

The
**NEW-CHURCH
MESSENGER**

October 17, 1953

On Soul Making

Ellsworth S. Ewing

State Of Temptation

Len Short

Religion Of The Future

Charles W. Elliott

The Lord's Unknown Years

Manuel Komroff

Attaining The Heavenly State

Bess Foster Smith

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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.

SOUL MAKING: MAY ITS CULTURE OUTDO THE DEVELOPMENT OF THE PHYSICAL LIFE

by Ellsworth S. Ewing

THE number of appliances that are on the market for "muscle stretching" exceeds one's imagination. In fact there is a magazine called *Physical Health* which deals a great deal with this, and is one of the "best sellers" upon our newsstands.

Most of us may have been very much concerned with the state of our muscles and our health. We like to expand our chests and flex our biceps to demonstrate our strength; and yet how few of us are as equally anxious about the state of our souls. It is well for us at times to pause to consider this.

There are those who spend too much time in the pleasures of life, allowing their souls to get along as best they can on a very slim spiritual diet. The result is spiritual starvation in many instances.

There are those who concentrate so continually upon worldly welfare and the material conditions of this life that they provide the soul with much in the way of spiritual food.

There are those too who spend their time so much in mental development and exercise, having passed beyond the stage of Latin and algebra as mental gymnastics, that they then concern themselves with logic and its pseudo-intellectual exercises, and believe they have the quintessence of enjoyable living when they are able to explore the subtle ramifications of some diverse problem.

Again, some never get beyond the stage of intellectual mind-stretching, and we find those individuals always willing to take up an argument,—it doesn't matter which side, for they have no particular conviction of their own, they are simply engaging in mental gymnastics.

Such persons accumulate a vast array of information, quotations, techniques of logic, by which to expand whatever thesis they may at the moment entertain, and believe themselves by their mental giantisms to have become individuals who are set apart,—not realizing that the development of their brain pattern still is within the natural plane, and that their soul may still be childish, a child form, spiritually.

Let us consider this process of soul-making, or, if a connotation of the word is desired—soul-stretching, and soul-maturing.

If we are to be Christians, if we are to live according to the precepts of our Lord, we will recognize that the material, even the material levels of life, are bound so closely to the merely natural, and have so small a contact actually with the spiritual and celestial spirit of life, as to give little food for soul growth.

What is it that is needed that our souls may have living water, that we shall never thirst?

It is necessary that we come to recognize that within each of us, as a human internal, is the presence of God Himself. It is something of which we

are unable to be conscious; something upon which we can have no influence, but it is inherent as a gift of God.

And coming down through each of us there is something more than the purely physical, the merely vital part of natural living; that even the ability to throw our mind out and conceive of the furthest thought is a mental exercise, still confined to the natural spheres of life.

That motivating, energizing, giving dynamic direction to all of our natural life there is something else, a soul, and that soul and its welfare and growth, and ultimate final end, is the purpose for which we are here in this natural life, the Church teaches.

We are here to develop, to mature, to help in the growth of that soul, that as we move on through this existence we may condition ourselves to become angels in God's heaven, completing God's plan. But each of us sometimes finds ourselves so overwhelmed with the minutiae, the detail, the frustrations and problems of daily living, that it is hard for us to see the relationship between these conditions and our soul-stretching.

Yet, it is possible for us to make every task that we do an exercise of the soul: For instance, take the grubbiest, most uncomfortable task that you have before you, that you ever encountered, and examine it. What purpose does that work serve,—what is accomplished by it, who are benefited?

So considered you will discover that there is no task to which you can set your hand that cannot be consecrated to service. And service is directly in tune with love of the neighbor, and thus has its spiritual counterpart.

As one takes each humble duty, whether it is washing the dishes, or darning socks, or adding a column of figures, or doing some other tedious job, each of them can become a service unto God himself. In so dedicating that humble service one feeds the soul—stretches one's muscles, and learns to reach out into the great sea of the spiritual love that surrounds us. Thus we become more fitted to move forward, upward, into God's Kingdom.

When one lies on a bed of pain it is possible to fret, and fume, and fuss, and quarrel, and feel that the world is against one; it is even possible to feel that one has been the center of all of the vicious evil that exists; yes, it can be. But that same person, under those same conditions, can change his spiritual sight, refocus his attention, and come to awareness that while in the natural body he has to suffer certain things, yet that suffering can have its spiritual purpose and benefit and service.

It is possible to realize that pain can be dedicated; it is possible to realize that one can use those moments to learn patience, forbearance, appreciation, and tolerance.

We have seen a woman, young in life, utterly incapacitated, incapable of moving any limb or joint of her body, smile; and with that smile, not requiring even the movement of the jaw,—with the smile, and the wrinkling of her eyes, there came a heavenly vision of a person whose soul had reached out beyond the pain of those arthritic-wracked limbs, reached out and clasped hands with God; a soul freed from all limitations of this life, even while still bound here, whose spiritual health had been greatly benefited by the travail through which she had gone.

We have seen persons faced with death collapse in confusion, and in the horror of those moments give way to blasphemy against God; and then there have been others, faced with death even more tragic, for they did not have the years of association and living richly,—these were to have been in the future,—faced with that tragic death, smile through their tears and say, "I am not given to understand why, but my Lord always intends only good, so there is a reason, I know."

Thus it is that such individuals in the moments of those tragic experiences, find their souls growing, expanding, until they are able literally to clasp hands with God and move forward into celestial atmosphere.

For each of us, there lies a task; we are here for the express purpose of using these material moments now so fraught with frustration, material concern, pain, trouble, triviality, and all the rest that accompanies this natural plane, faced with the opportunity, and by the gift of God, the obligation, to look beyond and use these moments in a focus upon the eternal for the building of our soul.

Each of us, coming into this world as spiritual children, spiritual babies, may take each moment and each incident as it occurs, and say, "Thank you, God, for giving me this opportunity spiritually to grow."

This kind of wisdom, this point of view, is at first extremely difficult. It is awfully hard to wean a child from milk to meat; it needs strength to wean the soul from material reliances to spiritual principles, but just as we grow from babyhood to childhood, and find its pleasures and satisfactions, and as we grow from childhood, from adolescence, and would not return to babyhood, for the pleasures and satisfactions of adolescence are so much greater, and as we grow from adolescence to young manhood and womanhood, and then to maturity, and then to wisdom, and would not return one step along the path, so also we find as we move from spiritual babyhood to spiritual wisdom, from childlikeness in simplicity to understanding depth and breadth and length of God's love and the heights of His wisdom, so we come in spiritual understanding to have joys and pleasures that pass all understanding, as Jesus puts it. We may wonder how this can be done.

There are times when the world is too much with us, when too frequently the pressures of this life press in upon us; our pay check has to be earned, the bills have to be paid, the obligations have to be met, and how can we face these things and still have time for spiritual growth?

This question is very real; and we are not sure that it can be one or the other most of the time. Of course, there are those choice and rare moments when we are able to go apart from the pleasures and dissatisfactions of this life, and in an atmosphere of harmony, an atmosphere of beauty, quietly to retire within ourselves and commune with God. But in the market place that cannot be done easily.

How, then, can we do this soul-stretching, even as we feel that the material problems vex us so much. One way has been offered to us and indicated to us by the Lord Himself, and that is to dedicate each act and each moment to the good of God,—to the glory of God.

If we are to add a row of figures, if we can come to realization of how that is going to serve some person and bring good to that person,—how the building of a freight car can benefit others,—how the cleaning up of the trash in the alley and hauling it away can benefit others,—of how doing any task can be of help, then that task can be dedicated as service, and becomes not so much a job to be done, vexatious and nauseous, but becomes instead to be a means of serving God through service to our fellow-man.

When it comes to those things which we have to endure and can do nothing about, the task becomes a little different. Then comes the necessity of understanding that there is a divine plan, and that whatever comes to us comes either by Divine Permission or by Divine Providence. Then comes the realization that even these moments are there by the grace of God, to be lived through and dedicated to His name.

Each of us becomes, here in each living moment, individuals learning to develop their souls, growing in soul stature to soul maturity,—growing to that point where we may become angels in God's heaven, glorifying the Almighty God.

We are given a rare privilege,—a rare privilege and yet one offered to everybody,—that of realizing that within us is God's very Presence; within the human internal, and that God is calling us to meet His challenge of living in the divine way.

May God be with each of us and bless us as we strive in each thing we do to perform His will and to complete His plan.

(The Reverend Ewing has been serving the St. Louis Society.)

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Faith, Courage and Zeal

SURELY, one of the most inspiring and interesting old-time books of the Church ever written is the Rev. Dr. Jonathan Bayley's "New-Church Worthies," or, to give it its delightful discursive subtitle, customary in those days, "Early But Little Known Disciples of the Lord in Diffusing the Truths of the New Church." It is inspiring because facts concerning the faith, courage and zeal of the Fathers of our Church ever can lift us, in spirit at least, above the defeatism discouragement and loss of initiative which all too often beset the man in the Church today. In some respects the following passage in an account by Dr. Bayley of "The Meek and Benevolent Christian, Mr. Becconsall, of Preston, Lancs.", epitomizes the whole book. "Then I heard of a certain old Mr. Nuttall, who for *many years* had worship by himself on a Sunday in Lonridge Falls, reading the service and the sermon and singing the hymns, accompanied by himself on the violin-cello, with as much exactitude as if he had been in the company of a congregation of a thousand people."

We may now think that unusual and sigh for "the good old days," but as a matter of fact the fervor of more than one religious denomination still would lead its adherents to precisely good old Mr. Nuttall's faith, courage and zeal. To take as an example with which this writer happens to be best acquainted: no Christian Scientist would consider himself worthy of that name, if, finding himself or herself, apparently the only follower in that town of their especial beliefs, would thereon seek out some convenient orthodox church, and class, solacing himself with the thought that "After all they all worship God." Such a one would without doubt take his Bible and *Quarterly* and hymnal and conduct his own service. It is further fairly sure that after a few Sundays at least one person would join him, and there is also the likelihood that in a year or so, or even less, a new Christian Science "society" would have been established in that city.

Since Mr. Nuttall's time many a New Churchman doubtless has done the same thing, but is it being done today? We hesitate to give a too definite "no" as far as our Church is concerned, but it is quite evident it is now an exception to the rule. Among our people, where, more than a handfull, are the groups, circles or churches in late years started in that way? On the contrary, with a considerable percentage of New Church people isolated, if most of them attend church at all and their children a Sunday School, it must be at the houses of worship of non-New-Church bodies.

Whatever may be the arguments in favor, or in defense of this, quite manifestly it is not a choice which will add strength and service to the organized New Church, and while all must feel free to worship, to assume responsibilities, and to religiously educate their children as they may consider best, "old Mr.

Nuttall's" way is one we can hardly help but admire.—L. M.

Thistles In The Field

A REMARKABLE Old Testament parable not too well known as a lesson for life concerns a glory-smitten king of Judah who without realizing, or admitting anyway, his actual weakness challenged his rival ruler in Israel to combat. Refusing to take warning from the latter's story of the ambitious thistle and the cedar of Lebanon, he and his men went down to defeat.

Self-confidence because usually it is a characteristic of weak men, more often than not is bad. Inherent in this faith in oneself—as of course the term literally means—is the deeply hidden even unconscious belief in the *power* of self. At once the error and decided disadvantage of this false idea is found in the application of a little reason: Allow some foreign substance into the blood with the resulting disease, and where is the power to remove and heal it? If the sick person believes in spiritual healing or for that matter *materia medica* he will pray or otherwise earnestly desire that he may be cured. If he prays, to Whom is his supplication addressed? Certainly not to himself. If he prefers direct recourse to his physician obviously the hope there is not one he himself can fulfill. Break a bone, can he by some power of his own unite it again? All the self-confidence in the world can't help him then.

Thus the habit or conviction of self-confidence is really quite superficial, a sort of bluff and in reality merely an appearance set up by the five physical senses and backed up by a wrongly directed will that may encourage weakness rather than strength, and lead to one's downfall. As the parable has it, we would pretend that our little, common thistle can marry the offspring of a giant cedar; but the first thing we know a wild beast will trample down our weedlike and but irritating (prickly) growth. There can be no union between *self*-confidence and faith in the enduring, straight and protective shadow of the Lord. There can be no marriage between ideologies born of the have-nots because they have been undeserving, and the haves, to whom the Lord said, because spiritually they had earned it, more would be given.

But there are signs that the Christian nations, and perhaps the Christian church as a whole—have not like King Jehoshaphat challenged the self-confident ones, with their boasts, their insidious beliefs of being able to "marry" and then dominate these who would follow the righteous path. Temporizing but makes the self-confident ones merely bolder. Is not their power through their own might? they think. As in the parable itself, he who is well disposed is worth a lesson; even a defeat will be to his interest, and if as subtle a belief as self-confidence can be rooted out of "him and all his men" the challenge, even defeat, can be to good purpose.—L. M.

THE STATE OF TEMPTATION

He Would Forgive Us "Seventy Times Seven"

by Len Short

IT IS impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Spirit—"If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (*Heb.* 6:6).

Most of the clergy have preached on the Unpardonable Sin with possibly as many different interpretations as there were sermons.

The true meaning of profanation cannot be definitely known until we receive what is unfolded of the inner meaning in the doctrines of the New Church.

To the non-Christian obviously the Scriptural passage quoted can have no meaning. It can therefore only apply to those who have had spiritual beliefs, like the rich man in hell who had spiritual understanding yet his life was spotted with evils.

Such a person after reading the above passage could be seized with confounding convictions, where he could see for himself that he was on the wrong side of that great gulf from whence there is no returning.

He might then be in temptation and in such a contorted spiritual state that he would beg the Lord for mercy.

According to the writings for our Church few are permitted into this state while still in the natural. However, all must pass through temptation if not in the natural, for they will have to endure it in the higher life before entering the Kingdom.

The anxiety we are taught is then so great that most people would succumb. That is why few are permitted into it while in a natural state.

The Lord, while in temptation, found it so grievous that He sweat blood, when he asked His Father to remove the cup, nevertheless He said "Not my will, but thine be done."

Man's progress heavenward is symbolized by many bible passages. For example, the six days of creation is a symbol of all the different stages of progress and building character as we are led by the Lord. The forty years in Egypt looking for the Promised Land, where there was so much struggling and disappointment and doubt as explained in Deuteronomy also is similarly symbolic. Again, so is the growth of a tree from the seed until the tree produces fruit.

Regeneration is not instantaneous, but takes years where man has time to think and choose to build his life in freedom—the Lord's greatest gift to man. The progress should be inward and upward. It is also provided by the Lord that man does not progress faster than he can be kept continually in freedom because for one to confirm truth and then reach a state of good, only to fall back is profanation.

While man is in this state evils and truths are kept separate, or do not clash in a way that is detrimental to spiritual progress. Truths are then

learned and stored, but truths alone do not save any more than faith alone saves.

Leaves are among representatives of truth and a tree is in the leaf stage for a number of years before it produces fruit. Man's mind while in that same stage is receiving a fuller understanding of his duty in his spiritual life. During this time he could be indulging in some of his inherent evils, but they will be getting softer as the new understanding tones down his evil.

Through this period the gates of hell are not closed, they are still ajar, the reason being the seed may fall on poor soil, or in stoney places where the soil has no depth and the heat of the sun could cause it to die, this corresponding to the lust of the flesh which has no depth and can wither and die.

Throughout the long period when the Lord is yearning to be admitted, as when He said "Behold I stand at the door and knock," there is great provision made for him, because, too, the Lord has great mercy as He will forgive us erring mortals "seventy times seven."

However, the Lord is never present with man in his own, He is only present with His own in man, for man has to be cleansed as to his interior. This is referred to as the inside of the cup and the platter.

As a man's inherent evils are removed he progresses into regeneration. Good is now entering his mind where the real union of good and truth takes place. The satanic influence is being removed. The gates of hell are not ajar now, they are being closed up behind man. He is now entering the seventh day, or it will soon be Sunday in his life.

He feels relieved and is beginning to experience the beatitudes of heaven and the nearness of the Lord as his personal saviour. The gates of heaven are now being opened as to his interiors. He is now one of the elect. The tree has now advanced into the fruit stage. This is where the Lord is fully acknowledged as a personality or a personal saviour.

Now if anyone can imagine being lured back into his former evil ways where the gates of hell are again opened, then such a one will walk through dry places and take on seven devils, where the Lord said his last state is worse than the first.

It is after in his life when man has reached the fruition stage or heavenly life and then falls back, that the unpardonable sin has been committed. Even the thought of such a state is enough to put us into serious meditation.

It is when a man reaches the heavenly sphere, where odors are so pronounced that, if he falls away he takes on the sphere and odors of the hells, such as the odors of vipers, and diabolical animals.

Thus he cannot be in heaven owing to the sphere of hell. Neither can he be tolerated in hell as the devils cannot endure odors of the aromatic heavenly sphere. The words of the Lord again apply when he said, "I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor

hot, I will spue thee out of my mouth." Everything human has been taken away from such a one.

The profaner, or sinner against the Holy Spirit, cannot be referred to as a person of either masculine or feminine gender. He is now reduced to neuter, being neither active nor passive, whether it is now in the effort of trying to "vomit" or where there is some movement of the tongue and lips without sound. This all takes place in the inner recesses of the mind where man's eternity has been prepared for according to his deeds in the flesh.

If the unpardonable sin has been committed there is no forgiveness in this world or in the next, and the depths of the lowest hell are to be preferred to the terrible result of profanation. "He that is un-

just, let him be unjust still: and he which is filthy let him be filthy still" (*Rev. 22:11*).

The Lord tries to guide man so that he does not progress from a state of truth to the union of good and truth faster than evils are permanently removed from him. Nevertheless it apparently does happen that some have passed to a holy state and then have fallen back to their former evils.

It will now be recognized that only when truths actually have become active in a good life that the unpardonable sin can be committed.

(*Mr. Short is a member of the Vancouver, B. C., Society. He has previously contributed to these columns.*)

"I Say 'All Men Are Poets At Heart'"

—Emerson, "Literary Ethics"

A Sonnet

There's nothing here to keep me from my own.—
The confident roads that at their ease beguile me
With the all-promising lands, the great unknown,
Can with their gilded dust blind me, defile me.

It's so. Yet never did their lies deceive me,
And when, lost in the dreaming route, I say
I seek my soul, my soul does not believe me,
But from these transports turns displeased away.

But then, but then, why should I so behave me,
Willingly duped ten, twenty times an hour,
But that even at my dearest cost I'd save me
From the true knowledge and the real power?

In which through all time's changeable seasons grown,
I might have stayed, unshaken, with my own.

EDWIN MUIR

My Grandmother*

When grandma took her final sleep on earth,
She roused to music sweet and pure
And felt the air caress her rested limbs—
Refreshing breezes from a heavenly moor.

Then, always young in God's eternal love,
Sprang lightly up to greet the quickening day.
To think of many duties to be done,
Of friends to cheer, of kindly words to say;

In garments fresh went out upon the walk
Where, feelings mixed with hope and mild alarms,
Saw first afar and then approaching near
Her husband rush to meet her waiting arms.

DON W. PETERS

* Mrs. William Wiebe died Feb. 20, 1953, at Rosthern, Sask.

A Chinese Woman's Prayer

I would be as an open fan
Gently waving to and fro,
Refreshing breezes wafting
To toiling ones below.
But God has held me tightly
In the hollow of His Hand.
I can only wait, and patiently
Try to understand.

FLORENCE S. PRICE

The Guiding Lighthouse

Far out, the lighthouse sends its gleam,
Across the raging foam;
And when a sailor sees its beam,
He knows he's close to home.

But when the stormy billows roar,
He keeps to the allee;
And from the rocks along the shore—
Where cunning snares may be.

For many a man has seen too late
The primal warning ray,
And so has gone to meet his fate
Upon the wayward bay.

Its tiding comes despite the night
And hail, through snow and rain;
All the mariners bless the light,
Which guides men home again.

GRACE E. FENTRISS

Sunrise Unlimited

Somewhere comes morning light—
Another sunrise far away;
Every instant of our night—
Each moment of our day;
Across countless other earths,
In God's boundless universe.

Someone's dark skys roll away—
Each split-second of our night and day.
For within the lights we call "stars,"
Are suns and earths like ours.
Teeming with peoples whose suns—
From darkness are leading on
Their new days—through gates
Of breaking dawn.

PAUL D. HAMMOND

Why Doubt?

Why doubt the providence of God
Our Lord of life, of good and truth?
From birth we are by Him sustained
And when by earth no longer claimed
He said "by faith ye shall attain
A heavenly home, eternal youth,"
Christ died to give mankind this truth
But rose again, thus we have proof.

B. E. SCRIVEN

ACQUISITION OF THE HEAVENLY STATE

"Enjoy Large Intellectual Possessions" Bess Foster Smith

SOME PEOPLE SEEM BORN into a heavenly state of existence and never are thrust out of it by the world and its affairs. Life, for them, runs along smoothly. All their fondest ambitions are fulfilled and they have an abundance of good health and happiness. They are like "The Upright Man" described in the First *Psalm*. Others acquire all they ever are or hope to be the hard way. They struggle against circumstances seemingly beyond their control. Finally they are released from pain or sin or despair or long years of poverty and hard labor and we all say they deserve the blessed reward—freedom from their trials.

As for me, I have to work my way into the heavenly state, much as a boy works his way through college—by study and research, sometimes feeling poor and sometimes rich. I try to follow the admonition of the Apostle Paul to "Prove all things and hold fast to that which is good."

It works like this: My spirit begins urging me on with a great longing toward some goal it aspires to attain. Then my skeptical mind, that stickler for proof, challenges with an assumption that my aspirations are purely visionary. They are impossible and anyway impractical. Life is just a series of events and happenings and there is nothing one can do about it. Why struggle for the unattainable like a moth batting its wings out against the light?

At this stage I become a referee in a bout between proof and intuition, reason and inspiration, science and revelation. I begin searching through books of wisdom and among those who live about me to try to prove what is that good and acceptable way of life. It is not easy, but after each contest, I am a little stronger and have learned something that has broadened my horizon and prepared me to take on new and harder problems.

"Be not afraid," the Great Teacher said, And I think he meant of "new ideas" as well as of bugaboos, for He continued, "Lo, I am with you always, even unto the end of the world." The ends of the world or earth give me plenty of scope so I keep on exploring and making experiments and achieving what I can of the art of living in these Elysian fields which are my proving ground.

By way of definition I might explain that I call that part of me "mind" that receives the offerings of the senses and has the ability to classify, file and rationalize some of these offerings of the senses into "sense." I use it as a sort of headlight by which I see a little way ahead and am able to make choices and exercise judgment.

I call that part of me "spirit" that seems to be my universal connection with the vast stream of human life,

which appears, for my sake, to have been diverted through my system. It is also a guide, but not a headlight. It speaks in a still small voice and seems to come from within. It has a great desire to be achieving something regardless of the cost. It seems to promise that if I will let it direct my ways, I will find happiness. My fondest dreams will come true.

But my mind is not so sure. It must have proof before it will cooperate. That is why they go 'round and 'round. To all appearances I am driven hither and yon on the wings of chance with no meaning whatsoever. But my spirit will not let my mind rest, so I take down an old classic to see what truths have been preserved there and if there is a Destiny that shapes our ends.

I open to my old friend, Montaigne. He had some good ideas and worked them out for himself, leaving his findings to be as lighthouses for restless souls a'sea, like mine. "Our plans go adrift," he says, "because we have no port of Destination. It is no wonder Chance has so much power over us since we live by chance. A man who does not have a picture of the Whole in his head, cannot possibly arrange the pieces."

Or I turn to one of our modern thinkers, Oliver Reiser. Here is the same bright thread of wisdom. "The meaning of life is not some antecedent—something that we find. It is something that we create . . . Whether or not one has a supreme meaning, (or lives by chance) depends on whether

we can organize our various minor purposes into one supreme purpose."

So I see, it is all up to me. There can be a purpose to life if one is willing to have a purpose. I resolve to guide my frail bark a little truer and try to cooperate with the still small voice.

Or, suppose my pinch-penny Scotch characteristic begins figuring up how little I have and how much I am expected to give away. It is hard to be convinced, sometimes, that it is more blessed to give than to receive. I go in search of the answer by examining the lives of those who really practiced what they preached. I commune with the great souls, such as Dr. Drummond, and I read his explanation of the Thirteenth Chapter of *II Corinthians* in that little classic, "The Greatest Thing In The World."

There, I read these words: "You will find as you look back upon your life that the moments you have really lived are the moments when you have done things for others in the spirit of love. When Love is in your life, everything you do is eternal." Then as I read the rest of the chapter I see that love requires both the giving of things and of self.

Or I pick up Elbert Hubbard's "Little Journey" into the home of Elizabeth Fry. I read of her great labor of love among the women at Newgate Prison and what that brave woman's work has meant to the world ever since. Most people were afraid to go near the gratings of the prison, even, lest the tigresses (women prisoners) reach out and snatch at their clothing or tear their hair, but she went inside and prayed among them. I am convinced by such examples that good deeds and great gifts freely given do pay off and bring an abundance of blessings to the world and to the giver. It is up to me to practice this singular art of living if I would enlarge my capacity for happiness.

Then, again, I often feel bitter when I think of so much sacrifice. Why must it be, I wonder. It all seems so useless and needless and against both reason and intellect. I search again for the answer. I hear Caiaphas's words ringing down through the ages. "It is expedient that one should die for the people." So One did just that because He could not let man continue in his hard way, and humanity has been greatly blessed thereby. Then I read in medieval history of one Sir Thomas More who was another such a man. He could not lie to his soul and, from his martyrdom, a century old question of state and religion was clarified.

Nurse Cavel exemplified complete sacrifice when she would not betray her

(Next page please)

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Gift Of Organ To The Church Newly Built In Gulfport, Miss.

Miss Mary Jane Higgins and Mrs. Frank Coolidge, daughters of Capt. and Mrs. Arthur W. Higgins of New Orleans, have presented the recently erected church in Gulfport, Miss., with an electronic organ.

The gift was made in memory of their late maternal grandmother, Mrs. Martha J. Stewart, wife of the late Rev. Joel Stewart who founded the New Church movement on the Gulf Coast in 1909 while residing at Lux.

HEAVENLY STATE From page 344

country, and thousands of unnamed soldiers, bearing the purple heart, have made the same supreme sacrifice for the sake of freedom. Ghandi gave himself to the cause of India and through his self-sacrifice freed more souls than all the wars put together.

I must conclude that we are all bought with a price. Historians say that without such great martyrs as these and thousands more nameless ones, the history of mankind would have little more to record than the history of animals. Each one has left in his wake a light that will shine on down through the ages—even unto me, to make my way safe and sure and happy.

Just two hundred years ago Emanuel Swedenborg, who was moved by both inspiration and intellect, explained as our books of ethics today are trying to explain, these seemingly dual motives in man's effort to harmonize his way of life, that is, make his will and his intellect agree. The will or inspiration is from the inflowing of divine love; the power to know, to rationalize, is from divine wisdom in which the universe is immersed. But because man's will is free to make choices and his intellect is free to rationalize its knowledge, each acts as a spur to the other. He who uses both divine Love and divine wisdom harmonizes his life and becomes what we now call an "integrated personality" or a "mature mind."

Here, it seems to me, is the key that unlocks the door to the Heavenly State which I am seeking. The words and deeds of the great Immortal Spirits of whom I learn make me humble and grateful and determined to do a better job of living. Through study and inspiration I hope to pass my entrance examinations into that great University of which Cardinal Newman spoke where one can, "Without interruption find philosophical repose and the conscious enjoyment of large intellectual possessions."

(Mrs. Smith has contributed several interesting studies in these columns the past few years. Engaged in a successful real estate business, she resides in Weiser, Idaho.)

Former Editor Toronto Man's Mate



Mr. and Mrs. H. I. McIntosh

A well known New Church young woman was married in the church of the Kitchener Society September 12, when Frances Alda Rothermael, a former editor of the *League Journal*, became the wife of Harvey Ian McIntosh of Toronto. The Rev. David P. Johnson united the happy couple at a ceremony attended by a large assembly of relatives and friends. The wife of the pastor rendered a solo and R. C. Stoner was at the organ. A reception followed at the Kress Hotel, at nearby Preston. Mrs. McIntosh is the daughter of Secretary of the Society Harold W. Rothermael, and Mrs. Rothermael. The groom's parents are Mr. and Mrs. Harvey E. McIntosh. Miss Peggy Rothermael was maid of honor, bridesmaids being the Misses Esther Bingenman and Miss Marjorie Hill, the flower girl was Wendy Knox-Leet. Best man was a brother of Mr. McIntosh, David, and the ushers were James Garvie and Donald Parks. Mr. and Mrs. McIntosh are making their home at 80 Union Boulevard, Kitchener.

Maine Meets

The annual meeting of the Maine Association, of which the Rev. Louis A. Dole is general pastor, was held Oct. 10-11 in the church of the Portland Society. Prominent was a forum on "The Importance of Our Church." Holy Communion followed the Sunday morning service, the meeting closing with a dinner.

Detroit's Sunday School

With twenty-five in the adults' group and twenty-eight in the junior classes, the Sunday school at Detroit got off to a good start the new church year.

War Department To Revise Medal Of Honor Certificate

It will be recalled that THE MESSENGER published Aug. 22 a photograph of the late Corporal Craig of Elmwood, Mass., together with a picture of the Congressional Medal of Honor certificate awarded him posthumously for outstanding heroism as he fell in Korea.

We ventured to call to the attention of the Secretary of War, in Washington, the certificate's unbalanced appearance and lack of distinction. Major General William E. Bergen, the Adjutant General of the Armies, replied in effect that our suggestion had merit and would receive consideration when the next supply of certificates was printed.

Starts Arcana Class

An Arcana Class is being formed by the Kenwood, Chicago, parish. Plans are to meet Tuesday evenings. This Society pending location at a new site, since selling its edifice at Woodlawn Ave. and Forty-sixth St., is worshipping at the Swedenborg Philosophical Centre where all its usual activities are being maintained.

New Japanese Magazine

A new magazine entitled "The New Church" and published in Tokyo has reached this country. It is edited by the Rev. Shiro Torita who engages in missionary work for our church. Articles, studies and news makes up this attractive little publication.

Helpful Church Use

A use in the church not too generally maintained is a "Pastor's Emergency Fund," as in effect at the New York Society. It enables the minister to give immediate, confidential aid to any member in time of emergency.

Sunday School Staff

With regular sessions of its Sunday school starting again Sept. 27, the staff consists of the Rev. and Mrs. Ernest Martin, Mr. and Mrs. Kent Hyatt, Miss Mary Swartz, Mr. and Mrs. Stewart Poole.

Johnny Appleseed Honored

The Richland County Historical Society honored the 179th birthday Sept. 26 of Johnny Appleseed with a program at a shrine of the grand old pioneer missionary at Mansfield, Ohio. Featured was a panel discussion on his life.

Re-Union Sunday

Philadelphia designated Sept. 20 as Re-Union Sunday, the pastor Rev. Richard H. Tafel preaching on "One In the Lord." The Society's Sunday school resumed October 4.

Trends and Trails

Dr. Nelson Glueck, famed archeologist, head of the Hebrew Union College of Cincinnati, is now exploring the caves of the barren, salty hills on the western shores of the Dead Sea in the Holy Land. His hope is to find ancient scrolls and manuscripts such as were discovered only six years ago in Palestine.

"Atoms, Men and God" is the title of a book by Paul E. Sabine, a research physicist. It is another of the many efforts to reconcile the content of Protestant faith with the concepts of science.

The Annual Methodist Laymen's Stewardship Institute was held in the Ohio Wesleyan University, Delaware, Ohio, September 4-6. The program centered on the theme of training for stewardship. More and more churches realize the necessity of activating their laymen if the promotion of religion is to prosper.

In a typical American city just recently, no less than three churches announced sermons concerning the future life. Such problems as reincarnation, communicating with the departed, a mother's care for loved ones she leaves behind, were among the topics announced.

The former Mary Burger Lowe, Cleveland, O., now known only as Texana, has painted a 17 x 8 mural, depicting Johnny Appleseed, in the Ohio Room of Washington's Hotel Statler.

During the past five years the World Council of Churches has assisted in the rehabilitation of more than half a million persons in twenty-six nations.

According to a recent survey given some notice in the press, figures released by three of the largest denominations indicate their clergy's buying power has decreased 12.8 per cent, while the average workman's salary has increased nearly forty per cent since 1939.

The new Revised Standard Version is now being put into Braille. Requiring twenty volumes standing five feet high, it will not replace the King James version, Braille Institute director, J. R. Atkinson, says.

"Because of our moral and spiritual decay a planet-wide revolution is going on," the Rev. J. W. Fifield, pastor First Congregational Church, Los Angeles, declared recently at a U. S. Chamber

of Commerce meeting. "There is where the danger to our republic lies," he said.

Bishop G. Bromley Oxnam, a president, representing the U. S. A., of the World Council of Churches, reviewing the ecumenical progress the past year, recently said, "By unity (of the Churches) I don't mean conformity. The Council recognizes 'unity in diversity' among all Christians."

The Sermon On The Mount Project again is being offered to the nation's press and periodicals. The full or part page text and illustration, carrying the sermon, is headed in part: "The Sermon on the Mount is for everyone. . . . Anyone who carries it in his heart will be happier forever."

There has been sent us by a correspondent in the Republic of Dominica a magazine illustration and brief biography of Swedenborg published many years ago in a children's magazine there called "Belliken."

Remarkable as it may seem, consid-

A Helpful Text For Our Day

WHILE JESUS sat on the Mount of Olives, His disciples came up talking among themselves, and they said to him, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said to them, Take heed that no man deceive you. For many will come in my name, saying I am Christ, and shall deceive many. . . . For there will rise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." *Matt. 24:3, 4, 5, 24.*

* * *

The religiosity of our time has brought the world to a worship that leads to no return.

The good of innocence does not enter into the truths of the natural man, nor do his "scientifics" uplift him in the afffection of natural truth.

In truth of doctrine, he does not approach the external affections which ought to serve the internal,

He lies down alone in the obscure state of his natural mind,

While his internal slumbers by itself owing to self-derived intelligence.—

A. TAVANI

Study Class Resumes

The Study Group of the Lakewood, O., Society resumed its meetings Oct. 4. It gathers at 8 p.m. in the parish hall.

ering the quantity of alcohol also imbibed, there were nearly eighty-five million barrels of beer consumed in this country in 1952. That's not so far from half a barrel per capita.

With its September issue, the *Christian Herald*, the world's most widely circulated Protestant monthly, celebrated its seventy-fifth anniversary. This magazine was founded in 1878 by Louis Klopsch, a business man of New York.

"Make use of your dreams," is the advice of Prof. Clavin S. Hall, professor of psychology, Western Reserve University, Cleveland, Ohio. A recording sheet of at least twenty dreams, properly analyzed, will aid in self understanding and in making life adjustments, Dr. Hall asserts.

According to the *Religious News-weekly* of the National Council of Churches, "if a million new housing units continue to be built in the U. S. A. each year as has been the case since 1947, an adequate ministry would require 1,000 new churches annually just on that account."

Result of Contest

Evidently our readers peruse THE MESSENGER quite closely for there was an unexpectedly large response to the offer of a prize to the person first reporting to the editor the error in the item Essay on Editors appearing on p. 316 of our Sept. 19 number. The result was a tie between Mrs. Thomas A. Reed, Hemet, Calif., and Mrs. Clara M. Parks, Cedar Rapids, Ia., because their letters were mailed at approximately the same time. They each found that the second use of the word "there's" should have been printed that way, and not "theres." They have both received a prize.

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The Lord's Unknown Years

by Manuel Komroff

A writer in the *American Weekly* for August 2 deals most interestingly, one might almost say convincingly, with what has long been a field of research in Biblical lore—the unknown childhood of Jesus.

This latest study of the subject has been made by Manuel Komroff, historian and noted Bible scholar, editor of "Jesus Through the Centuries" and author of "His Great Journey." His researches have led him far, and he deals in the present article with both the facts and theories he has discovered, writing conservatively and with evident reverence.

With his special permission and that of the publisher of *American Weekly*, we are privileged to quote Author Komroff at some length:

"Several theories have been advanced. There are some who believe that Jesus returned to Egypt where He had lived as a child, while others think that He visited India. A third theory [less known] is that Jesus spent these missing years in Cornwall and Somerset, England.

"This at first seems fantastic, yet it is the only theory of the three which is supported by historical evidence.

"Legend and tradition in Somerset and Cornwall have—for almost 2,000 years—held that Jesus once lived in these provinces. These legends say that He came to Britain with a close relative, Joseph of Arimathea, 'in a ship of Harshish' and that they stayed 'in the Summer land. . . .' This is the same Joseph who [with Nicodemus] buried Christ and, therefore, it must be assumed that he was a close relative.

"According to Roman and Hebrew law it was the duty of the closest relatives to bury their dead. Pilate would not have given the body to a stranger for burial.

"It also is believed that Joseph carried tin from the local mines, in his own vessels, to Mediterranean ports and distant Phoenicia and Judea. Such a tin trade is definitely known to have existed at the time.

"But beside these stories there are certain places, in the western part of Britain, which are directly connected by legend with Jesus. It is claimed that He once stayed in the village of Priddy on top of Mendip Hills and that He drank the waters of Jesus' Well.

"It is also claimed that He lived, prior to His ministry, at the foot of Glastonbury Tor next to a clear spring now held sacred and called Chalice Well.

"These legends find support in such varied sources as the Bible, St. Augustine, the Doomsday Book, history and archeology. . . .

"Their original source appears to lie in the surprising history of the Abbey of Glastonbury, which dates back to the first years directly following the Crucifixion, and which today lies in ruins.

"This great stone Abbey was built to cover and protect a very sacred mud and wattle church erected by Joseph of Arimathea and eleven companions who came to Glastonbury to preach the teachings of Christ to the Druids.

"They sought out the very spot where Jesus is said to have lived and there, around Chalice Well, they constructed huts for themselves.

"The hut which Christ is said to have built they used as a private chapel and in time they added a church, also of mud and wattles, 60 feet by 26 feet. This was the first Christian Church in Britain. In time a large stone structure was built over the mud and wattle church to protect and preserve it. And to this, in A.D. 546, St. David added a great stone wing.

"When St. Augustine came to Britain in A.D. 597 he visited this Abbey and, commenting on the already well-established legends of Jesus' residence, he wrote Pope Gregory about the sacred wattle church inside. He described it as ' . . . a church constructed by no human art, but divinely constructed, or by the hands of Christ himself'

Remarkable New Educational Factor

Since THE MESSENGER's brief report sometime ago of a projected plan to construct a giant World Globe, as a new educational factor, on the campus of the Babson Institute of Business Administration at Babson Park, Wellesley, Mass., additional particulars have reached us.

Economist Roger Babson's main purpose is to show this earth as One World, and as it would look at a distance of about 5,000 miles, delineating every aspect and manifesting the manifold problems involved in global planning of every kind.

Rotating on its axis, the globe will revolve in such a way as to represent the successive seasons of the year and the passage of time. It will be nearly "28" in diameter, and will weigh over twenty-one tons.

The concrete foundations designed to

"Here [at the Abbey of Glastonbury], too, Joseph of Arimathea and his companions were buried. Maelgwyn of Llandaff, in A.D. 450, records the exact location of Joseph's grave and the words of his epitaph, 'I came to the Britons after I buried Christ. I taught. I rest.'

"Joseph's body remained in its original grave until 1345 when it was placed in a silver casket and lowered into a sarcophagus. His tomb became a place of pilgrimage. Since then it has twice been moved and today it rests in the church in Glastonbury. [Editor's Note. To the best of our knowledge, this is the first time this fact has been published for general information.]

"While it is mainly through Joseph of Arimathea that Christ's presence in Britain is traced, there also is other evidence to indicate it.

"In the 6th century, Gildas, Britain's first historian, working in the library of the great Abbey, wrote, 'Christ the True Sun, afforded his Light, the knowledge of his precepts, to our island during the height of, or the last year of Tiberius Caesar.'

"This, if we can rely on Gildas' accuracy, would mean that Jesus left Britain just about three years before His crucifixion. . . .

"The old charter granted to Glastonbury by the Druid king, Ina, mentions a church built by Christ, who is referred to as 'the Great High Priest and Chiefest Minister.'"

Thus, as Bible Historian Komroff concludes, "Can it be, as the legends say, that Christ spent his 'unknown years' in Britain? On this evidence, some say, 'Yes.'"

support at least seventy-five tons have been set in, but it may be two years before the project is completed. Institute President Dr. Edward B. Hinckley estimates total cost at approximately \$200,000.

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A TRUE SOCIAL APPROACH, VI

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

VI. Conquering Social Fear

It might be said that a fairly extended bibliography of the subject under consideration is afforded in a listing of books in the June 6, 1953, *Information Service* (National Council of Churches). Some of these we shall cite or quote directly, and the complete list is of value for any who wish to study the problems comprehensively.

Fear is all but universal in our time. The socially exploited and oppressed fear intensifying of existing oppressions. The oppressors themselves suffer from chronic fear. Each disturbance awakens dread that their power will crumble. For none of us do favorable turns of events wholly obliterate fear.

For three long years, we dreaded the daily word from the Korean fighting front. Now with an armistice signed, we still fear. How trustworthy or stable is this "peace"? What pitfalls lie ahead in political conferences to work out the terms of the existing truce? Such, in large outstanding aspects, are but a few examples of myriad fears pervading both public and private life.

The fitness of recognizing fear itself, not merely the outward incitements, as the evil, was eloquently voiced by the late Franklin D. Roosevelt on one occasion: "My friends, the one thing to fear is fear itself" (quoted from memory). And the deadly influence of fear as a bar to man's spiritual development is more pointedly set forth in the teachings of Emanuel Swedenborg. We are familiar with his observations in the *Divine Providence* to the effect that "man cannot be reformed in states of fear," etc.

The approaches being made toward exercising the devils of fear from human existence carry both their encouraging and their discouraging connotations. It is heartening that so many skilled psychiatrists and competent spiritual leaders are devoting their energies to this end. Yet, to the layman, the very complexity and superabundance of their apparatus, the technical-sounding terms employed in their books and lectures, suggest that the way out of bondage may be long and circuitous.

The average everyday man or woman is likely to feel bewildered and re-

tarded when confronted with suggestions that utilization of the findings of "depth" psychology, etc., may cure our ills. Yet, these writers and practitioners are out to help us, and the language they talk may turn out not so much of a jumble as a first hearing might seem to imply.

Dr. Rollo May, in *Man's Search for Himself* (W. W. Norton & Company, N. Y., \$3.50), offers us a clear lead when he says that a feeling of "emptiness" is the main problem of human beings in this decade of the twentieth century; also, that the mid-century is more "anxiety-ridden" than any time since "the breakup of the Middle Ages." The solution, he holds, will be found when "the unique powers of the individual" are rediscovered and utilized in "work which contributes to the good of the community, rather than melted down in the collectivist pot of conformity."

We are brought nearer to an out and out religious approach in Professor Goodwin Watson's introduction to Ira Progoff's *Jung's Psychology and its Social Meaning* (The Julian Press, N. Y., \$5.00). Dr. Watson reminds us of Jung's warning "that at our own peril we suppress or undervalue spiritual needs which men from time immemorial have sought to express or to satisfy in the immense variety of earth's religious symbols and rituals."

James Dale Van Buskirk, a Methodist clergyman with experience on the mission field, has written a volume on

Have You Tried This?

The following is a small but appealing and useful notice placed in the pews of the New Church in Cincinnati:

The Question Box

Do you know of anyone who is sick and would be glad to receive a visit from the Pastor?

Is there any stranger or friend who would like to know more of the doctrines or who would appreciate a visit?

Is there any text in the Bible or subject on which you yourself desire to receive light or help?

Can you suggest any improvements in the work of the church or in its services?

Have you changed your address within the last twelve months?

Is there any book or pamphlet on any especial subject which you wish for yourself or a friend?

If you wish to answer any of the above questions, or desire to communicate with the pastor on any matter, please write on the back hereof, and drop it into the "Question Box" in the church vestibule.

Religious Healing and Health (The Macmillan Company, N. Y., \$2.50). He concludes that "the great majority of these ills" (nervous disorders, including fears) "require no 'depth psychology' or prolonged analysis. . . ." He affirms: "The cure for anger, hate, grudges, resentment, all forms of hostility (and presumably fears), is in forgiveness and love, rather than just passing them by and letting them go. . . . Only a genuine religious experience can enable you to 'love your enemies, pray for them that spitefully use you, and do good to them that hate you.'"

From the foregoing survey there emerge two considerations: (1) we have at our disposal an unexampled wealth of psychological skills and findings to utilize in the uprooting of fears and other disorders of the inner life; (2) equally, the way is open to apply the simple, non-technical principles of religious faith for our healing as individuals and as members of the social organism. Even the lay reader and student of Swedenborg can make a large beginning here.

In the writings of the New Church seer we are given constructive insights into the value of the individual in his daily use to Society, and the augmenting significance of his life in the world to come; all of this supported by the attending presence of our divinely human redeemer. Fears have no place in the confirmed acknowledgment of such realities.—EARL C. HAMILTON

Religious Education

BRING YOUR children to church, that they may receive spiritual instruction. You promised at the time of their baptism you would see to their religious education. The Church offers the means; it needs your cooperation. The children will become strong future members of the Church only if they receive the necessary guidance in their formative years. It is useless to believe you can send them to the Sunday school around the corner (perhaps because it requires less of you) in the hope they will in the future become members of the New Church. We must stress religious education.—Rev. Imanuel Tafel in *Kenwood* (Chicago) *Parish News*.

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Search The Scriptures . . .

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?—MATTHEW 11:7

WRITING ON THIS verse in the *Arcana*, at number 9372⁴, Swedenborg observes that the "wilderness" signifies "the state in which the Word was at the time when the Lord came into the world, namely, that it was in the wilderness, that is, it was in such obscurity that the Lord was not at all acknowledged, neither was anything known concerning His heavenly kingdom; when yet all the prophets prophesied concerning Him, and concerning His kingdom that it was to endure forever."

Into this spiritual wilderness came John the Baptist, but that sturdy plain-speaking reformer was not to be just another "reed shaken with the wind" for in this way he could not fulfill his important mission as a way-preparer for the Lord.

"A reed shaken by the wind" Swedenborg reveals, means to explain the Word "according to pleasure; for a reed in the internal sense is truth in the ultimate, such as the Word is in the letter."

Explaining the letter of the Word according to pleasure is one example of what modern psychologists would call "wishful thinking." The consequences of such thinking are, of course, various, depending upon the quality or nature of the wish that gives rise to the train of thought about the letter of Scripture.

A wilderness condition in the soul of man is the inevitable result when the wish that prompts his thought about, and his use of, the letter of the Word is a selfish and natural one. A striking and familiar example of a long continued and selfish misuse of the letter of Scripture is that recorded in the history of the Scribes and Pharisees of the Lord's day and of the centuries previous to his coming.

So destructive and disastrous was that abuse of the literal sense of the Old Testament that it finally resulted in the cruel crucifixion of Him who was "the Word made flesh" and led to the utterance of the divine censure, "Thus have ye made the commandment of God of none effect by your tradition," "laying aside the commandment of God ye hold the tradition of men."

The self-life of man seeking personal glory and adulation and prestige or looking for self-justification for sin, always will prefer a "reed shaken with the wind" to a stalwart and uncompromising John the Baptist with his, "Re-

pent ye: for the kingdom of heaven is at hand."

In marked contrast to this attitude we here recall that part of Swedenborg's preparation for his important mission when, during the years 1746-1748, he was actively engaged in the writing of his "Bible Index," a reference work later published in four volumes. He saw clearly the importance of comparative word-studies of the letter of the Word, and of an unprejudiced, systematic, and critical study of the Bible in its literal sense.

He could not have been the diligent, useful, and intelligent servant of the Lord Jesus Christ in His Second Coming had he been content to follow traditional interpretations of Scripture, or, to be just another "reed shaken with the wind," reading whatever he pleased into his study of the Word. His constant attitude was, as he pursued his Bible study, "Speak Lord for thy ser-

vant heareth." He was keenly aware of what an intrusive selfhood would do to him and to his work, how it would becloud his thought, thus removing from men the clear light of heaven.

Laying aside an ornate literary style he went diligently to his task, ever working in the light of that unchanging divine rule, "In thy light shall we see light." He knew well what the Psalm meant when it admonished men, "Be still and know that I am God."

Did he not know from contemporary thought, and from the past religious history of men, what havoc their noisy egos have wrought in this world and in the world to come? So in humility and with thoroughness Swedenborg extracts from the letter of the Word its real doctrine, later penning these important words, "Wherefore at the present day also the external sense of the Word without doctrine as a rule and guide is bent at will."—WARREN GODDARD

He Helps With Free Literature

Conscious of the great need in the Church for simple, brief pamphlets presenting our teachings in an interesting and appealing manner, and which can be widely distributed without charge, Daniel E. Krehbiel, a leading New Churchman in the Kansas Association, has for some time quietly been publishing, even writing, and sending wherever needed, large quantities of such material at his own expense.

Latest to come off the press of his printer in Pretty Prairie is a much wanted presentation of the subject of "Reincarnation" in the light of the New Church, especially prepared by the esteemed English New Church author, the Rev. Charles A. Hall. Others are, "The Power and Prestige of the Bible," "Christianity and the Social Gospel," and "What the New Church Teaches," of which more than 100,000 have been printed. All these have been a gift by Mr. Krehbiel to Convention people in the field, including the Wayfarers' Chapel, Palos Verdes.

He now has in preparation a pamphlet on the training of children, being originally a sermon, reprinted in *THE MESSENGER*, June 27, by the late Rev. Charles S. Mack, M.D. It will be entitled "For Our Children's Sake," and may be had from Mr. Krehbiel, or the Swedenborg Press, Paterson 1, N. J., free of charge.

Great, But Simple

THE LITERATURE came this morning. I shall enjoy it. Swedenborg was great and gifted, and like all such great ones wrote simply.—*A reader in a rest home in New York State.*

Book Review

BE STILL AND KNOW. *George Harkness. Abingdon-Cokesbury, N. Y. 96 pp. \$1.25.*

Considering that the content of this little book is based on the theme that was selected for the program of this year's meeting of the General Convention, a New Churchman opens it with especial interest. It is arranged as a series of 83 page-length devotions consisting of prayers and poems on Scripture themes, always with the idea that meditation in the mood that urges "Be still and know that I am God" (Ps. 46:10) will conform one in the realization of His "goodness and sufficiency." The "mood" is more than impulse, or intent, it is the "conditioning" that one's spiritual purpose needs just as much as is the case with any ordinary endeavor. Music will answer the purpose in some circumstances, but this is a superficial effect compared with the deeply felt satisfaction even relief which will come as a result of stilling the worldly, mental and emotional storms or wants, by "Knowing" God. The author is professor of applied theology at Garrett Biblical Institute, Chicago. She has written numerous other books of an inspirational nature.—L. M.

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LETTERS TO THE EDITOR

Are We Part of Organized Christianity?

To the EDITOR:

I am sorry to find myself on the other side of the fence from the writer of a letter your issue of Aug. 8.

When the more influential denominations form a World Council and invite to membership all who accept Jesus Christ as Lord, how can we be outside of this and its subsidiary national organization?

The New Church should know better than all other churches how to accept Jesus Christ as Lord. Swedenborg says that the churches will be a part of the new age when the doctrine of the Lord is accepted.

When organized Christianity makes such a decided step in this direction surely we should co-operate wholeheartedly. True, there is still much confusion concerning the doctrine of the Lord, but a beginning has been made.

The Christian world of today is like a beam loaded its entire length with weights of varying size, each exerting a downward moment; the beam is balanced by one fulcrum in the middle. The Lord is the fulcrum. The churches are the weights; the liberal churches occupy positions to one side of the middle, and the fundamentalist churches to the other, but the New Church must keep its weight directly over the middle so that it exerts no upsetting moment on the beam. The world must be kept in balance for the sake of freedom.

Again, the influence of the New Church is like an electric current, which, by analogy to Ohm's law, can be stepped up either by increasing the electromotive force or by decreasing the resistance. Our force at the present time is not being increased by internal growth in membership, but the New Age is coming fast by a decrease in resistance from outside.

When we work in our local and national church councils it helps to decrease the resistance to our teachings, which are permeating all church teaching.

The reference to the Council of Nicea in above mentioned letter leads me to remark that in A.D. 325 there were far more Eastern bishops present than Western bishops; the cards were stacked in favor of the east and the eastern support of the Arian position. Yet when the vote was taken the West won. Swedenborg says that if the Arians had won it would have been all over with the church. Providence will guide now as then.

Alice Perry Van Boven

Redlands, Calif.

Questions Asked

To the EDITOR:

In an editorial, July 25, it is stated, that choice cannot be exercised ("come to the surface") as an individual shapes himself unless there are "remains" planted by home, church and school in the early years.

Are there not some children, who do not have these helpful influences? In that case, do they have an equal chance to be saved?

In the same number, in the Rev. Everett K. Bray's splendid article "Who Governed the Universe?", it is stated that Jesus "was unlimited as to the divine mind that filled the universe, (yet we must remind ourselves we are not a part of the universe, physical or even spiritual)."

The dictionary defines the universe as "the totality of existing or created things, including the earth (with all on or in it), the heavenly bodies, and all throughout space; all creation." What special New Church definition could we substitute for this generally accepted one, which would put mankind outside of the universe?

We are certainly part of God's creation. Then why not part of the universe?

H. MILDRED HERRICK

Denver, Colo.

BAPTIZED

PHILLIPS.—Lear, infant son of Mr. and Mrs. Raymond Phillips, of the Harlem, N. Y., mission, was baptized in church there Sept. 6 by the Rev. William E. Fairfax, pastor.

Ohio Dates

Cincinnati is to be host to the Ohio Association this fall and Oct. 30-Nov. 1 are the dates now fixed for its annual meeting. Being without a general pastor likelihood is seen of his election during the session.

Immortality

THE BELIEF in immortality would seem, therefore, to be basic and inherent in the human race. To me, it is inconceivable that the Creative Intelligence, which we call God, would have implanted in us such a universal desire if it were not to be satisfied.—Webb B. Garrison in "Journal of Living."

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.

WELL WORTH REPEATING

Women In The Church

COMMENTING on the subject of woman's status in the Church, Mrs. W. Murdoch MacLeod, director of United Church Women, stated just prior to President Eisenhower's address to the gathering at Atlantic City, Oct. 5, "Church women desire to use their minds as well as their hands in the Church as in other areas of life." The report on women and U. S. churches were presented by Mrs. Douglas Horton, a member of the board of managers of United Church Women and World War II commandant of the WAVES.

Friendship

It is characteristic of spontaneous friendship to take on trust, without inquiry and almost at first sight, the unseen doings and unspoken sentiments of our friends: the part known gives us evidence enough that the unknown parts cannot be much amiss. Nor does this imply that the unknown parts must be intelligible to us or after our own taste; on the contrary, it is almost better that they should extend into the inimitable. Friendship may then be touched at the edges with admiration and love.—George Santayana, in "My Host the World" (Charles Scribner's Sons).

His Writings Influential

"A figure which emerged in Scandinavia from Protestantism, but which was much further removed than Hauge from the usual forms of Christianity was Emanuel Swedenborg (1688-1772). The son of a professor of theology and bishop in the Church of Sweden who had been suspected of heresy for stressing faith, love, and communion with God above dogma, he travelled widely in Western Europe and had a broad range of learning and a mind of marked originality, especially in the natural sciences and engineering. He wrote voluminously.

"Late in middle life he gave himself fully to religion and to an intensive study of the Scriptures. He had visions and dreams through which he was convinced that fresh revelations had come to him from Christ. Although he did not attempt to organize a religious body, he believed himself commissioned to teach of the New Church, and from his writings there arose a widely spread but numerically small body, the Church of the New Jerusalem. His writings had an influence on such diverse men as Kant, Goethe, and Russian churchmen." (From Ch. XLIV, "Repudiation and Revival, A.D. 1750-A.D.1815." In "A History of Christianity," Kenneth Scott Latourette, Harper, N. Y., '53)

THE RELIGION OF THE FUTURE

Chas. W.
Elliott

THE FUTURE RELIGION will have the attribute of universality and of adaptability to the rapidly increasing stores of knowledge and power over nature acquired by the human race.

As the religion of a child is inevitably very different from that of an adult, and must grow up with the child, so the religion of a race whose capacities are rapidly enlarging must be capable of a corresponding development.

The religion of any single individual ought to grow up with him all the way from infancy to age; and the same is true of the religion of a race. It is bad for any people to stand still in their governmental conceptions and practices, or in the organization of their industries, or in any of their arts or trades, even the oldest; but it is much worse for a people to stand still in their religious conceptions and practices.

Now, the new religion affords an indefinite scope, or range, for progress and development. It rejects all the limitations of family, tribal, or national religion. It is not bound to any dogma, creed, book, or institution. It has the whole world for the field of the loving labors of its disciples; and its fundamental precept of serviceableness admits an infinite variety and range in both time and space.

It is very simple, and therefore possesses an important element of durability. It is the complicated things that get out of order. Its symbols will not relate to sacrifice or dogma; but it will doubtless have symbols, which will represent its love of liberty, truth, and beauty. It will also have social rites and reverent observances; for it will wish to commemorate the good thoughts and deeds which have come down from former generations.

It will have its saints; but its canonizations will be based on grounds somewhat new. It will have its heroes; but they must have shown a loving, disinterested, or protective courage. It will have its communions, with the Great Spirit, with the spirits of the departed, and with living fellow-men of like minds.

Working together will be one of its fundamental ideas,—of men with God, of men with prophets, leaders, and teachers, of men with one another, of men's intelligence with the forces of nature. It will teach only such uses of authority as are necessary to secure the cooperation of several or many people to one end; and the discipline it will advocate will be training in the development of cooperative good-will.

Will such a religion as this make progress in the twentieth-century

world? You have heard much about the conflict between materialism and religious idealism, the revolt against long-accepted dogmas, the frequent occurrence of waves of reform, sweeping through and sometimes over the churches, the effect of modern philosophy, ethical theories, social hopes, and democratic principles on the established churches, and the abandonment of churches altogether by a large proportion of the population in countries mainly Protestant.

You know, too, how other social organizations have, in some considerable measure, taken the place of churches. Millions of Americans find in Masonic organizations, lodges of Odd Fellows and fraternal societies, granges, and trades-unions, at once their practical religion, and the satisfaction of their social needs.

So far as these multifarious organizations carry men and women out of their individual selves, and teach them mutual regard and social and industrial cooperation, they approach the field and functions of the religion of the future. The Spiritualists, Christian Scientists, and mental healers of all sorts manifest a good deal of ability to draw people away from the traditional churches, and to discredit traditional dogmas and formal creeds.

Nevertheless, the great mass of the people remain attached to the traditional churches, and are likely to remain so,—partly because of their tender associations with churches in the grave crises of life, and partly because their actual mental condition still permits them to accept the beliefs they have inherited or been taught while young.

The new religion will therefore make but slow progress, so far as outward organization goes. It will, however, progressively modify the creeds and religious practices of all the existing churches, and change their symbolism and their teachings concerning the conduct of life.

Since its chief doctrine is the doctrine of a sublime unity of substance, force, and spirit, and its chief precept is, Be serviceable, it will exert a strong uniting influence among men.

Christian unity always has been longed for by devout believers, but has been sought in impossible ways. Authoritative churches have tried to force everybody within their range to hold the same opinions and unite in the same observances, but they have won only temporary and local successes.

As freedom has increased in the world, it has become more and more

difficult to enforce even outward conformity; and in countries where church and state have been separated, a great diversity of religious opinions and practices has been expressed in different religious organizations, each of which commands the effective devotion of a fraction of the population.

Since it is certain that men are steadily gaining more and more freedom in thought, speech, and action, civilized society might as well assume that it will be quite impossible to unite all religiously-minded people through any dogma, creed, ceremony, observance, or ritual. All these are divisive, not uniting, wherever a reasonable freedom exists.

The new religion proposes as a basis of unity, first, its doctrine of an imminent and living God, and secondly, its precept, Be serviceable to fellow-men. Already there are many signs in the free countries of the world that different religious denominations can unite in good work to promote human welfare.

The support of hospitals, dispensaries, and asylums by persons connected with all sorts of religious denominations, the union of all denominations in carrying on Associated Charities in large cities, the success of the Young Men's Christian Associations, and the numerous efforts to form federations of kindred churches for practical purposes, all testify to the feasibility of extensive cooperation in good works.

Again, the new religion cannot create any caste, ecclesiastical class, or exclusive sect founded on a rite. On these grounds it is not unreasonable to imagine that the new religion will prove a unifying influence, and a strong reinforcement of democracy.

Whether it will prove as efficient to deter men from doing wrong and to encourage them to do right as the prevailing religions have been, is a question which only experience can answer. In these two respects neither the threats nor the promises of the older religions have been remarkably successful in society at large.

The fear of hell has not proved effective to deter men from wrongdoing, and heaven has never yet been described in terms very attractive to the average man or woman. Both are indeed unimaginable. The great geniuses, like Dante and Swedenborg, have produced only fantastic and incredible pictures of either state.*

* This has not been the opinion of other moulders of thought as distinguished as Dr. Elliott. As witness Elizabeth Barrett Browning: "The only light on the other life has been thrown by Swedenborg." Letter to Miss Mitford.

(Next page please)

In Memoriam

SECHRIST.—Edward Lloyd Sechrist, member of the Los Angeles Society, passed away September 9 at a San Diego hospital. Widely known as an authority on bees and beekeeping, and the author of several books on the subject, his advice by word and letter will be greatly missed, not only by apiculturists of America, but by many throughout the world. He suffered a slight stroke late in August, the effects of which seemed to accumulate until it became necessary to give him hospital care. He leaves, besides his wife, Mrs. Alice Spiers Sechrist, a son, Edward Paul Sechrist, of Washington, D. C., and two daughters, Misses Hazel Sechrist and Mrs. Frank Osman, of Florida. There are also five grandsons. No special services were held, but the morning worship at the Los Angeles church the Sunday following was conducted as a memorial to him by the Rev. Andre Diaconoff, pastor, his favorite hymns being sung, and appropriate passages read.

HUNT.—Graham P. Hunt, prominent Cincinnati attorney and until recently, U. S. Referee in Bankruptcy for the southern district of Ohio, passed to the higher life at his home on September 7. Mr. Hunt was born in Cincinnati, August 8, 1873. He was educated in the Cincinnati public schools, Harvard University and the Cincinnati Law School. He was admitted to the bar in 1898, and two years later was elected to the state legislature. He became counsel for the famous Drake Committee which exposed so much political graft and corruption in Cincinnati, and resulted in drastic municipal house cleaning in the election of 1912. In 1928 he was the democratic candidate for the United States Senate in Ohio. Of him the Cincinnati *Times-Star* said editorially: "A raconteur, an arguer, and a man of deep and persuading convictions, his was a warm and loyal heart, lodged in a body whose hand was always extended in help. The community, his friends and the legal profession will miss him." Mr. Hunt is survived by his wife, Mrs. Francis Mendenhall Hunt; three daughters, Mrs. William E. Stillwell, Mrs. Paul Stewart and Miss Grace M. Hunt; a son, Graham P. Hunt, Jr.; three sisters, the Misses Cornela J. Hunt, Mardi White Hunt and Marian A. Hunt, and six grandchildren. Resurrection services were held at his late home September 10 by his pastor, the Rev. Bjorn Johannson.

BARBIER.—Alma A., beloved wife of A. W. Barbier, passed to the higher life at her home, Grosse Ile, Michigan, August 29. The service was conducted by the Rev. Wm. H. Beales. The passing of Mrs. Neigebaur and Mrs. Barbier marks the close of an unusually interesting chapter in the history of the Detroit Society. They, with their two sisters, the late Mrs. Sydney J. Guest and Mrs. Harry J. Muehlmann, were among the first members of the Church in Detroit. Much of its progress during those pioneer days, was due to their active loyalty. Their interest continued to the last, although advancing years made active participation in the work of the Church increasingly difficult.

BEIMES.—(Supplemental) William H. Beimes, Lay Leader and well known St. Louis New Churchman, passed into the spiritual world March 28 at the Jewish Hospital in that city, following a critical six weeks' illness. He was for many years active in the life of the church and was first authorized as a Lay Leader in 1928, serving for 15 years. He had been president of the local Society, and for several years secretary of the Illinois Association. He was survived by his wife Edith, five sons by a former marriage, a brother, Walter, St. Louis, and three grandchildren, a niece and two nephews.

CAVE.—Ida P., beloved wife of John H. Cave, was called to the life above September 3. Mrs. Cave was also one of Detroit's earliest members. She enjoyed unusually good health, up to about a year of her passing, when she began to fail very quickly. Up to the last, however, she rarely failed to attend the services at the church. She is survived by two daughters, Mrs. John F. Locke and Mrs. Roy H. Morrison, and a son, John H., Jr., as well as by five grandchildren.—W. H. B.

NEIGEBBAUR.—Clara (Mrs. Charles R.) Neigebaur passed away July 27 at her apartment in the Arnold Home, Detroit, after a long illness. In the absence of the Detroit minister, the funeral service was conducted by Rev. Louis A. Dole, of Bath, Me.

Mrs. Higgins Recovers

The many church associates and other friends of Mrs. A. W. Higgins of the Gulfport Society are happy to hear of her fine recovery from a serious operation. The Higgins live in New Orleans.

United Church Canvass

The Bath, Me., Society has voted to join with the other churches of the city in their United Church Canvass Dec. 6.

Future Religion

(Concluded from page 351)

The modern man would hardly feel any appreciable loss of motive-power toward good or away from evil if heaven were burnt and hell quenched. The prevailing Christian conceptions of heaven and hell have hardly any more influence with educated people in these days than have Olympus and Hades. The modern mind craves an immediate motive or leading, good for today on this earth.

The new religion builds on the actual experience of men and women, and of human society as a whole. The motive powers it relies on have been, and are, at work in innumerable human lives; and its beatific visions and its hopes are better grounded than those of traditional religion, and finer,—because free from all selfishness, and from the imagery of governments, courts, social distinctions, and war.

Finally, this twentieth-century religion is not only to be in harmony with the great secular movements of modern society—democracy, individualism, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new, the fresh powers of preventive medicine, and the recent advances in business and industrial ethics—but also in essential agreement with the direct, personal teachings of Jesus, as they are reported in the Gospels. The revelation he gave to mankind thus becomes more wonderful than ever.

(From a lecture "The Religion of the Future," delivered before the Eleventh Session of the Harvard Summer School of Theology, July 22, 1909.)

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