a hill waiting for the sound of trumpets and the earthquakes which were to be the harbingers of this age of universal peace and prosperity.

Of late, it must be admitted, these religious enthusiasts have spoken with extreme caution. Past errors have virtually brought to a halt such extravagant and irrational predictions. Perhaps if it is found that the Soviet Union is acting in good faith foretellings of a new age will again assail our ears.

While remaining hopeful about the prospects of peace and understanding among nations, and knowing that man can rebuild the world if he relies upon the strength and guidance of the Lord, it may be useful to reexamine in the prophecy of Isaiah the Lord's words concerning what will surely come to pass. *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Jerusalem shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.*

These poetic words most assuredly describe a condition which would be most welcome and desirable: swords remolded into ploughshares,—military

schools and army camps disbanded; the world peopled by a race of men who would walk in the light of the Lord.

But let us be realistic; the volumes of recorded history teach us much about the ways of mankind. Knowing that the Lord must operate through means, and knowing too that He cannot transform the hearts and minds of men unless they freely choose to be changed, the possibilities of universal reformation where selfishness, hate, envy and greed would no longer exist are indeed remote.

So remote are they that it would be futile for this generation or the next twenty generations to rest their hopes for peace and security on a worldwide reformation of human beings.

How, then, are we to interpret the Lord's prophecies which give so much assurance concerning the future happiness and prosperity of the world? There is only one way: the Lord is speaking to us as individuals. Each one of us is a world made up of conflicting elements, both good and bad.

Our little earth is one of turmoil and strife; our emotions are at war with one another, our thoughts are often confused, and the baser parts of our nature become suspicious when spiritual principles seek to assert themselves.

When the Lord's prophecies are viewed in this light, that is, in relation to the individual, then it is possible for us to bring about their fulfillment in every detail. There will be no need to look ahead to next year or to the next century for universal peace to come. All speculation will cease, for the prophecy can come to pass before our very eyes.

The words from *Isaiah* are symbols of what takes place in the character and spiritual life of a transformed being, one who has willingly committed his life to the Lord's use in His kingdom on earth and in heaven.

In such a man the Lord will take the uppermost place in the soul; an altar will be built in the highest elevation of the spirit from which will be offered as a living sacrifice the purest of thoughts and affections. The increase which is promised will not necessarily be a multiplication of material wealth and benefits. The uncertainties of living in a world of droughts and tidalwaves will not be diminished. Susceptibility to disease and accident will still have to be reckoned with.

Goodness of the soul is not a guarantee against misfortune. But there will be a perceptible increase in the knowledge of spiritual truths and new insights into the nature of true charity. The law of love will supplant the law of self-interest. The spirit will turn from efforts to hoard treasures on earth and will turn its attention more and more to the treasures which have value to eternity.

Jewels inlaid with precious metals, gold, silver and platinum, will be enjoyed—for the pleasure of earthly beauty need not be incompatible with spiritual living . . . ; but the love of such worldly wealth will not unduly influence thought and act. Knowledge of the Lord, which are indeed jewels of wisdom, will be accounted the real wealth of an individual.

The Lord, furthermore, declares that swords will be beaten into ploughshares and spears into pruning-hooks. This is a promise that the mind which possesses truths and the love of doing good will not be in a state of conflict, either with itself or with others.

Contentions about the rightness of this or the wrongness of that will be no more. For a spirit in whom the Lord dwells is so imbued with a life of love that it has a deep respect for the thoughts of others and for their right to the freedom to express them. It matters not whether the other person agrees with him in every detail; opinions can vary, just as some eyes are brown while others are blue.

When two regenerating beings associate with each other in work or recreation or worship, each will take delight in the uniqueness of the other. Each will evaluate the good of the other, not from his own measurements, but from the standards of divine truth.

It is a wondrous paradox that differing opinions can harmonize. As individuals we can have our own private views of prayer, worship, or how best to promote the interests of the Lord's kingdom on earth, and even though our concepts may differ widely from those of our fellowmen, still by an almost magical blending they all unite into a unified whole. This process of amalgamation becomes more pronounced as man grows in spiritual strength and adds to his character the Christian virtues of tolerance, understanding, love and mercy.

And for this prophecy of peace to be fulfilled in ourselves or even in our respective church groups we need not wait for an indeterminate time when all the world will in a sudden and miraculous manner embrace brotherhood and mutual respect. A cessation of the enmity and strife in the individual can be achieved in a surprisingly short period providing the will to do good is strong and persistent.

Effects On Groups

As this prophecy of peace is fulfilled in the individual, its effects will gradually be seen in the larger groupings of society, even to national governments. One would be insensitive, indeed, if he did not detect in the progressive movements of this modern age indications of a freer spirit in man, which may in time lead to an ultimate fulfillment of the Lord's prophecy on an earth-wide basis, or nearly so.

Today in the churches there is a pronounced abandonment of many old dogmas; people are far less inclined to worship creeds than they were a generation or two ago. Scientists have succeeded in discovering and harnessing the laws of nature because they have been able to approach their work objectively.

It has been minds unfettered by preconceived notions and biased opinions that have given man such

a complete mastery over the natural resources of the earth. There are signs which could indicate that in some measure this same unprejudiced approach is being made in the study of theology. In popular secular magazines the basic principles of religion are being given frequent and broad treatment, quite free from the narrow dogmas which have chained Christian thought in the past and divided the world into countless denominations.

And perhaps most important of all, man is beginning to get a glimpse of his own capacities for use and happiness as they can be developed in a free world. The eventual impetus this realization will give towards the achievement of world peace is bound to be tremendous.

Great masses of people throughout the six continents and the seven seas are just beginning to taste the sweet fruits of freedom and enlightenment. Their efforts as a constructive force in society are as yet unorganized and lack direction, but the time will come when their power and influence will serve to prod along the faltering endeavors of statesmen to reach international understanding and concord.

But all of these larger and more complex spheres of life derive their qualities from the character of individuals. It must follow, then, that divine prophecies must be fulfilled first in our little world of the spirit before the battlements and armories of nations will be torn down. Look inwardly, therefore, for the signs of the new age which are symbolized so effectively in the prophecy of Isaiah.

(Mr. Priestnal is minister at Baltimore, Md.)

"I GIVE sincere thanks to God who by His blessing has made our land deserving of so great a genius." *Letter to Swedenborg from a stranger in Finland, August 24, 1734.* ("Letters and Memoirs of Swedenborg," Acton, p. 455.)

Swedenborg's Writings

To new readers, 10 cents; regularly, 25 cents each:

HEAVEN AND HELL
DIVINE LOVE AND WISDOM
DIVINE PROVIDENCE
THE FOUR DOCTRINES

Swedenborg Foundation Incorporated

51 EAST 42ND ST. NEW YORK 17, N. Y.

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.

PAUL SPERRY President
PHILIP M. ALDEN Vice-President
CHESTER T. COOK Treasurer
17 Bartlett Ave., Arlington 74, Mass.
LESLIE MARSHALL General Secretary
380 Van Houten St., Paterson 1, N. J.

Innocent Ignorance

THE new and anathematized heresy in the Roman Catholic Church centering in the Boston area had its inception in the asserted belief of a scholastic Father Feeney there that his church teaches that no one enters heaven unless he or she is a Roman Catholic. The hierarchy's grounds for excommunicating the expostulant, and those who agree with him—who seem to be many—is that the doctrine is that those *innocently ignorant* of Catholic teachings have the same opportunity for angelhood as their papist brethren, for after all they later will be sufficiently instructed, presumably in purgatory.

It is that term "innocent ignorance" with which we are more particularly concerned at the moment. It is a subject much dealt with in the teachings for the New Church so that its use by Rome attracts our attention. Of course, Swedenborg was occupied with the thought that those who through no fault of their own passed from this world uninstructed in what the Word teaches respecting God and man, and not as to some Church's dogmas on those subjects, are, if worthy, nevertheless "saved."

Whether or not one considers that those of Catholic persuasion are sincere in the position taken with respect to the Feeneyists, for certainly if his be heresy the same must be said of numerous papal decrees and bulls which support his position, it is an interesting fact that this is another point at which in general there is some half way at least meeting of the Roman Catholic doctrine and our own, a likelihood as theirs originally was the pristine Christianity. We say "another" advisedly and also make the reservation of the half-truth, for as in this case it is surely true that no man can be condemned religiously, or spiritually for failure because of ignorance to understand some heavenly secret, there can be few if any normal persons in the universe who need to know some especial Church's doctrine in order to feel assured that death is not the end of him.

He need not believe that truth and if he doesn't he may hinder his happiness and usefulness hereafter, but he is not prevented from entering heaven because of what he knows or does not know for he enters that state by virtue of what he has done and may do. If that has been good he will listen to the truth about God man and the universe as eagerly as he would have done here had he not for one reason or other been in a state of ignorant innocence.—L. M.

Title Deed To Truth

IN A review that appeared shortly after the publication of the third volume of the *Opera Philosophic et Mineralia*, Swedenborg was highly commended for revealing smelting secrets that had been long and jealously guarded. In disclosing those secrets Swedenborg was motivated both by his love for truth and a desire to see knowledge put to the widest use for the well-being of mankind. As a

scientist he saw that the wider knowledge could be spread, the greater would be its usefulness and the faster would be man's progress in the understanding and the control of nature. He was interested not only in discovering new truth, but in the distribution of what was already available.

In a letter to his nephew Eric Benzeliu, Swedenborg once wrote, "But according to my simple thought there ought to be no secrets at all in metallurgy, for without such knowledge no one can make any progress in the investigation of nature." The ideal expressed here, and implied in the uncovering of smelting methods, is one with which few would quarrel. But many practical difficulties lie in the way of its realization. It is, for example, perhaps too much in the present state of man's spiritual development to ask an industry, which enjoys a competitive advantage through the possession of a secret process, to publish it to the world.

More important are nationally of course the secrets that are shielded with the utmost care by the state, such as the atom bomb and earlier the Norden bombsight. Here both national security and, at the present, consideration of humanity, demand the strictest concealment. Mankind would not be served by broadcasting information on these subjects.

The best we can hope for is that our nation will use any monopoly of knowledge that it possesses, not for its own aggrandizement, but for the promotion of human good. Divine Providence gives nothing to either an individual or a nation, least of all a truth, without at the same time entrusting him or it with a corresponding responsibility.

Truth belongs only to him who can use it; and this means more than making knowledge the means to some end. The desire to promote human welfare is the only title-deed by which anyone may claim exclusive right to a truth.—B. J.

MANHOOD not scholarship, is, or should be, the first aim of education.—Ernest Thompson Seton.

IT WAS NOT by chance that the Apostle wrote it "Faith, hope (and) charity," for hope is the adamant link between man and his destiny.

SAID THEODORE ROOSEVELT, "The law of worthy life is fundamentally that of strife. Only through labor, painful effort, resolute courage can we move on to better things."

A CYNIC is one who knows the price of everything and the value of nothing.—Oscar Wilde.

Are You Taking

advantage of the new Gift Subscription Offer? Subscribers at \$3.00 may send "The Messenger" to a friend or library for \$1.50.

A Way To Peace

By Lillian E. Rogers

THE common people of the world see the horror and futility of war yet, even in America where loathing and sorrow for this manner of settling disputes is almost universal, it is still believed by many that we *must* invest large sums to build a war-making machine to prevent the use of such a machine against us. What a commentary on our boasted civilization!

So-called culture thus largely is built on the sands of materialism and when the storms descend, it is no wonder that materially-minded philosophers see disintegration and destruction close at hand.

The founders of this nation were of Christian beliefs and principles. When we read that the Father of His Country knelt in the snow at Valley Forge, we know that he was sincerely looking for guidance from above.

Washington knew war at first hand and, when it was over he began to build barriers against its recurrence, to an extent resented by our friends in France. Then began our historic stand as a neutral nation, uninvolved in European politics.

Time passed, and America fell away from the paths of peace. A mighty conflict arose between those who owned much property in slaves and those who were prospering without them. Both appealed to force, although the country was rich enough to have purchased the slaves and then freed them, at less cost than both sides spent, in blood and tears later as war went on.

A leader arose whose aim was "to do justly and to love mercy and to walk humbly with God." The Emancipator was stricken down by the hand of an assassin, but his speech at Gettysburg with its high call to Christian principles of peace and service still rings in our ears and is taught yearly to the youth in all our schools.

War was still viewed by the majority of our Churches as a necessary evil and again and again our young men were sent out to kill and to be killed in what was called civic defense. Ignoring the plain teaching of Christ, even the clergy quoted Scripture to justify human slaughter, while religious men and women were swept into war work with patriotic zeal and enthusiasm.

The first World War ended in a delirium of joy and a widespread belief that a lasting peace was finally won. After that universal orgy of carnage and brutality, the conquerors longed to make those who start it, pay all the cost and take all the blame. Decimated, wounded, impoverished, this was an impossible requirement. The victors were obliged to revise their terms again and again.

A new war machine soon began to arise in the conquered lands born of desperation and defeat and the unwillingness of men to admit they can be wrong.

Centuries ago, Christianity was founded by the followers of Him who said, Retaliate not evil. "Forgive, and ye shall be forgiven." If as a nation we

will not apply those words to life, we are not really a Christian nation.

We may have prophesied in the name of Christ and in His name done many wonderful things but surely He will say to us "I never knew you." We have not the excuse of the Founding Fathers, that the world knew no other way. A better way has been found and tried and war has been averted a number of times in the last century through arbitration.

A World Court awaits our appeal to it. Nothing but selfishness prevents us. But the way to peace, like Christianity itself, is so simple and so difficult, for the mountain of human selfishness ever blocks the strait and narrow path.

It is useless to dwell on past errors, it is useless to look back, for only by pain and suffering has the would-be Christian gone thus far on the journey, still weighed down by a burden of error and shame, beginning new conflicts.

Shall America take sides? Shall we not rather refuse absolutely the method of brute force and say, with courage and friendliness to all, "Let us have no more killing of innocent youth. If your cause is just and righteous, why do you fear to submit it to the verdict of a Court of Arbitration? Let the case be tried on its merits. We will bind up your wounds, but as long as you continue to shed innocent blood we will have no more dealings with you."

Truly a toilsome path beset with thorns, but there is no easy road to the City of God.

(Miss Rogers, well known Philadelphia New Churchwoman, taught for many years in the public schools there.)

As Our Forefathers Did

Every religious organization, hospital, school, or charitable institution, must depend for its continued growth on gifts from its adherents, made during the life-time of the donors, or affected after their decease. As numerous gifts and legacies received by the General Convention in the past will attest, it is no exception to this rule.

We invite you to consider whether you can do your part in carrying on the future work of Convention by following the example of those who have gone ahead of us. You may be able to leave a legacy to the Church in your will; or you may provide that some at least of the insurance on your life shall be payable to Convention in the event the individual who would receive the proceeds of the policy, does not survive you.

Any form of gift of this kind, is favored by law; and in most instances is exempt from taxes. This is particularly true as to the federal tax, which often is the largest tax to be imposed; and as a result, the gift costs only a fraction of the amount it seems to cost.

It is a healthy sign in any institution when it receives year after year a steady flow of such gifts, because the love of the Church that impels them gives force and direction to the Church of the future.—GEO. PAUSCH, Vice-President.

HOW TO FILL OUR CHURCHES!

IN DISCUSSIONS concerning "How to fill our churches" [MESSENGER NOV. 1, '52, *et seq.*] it should not be forgotten, to take an example, that an extensive professional publicity campaign was undertaken fifteen years ago in connection with the 250th anniversary of Swedenborg's birth, but apparently it had no continuing effect on our Church attendance.

If one pays attention to the religious temperature of our time he can hardly fail to observe that interest has shifted from doctrines to deeds. Although nearly all people believe in God and all Christians have a profound reverence for Christ and the Bible, the majority do not concern themselves deeply about what those beliefs signify and individuals will probably unite with a church in which they have been brought up, or in one conveniently located or agreeable from a social point of view or from an attractive service or one served by an active and stimulating minister.

While there are a few denominations, like the Christian Scientists and Seventh Day Adventists, in which specific beliefs are of importance, the vast body of Christians repeat the formulas of the church which they attend, and take part in its ritual without any profound study of their meaning.

Doctrinal controversy between the great Christian sects has died away and interest among them shifted to ethics. They have turned their attention to social service, to missionary work in the form of economic welfare rather than intellectual conversion, to the abolishment of interracial and interclass discriminations, and to attempts to unify all Christian bodies, at least all Protestants, through the ecumenical movement.

Different attitudes toward the fundamentals of faith are apt to be entertained by individuals as such, whether as concerns the deity of Christ, salvation, spiritism, mental healing, reincarnation, or what not, without regard to sect.

What were formerly sectarian differences have been minimized by the sects themselves and discussion of them relegated to faculties in universities and schools of theology.

This situation calls for a new approach. Extension movements within our Church have usually taken the form of endeavors to bring others into the organization on the assumption that when they have become members they will automatically accept the doctrines which we regard as "New Church."

This is natural enough but, we think,

fallacious. We must remember that anyone taking up Swedenborg's writings for the first time will encounter statements which are likely to repel him at the very threshold. For instance, what Swedenborg has to say of the Quakers, Moravians, and Jews. He was in fact speaking from a wholly different background from that on which those names appear today.

When the new reader comes to paragraph 3 of *Heaven and Hell* he will encounter words which seem to imply that neither Trinitarian nor Unitarian Christians can enter heaven, although he knows that many thousands of our best citizens call themselves by one or the other name.

Possibly he will stop at this point and not come upon Swedenborg's more fundamental statements like that in n. 350 of the same work, to the effect that love to God and man insure the salvation of all who possess them.

If *Earths in the Universe* are given the new reader, although he may favorably be inclined to the idea that there is human life on other celestial bodies than our own, he probably knows that the evidence against its existence on the other planets in our system is strong and he will find it hard to believe that life could ever have appeared on the moon.

He will also come upon other passages where the statements, if not necessarily erroneous, are out of line with modern thought. Swedenborg's writings present so many hurdles of this kind that we should not be surprised at the small number of strangers who unite with us.

The method of approach should, it would seem, be less to add members to our collective body than to spread a knowledge of certain fundamental doctrines, letting the denomination look for its extension in the more favorable atmosphere which will result.

Among the teachings which we should promote in this manner might first be placed that of the Divine Humanity which has by itself appealed to many beyond our communion.

Speaks For Congregationalists

As a sign of the times, several reports have reached THE MESSENGER of New Church ministers occupying the pulpits of other denominations during the summer interim. As we report this, word comes that the Rev. Edwin G. Capon, Elmwood, Mass., pastor preached for the Congregational Church in So. Edgemont, Mass., Aug. 30.

Second in importance, we think, is the doctrine of correspondences as exemplified in the whole natural order and specifically in the inspired writings of the Bible. It would seem important to prefix the doctrine of creation through correspondences to a study of those in the Bible.

The former truth makes the truth of the latter understandable and prevents the reader from thinking that Biblical inspiration is a sudden eruption of divine truth into an alien world.

The validity of Swedenborg's spiritual experiences and the truth of his expositions of the nature of the spiritual world, may today be approached in a more scientific manner than ever before, and this should be a third line of endeavor.

If one studies the Christian denominations of our time he will be impressed with the will to good which they exhibit and the excellence of the movements promoted by them. But if one turns to examine the formulas of belief accompanying he will be shocked at the dependence on antique and unexplained verbiage, and on the lack of logic which they sometimes exhibit.

The entire campaign of a certain Church rests on an assumption of Christ's imminent return in the clouds of heaven. There is one which has added to the Bible a writing hardly appealing to trained minds, though there is not much less reason to criticize this than the admission of the *Apocrypha* to inspirational status and accompanying belief that the body of the Virgin Mary has been translated to heaven.

There is another body which depends upon supposed communications from the spiritual world through mediums, and one which centers its thought on mental healing and the absence of any material mind.

In the great historical Protestant faiths the doctrine of the Trinity is based on ancient formulas rather than ordinary logic, and Unitarians have restored a seeming logic by rejecting a large part of Scripture on the ground that the scholarship of today is good for all time. The Scriptures are "Holy" to both these schools in very different ways and in both in a far from complete manner.

And so we say that the effort of our Church should be directed along certain distinctive doctrinal lines, and not with the primary idea of blanket conversions.

Promotion of New Church beliefs are the principal concern, not mere additional membership in our body. If fundamental truths such as those of which we believe we are custodians are spread abroad widely, membership will take care of itself.—JOHN R. SWANTON

REPORT ON NATIONAL TRAINING GROUP

The seventh annual National Training Laboratory in Group Development, sponsored by the Division of Adult Education Service of the National Education Association and the Research Center for Group Dynamics at the University of Michigan, was held in Bethel, Maine, June 21-July 11.

Nine colleges and universities have cooperated in the development of the Laboratory, and the Carnegie Corporation of New York granted \$100,000 to support Laboratory training and research activities for a three-year period beginning Jan. 1, 1950.

The larger-than-usual 1953 Laboratory was made up of 125 selected delegates from industry and business, national organizations and agencies, education, religious organizations, government, and the armed services. The staff of over forty was sought, and deliberately drawn, from social and clinical psychologists, psychiatrists, educators, sociologists, and anthropologists.

The purposes of the National Laboratory are: (1) To advance better leadership in occupations and organizations in which democratic deliberation and action are important. The Laboratory holds that, in group action and in resolving social conflict, participation by all concerned is both essential and beneficial. (2) To develop leaders with the

sensitivities and skills needed to guide and direct orderly social change. (3) To discover and develop principles and improved methods of human relations training.

Distinguishing characteristics of the Laboratory soon become evident to one who attends it as a delegate. Perhaps outstanding is the Laboratory conviction that gaining knowledge does *not* necessarily or even usually result in changed behavior of the individual.

Delegates soon find themselves involved and participating in experiences requiring them to act, to analyze themselves and to undergo analysis by others, and to endure the stresses and strains of communication failures and the tensions and emotional involvements resulting from the interpersonal relationships of people in groups.

The groups purposely include persons of different backgrounds and experiences who struggle together to reach understanding and areas of agreement on desirable social change and the means of achieving that change.

The Laboratory is not for the purely bookish scholar or for the person who cannot tolerate searching criticism of and frank comment upon his motives and behavior during the give and take of small group learning and conflict. Nor is the Laboratory a comfortable

place for the delegate who cannot, after benefit of searching and honest criticism, change his behavior.

A second characteristic of the Laboratory is the conviction that temporary change in the behavior and skills of delegates acquired at Bethel is not necessarily maintained or continued "back home." Thus one project of the Laboratory has come to be the devising of means and methods to help delegates carry on and carry over the results of the Bethel experience.

A third characteristic is the stress on the development of research methods instruments. A delegate to the 1953 Laboratory had the advantages resulting from six years of earlier research in human relations at the same time he was serving as a subject for the 1953 research.

Benefiting from earlier research in human relations and contributing to further research ^{and} perhaps the keys to the value of the National Laboratory. Knowledge of human relations, of one's own self, of other people, of people working with people is essential knowledge in a time of rapid social change, of breaking traditions, and of the resulting social conflict. The National Training Laboratory is contributing to that knowledge.

(Mr. Memmott is president of Urbana Junior College. He attended this session and reported it for THE MESSENGER.)

An Opportunity For Women's Work Groups To Raise Funds

With the activities of the new church year getting into full swing, the attention of women's auxiliaries and other groups is called to the advertisement of the famous Sangamon Mills, of Cohoes, N. Y., appearing in this issue, and for some years.

Their dish cloths are an indispensable part of every kitchen and thus the possibility of sales is unlimited. A generous commission is offered. Write for a free sample and other information. At the same time, you will be helping THE MESSENGER's advertising income.

The New Christianity

A QUARTERLY JOURNAL
for its promotion and
interpretation

\$2.00 a year

An interesting and vigorous magazine you will want to read and hand to friends.

134 BOWDOIN STREET
Boston 8, Mass.

Book Review

THE DAMS CAN BREAK. *Emeline Faith Christian. Storm Publishers, N. Y., '51. 216 pp.*

"The Dams Can Break" is an interesting novel woven around the lives of five people who were in various degrees of spiritual and mental illness. In unusual ways they have been induced to spend a short vacation in a hotel and camp which is run by a group interested in psychic phenomena and adept at healing through contact with the spiritual world. The ability to heal of the camp leader Mr. Barton, was vividly demonstrated in the case of a woman, a Mrs. Thornton, suffering from an advanced manic depressive condition. A medical doctor and a famous psychiatrist were also at the camp and were astounded when the leader brought out the hidden cause by means of spiritual contact with the departed mother and daughter of Mrs. Thornton. Several unusual incidents and mental adjustments were interestingly told, concerning a minister and a reporter, who were also at the pines. At the conclusion the psychiatrist yielded to spiritual treatment when his arm

was about to be amputated. This book, while spiritualistic in nature, may have interest to the New Church reader from the descriptions of the spiritual world which are mainly in accord with what we read in Swedenborg's writings. While the methods of spiritual contact through mediums is alien to New Church thought and the concepts of healing, by spiritual forces, are different to our teachings, there is food for thought in this book because Mrs. Christian indicates that doctors, after death, can continue their practicing on their new plane of life. It is interesting to note that Dr. Russell MacRoberts, a well known neuro-psychiatrist, collaborated. He has attended the church of the New York Society and is also a student of our teachings.—

HAROLD B. LARSEN

"There is a Better Way"

"PROTESTANTISM FOR too long has traveled the road of denominational particularities," declared the president of the new Texas Council of Churches at the group's inauguration. "There is a better way," he added, "friendliness, fellowship, cooperation and unity of purpose." Rev. R. M. Sadler, quoted by National Council of Churches News.

FALL TERM OPENS AT THEOLOGICAL SCHOOL

With the opening of its fall term Sept. 16, and with the Rev. Everett K. Bray as its new president, assisted by the Rev. Edwin Gould Capon of Elmwood, Mass., the Theological School begins a new school year with high hopes for useful service.

Applications have been before the faculty from prospective ministerial students and lay leaders, and approval has been given by the faculty for the continuance of each of the students and the lay leader now in residence. In due course names of those composing the student body for the new semester will be announced.

David Garrett, a senior, will be the first student to be assigned for his field work in his fourth year, as an intern with a Society, a new plan adopted after long consideration by the managers and school officials. He will assist until January at the Kitchener, Ont., Society.

A plan for providing a faculty adviser for each student has been approved, as was an arrangement whereby Dr. Howard Davis Spoerl, of Springfield, Mass., will instruct in Philosophy during the fall term. Plans are under way to increase the usefulness of the library to faculty and student body.

Gulfport Church Celebrates

The Gulfport, Miss., Society will celebrate Sept. 20 the first anniversary of the first service held in its New Church. Since its dedication by Former President Rev. Dr. Leonard I. Tafel, Frankford, Pa., April 19th great strides have been made toward completion of interior finish and furnishing. An unusual feature is that there are no debts on the church. The Rev. Peter Peters is its minister. For many years he and Mrs. Peters served one of the fields in Western Canada.

NEW-CHURCH PRESS AT YOUR SERVICE

With the opening of the new church year it would be well for those at the Societies in charge of the library, missionary work and official certificates, to check over stocks for needed supplies.

Among important books of the church now newly available are "The Bible That Was Lost And Is Found," Bigelow, blue cloth, \$1.00; "The Invisible Police," Pendleton, grey cloth, \$1.25. Publication in this new form of these two always wanted books has long been awaited. Special discount for bookroom quantities.

Also most important is the new printing of Baptism certificates now printed

Honored By Queen



Sir Thomas Chadwick, K.C.V.O., C.B.E., with Lady Chadwick, taken a few years ago at a court reception. Sir Thomas, as already briefly announced in "The Messenger," was on Queen Elizabeth's honor list at the coronation, being at that time knighted and given the rank of Knight of the Royal Victorian Order. Until his recent appointment to Britain's new Iron and Steel Holding and Realization Agency he was the Queen's personal financial secretary having been for many years in the British Exchequer. Long identified with the Conference, he has been its Joint Honorary Treasurer and Chairman of the Conference Council, besides holding other important offices in the Church.

Disastrous Fire

The deepest sympathies of their many church friends have been extended to Mr. and Mrs. James Stewart of Mobile, Ala., New Church people there whose home just recently was entirely destroyed by fire. Relatives and neighbors have rallied to their assistance.

Helen Keller's Birthplace Offers Visitors "My Religion"

Helen Keller's birthplace at Tusculum, Alabama, long set apart by that city as a shrine in her memory and visited by thousands annually, will now offer to the public as a memento of their visit Dr. Keller's famous book "My Religion," published by the Swedenborg Foundation.

It was through the initiative of the Rev. Peter Peters, missionary minister at Gulfport, Miss., that the arrangement finally was made through the Helen Keller Property Board in Tusculum. He had visited the shrine and talked of the book to the custodian. It expressed satisfaction at the opportunity and will include with the book for visitors the souvenir booklet "Words of Wisdom."

Interest of Alexander I In

Swedenborg Noted By Historian

We are indebted to Mrs. Marguerite Block of Columbia University for informing us of several references to Swedenborg in Prof. La Tourette's much praised new work "A History of Christianity."

Of especial historic interest is a passage at p. 1016 where we read, in part, "Swedenborg helped to shape not only Czar Alexander I (of Russia), but also some who eventually held high office in the Russian Orthodox Church."

Courses In Writing

Columbia University, New York, begins its new courses in writing Sept. 24. The fees are moderate, and the instructors notable. Apply for enrollment to 116th Street and Broadway.

Choir "Boy" Fifty Years

Some notice recently was given in the press to the choralling record of William A. O'Reilly, Lawrence, Mass., who has sung carols in his choir each Christmas for half a century.

"Rules of Life"

Swedenborg's "Rules of Life," handsomely lettered on an illuminated wall card, blue and gold, 7 x 10, is now available again, with mailing envelope.

ALSO

Markham's Swedenborg Poem

Similar to above, Red and gold. The famous dedicatory poem beginning with the majestic lines, "Out of the north, the great seer rose to scan, the genesis and destiny of man."

Purchase from your bookroom, or send 15¢ for each direct to the Swedenborg Foundation

51 East 42nd St., N. Y. 17, N. Y.

What The New Church Teaches

Concerning God's Great Glory

Lord of Hosts

THAT [God is the Lord of Hosts] can be seen from this: that He is the God of heaven and the God of earth; that He created the universe so full of stars, which are so many suns, that they cannot be numbered, and in it many systems and earths in these systems which in them exceeding in number many hundred thousands; also that He alone preserves and continually sustains these because He created them. Moreover, the Lord of Hosts created not only natural worlds, but spiritual worlds above them, and these He perpetually fills with angels and spirits to the number of myriads and myriads. Under these, again, He has placed the hells, as many in number as the heavens. And to every and each thing in the worlds of nature and in the worlds above nature He alone gives life. . . . What infinite power the Lord has is especially evident from this, that all who come . . . from so many thousand earths in the universe, the Lord alone receives, and by a thousand secret ways of divine wisdom leads everyone to the place of his life.—*Apocalypse Explained* 726²

Glory and Majesty

"GLORY" in reference to the Lord signifies divine truth going forth from Him, thus the Word such as it is in heaven; for that is light to the angels, and by that light the Lord manifests His glory; for by that light He gives intelligence and wisdom, and also presents before the eyes of angels magnificent objects that glow with most precious things. This is the signification of the Lord's "glory" in the sense nearest to the letter. But all these magnificent things, which seem to glow with gold and precious stones in wonderful forms, are given by the Lord according to the reception of divine truth that goes forth from Him, consequently they appear to the angels in the exact measure of the wisdom that is in them, for they are correspondences. But since angels have wisdom according to their reception of Divine truth not only in doctrine but also in life, "to give Him glory" signifies to live according to Divine truth.—*Apocalypse Explained* 874

Dominion and Power

AND Moses stretched out his hand over the sea, (*Gen. 14:21*) signifies the rule of the power of truth divine over hell . . . because all divine power is through the truth which proceeds from the Lord. This created all things, according to *John 1:3*: "All things were made by him [the Word], and without Him was not anything made that was made." "The Word" denotes the Lord as to divine truth. By means of this all things in heaven and in hell are set in order. From this also is all order on the earth. All the miracles were wrought by means of it. In short, divine truth has in it all power, insomuch that it is power itself. There are some in the other life who are in truth in advance of others, and they are in such power therefrom that they can pass through the hells without any danger. They who are in the hells flee in every direction at their presence.—*Apocalypse Explained* 8200

The Alpha and Omega

HE WHO is the First and the Last, is He who is, and who was, and who is to come. This is also meant by Jehovah; for the name Jehovah signifies *is*; and He who is, or who is *Esse* itself, the same is also He who was, and is to come, for in Him the past and the future are present; hence He is without time, eternal; and without place, infinite. This also is acknowledged by the [orthodox] church in the doctrine of the trinity, called Athanasian, in which are these words: "The Father is eternal and infinite, the Son is eternal and infinite, and the Holy Spirit is eternal and infinite, but yet there are not three eternals and infinities, but One"; that this one is the Lord, is demonstrated in the work, *The Doctrine of the New Jerusalem Concerning the Lord*.—*Apocalypse Revealed* 13

Acceptability Of The True Christian Religion

It is the experience of Convention's Bible Study School, in Paterson, N. J., that one of the remarkable outcomes of the work is that after passing the Introductory Course satisfactorily invariably the student then takes to the offered course on the *True Christian Religion* as though it teaches what he always believed.

This work is given to the student in the form of the late Rev. Arthur Wilde's *Digest*, which, in the opinion of the present writer, is one of the most useful books in the Church, and could well be used more extensively for personal study and for missionary distribution.

Interestingly enough this little book probably is the orthodox student's introduction to Swedenborg as he is not mentioned, nor the New Church specifically, in the Introductory Course, with its nine examinations. Further it opens with a biography and portrait of the revelator.

The newcomer, still a member of one of the 243 denominations of Christianity, evidently sees nothing contrary to Scripture, reason or what is in the depth of his heart, in the principles laid down in Swedenborg's restatement of what for ages has passed among the majority as the Christian religion, with its belief in Three Gods; acceptance of the letter rather than the spirit of Scripture; need only for faith as the saving grace; resurrection of the physical body at some indeterminate date, and the like.

No! Such throttling beliefs, still widely held especially in the nation's smaller communities where most of the school's students reside, fade from these good people's minds like morning mists before the rising sun, and they—many hundreds of them over the years—accept the simple, appealing New-Church verities concerning God, man and the universe as though actually they always had believed them as, in a sense, they always had.—L. M.

"Best Sellers" Religious

Among the popular books of the day, the "best sellers" continue to be religious books or of that nature, the National Council of Churches research department finds. Current leading books include Murrow's "This I Believe," and Peale's "Power of Positive Thinking." Of course, the new "Revised Standard Version" continues to be the "best seller" in this generation.

For Our Younger Readers

Little Hugh In Heaven

By Mabel - Ruth Jackson

(This is another in the Little Hugh series written especially for THE MESSENGER by Mrs. Jackson, a writer of stories for national magazines. Previous installments appeared Nov. 22, '47; Aug. 28, '48; May 21, '49.)

LITTLE HUGH, who had been tenderly led from an earthly bed of pain to the Place of Eternal Life, opened his eyes slowly with a delicious sense of comfort and well-being. He seemed to be lying on a low couch spread with a silken, fragrant coverlet.

He closed his eyes again for a moment or two, then opened them once more. Yes, it was real and no dream. His gaze wandered around the room with great pleasure. It was spacious and airy with walls that were not clearly defined. He had no sense of being shut in at all.

He heard the soothing sound of water lapping against shores in the distance and presently a nearby bird burst into ecstatic song. As Hugh listened delightedly to its trills and soaring notes, he felt as though the music was almost a part of himself, too.

Then he saw his mother standing beside him. She was looking at him with eyes filled with love. "My little son," she said.

Hugh drank in the sweetness and tenderness of the beloved face and from his swelling heart came the one word, "Mother!"

Just one word, but it encompassed volumes that Hugh's seven-year-old intelligence could not express in whole sentences. She understood. The longing and loneliness that was now satisfied. The patient endurance that was now rewarded.

"We shall never be separated again, dear," she said. "Your father and I have been waiting for the time when you would come to us."

Hugh gave a little sigh of happiness. "I didn't know that before," he said. "Aunt Allie told me you were in heaven but she liked to have me there with her, too. I think Aunt Allie will be lonesome now."

"Yes," said his mother. "Aunt Allie thinks she is very lonely. She feels now she has nothing to live for, with you gone from her. But there is still work for her on earth. She has a loving heart and she will find someone who needs her affection. That will give her something to live for until it is time for her to join us."

"I'm glad," said Hugh simply. "Mother, where is father?"

"He is away. God has sent him to do some work for Him."

"Oh," said Hugh. He was silent a moment. Then, "Have I been asleep, mother?" he asked. "Was it for a long time?"

"Time is not measured in heaven as it is on earth, Hugh," said his mother. "You slept as long as was necessary. Now I am going to take you on a little excursion."

"What's an excursion?" asked Hugh eagerly, taking her hand.

"This one will be a walk to show you just a small part of heaven," said his mother, smiling at him.

Hugh had never seen much of the beauty of earth so he could make no comparisons, but he was utterly enchanted with the loveliness and grandeur on every hand. He saw fields of golden grain and vineyards with purple grapes hanging on the vines. In a forest of lofty trees where the leaves whispered musically in a light breeze, he spied little furry creatures scampering about, unafraid.

They came to a vast plain and here were wild and domesticated animals mingling together in friendship. Hugh went close to a huge lion and looked into his golden eyes. There was only gentleness in them.

On other walks Hugh saw shining, crystal rivers flowing along between green banks where exquisite flowers of many colors and kinds sprang up in the midst of the grass. There was no dried or dead vegetation anywhere. The air was springlike, delicious in its freshness and fragrance. Everything seemed to be living joyously.

His mother showed him beautiful homes, too, with park-like grounds surrounding them. And always, there was color and changing light. There were people engaged in various activities. He saw artists painting at easels, heard singers. Sometimes there were groups talking earnestly or laughingly. Children in exquisitely hued garments played on lawns and in parks.

"I have shown you a very small part of heaven, Hugh dear," his mother said. "There will be always something more that is strangely beautiful. Now you are ready to go to school, as they say on earth."

"Oh yes, mother. The children told me about how they learn from pictures.

Only they said the pictures were real things."

His mother nodded smilingly. "Learning is a delight here."

At the place of instruction Hugh found himself one of many other children. They sat on a grassy plot while events unfolded before their eyes in many fascinating ways. They were not pictures like those Hugh had seen in books, but rather were suggestions or ideas carried out delicately in a way suited to immature minds.

Each one implanted or nourished an understanding of truth, and desire and love for all things good and pure.

There were instructors — women angels who understood and loved children particularly. Hugh's mother was one of them, to his great delight and satisfaction.

Only a few portrayals were given at a time and when they were finished, Hugh found Bess and Oliver and Teddy gathered around him, waiting for his recognition.

"Oh!" he cried happily. "Oh, I'm so glad to see you! Did you watch the pictures, too?"

"I'm in the same class you are, Hugh," said Oliver, his dimples showing as he smiled at Hugh. "Bess is ahead of us and Teddy is just beginning."

"Dist beginin," said Teddy, clasping Hugh's hand in his own chubby one. "Come play hide-and-seek, Hugh."

Hugh had never had a chance to play games in his earthly life, but now he entered joyously into the merry play, running on light feet and laughing with Bess and Oliver when Teddy didn't wait to be found but called out, "Here I is!"

Nourished by the spiritual teachings of divine love, Hugh grew in stature as he matured in intelligence and wisdom. He found there was constant activity in heaven with no desire for idleness. Although all angels were one with God, yet each retained his individuality and each busied himself in the occupation to which he inclined and for which he was best suited.

Hugh had a great sympathy for those children on earth who are called "underprivileged" and a longing to help them learn to experience the unselfish gladness and delight that flowed through his own being from knowledge of Divine truth. He was often sent to watch over them and gently lead them away from evil inclinations toward goodness and happiness.

Hugh is an angel but he is still Hugh and Aunt Allie will recognize him instantly when she comes to join him in their Heavenly Home. She will find the same loving heart, perfected to angelic wisdom through the Lord, his Father.

Associations Meet

Western Canada

July 12 and 13, the Western Canada Conference of the New Jerusalem held its biennial meeting, for the first time in its history, on the west coast, in the newly-constructed house of worship of the Vancouver Society. The Conference was organized in July 1907 at Herbert, Saskatchewan, and meetings were held for a time, annually, usually at Herbert or at Rosthern, Sask.

With the expansion and development of the west, and the consequent scattering of small New Church societies and families, meetings began to be held in Manitoba and Alberta. Never before had there been a society in Vancouver large enough to offer its hospitality.

With the majestic Rocky Mountains at its back door, and the shining waters of the Pacific at its front, Vancouver was indeed a welcome place of meeting for those who travelled from the prairies over distances of 1,200 to 1,800 miles over and around rugged mountain ranges.

In the beautiful little church, built largely by the hands of its members, with the name "New Jerusalem Christian Church" above its doors, a warm welcome awaited those who had come to this first west coast meeting of the Conference.

The session was formally opened at the Sunday morning service with a welcoming address by the resident pastor, the Rev. John E. Zacharias, followed by the Conference address by the President, the Rev. Henry Reddekopp. The choir, with appropriate selections, added to the beauty of the service.

Following a bountiful luncheon was served by the ladies of the Vancouver Society. This was not the last of their hospitality, and they provided again that evening, and two meals on Monday.

At the afternoon service the Rev. Lloyd H. Edmiston, in retirement at Tacoma, Wash., gave an inspiring address, based on the 15th chapter of *John*, in anticipation of the Holy Supper which was to follow. The Rev. John E. Zacharias conducted this service, assisted by Mr. Edmiston, while the Reverends Henry and Edwin Reddekopp administered the elements.

The evening service, conducted by Erwin Reddekopp, included an address by the former on discipleship, and also a report on Convention. Mrs. Pauline Bobbett, of Vancouver, gave a touching demonstration in the sign language of the hymn, "Nearer My God To Thee." The choir provided musical selections.

Monday's meeting was opened with worship and an address by the Rev. Henry Reddekopp. Business sessions followed, and the meeting adjourned in the afternoon, after a brief devotional

service and inspiring closing address by the Rev. John Zacharias.

In all, about 100 persons attended the meeting of the Conference. A spirit of good-will and fellowship pervaded the informal gatherings of friends and new acquaintances, as well as at the more serious deliberations. By evening, on Monday, the little white church was empty, but the atmosphere was still warm with the memories of what had been. In a few brief hours New Church history had been made.—E. D. R.

California

The Forty-fifth meeting of the California Association was held Sept. 3-6 in the church of the Los Angeles Society, centering on the theme of "The Church Unites Mankind," as drawn from *John 17*.

Opening with a meeting and dinner of the board of directors at the home of the John Quermann's, Thursday evening, the session proper began next day following luncheon, with Presiding Minister Robert Loring Young in the chair. The state League meeting, a dinner and symposium in the evening

Essay on Editors

I don't know how newspapers got into the world and I don't think God does, for He never mentioned them in the Bible. Maybe the editor was one of the Fallen Angels, for he seems to fall for about everything that people tell him.

If the editor makes a mistake folks say he ought to be hung; if a lawyer makes a mistake he appeals the case; when a doctor makes a mistake they say nothing 'cause they don't know Latin, and they couldn't read his writing if they did.

When an editor makes a mistake there's also lots of hollering and a libel suit; while when the doctor makes one there's a funeral, with flowers and crying and perfect silence.

A doctor can use a word a mile long, and it don't make any difference if he knows what it means for folks will think he's educated; while an editor has to be able to spell any word he uses, and answer any question he's asked.

Two-thirds of the folks in town are sore at the editor all the time, either because the paper said something about them they don't like or said something nice about somebody else.—A schoolboy's essay in the *Belleville, Kansas, Telescope*.

(A prize to the first reader who reports to the editor an error purposely made in the above plaint.—EDITOR.)

completed that day's program. With the Rev. John L. Boyer, Riverside, as moderator the panel included Merle Lundberg and the Reverends Knox, Turley and Thomas Reed, a newly interested student. Mr. Turley then officiated at a preparatory service for Communion.

Saturday was occupied with a League meeting at the home of the William Smalls, with an outing at Long Beach. A business session, woman's alliance meeting and luncheon led up the afternoon program where there were group visits to the Hall of Crucifixion Painting, a Planetarium lecture and barbecue supper, at which Mrs. Dorothy Haven presented a program of music.

The Association service was conducted Sunday morning by Convention President Franklin H. Blackmer, of Cambridge, Mass., and after dinner the Rev. Othmar Tobisch, San Francisco pastor, led a conference on Religious Education. Following, all attended a special service at the Wayfarers' Chapel conducted by its minister Mr. Knox. A buffet supper at the home of Mrs. Frank Schellenberg, and a service of meditation led by Mr. Tobisch concluded a happy and useful annual meeting.

The committee in charge included, Mr. and Mrs. Irving McCallum, Kenneth Hultgren, Mrs. J. Woodruff Saul, Miss Cornelia Stevenson.

The New-Church Handbook

First complete publication of its kind—gives a brief history of Convention, an account of its work, digest of the Church's teachings and a life of Swedenborg.

Pocket Size, well bound—15¢.

THE SWEDENBORG PRESS

380 Van Houten Street

Paterson 1, N. J.

SILENT MISSIONARIES MOSTLY FREE FOR THE ASKING

Brief Readings from Swedenborg
(Twelve subjects)
Postcards, Swedenborg Portrait
Catalogues, Literature Lists
Literature Racks for Depots

H'book of Correspondences—10¢

New-Church Handbook—15¢

Apply

THE SWEDENBORG PRESS

380 Van Houten Street

Paterson 1, N. J.

The New Social Approach

A community smaller or greater is the neighbor because it is the collective man; and from this it follows that he who loves a community loves those of whom the community consists; therefore, he who loves and acts rightly towards a community consults the good of each individual.—SWEDENBORG, *True Christian Religion* 412.

V. — Business as a Christian Vocation

This title is borrowed from the heading of a study in *Information Service*, May 23, 1953 (National Council of Churches). The study consists mainly of comments on two recent books: *Social Responsibilities of the Businessman*, Howard R. Bowen (Harpers'), and *Religion and Economic Responsibility*, W. G. Muelder (Scribner).

We are aware of the traditional distinction between "sacred" and "secular" professions. A man who entered the ministry did so under impulsion of what he felt to be a divine "call." Choice of a business career was usually a matter of sheer preference.

Swedenborg was perhaps the pioneer among religious teachers in questioning the validity of this age-long cleavage between sacred and secular as applied to legitimate daily occupation. When Swedenborg declared that Christian life centers in one's daily employment, when he taught that the way to heaven consists in "looking to the Lord" and acting sincerely and justly in the daily work, he thereby stamped every honorable profession as a truly Christian activity.

The citations from Dr. Bowen's book reveal discussions of the ethics involved in distributions of income, advertising and selling, and relations with the government and the public. Included in the Bowen book is an "ethical critique" by Dr. F. Ernest Johnson. Dr. Johnson's conclusion is, "The central imperative of Christian vocation for the

American businessman would seem self-evident: to make business and industry in America a consistent expression not merely of our inventiveness and energy, and our shrewdness, but of a resolute purpose to bring all our economic life increasingly under the discipline of the Christian conscience."

Dr. Muelder, the second writer under review, makes a distinction between property for use and property for power "with no limit to the power men can express." Naturally, he favors the "property for use" concept. Dr. Muelder looks to the "ecumenical church" (worldwide) to enlist Christians in an "awareness of that ultimate meaning which unites the dignity of the person with the actualization of genuine community."

Needless to say, all this should be

highly encouraging to New-Churchmen. It means, for one thing, that when Swedenborg emphasized the sacredness of the daily occupation, he was not merely voicing a fine concept which may have been startlingly new in his 18th century, he was forecasting a coming development in modern religious thinking and action.

How could it be otherwise in the light of all this present day increasing conviction that one's business is a sacred vocation instead of just a lucrative job?

In the daily round, it means that each day is one more pilgrimage towards the sunrise of heavenly consummation. It means augmented opportunities to co-operate in the social task of making the daily edifice a veritable House of God.

—EARL C. HAMILTON.

Tales Of "Green Tea"

In a story called "Green Tea," in an anthology of "Great Tales of Terror," (Wise and Fraser, Random House, N. Y.), two pages are devoted to a problem growing out of a subject dealt with in certain passages of the *Arcana Coelestia* with which the principal character in the tale evidently is well acquainted. "Swedenborg is found in unexpected places," has become a commonplace.

Most Popular Poems

In a contest sponsored by *The Pleasures of Publishing*, sprightly monthly of the Columbia University Press, N. Y., seeking to learn which was the most popular poem ordinarily chosen for anthologies, Wordsworth's "Daffodils" led the list.

Christian Advance

Some idea of the advance of Christianity in Japan may be seen from figures issued by the Pocket Testament League which show that until April 30 its distribution had totalled more than ten millions Gospels and complete testaments.

Lutheran Selected

In the naming by President Eisenhower of the Rev. Dr. Joseph Simonson, Lutheran executive secretary of Public Relations, as Ambassador to Ethiopia, the first clergyman of that denomination has been chosen for an diplomatic post.

Kansas Association Meets

The annual meeting of the Kansas Association will this year meet in the church of the Pretty Prairie Society, October 18. Convention President Rev. Franklin Henry Blackmer will attend. The Rev. Eric Zacharias is the local minister.

"March of Freedom"

Initiated by the National Association of Evangelicals, President Eisenhower has signed a "Declaration" starting a year-long "March of Freedom" to emphasize that "freedom depends upon a faith in God."

Home Bible Courses

SIMPLE, INSTRUCTIVE COURSES for every student of the Bible. The Introductory Course explains its deep purpose and relationship to daily life, how it was formed, and why a better understanding of it helps you to meet today's spiritual problems. Two other advanced courses complete the work.

TOTAL COST \$5.00 INCLUDES

Textbooks, all supplies, regular examinations, engraved certificate upon completion. You may enroll, at once, sending \$1.00 in advance, or simply request Prospectus.

The Bible Study School

380 Van Houten St., Paterson 1, N. J.

COLLECT STAMPS? Help Your Missions Too

Try our FAMOUS MISSION MIXTURES.

Worldwide accumulations. Only two kinds. #1, U. S. only; #2, All-World, including U. S. Rich in old, new, commems., airs, etc. Large lots, off-on paper. Big variety. \$1.00 each lot; postpaid, except abroad.

MISSIONS STAMP OUTLET

380 Van Houten St., Paterson 1, New Jersey

Our Daily Bread

A NEW CHURCH MANUAL OF
DEVOTIONS & DAILY MEDITATION

Compiled from the Word and
Swedenborg's Writings

Two dollars per year

Sample copy free on request.

Published by the
New Church Book Center
2129 Chestnut Street
Philadelphia 3, Pa.

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.

PAUL SPERRY President
PHILIP M. ALDEN . . . Vice-President
CHESTER T. COOK Treasurer
17 Bartlett Ave., Arlington, Mass.
LESLIE MARSHALL . General Secretary
380 Van Houten St., Paterson 1, N. J.

LETTERS TO THE EDITOR

Repetitions in the Spiritual Sense

To the Editor:

There is one thought on the reason for the many repetitions in our church writings which has not yet been brought out in *THE MESSENGER*.

It is because there are repetitions in the internal senses that Swedenborg must repeat many things in revealing those senses.

There are places in his works where perhaps he got tired of repeating so much, so he refers the reader to lists of paragraphs previously written dealing with the same truths.

In the inmost sense, which treats of the Lord alone, His conquests and His victories are told and retold using different representatives as the story is unfolded for us in the literal sense, accommodated to our reception of it in a material world.

Likewise in the internal sense representatives vary as the truth is unfolded. In each verse of Scripture there is so much in the internal senses that it could not all be written down in a human tongue. If all could be so written there would be many more of the so called repetitions.

ALICE PERRY VAN BOVEN.
Redlands, Calif.

Disastrous or Beneficial?

To the Editor:

With regard to the Rev. Leon C. Le Van's letter in your issue of August 22, it seems to me his anxieties stem from the fact he identifies the religious corporation known as the General Convention of the New Jerusalem in the United States of America, incorporated in the State of Illinois in 1861 as the Lord's New Church, signified in *Revelation* as the Holy City, New Jerusalem.

This always fatal error causes him to worry that a possible admission of our corporation, to the National Council of the Churches of Christ, another

corporate body, will be "disastrous" for the New Church. How can that be?

The Lord's New Church is a spiritual movement, a descending of a new heaven to a new earth, and is not influenced by the joining or not joining of legal corporations.

The revelator himself, as any one can see from reading his ideas about this spiritual, celestial, and primarily divine movement of rejuvenation of the Christian Church on earth, never even thought of a corporation, known as the Church of the New Jerusalem. This is man's work. "My thoughts, are not your thoughts, saith the Lord."

Births, Baptisms, Marriages, Memorials

BIRTHS

NICOL.—Born to Mr. and Mrs. Charles Spiers (Audrey Baker) Nicol, Paterson Society members, a second daughter August 30, Deborah Ann, at the General Hospital.

KLASSEN.—A son, James Elwood, was born to Mr. and Mrs. Edward E. Klassen, No. Battlefield, Sask., June 26. The paternal grandparents are the A. H. Klassens of Saskatoon.

RAYMOND.—Born to Mr. and Mrs. Jack Raymond, Edmonton, Alb., a son June 2, David Glenn.

BAPTIZED

WOOFENDEN.—Jane Louise, infant daughter of the Rev. and Mrs. William Ross Woofenden, New York minister and wife, was baptized in the church of the Fryeburg, Me., Society, Sunday, Aug. 24, by her grandfather, the Rev. Louis A. Dole, in the course of the Fryeburg Summer School three-week assembly.

FRIZZELL.—Lynn Patrick, infant son of Mr. and Mrs. Donald Frizzell, of the Sunnyslope, Alb., Society was baptized in the church there July 19, by the Rev. Erwin D. Reddekopp, missionary pastor of the Province.

MARRIED

GEORGE - SPIERS. — Mr. and Mrs.

"Help From the Lord"

Booklet Reprinted

As the result of continuous requests this remarkable compilation of selections from the Word for each day of the month is again available.

25¢ per copy

Quantity Discount

Heavy embossed cover, gold & blue

THE NEW-CHURCH PRESS
108 Clark Street Brooklyn 2, N. Y.

I do not think that any member of Convention should get excited about the decision reached in Cincinnati that we apply for admission in a federation of corporations, for good external purposes.

OTHMAR TOBISCH.

San Francisco, Calif.

EDITOR'S NOTE: *Interestingly, the discussion and action at Cincinnati in June, and the Letters since, almost exactly duplicate what occurred at Brockton in 1924 in respect to application to the present National Council's predecessor the Federal Council.*

Tomas H. Spiers, Orange Society, now residing in Tokyo, announce the marriage August 29, of their daughter Blanca Roseanne to Henry P. George, of New London, Conn. The couple is now at home at 1012 E. Adams St., Syracuse, N. Y.

IN MEMORIAM

ROBINSON.—Harry J. S. Robinson, 75 years of age, passed into the higher life June 26 in an Edmonton hospital. Born in London, England, Mr. Robinson became early acquainted with and a member of the New Church at the Camden Road Society, being married there May 27, 1912. He came to Canada with his bride and soon took up permanent residence in Edmonton, Alberta. He joined the city staff as an auditor, becoming assistant city comptroller, remaining in that position until his retirement in 1946. For some months before his passing he had again been assisting in the civic offices. Mr. Robinson was one of the earliest members of the Edmonton Society, and was active in its organization, serving for some time as president. The church misses him sorely—he and Mrs. Robinson were always to the fore when anything was needed for its good. The resurrection service, in the absence of a New Church minister, was held at Howard and McBride Chapel with the Rev. L. M. Watts officiating, assisted by Canon W. M. Nainby, both of the Anglican Church. Interment took place in the Westlawn Memorial Park Cemetery, Edmonton. Mr. Robinson is survived by his wife, a son Eric, of Ottawa, a daughter, Mrs. Lillian Beschell of Edmonton, and five grandsons.

LAWRENCE.—Lawrence, Mrs. Myrtie E. 86, of Rutland, Vt., passed into the spiritual world Aug. 19. She was born in Ludlow, February 8, 1867. The funeral services and burial were held there, the Rev. Norman O. Goddard, D.D., officiating.—E. D. R.

The Augmentation Fund

If you wish New Church ministers to be supported, help the Augmentation Fund.

If you wish young men to be prepared for New Church ministry, help the Augmentation Fund.

COL. WINTHROP SARGENT

Chairman

PAUL SPERRY

Secretary

ALBERT P. CARTER

Treasurer

511 Barristers Hall, Boston 8, Mass.

THOSE OBSCURE BIBLE PASSAGES

THE QUESTION AS TO whether there is an internal sense hidden within the literal wording of Scripture, is one concerning which its readers could give reasonable thought.

It is easy to say "I believe in the Bible from cover to cover," but is it not also true that there are hundreds of passages, particularly in the Old Testament, that even the most serious student just cannot clearly understand if taken literally?

Emanuel Swedenborg in the six volumes of his *Apocalypse Explained* lists a great number of these difficult verses, giving their revealed meaning which he solemnly affirms was disclosed to him by the Lord Himself.

He reveals that just as all created things, which owe their form and life to a spiritual, divine source, are clothed in some natural protective covering, so even much of the actual Word of God, to avoid profanation by the enemies of good and truth, and by those not yet prepared, is in our day so hidden by the literal sense, that seemingly only a spiritual meaning can explain it.

That Swedenborg is believed by his followers to be qualified to know if the Word contains an inner sense is not unreasonable. Undoubtedly he is the only Christian since our Lord's time who has claimed almost daily revelations from the spiritual world, during a period of seventeen years.

Before his passing in 1772, at the age of 84, he had written at least 237 books covering marvelous deductions in engineering, science, philosophy, psychology and particularly theology.

As a nobleman he was acknowledged by his peers to be a man of outstanding integrity. His last 35 volumes, dealing exclusively with religious subjects, including the world of the spirit, were his crowning achievement, for his chief aim in life was to discover facts concerning God, life and eternity that would comfort and enlighten a confused humanity.

In his "Apocalypse Explained" Swe-

denborg has revealed much proof that in Old Testament times, words and phrases were used which had a spiritual correspondence with heavenly things. Everything in nature, according to the most ancient people, had a definite use and meaning. This knowledge, known as the Language of Correspondences, was to them a source of wisdom and satisfaction.

The hieroglyphics of Egypt now are believed to be the only remaining symbols reminiscent of that age when mankind looked only to God for guidance. For that reason it was called the Golden Age. Regardless of how difficult it may be to comprehend certain passages, the printing of the Word as we have it is correct in every detail. The difficulty lies purely with us in not understanding their spiritual meaning.

Swedenborg, especially proves that the Lord is indeed a God of love and great mercy. His all-knowing, all-powerful presence enables Him to be conscious of the well-being of every man, woman and child, for whose comfort and sustenance all things were planned.

Humanity has daily proof of the unchanging love, power and constancy of our Creator in the sun of our world. Throughout many thousands of years that masterpiece of God has never failed in size, light, heat and the ability to serve mankind in helping to produce the food, clothing, housing and other essentials so necessary in our earthly life.

Swedenborg also explains that just as our natural sun fulfills these earthly requirements, so the Sun of heaven, with its spiritual heat and light, provides in the form of love and wisdom, not only the life of mortals but to all who have passed into eternity.

There are so many wonderful things described by Swedenborg concerning the world of spirits that it seems unfair to mention any of them briefly without the accompanying details, but one great blessing that brings joy to the hearts of all aged is that heavenly life permits everyone to regain their youth.

Hereafter we gradually receive the glow of returning strength, and in due time a vitality and beauty in appearance that far transcends anything we have known in the world. This rejuvenation is shared there by all who have passed the age of maturity, thus all in heaven enjoy the happiness of maximum ability and health.

As "In the beginning God made them male and female" and essential to the well being of each other, so as man, woman or child one enters the world of spirits. The spiritual body, complete in every respect and clothed, is so like the one discarded that one has to be told they are no longer mortal.

Swedenborg definitely asserts that the happiest form of true marriage love exists between the sexes in heaven and that under the direction and blessing of God it constantly increases throughout eternity.

Married pairs live in beautiful garden-surrounded homes, magnificent in accordance with the nature and importance of the service they are privileged to render. As all in the spiritual world are fed, clothed and housed by Providence the angels esteem it a privilege to engage in any service that each can accomplish most efficiently.

There are duties, employments and responsibilities of all sorts in heaven to employ the mind, time and talents of all, also governmental, executive and administrative offices innumerable to supervise the activities of such a vast realm, but as all in heaven are there because they have already learned to love God and their fellow man, a most comforting desire for peace and justice prevails.

In the brighter light of the spiritual sense, Scripture passages which have caused dissension, and are hard to comprehend, the "Apocalypse Explained" now makes clear. The best way probably to illustrate this is to cite some of the statements made by Swedenborg during the last seventeen years of his life, during which time he has stated he wrote only under divine guidance and was in almost daily contact with angels

(Next page please)

Certificates

Society treasurers may obtain them at special prices for their ministers' church use.

BAPTISM 15¢
Son and Daughter

CONFIRMATION 15¢

MARRIAGE (Plain Cover) 35¢

MARRIAGE (Silk Cloth) \$1.25

THE NEW-CHURCH PRESS
108 Clark Street Brooklyn 2, N. Y.

GOWNS
PULPIT-CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.

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.

OBSCURE PASSAGES

From
preceding
page

and spirits with whom he discussed these matters.

The following statements are doubtless the most often questioned for they have recurred to the minds of all of us without any definite answer as to just what is the truth. This is therefore what Swedenborg has written concerning these subjects:

There is but one God and He is the Lord and Savior, Jesus Christ. The Father is the soul of our Lord and the Holy Spirit His ineffable spiritual power.

The Second Coming is not a physical appearance, but the spiritual conjunction of God with man when He is sincerely sought and regeneration desired.

The world will not be destroyed. It is the evils in it that are meant. If believed literally it would entail the death of millions of God's children for whom His human died. When suffering on the cross the Lord thus prayed for the lives of even His murderers: "Father forgive them, they know not what they do." In our age the people are still confused. God cannot change. He is the same "yesterday, to-day and forever" and still merciful.

God does not afflict His children. On the contrary He gives us life, ideas, love, good, truth and certainly health. He spent most of his days on earth healing the sick. It is man that brings pain and disease on himself by the life he lives. He tacitly invites evils by indulging in sin and excesses.

God does not consign souls to Hell. Just as man's affections determine his character in the world, so they likewise decide his destiny in eter-

nity. It is what a man loves that becomes his life. Man therefore himself selects his ultimate fate in living the kind of life he loves or craves.

Both in this natural world and after he leaves it, man's soul directs his life from his spiritual body. His earthly body but clothes and serves him. Nothing that is material can be seen in the Spiritual World.

"This day shalt thou be with me in Paradise." Human life is unbroken and unending. The immortal soul and spiritual body of man is resurrected in the World of Spirits within three days and with restored confidence he continues his life in that body.

Resurrection of the earthly body, later, is a misconception. It is his spiritual body in which man continues to live and as all spirits and creations of that world are composed of an infinitely superior, living, spiritual substance, a composition known only to God, there is no further need for those earthly coverings that clothes all life in the world. From all of the above one can clearly see that the spiritual body of man is all important. It is one's spiritual self that God planned before our conception, created, loves and constantly sustains with life, both here and through eternity.

It will be noted from these revelations by Swedenborg that the spiritual sense implies that our Creator is much more merciful than the literal sense would seem to indicate. Certainly this is what all mankind hopes and it agrees with the Lord's life and teaching when in the world.

The Prophet of the North's revelations could therefore reasonably be the silver lining that will dissipate those

clouds in the literal sense and give us the truth we all need. — BERNARD E. SCRIVEN

(Mr. Scriven is a New York business man, long a student of our teachings.)

Wedding Shower

The Women's Auxiliary of the Kitchener, Ont., Society was hostess at a shower given for Miss Frances Rothermael, former editor of *The League Journal*, who was married Sept. 12. We hope to publish a complete report on that happy event in our next issue.

Money For Your Treasury

OVER 1,500,000

SUNFLOWER DISH CLOTHES

Were sold in 1952 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

THE SOWER

Sunday School Lesson Helps

MEMORIAL EDITION

Complete in six volumes \$10.50

Separate volumes — each \$1.75

—o—

MASSACHUSETTS

NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

PERRY

**KINDERGARTEN NORMAL
SCHOOL**

ESTABLISHED 1898

Students upon graduation at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

Graduates while continuing to hold winter teaching positions may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

Send for catalog.

Mrs. H. H. Jones, Principal

F. GARDINER PERRY, Manager

815 Boylston Street, Room M,
Boston 16, Mass.

GOD'S WONDROUS INFINITY

IN RELATION to spaces God's infinity is called immensity, because "immense" is a term applied to what is great and large, and to extension and its spaciousness. But in relation to times God's infinity is called eternity, because "to eternity" is an expression applied to what is progressive, which is measured by time without limit. . . . Also immensity means His divinity in respect to love, and eternity His divinity in respect to wisdom. This is because angels abstract space and time from divinity, and such conceptions then follow. But as man can think only from ideas drawn from such things as belong to space and time, he is unable to form any conception of God's immensity antecedent to space, or His eternity antecedent to time; and when he seeks to do this it is as if his mind were falling into a swoon; and if one persists in penetrating further into the subject, he may easily fall into a delirium, and from this be led into a denial of God.—*True Christian Religion* 31^{1,2}