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The New-Church Messenger

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THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

The Word is Divine and con-
tains a spiritual or inner meaning
whereby is revealed the way.

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

Evil is to be shunned as sin
against God.

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

THE BARREN FIG TREE; LIFE IS MORE THAN MEAT AND THE BODY MORE THAN RAIMENT

by Eric Zacharias

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.—MATT. 21:19.

THE parable of the withering of the fig tree provides us with a strange incident: On first reading, we may find no obvious reason for Jesus causing the tree to die. The passage tells us that He and the disciples left the city of Bethany to spend the night outside the city. In the morning He was hungry and seeing a fig tree approached it expecting to find it laden with fruit. He was soon to discover, however, that although the tree seemed healthy in every way—evidently the leaves were well filled out—there was no fruit on it.

Mark also records this parable. This writer informs us that it was not yet time for figs. Then why did Jesus condemn the tree? It seems so very unlike Him. The laws of growth are of divine origin. God Himself is responsible for them in their every detail. Yet on this occasion our Lord seemed to be expecting the tree to bear fruit out of season—contrary to the very laws He established. A strange thing to do. Yet was it really so foreign to Him?

Take note of the incident recorded just prior to our parable. Jesus had gone into the house of God and cast out all who sold and bought in the temple. He said unto them, "My house shall be called the house of prayer; but ye have made it a den of thieves."

The money changers were symbolic of an age. It was a period which saw the building of great cities. Rome and Athens had built theaters and monuments which are still today the marvel of the world. It was also an era which witnessed the disintegration of moral and spiritual values. Gibbons, the historian, attributes the fall of the vast Roman Empire, in part at least, to laxity of life, to the failure of the people to discipline themselves spiritually.

When the Lord looked upon the fig tree, observed that it was well leafed out—yet bore no fruit—did there not perhaps pass before His eyes that picture of civilization's accomplishments?

It was indeed a civilization well leafed out. It was splendidous. To the casual observer it was good. But the Lord was not a casual observer upon this earthly stage. He was not as a visitor or tourist who looks upon a beautiful building and then passes on to the next point of interest.

We read that He was enhungered. Hungry for the fruit of the fig tree; for the salvation of every human heart and soul. The leaves of the fig tree, the glitter of civilization are as nothing when the fruit of the tree is not filling out and when the soul

of mankind lies starved behind the walls of a worldly life.

The Lord in this incident reveals to us one of the hardest rules of life. It is a rule of life which caused Him severe conflict. We read in the record of His temptation experiences that the Lord was taken to the top of a high mountain and there was spread out before Him a view of the world.

This is a figurative way of showing us that the world with its many great accomplishments made a tremendous pull upon him. Was he not King of Kings? His human nature gave him many moments of anxiety.

Here as in the parable of the barren fig tree we have the lesson that life is more than meat, and the body more than raiment.

Let us apply this lesson: The Roman civilization of which He was a part will die, He said, if it cannot bear the fruits of a good life. History tells the story. In a comparatively few years, one of the great empires of all time gave way before stronger forces. Interiorly it was rotten, while on the outside it presented a show of strength and splendor. The church, the Jewish church of the Lord's day, possessed its many fine temples, but the Lord by His life brought that church to its end and began a new one. It too was as a fig tree in full leaf—but bearing no fruit.

A study of the early Christian church tells us how this law inevitably takes its course. John in *Revelation* writes to the church at Ephesus reminding the people there that they have left their first love. The writer warns his people that they must recapitulate this love or the church will wither away.

In the writings of the New Revelation there stands a paragraph which tells us that with the beginning of every new age of dispensation there is an intense desire to put the new truth to work. Those who seek to know it, desire also to establish it in their hearts and lives.

But as time goes on, there is likely to be a gradual lessening of that first enthusiasm and urgency. The doctoring of the new age comes to be used as a front—perhaps like the false facade of a building which hides the shabby part of what is behind it.

This condemnation of the fig tree comes as a very clear warning to the world today. We see it abiding by and promoting the doctrine of power by the prepared might of armaments. In the vast array weapons, do we not see the leaves of the fig tree?

What a vivid picture we can bring before our minds! Envision our Lord, on His face the expression of one enhungered, the heavy shadow of deep concern for the welfare of man in His heart. Imagine Him standing before the accumulation of earthly

might and condemning it to wither away. For are not these weapons a front which hides the shabbiness of life—its fears, its suspicions, its corruption?

The good fruits of life cannot grow to maturity upon such a tree. The words of the prophet Zechariah come to mind: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Let us carry this a step further. The builder of a house works with three dimensions—height, width and length. To know the height is not enough to construct a building. The Lord as the divine architect of human life also works with the three dimensions. That is, He strives at all times to have us recognize that He has implanted in man the faculties which when used will construct within men a tabernacle of God having length, height and width.

In our brief observation of life in the church in the Lord's day, of the beginning of the Christian church, the note we made of our own civilization—that it is resting upon the doctrine of power by the might of prepared weapons, we have illustrations that man has not been living the three dimensional life.

The Jewish church, or religious era, rested upon the traditions of old. The true spirit of the Mosaic law was dead. Yet we can justifiably say that these people lived a life of some considerable height. They knew the commandments but failed to broaden their lives by a life according to them.

The building of the tower of Babel as recorded in *Genesis* also describes a people striving to attain a height beyond their capabilities. There is no description given of the dimensions of the tower except that it was desired that it reach into the heavens. For their efforts, these people were scattered abroad upon the face of the earth.

Is not the Lord telling us that in this instance there was knowledge in abundance, but there was lacking a love for God and fellowman? So again the fig tree well leafed out yet bearing no fruit comes into view.

Our Lord in his great work lived a life which yielded much fruit. We read that he grew in wisdom and in stature. His infinite love flowed over the whole of the human race. Each person individually is of his warmest concern—the just and the unjust. His only enemy was evil in whatever form he found it. The breadth of his life? He taught, he healed the sick, he comforted those who mourned. He felt no bitterness toward them who stoned him. He brought the way to salvation to all the world. He was the truth, he loved it and he lived it. In him there developed the mature life of height, width and length.

How very different are the descriptions of the tower of Babel which speak only of its towering height and that assurance of the New Jerusalem coming down from God out of heaven. "And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. . . . In the midst of the street of it and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." How very different from the fig tree which was well filled out but bore no fruit.

(*Mr. Zacharias is minister at Pretty Prairie, Kans., and president of the American New-Church Sunday School Association.*)

WHO THEN ARE HIS DISCIPLES? *

Klaas L. Peters

Then said Jesus to those Jews who believed in him. If ye continue in my word, then are ye my disciples indeed.—JOHN 8:31.

THERE are many ways of being disciples; as many as there are kinds of people. Each person has his own individual characteristics, so that no two will serve in exactly the same manner.

The difference in the ways of being disciples is due to the various concepts of God, and of what He requires of His people. This concept has changed through the ages, and is now much more advanced than in early times.

Some of the first conscientious followers of the Lord, who may be termed disciples, were the Nazarites. The term "Nazarite" means set apart and does not differ much from the early meaning of holy, which means, to be set apart.

The Nazarite usually had some outer mark of his vow visible. Sometimes he permitted his hair to grow, and wore coarse clothes. He might abstain from wine and strong drink, and possibly from all products of the vine.

Samson was a Nazarite in this sense. Saul was anointed as a servant of the Lord, and Samuel was dedicated to His service by his mother at a very

early age. The Rechabites, mentioned by Jeremiah, were set apart for a certain service and they refrained from all use of the products of the vine.

The children of Israel as a whole felt that they were set apart for a special service to Jehovah, and there were times when they tried to purge themselves of all impurities; when they felt that their discipleship was falling short of what it ought to be.

The Jews' method of cleansing does not at all conform to our standards of purification in the community. This difference shows what a long way we have come in recognizing our social obligations. The concept Moses had of public cleansing is given in Number 5: "And the Lord spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and everyone that hath an issue, and whosoever is defiled by the dead: both male and female shall ye put out, without the camp shall ye put them; that they defile not the camps in the midst whereof I dwell."

We know from history that in ancient Rome the father had the power of life and death over his family. He could execute any member of it if he thought it advisable, and his act would be legal. Here, in ancient Israel we have a similar law where-

by the community can, legally, expose its sick and helpless to the elements. Not only are they permitted to do so, but are, in fact, ordered to treat them in that manner.

Israel set about cleansing its community of physical diseases by thrusting the patients outside of the camp. This method was permitted by the Lord because the mind of man had not developed to the point where more humane medical care would be understood or accepted.

Israel realized that exposing the diseased people to the rigors of the wilderness would be too much for them, but even so, it was the lesser of two evils. They knew the terrible ravages caused by epidemic diseases. They had no way of combating these.

There was no serum, no disinfectant as such, not even any knowledge of germs or any organism smaller than could be seen with the naked eye. The only way they had of combating contagious disease was by isolation of those who contracted it. They had no isolation wards, not even a separate building where the sick could be cared for.

To save the life of the community when a person contracted what they called leprosy, which might be one of any number of disorders, their only recourse was to remove the patient from the midst of the community. There was no place to put them except outside of the camp.

We see then that heartless though the practice seems at first glance, under the circumstances there was nothing else for them to do. The Israelites were disciples of the Lord according to their understanding of the law.

We may think of the priests of all ages as being His disciples, since they were officially dedicated to His service. They had charge of the temple, and carried out the rites and ceremonies held there in honor and worship of Jehovah. They offered the sacrifices brought by the people and fed them some of the meat that had been roasted or boiled in the course of the sacrifice.

The priests were strict about keeping the rules and tried to be obedient to the Word of the Lord as they interpreted it, and as it had been interpreted by the priests before them. Not only were there the Ten Commandments and the Laws of Moses, but there were other books of laws that had been written by the priests from time to time.

All these were regarded as equally sacred, and must be scrupulously kept. These laws tended to preserve the community as in the case of expelling lepers from the camp or city, or where the priest is guarded from infection by being forbidden to touch a dead body.

It was because of this background that the priests behaved as they did in the time of our Lord. In order to administer the rites of the temple they had to be sure to remain ceremonially clean. To do this they had to avoid sick people and above all be careful not to come into contact with the dead.

With such a concept of priestly duties, there could be no pastoral visiting of the sick. This seems to make it clear why the priest passed by on the other side of the road when he came across

the wounded man by the wayside, in the Parable of the Good Samaritan. Had the priest any contact with the sick man, he would become ceremonially unclean and would not be able to perform his priestly duties in the temple when he reached it.

It was much more important from his point of view to keep clean and serve God in the temple, than it was to give temporary relief to a man in need. He was a disciple of the Lord and did everything that the Lord demanded of him as a disciple, from his point of view.

As it was in ancient time, so in our day there are various ways of being disciples of the Lord. These different methods have one thing in common: All those who would be His disciples claim the Lord Jesus Christ as their Master and Leader.

It is to such people that Jesus spoke when He said, "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The point of the matter is that a man may be mistaken in his views, but if he is sincere and lives up to the principles that he has, then the Lord will reveal to him, very gradually, in what way he is wrong and direct him to what is right.

None of us are right in all the views we hold. The falsities we embrace bind us to certain attitudes, and as long as we cling to them, we will not accept the truth the Lord offers. In this way we are restricted to narrow limits and cannot understand the broader truths.

When the love of God is greater than the love of self, these bonds are loosened and the discipleship becomes more and more effective. Reliance on the Lord Jesus Christ will loosen the bonds, and we can become His disciples in the highest sense.

* A sermon based on thoughts about Swedenborg's statement [*T. C. R.* 4, 108, 791] that in the spiritual world the Lord sent out His twelve disciples to declare His Second Coming. Question: Who are now His disciples on earth?

Benedicite Omnia Opera

"Bless the Lord, O my soul, and all that is within me
bless his holy name."

Blind to Thy presence, Lord, deaf to Thy voice,
The world, in Thy creation finds no plan
Or purpose with concern or care for man;
And so, today, it hastens to be merry—
Tomorrow hovers with the seal of clay—
The earth is iron, for the skies are brass.

O Thou, who as at this time didst o'ercome
The ultimate darkness and become our Sun,
Shine on Thy church with springtime warmth and light
Of love and wisdom, that she, in Thy name,
May cause blind eyes to see, deaf ears to hear,
Bid the bowed soul stand upright and behold

The purposes of all things flowing full
To him, the darling of Thy universe,
The harmony of all things in Thy law
Of love, which draws him ever unto Thee.
Bringing, in love and service pulsing free,
Thy whole Creation's *Benedicite*.

CLARA MOSLEY DE PRIEST

Commemoration Restrained

THE spontaneous rejoicing that greeted the signing of the armistice of World War I has never since been equaled. We have lived to see another world war with enemies in Europe and later in Asia surrendering. And only recently the Korean armistice. There has been rejoicing, of course, but it has been restrained.

Perhaps this stems from a feeling that even if statesmanship and generalship may bring a victory, both are quite helpless to make the resulting peace more than a temporary and uneasy truce. Schemes are put forward to insure peace, millions of words are expended to analyze the political, social and economic causes of war. But any acceptable plan for world peace is yet to come.

Some will hold that it is the stupidity and the cupidity of the men in power, whether attaining this by democratic means or not, which is to blame for the lack of harmony between nations. No doubt that is partly true. A state of warlike tension always helps the rulers to tighten their grip on the people. But the problem of translating an armistice into a permanent peace is more fundamental than such an explanation admits. For it lies in the evil nature of man.

As long as the natural mind, with its lust for dominion, rules the lives of men the outlook for perpetual peace and human brotherhood is not bright,—B. J.

No Guarantee Against Mistakes

WE had a friend who divided mankind into three grades, which he named the sapoleons, the hopoleons and the napoleons. The first grade consisted of the vast masses who could never be anything but hewers of wood and drawers of water. The second was somewhat higher in the intellectual scale and might hope to rise a little, though few of them did. The last class was, of course, the elite; and to this grade our friend belonged—at least, so he modestly confessed. With eloquent contempt he poured ridicule upon democracy and such devices as popular elections. "Solving problems by counting noses. Giving to a moron or even a mediocrity the same electoral power as to one with a superior IQ!" All progress and all great ideas came from a few in whom flamed the spark of genius, this modest wit contended. The great masses never had contributed anything and never could.

These sentiments are not startling: they are essentially the outlook of every totalitarian philosophy. And a few high-minded intellectuals, including Plato, harbor them and have harbored them in some measure or other. In his classic, *The Republic*, Plato advocated a government by wise and learned philosophers. The elite as it exists in its creator's imagination is always made in his own image. Plato being a philosopher conceived of the elite as com-

posed of philosophers. These men would presumably know what was good for the people much better than the people themselves.

There is a superficial persuasiveness about the case for a ruling class, especially because so many will find it easy to convince themselves that they really belong to it. But it is well to ponder this historical fact: Those who wrest power and proclaim themselves the elite are more likely to be gangsters led by a ruthless dictator than they are to be philosophers. And if it should happen that philosophers became the kings, how long would it be before they ceased to be philosophers and became tyrants? As Lord Acton said: "All power corrupts and absolute power corrupts absolutely."

In *I Samuel* 8, there is a warning to those who would like to escape from freedom. The people came to Samuel and demanded a king. Samuel, in accord with God's word, warned them what kind of a ruler they would have and how he would oppress them. The history of Israel showed how right he was. And indeed, history has many pages devoted to the tyranny of a ruling oligarchy; while it is almost devoid of examples of good government under an elite.

Elections are no guarantee against mistakes; nor do they solve every problem of human relations. Nevertheless, they are a democratic device which does much to insure against tyranny. Every patriotic citizen should hold them in respect, and show this respect by participating in them,—B. J.

A Test of Faith

SATAN, no doubt knew his psychology when in his Biblical remarks about the worthlessness of the human race he said of Job: "Doth Job fear God for naught? . . . But put forth thine hand now, and touch all that he hath, and he will curse thee (God) to thy face." (*Job* 1:9-11.)

Maybe some find it easy to believe in a beneficent Divine Providence when everything goes well, or at least, more or less in accord with their desires. Such faith is like the tendency to vote back into power the party in control when times are good. But the real test of faith comes during adversity.

At the close of World War II, a popular radio preacher declared: "Many found it difficult, if not impossible, to believe in a just and beneficent God ruling this world during the carnage of battle. Today, however, with victory perched upon our banners, surely the most blind will see that it is just such a God who reigns."

A physicist, who held an important post in the development of the atomic bomb, stated that the discovery which made the bomb possible was really simple and might have been made ten years earlier. And he added: "I believe it was the hand of Provi-

(Continued on next page)

Annual Appeal Gets Underway

The observance of Convention Loyalty Sunday met with a most encouraging response on the part of several of our churches this past year.

Readers of *THE MESSENGER* will recall that this observance was suggested by the Convention Appeal Committee, not merely as a means of raising money, but to remind us of the spirit in which we could give expression to our love for the Church and to our desire to implement those uses which no society could carry out alone, but which require the concerted efforts of us all.

With this in view, a special Order of Service in which we could all join was provided by the Committee on Worship to mark the beginning of the Appeal.

It is hoped that this year our Convention societies will wish to join again in a similar service. Sunday, November 15, has been designated as an appropriate date by the new chairman of the Appeal Committee, Adolph Liebert, Jr., of Philadelphia.

At his request, the Committee on Worship has again prepared an Order of Service, as submitted below.—For the Committee on Worship, EDWIN G. CAPON

The Annual Appeal, itself, starts November 1 and extends to March 31. By about the time this *MESSENGER* reaches most subscribers, full particulars as to the campaign—the societies' quotas, etc.—will be in the hands of church officers, collectors and the membership generally.

Born In Darkest Hours

APART FROM OUR specific missionary work we have also the duty of emphasizing the spiritual values of life. From time to time we hear men assert that our modern civilization is crumbling and that the world may have to experience again a "dark age" period of confusion and gloom. There is nothing new in these pessimistic prophecies. They have been uttered in all great world-struggles. And events have nearly always proved them false. Some of the world's greatest forward movements have been born in the darkest hours.

As Professor Kenneth S. Latourette of Yale has recently reminded us:

In 1792, the year of the Reign of Terror in Paris, the Baptist Missionary Society was organized in England, growing out of the efforts of William Carey.

In 1795, The London Missionary Society was organized by English Congregationalists.

In 1799, when Napoleon was returning from his campaign in Egypt in an effort to break Britain's communications with India, the Church Missionary Society was formed by the Anglicans.

In 1804, when Napoleon was giving the greatest threat of invasion England has had between the Spanish Armada and the Nazi attempt in 1940, the British and Foreign Bible Society was organized.

In 1810, when New England was distraught by our attempts to maintain our neutrality in the Napoleonic Wars, the American Board of Commissioners for Foreign Missions was organized in New England.

In 1812, while American ports were being blockaded by the British at the beginning of the War of 1812, the first party of American missionaries, of which Adoniram Judson was a member, sailed for India.

It is in troubled periods like the present that mem-

A Suggested Order of Service for "Convention Loyalty Sunday"

Book of Worship, First or Fourth Order of Service.
Theme and possible sermon title: "A Larger Loyalty."
Opening Hymn 64, "For the Beauty of the Earth."
Chant or Responsive Reading: *Psalm* 96, page 72.
Old Testament Lesson: *Isaiah* 51:1-16.
Responsive Service: Page 124, "Pentecost."
New Testament Lesson: *Luke* 2:39-52.

Suggested Prayers (omitting the Responsive Prayers):
"For the Leadership of Convention," page 231.
"The Ministry and People," page 231.
"The Missionary Spirit," page 232.
"Thanksgiving for the Church Ministrations," page 232.

Hymn 342, "Faith of our Fathers."

Closing Hymn 344, "Rise up, O men of God."

(If so desired, that part of the service preceding the Invitation to Prayer may be replaced by the one hundredth Psalm used as a Call to Worship.)

Watch *THE MESSENGER* for news of the campaign as it progresses. Its success, and the number of those participating, means much to the Church.—ADOLPH T. LIEBERT, JR., Chairman, Appeal Committee. (*Mr. Liebert, of the Philadelphia Society, succeeds Stewart E. Poole, Wilmington, who has so successfully conducted the Appeal for several years. But he will give Mr. Liebert every assistance.*—ED.)

bers of the Christian Church need most to proclaim the Christian gospel to the world.—ARTHUR WILDE in *THE MESSENGER*, June 10, 1942

EDITORIAL *Concluded from page 358*

dence that frustrated this discovery for if it had been made the last war would have been an atomic war."

Insofar as these men stress the role of Providence they are right. But are they right in pointing to outcomes that we desire as evidence of this Providence? We think that Job was closer to the truth when he said: "Though he slay me, yet shall I trust him." (13:15.)

Man's faith is not tested when he sails on a ship with a placid ocean all around. It is on trial when the ship springs a leak and a heavy gale hammers it. Then is when a real faith goes into action and spurs man into manning the pumps and doing what can be done to keep the ship afloat.

When we walk through the valley of the shadows, we must trust that God is with us. Then we will emerge from the valley spiritually strengthened. "When thou passest through the waters, I will be with thee, and through the rivers, they will not overwhelm thee."—B. J.

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.

In God We Trust

(Address by the president, Frank P. Coolidge, on the occasion of the First Anniversary of the Gulfport, Miss., Church, Sept. 20, 1953.)

Fellow members of the Gulfport Swedenborg Memorial Church, and friends. Our pastor has asked me to say a few words on this occasion of our first anniversary.

We have completed the year under the guidance of the Rev. Peter Peters, and we now take this opportunity to look backward over the work accomplished, and to gaze forward into the coming year in an effort to ascertain what lies before us.

In retrospect, we can see how our church started from the very humblest of beginnings. Those early leaders, with their small groups of followers, commencing with Rev. J. P. Stewart, whose work was carried on by the Reverends Junius Spiers, Frank Gustafson, Albert Francisco, F. L. Higgins, Charles Kuenzli, and Thomas Nugent. All of these crusaders with their helpmates came and went at various intervals, ministering to all who cared to hear, throughout this vast southern territory.

By frugal living, watching, and praying in those early years, the people in the Biloxi segment of our church were able to set aside a small sum in the hope that someday a building such as this could be erected. This fund began almost a score of years ago. In the mid 1940's their efforts were joined with those of the Gulfport group, and to these were added the efforts of the Mobile, Ocean Springs, and New Orleans segments.

With this united front our people eagerly began construction of a building in which the Bommers, the Mathieus, the Lopers, and many others worked willingly and earnestly. But, alas, like the builders in the Biblical parable, the foundations on which this early building rested were laid on shifting sands.

Then it seemed that the love of God and love of fellow man, the true foundations for any church, were not being fully expressed. The structure which the people labored to erect was just another building. As we floundered hopelessly like a ship without a rudder, aid came to us in the person of Rev. John and Grace Boyer, then at work in Dallas, Tex. They helped us in May 1952 form an organization which still exists, only slightly varied from its original composition, for the purpose of leading our group in the construction of this church where once stood "The Other Building."

The Reverend Boyer's main suggestion on construction was the use of an "I" beam down the middle of the structure. As I look back now on that suggestion, I feel certain he meant *not* simply a steel support for the roof, but rather an "eye" beam that each and every one of us might see again, and be drawn more closely together through love.

One year ago today we held our first service under the guidance of our present pastor. At that time we had four walls and a partially completed roof, but our greatest asset lay in our newly born spirit, and the "will to do."

Since then we have added a permanent roof, a permanent floor, seating furniture, heating equipment, a ceiling, bell tower and bell, and have otherwise completed the exterior of our church.

All these things, and others too numerous to mention, have come to us through the prayers and labors of our entire group, together with the help of many friends from near and far. However, though several of our members have worked on this structure from time to time, a far greater proportion of the actual construction has been done by friend George Bommer.

I must also mention England Stewart, and James and Leon Stewart. Also, Ernest Martin, Robert Loper, George Hersey, Hubert Latimer.

Of course, we shall not forget the

ladies, Mrs. Homan Mathieu, Mrs. Annie Loper, Mrs. Florence Bommer, Mrs. George Bommer. What would we have done without them!

Our chancel furniture was created by Homan Mathieu. The organ, which we are using today for the first time, has been donated to the church by the daughters of Captain and Mrs. A. W. Higgins, in memory of their beloved grandmother, Mrs. Martha Stewart. All of these latter accomplishments have come to pass as a direct result of the harmony established in our church home by the guiding hand of Rev. and Mrs. Peter Peters.

We can now look forward to the coming year with the hope and prayer that equal progress will be made. Before the onset of cold weather we must turn our attention to enclosing the eaves, installation of weather-tight doors and sealing the windows, as well as other minor tasks. In addition, now that we have city water, we can look forward to the installation of our kitchen equipment and sanitary facilities.

It is also hoped that the near future will see the completion of the interior of our church, with the installation of an asphalt tile floor, completion of the woodwork, the ceiling in the kitchen, and possibly some more comfortable seating equipment.

With these goals in mind, with the love of God and neighbor in our hearts—under the capable leadership of our pastor, these things can and will be done.

Returning to Florida

Mr. and Mrs. Dwight Anderson of the Brooklyn Society who have been at their home in Center Moriches, Long Island, N. Y., this summer have returned to their Florida residence for the winter. Mr. Anderson has been in impaired health for some time.

New Members Received

At the morning service of the Edmonton, Alb., Society June 14, Conrad Hembe, Mr. and Mrs. Carl Dahlberg and Dr. Christopher Madill, were received into membership.

Golden Anniversary

Portland, Me., church people and other friends have been extending their congratulations to Mr. and Mrs. William Wilson on their Fiftieth Wedding Anniversary October 11.

Wins Prize At Fair

Mrs. E. M. La Motte, well known Coast New Churchwoman, was awarded a first, three second and one third prize for her artistic sewing, at the Lake County Fair, Lakeport, Calif.

Moving to Florida

Mr. and Mrs. Charles D. Watson, of Pitman, N. J., expect to make their home in Clearwater, Fla., before January 1. Mrs. Watson is well known in the Church for her work with the sightless, especially in preparing braille manuscript of Swedenborg's writings.

From Grad. to Lab.

Miss Lois Kalmbacher, Wilmington Society, graduated Sept. 23 from the Franklin Institute of Arts and Sciences, Philadelphia, and has begun work as a medical technician at Wilmington General Hospital.

Iraqan At Boston

Abdullah Rachman Al-Habeeb, of Iraq, was the speaker at Boston's first Tea Party of the season Oct. 16. A student of Economics at Harvard, he told of the customs and social developments of his country, formerly known as Mesopotamia, and thought by the uncritical to be the location of the Garden of Eden.

New Church Worthies, XII

This year marks the centenary of a stalwart of the Church, the Rev. G. Laurence Allbutt. He was a native of England, born on May 20, 1853, at Batley, Yorkshire.

At first, he was a member of the Church of England, but as a young man he had read Swedenborg's "Heaven and Hell," finally becoming converted.

Mr. Allbutt graduated at Cambridge University taking the B.A. degree. He joined the New Jerusalem Church, becoming one of its ministers on October 20, 1880, according to his ordination certificate.

His pastorates included Paisley, Scotland, 10 years; Toronto, Canada, 7 years, and Baltimore, Md., 4 years; also Baltimore Northwest Mission (21 years).

In Scotland Mr. Allbutt engaged in newspaper debates on religious subjects. In Toronto, he replied to Rev. T. De Witt Talmage, great Presbyterian pulpit orator, on the correctness of the New Church position, and showing some proper translations of Bible texts.

At Baltimore he served the congregation on Calvert Street, later in 1900 he instituted with the aid of his friend, Wm. McGeorge, Jr., the Baltimore Northwest Mission, becoming the pioneer in this field, and often having large audiences to hear his sermons and lectures.

Also, he formed the New Church Book Depot in the downtown section of the city, sometimes selling numerous copies of "Heaven and Hell" weekly.

Frequently he wrote letters to be published in the press of Baltimore, in answer to questions from outsiders and others.

Mr. Allbutt was for a time a member of the two bodies (the Conference and Convention) but, upon naturalization, connected himself wholeheartedly with Convention.

He was particularly good in explaining correspondences, and brought this well into his sermons in exposition. Some of his addresses in print included the published spiritual sense of the Prodigal Son, as also The Elder Son; besides: "Building the Strong Man" and "Sin and Its Remedy"; all published. He preached sermons in a series on "Samson" that attracted much attention.

This devoted New Churchman was often spoken of as: "Master of the English language" by other ministers, and wrote the editorial notes for THE MESSENGER, during the presidency of Rev. Julian K. Smythe; expression and punctuation were his forte; besides he



G. LAURENCE ALLBUTT

could read Latin and Greek text and translate both into English.

As a translator Mr. Allbutt was exceptional, often pointing out better construction from the New Church standpoint. Some of his translations were well placed, as for instance: *Daniel* 3:25: . . . and the form of the fourth is like unto a son of *the gods* (plural). [Editor's Note: This is the rendering preferred by both the American Revised and Revised Standard versions.] Again: *Isaiah* 53:5: (in his own words)—"The preposition 'for' may bear the sense of 'because of' thus: 'He was wounded because of our transgressions; He was bruised because of our iniquities.'"

Often Mr. Allbutt would point to the Greek text: "In my Father's house are many abiding places."

As a pioneer in the field, Mr. Allbutt was much esteemed in the Baltimore area. He was a New Church minister for forty-one years. May the spirit of the early receivers again pervade us, remembering the words of the Lord: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—G. C. A.

Inter-Church Luncheon

The Greater Boston Council of Churches held its Inter-Church Luncheon Oct. 4 in the vestry of the Boston church. The new church was represented by speakers Rev. Edwin G. Capon, Elmwood, Miss Josephine Hope and Edward C. Hinekley, president of the League. Dr. Waldo C. Peebles, chairman of the Boston Society, presided.

Fiftieth Anniversary

Mr. and Mrs. Harold I. Small of the Brooklyn, N. Y., Society celebrated their Golden Wedding Anniversary October 12 when many church friends and others extended their good wishes.

Cincinnati Observes Birthday

Of Johnny Appleseed, Sept. 27

Among the more important commemorations of the birthday of John Chapman, commonly called Johnny Appleseed, the pioneer New Church missionary, was the program held by the Cincinnati Society, where Miss Florence Murdoch is curator of one of the most important collections of Chapmaniana in the country.

The Cincinnati *Times Star* featured Miss Sylvia King, of the Society, in a picture and caption Sept. 26, presiding over a display from the collection.

School Is Featured

Four pupils of the San Francisco Society grouped about its pastor the Rev. Othmar Tobisch, features a prospectus entitled "For Every Child—Faith in God" issued by the Department for Christian Education of the San Francisco Council of Churches of which Mr. Tobisch is a member. The Society's Sunday school is participating in the Council's program.

Chicago Lectures

The Rev. Edwin Gould Capon, teacher in Theology at the Theological School, Cambridge, minister at Elmwood, Mass., gave the first of the Mary Barbour Blair lectures, in the new season, Oct. 25 at the Swedenborg Philosophical Centre, Chicago.

Connecticut Meets

The Connecticut Association held its annual meeting Oct. 13 at Center Church House, as usual. The Rev. William R. Woofenden, New York minister, conducted the service of worship and Holy Communion. Mrs. Martin Lynn is secretary.

Study Class Starts

The Study and Discussion Group of the St. Louis Society is again meeting in its church library. Its present topic is Swedenborg's "Doctrine of Life."

Our Cover

Our cover pictures the beautiful entrance of the Los Angeles church and is the first of a series we hope to offer the next few months. This much admired house of worship was designed by the architect David Ogilvia. It is in California mission style with open beam ceiling and tiled roof. The doorway reflects the same form. The figure in the niche over the doorway is the work of the eminent sculptor Roger Noble Burnham. This entrance actually leads to a cloistered walk, the door to the sanctuary being just beyond. Framing the entrance are two beautiful cypress trees.

LETTERS TO THE EDITOR

An Answer?

To the EDITOR:

"What Would You Have Answered?" in the Oct. 3 MESSENGER aroused my interest.

To the young lady who recited the tribulations of her father's ministry as an excuse for not supporting the church, I might have said:

"Our church is not an organization of perfect people; there is no such institution anywhere on earth. Our church is not a social club, and persons who know this are never hurt if members don't rush up to them at every meeting and ask them to come again; and still less they are offended if actually they are cold-shouldered at the door.

"One should attend church to worship Christ, and to seek the fellowship of His believers. Religious motives must come first, and not the pleasantries of association with one's own 'crowd.'

"Our church is not intended to be entertaining, or a place of amusement. It is not essential that our program be interesting, but rather that it concentrate upon being inspirational and uplifting.

"Our church actually is a company of people banded together in the name of Christ. It offers human fellowship and divine companionship. Its goal is lessons of service. If you attend it, it is because you believe these things; and if you do, the misunderstandings will not matter, because nothing could ever drive you from its doors.

"Finally, yours should be a special devotion from the very fact that your father, as a minister, had given his life to the church's service, not to mention that the Lord as well gave His life for it, and lives again in it."

Far better that the troubled young lady had claimed to be an atheist, than plainly to reveal she was merely a backslider!

(REV.) ROBERT W. SHIELDS
First Congregational Church
Alcester, S. D.

Concordance Errors

To the EDITOR:

Much use of Potts' *Concordance* has given me confidence that in quoting from it I have a correct rendering of Swedenborg's Latin. I have found a few minor errors, but up to the present time only one which seems to deviate from the text of the Standard Edition of Swedenborg's writings.

This is in Potts' quotation from *Arcana Coelestia* 5557 under the word "Speak" where he rather ungallantly inserts the word "female" in quoting a statement regarding certain "babbling

spirits" relating to the membranes.

But the original text (*Spiritual Diary* 1726) from which this is derived says merely the "greatest part" of them are women. We are privileged to think there are also male "babblers," and most of us know this from experience.

While not involving a literal error, I would also add that Potts' translation of *filium bovis* as "son of an ox" is unfortunate since the domestic animals ordinarily associated with the word ox can have no sons. The word "bullock" would have been better in this connection.

However, a much more serious error has come to my attention which involves cardinal philosophical implications. Since Potts was reviser and translator of the Standard Edition of the writings and compiler, editor and translator of the *Concordance* an error of this kind is unexpected and hardly excusable. This is in a quotation taken from the end of *A.* 3854 and inserted under the word "Eternity." It is as follows:

"As the Lord has foreseen from eternity what a man would be, and what he will be to eternity, it is evident that Providence is present in the smallest things."

This seems to be as complete a statement of predestination as the most ardent Calvinist could desire, and I remember that I once took part in a discussion based upon how absolute foreknowledge of this type could be reconciled with the freedom of the will. It was suggested that man might seem to himself to act in freedom, but always happened to make choices that had been foreseen by Providence.

Such an explanation sounded to me like a bit of scholasticism belonging to an earlier date, but if we had not trusted the *Concordance* and had gone back to Potts' own revision of the *Arcana* we would have found that he had made an error of transference and that his original was this:

"As the Lord foresaw from eternity what would be man's quality, and what it would be to eternity, it is evident that His providence is in the veriest singulars." "And," the section continues, "as before said [providence] governs and bends the man to such a quality; and this by a continual moderating of his freedom."

There is an earlier statement to the same effect in *Arcana* 1048, and here Potts of the *Concordance* has to be corrected again by Potts of the *Arcana*. In the former we read:

"The quality of a man . . . is at once known by the Lord from eternity, and what he will be to eternity." but in the *Arcana*:

"The quality of a man . . . is known at once; by the Lord it is known from eternity, and what it will be to eternity."

Swedenborg was misrepresented and the philosophical sense obscured by the omission of the word "quality" in the first quotation and the substitution of "he" for "it" in the second.

God knows what kind of man He has to deal with in each of us but does not know what moral choices we will make and so "Providence . . . governs and bends man."

Still, if the use of the preposition after "man" is correct, it would seem to be implied that the "quality" is good, and if God knows that it will last "to eternity" man's ultimate fate is placed in a rather favorable light, is it not?

JOHN R. SWANTON
Newtonville, Mass.

Joining the National Council

To the EDITOR:

I hope I am not too late to add a few thoughts to the already lengthy discussion in your columns regarding the action of Convention in approving last June an application for membership in the National Council of Churches.

Are we making too great an issue of the matter as a whole? I do not understand that in uniting with the Council we are endorsing its doctrinal teachings, nor of the teachings of any of its individual units.

On the other hand, we need not expect that the Council is going to endorse any of our beliefs. The leaders of that movement are prominent men and women in their own especial denominations: they are probably well-established in their own particular beliefs.

Further, it is hardly likely that Council members are going to make extensive and intensive studies of the "True Christian Religion" should the name of our organization be added to the roll of the Council.

Nor can we imagine that the presence of a lone representative from our group at one of the meetings of the Council, will cause a ripple in the proceedings.

Experience has shown that our fraternal association with the activities of the older Churches, has done little more than make them more tolerant towards us. There was a time when a New Churchman could not even join the Y.M.C.A. — he was not considered "Evangelical."

Today, most of our ministers are directly connected with the local Councils of Churches. I was associated in Buffalo with the local Council, and took

(Concluded on next page)

my turn at broadcasting religious talks.

In Chicago the Kenwood Society belonged to the local Council: the net result was (as far as participation in activities was concerned) that I attended a union service in the University Chapel, and was called on to pronounce the Benediction.

Also, I recall on several occasions voting for the minister of the largest Methodist, Presbyterian or Baptist Church in the district, as president of the Council. Which, of course, is quite proper and in order.

The men prominent in these organizations primarily are concerned with the success and progress of their own particular churches. They do not meet to discuss the respective doctrinal beliefs of the other bodies. They meet to carry on, as a united group, useful community work.

What we have to guard against in taking action such as that voted by Convention at its last meeting, is the danger of weakening our own vision, and particularly the understanding of our young people, in the *distinctiveness of our teachings* and in the importance of our mission as the visible expression of the Lord's New Church.

Through Swedenborg's writings, we have something to contribute to Christian thinking which can be found nowhere else in the world.

I am in favor of the action taken by Convention, but I would oppose with all the power I possess, anything that minimizes our recognition of the distinctiveness of New Church teaching, or weakens our determination to proclaim that teaching to the world.

WILLIAM H. BEALES

Detroit, Mich.

An Important Question

To the EDITOR:

The Rev. Lloyd H. Edmiston's letter in *THE MESSENGER* Aug. 8 again raises the question whether the spiritual sense resides in the Hebrew letters or in "the sense of the letter of the Word."

I do not agree that the whole attitude of the revisers for the new Version of the Bible can be judged by the translation of a passage in *Isaiah* (7:14). The translation of an ancient language into the words of a modern language is difficult and should not be swayed by theological considerations.

In the Hebrew Scriptures, I understand, are many words that have two possible renderings into English and further the text of the Hebrew prophetic writings is often very broken.

Because of this it is not always possible to give an accurate idea of what

the writer had in mind. See *Isaiah* 9. Swedenborg refers to the broken text of the prophets, *Arcana Coelestia* 1871, 1894, but says the spiritual sense is there.

Of much more importance from a practical standpoint for the New Church reader is the question whether the spiritual sense is lodged in the form of the Hebrew letters and words, or if it is in the images created in the mind by the words: *i.e.*, the rhetorical sense.

I think it is in both, but is primarily lodged in the "sense of the letter of the Word" as it is read in the many different translations of today. If the spiritual sense was available only to those who knew Hebrew this world would be a sorry place for the New Church to make any progress in. It is better for a man to have some idea of the literal sense in every case than none at all.

NATIONAL ARCANA CLASS IS REVIVED

The idea of the whole Church reading the *Arcana* together was started more than thirty years ago by one of our "Mother Robins," Mary Adams, of Elgin, Ill. As leader of the Round Robin Groups in the National Alliance, she wrote to all our ministers suggesting such a unified effort. I know that the late Rev. John Whitehead, Cambridge, Mass., became deeply interested and that finally the Arcana Class he conducted consisted of over twelve hundred members, in 1922, reading together in this country and in England, Berlin, Vienna, Lausanne and even in the Philippines.

Now I feel strongly that these two angels, and so many others, are carrying it on with New Church people who have entered the spiritual world and that its influx is pervading the very air we breathe.

Since the new class started in September, very largely among the isolated "robins," I feel new life in the air. The long summer's drought is broken and there is a freshness in the atmosphere, for after all the spiritual world is the world of causes.

So many "robins" have joined that we are reaching for seventy, and yet the class as I write is only eleven days old. I have a sense that spring has forgotten that it is autumn, and the robins are singing again. Every spring morning here in West Virginia the robin chorus is the background and containant, you might say, of lovely bird-music from all kinds.

There are 172 isolated robins in 21 groups, according to Mother Robin Anita's report to the National Alliance at Convention, and these are joining

The natural or literal sense is mostly in story form, and these stories or pictures in the mind create certain ideas as the person reads along. As these images or ideas have a certain continuity peculiar to the Bible alone, the angels look for these ideas, and the spiritual sense flows into this continuity of ideas according to the comprehension and the state of the individual.

It is therefore better to have a clear picture of the general story and the sequence of events than a confused one or none at all from the Hebrew. Later the person who is interested and led by the Lord will seek out and come to understand some of the details from the Hebrew language.

But to put emphasis on the Hebrew language first and the sense of the letter second is a mistake.

ALLEN T. COOK

Green Mountain Falls, Colo.

her new class in groups. Nos. 14, 3 and 23 have joined, to a robin, and the others as they hear about it in the course of their flights.

We should look for signs and wonders in a New Age, and when we think of the power and wisdom of the angels that our feeble efforts to understand the Word bring around us, robins turning autumn into spring by their morning singing seems one of the blessed phenomena that we might expect.

The Doles have room in the revived Arcana Class for twenty-four hundred members, and the Swedenborg Foundation, 51 E. 42nd St., New York City, is furnishing volume one, Standard Edition, of the *Arcana*, postpaid, for thirty cents to members of the class. The Rev. Louis A. Dole is writing the Swedenborg Student page in *THE MESSENGER*, under the auspices of the Foundation, for classes I and II, and Mrs. Dole our "Mother Robin" is in charge of the beginning class III. She sends out mimeographed notes, helps and schedules each month.

Twelve hundred means all, and we know that if we double the number, the meaning remains the same. We are all free to learn the heavenly secrets our doctrines reveal in the Word. If we become brave enough to go out we will be guided and guarded while gathering some of them each day and, according to our eating, be taught ourselves and teach the hungry world the things that belong to our peace.

Address requests for membership and the books to Serena K. Dandridge, Shepherdstown, W. Va., and send questions about the studies to the Rev. and Mrs. Louis A. Dole, 887 Middle St., Bath, Maine.

Children's Corner

Amos The Brave Shepherd

Lydia McNeeley

IN THE LAND OF ISRAEL, many, many, years ago, there lived a very brave and good man called Amos. He was a shepherd and lived on a barren mountainside about five miles south of the city of Bethlehem.

Much of the year it was dry and dusty and he would take his sheep out to pasture. Sometimes he would walk with them many miles to find the coolest watering hole, where the smallest of the lambs could bend down and get a drink. When he saw that all of them had been to the water hole and had found some grass to nibble, Amos would go to tend his fig trees.

He worked long and hard and had many hours at night under the stars when he would work with his hands to build new pens for the sheep and to keep them safe from the wild animals that roved the mountainside. Then when sitting down to rest, he would thank the great Jehovah for his many blessings.

He did not sit down and think to himself how unfortunate it was that he had to work so hard and that he had so little money. He was grateful for his good health and the privilege to worship God, and not idols, as did so many of the people in those days.

It was now the time of the year for Amos to take his ripe figs into the city to sell them. It was a journey to which he looked forward, so he made his preparations and left early in the morning before the sun shone, and made his way down the mountainside with his baskets of ripe figs securely fastened on the little donkey's back.

As the prophet traveled along, he thought of all the things he would do when he got to the city. He wanted to see the bazaars of the many merchants, filled with the good things to eat and also the materials for mantles as he needed one very much before the cold weather came.

Now the sun was getting high in the sky, so Amos and his faithful little donkey found a cool place to stop. It was on the brim of a hill overlooking the beautiful city. He could see the men who lived there walking about the streets in their rich brocaded robes, and with their many jewels, sparkling like the heavens on a clear cool night.

The women, too, wore glittering jewels and their silks and satins were heavily embroidered in gold and silver threads. The houses were magnificent with their many courtyards, gardens and beautiful furnishings. As Amos

looked down on the city, it was like a very colorful pageant spread before his eyes.

After the shepherd-prophet and donkey had rested, they started down the hill toward the city. Amos had thought many, many times of how the people of Israel had turned away from their God to worship idols; how they had been taken prisoners and lost their money, fine homes and even their own lives, just so they could have more wealth.

There had been several prophets who had warned them about this in the past. Some of the people had listened, others had defied the prophets. Now here was this generation doing the same thing their fathers had done. Amos had never thought of himself as a prophet, but the more he thought of these people who were getting farther away from God's laws and bringing hunger, disease and great distress into their own lives, the more he felt in his own heart that he would be doing the wrong thing if he did not try to warn the people to change their ways and go back to worshipping God.

He saw that instead of thanking God for their wealth, and their many blessings, they were careless about keeping His laws. He decided to go to the rulers of Israel and tell them that the people were not keeping the laws of God.

It took great courage for a shepherd to do this, but Amos was a brave man and prayed for guidance and help as he trudged along to the city.

Entering the gates he saw how badly the people were behaving; quarreling over money and possessions, and worshipping their many idols. Instead of the temple being filled with people with grateful hearts, they were disobeying the laws of God.

But Amos felt the courage that righteousness brings and he went straight to the house of the ruler of the city and asked for an audience.

When the ruler heard that a ragged shepherd desired to speak with him, he was angry and wanted to throw the prophet in prison. But then, he thought, perhaps this man did have a message of some sort, so he decided to see him.

Amos then in his simple direct way told how the people were forgetting the laws of God and that they would all be punished for their wrongdoing. At this, the ruler was more angry with the intruder than ever for daring to ac-

cuse him and the other chief men of Israel of disobeying the laws of God. He ordered him out of the court and told him they did not need his advice and that he could go back to his hills.

The prophet did not let this disturb him; he went on to other cities and tried to tell the people in them to repent of their wrongdoing and turn back to Jehovah.

Amos is like that part of us that we call our conscience. When we disobey and do something that we know is wrong, our conscience tells us that we will get into trouble. If we are wise, we will listen to our conscience and obey this prophet in us who is trying to guide us to do right.

New Adult Class

The newly formed Adult Bible Class of the Orange, N. J., Society began its session Oct. 4. It will be led by John Jennings, a New Church student of long experience. *Matthew* is to be studied in the light of correspondences and actual history.

Fryeburg Renovations

Not only have Fryeburg, Me., members renovated its parish hall in the village, but the parsonage has come in for some beautifying, and in addition, through the Mulford Fund, a new furnace soon is to be installed in the church.

Portland, Ore., Program

Continuing its revived program of community service and general church activities since the arrival of the Rev. and Mrs. Calvin Turley, the Portland, Ore., Society has announced a dinner and sale sponsored by its women's group for Dec. 2. Mrs. Marian Miller is in charge.

Continues Movie Night

With the proceeds of the affair to assist in purchasing Church school material, Kitchener held another of its popular "Movie Night" programs Oct. 16, when Disney's "God's Half Acre," a close-up of the animal and plant world, was shown.

Studying "Doctrine of Uses"

New York's Discussion Group is taking the compilation the "Doctrine of Uses" as its study theme this season. Meetings are held, as announced, Mondays in the Library.

Sunday School Active

An encouraging sign at the El Cerro Society is added activity in its Sunday school. There are kindergarten, nursery, and grades 1 to 6. Elinor Turley is superintendent, assisted by an able staff.

California Association

(Supplementary MESSENGER Report Sept. 19)

The 45th Annual Meeting of the California Association was held in the Los Angeles church Sept. 3-6, the Council of Ministers holding its meetings in the parish house Thursday. Two sessions were held by the board of directors, one at the home of the treasurer, John E. Querman, in Pasadena, and one in the church parlors, to prepare reports.

Fifty-four delegates and eight ministers enrolled. This is about the largest representation so far as we know.

From Portland, Ore., had come the Rev. Calvin Turley, and three members, to be seated for the first time as new member-society delegates.

The treasurer was pleased to report an active account, with cash of \$2,162 in the bank, U. S. bonds totaling \$2,000, and about \$8,300 in Building and Loan certificates. The General Fund had \$412, the Oneonta Fund \$1,290 and the Missionary Fund \$454 in the total cash account.

It was voted to sponsor the attendance of Rev. Thomas Reed of Hemet, at the Theological School, beginning in the Fall of 1954, and to use as may be expedient the Missionary Fund for this purpose. However, it is strongly suggested that individuals, auxiliary bodies and societies contribute to this scholarship.

It was voted to assign \$600 to the Oneonta Camp Committee to complete the masonry storage house now being built on the Ranch. This is to house camp equipment, electric pump, and the well.

It was also voted to assign \$100 to the Curriculum Committee to continue producing a weekly Teachers Manual on the Junior Level, adaptable to Primary and Senior as well.

A number of committees had to be appointed, the Oneonta Ranch Committee, Rev. Tobisch chairman, with Rev. Turley, Mr. Shields and as advisory member Dr. Perry; the Curriculum Committee with Rev. Tobisch as chairman and Mrs. Eldon Smith of San Diego, as well as Rev. Young and Mrs. Alice Van Boven.

The Cosumnes Camp Committee consists of Gerald Matthews of Sacramento, as chairman, Mr. Shields, O. Tobisch and Joe Lozano as members.

The Split Mountain Advisory Board now is composed as follows: Mrs. Robert Young, S. D., chairman, Mrs. Wallace Dibb, S. D., Irvin McCallum, L. A., Miss Mary Schellenberg, L. A., Dr. E. P. Perry, E. C., Walter Krantz, E. C., as members.

The Oneonta Camp Board has six

members: Al Seibert, E. C., Mrs. Emily Bateman, E. C., Mrs. Conrad Miller, E. C., Mrs. Richard Parsons, S. F., Ronnie Schnabl, E. C., Mrs. Walter Krantz, E. C.

The Finance Committee is established by the Association treasurer as chairman, and the treasurers of the societies and parishes as members. Lastly, the Social Concerns Committee has Rev. A. Diaconoff as chairman.

Friday evening the panel discussion on the Association theme "How Can the Church Re-unite Mankind" brought interesting views and terminated only too soon. A Preparation Service was conducted by the Rev. Owen Turley in the sanctuary.

Saturday, the final session of the meeting was held, followed by the State Alliance meeting and luncheon.

The meeting voted to join the Northern California and Nevada Council of Churches, the Southern California Council as well as the State Church Comity Board. It upheld the action of the board of directors to request General Convention to clarify the bequest of Barto and Ewer of \$10,000 for the establishment of an Old People's Home. It took cognizance of the purchase of property on the Cosumnes River for camping. It heard with pleasure the reports of the societies and auxiliaries which presented a live and active picture.

The missionary board is planning to make further surveys of the needs and possibilities of supporting New Church groups in California and Oregon. Both camps were very successful and are looking forward to next year's sessions.

A delightful outing to "Forest Lawn" to see the great picture of the Crucifixion by Jan Styka, and the planetarium lecture on a trip to the moon, was followed by a chicken barbecue in the yard of the church. The evening was filled out by singing camp and folk songs and dancing to a one-woman band, an accordion player.

Mrs. Dorothy Haven gave a dramatic monologue, portraying the tragic fate of Tamson Donner, of the famous Donner Party, wintering in the Sierra, who chose to stay by her husband to the fatal end, rather than accompany her children to safety in California.

The Sunday Association service was conducted by the host pastor, the Rev. Andre Diaconoff, the preacher being the President of the General Convention, the Rev. Franklin H. Blackmer of Cambridge, Mass. Communion was administered by him, assisted by the new Association president, the Rev. John L. Boyer of Riverside, and the General Pastor of the Association, the Rev.

Robert L. Young of San Diego, with the ministers of the societies in San Francisco and Portland, Ore.

In the morning, a Conference in Christian Education had been held in the parish house, by Mr. Tobisch, and in the afternoon all journeyed to the Wayfarers' Chapel at Palos Verdes, for a vesper service conducted by the minister there, Rev. Kenneth W. Knox. Mrs. F. F. Schellenberg, the originator of the Chapel, invited all—and that meant nearly one hundred persons—to her home for refreshments and a final meditation by Mr. Tobisch on the "Presence of the Lord."

So came to an end the full and satisfying days at Los Angeles. Cars began to leave for the home cities, to Portland, San Francisco, Los Angeles, Temple City, Riverside, San Diego, to begin again another year of work in the Lord's Vineyard.

The invitation of the San Diego Society to meet there next Labor Day weekend was heartily accepted.

Wayfarers' Chapel Thronged

Reporting to its board of managers, of which Kelvin C. Vanderlip is chairman, the Wayfarers' Chapel is shown to have had an estimated number of 65,000 visitors during August, and approximately 41,000 in September. At the two services held each Sunday there has been insufficient seats, the attendance averaging nearly 200. Twenty-one weddings were solemnized by the minister in charge, the Rev. Kenneth W. Knox.

Michigan Association Meets

Concurrently with the annual meeting of the Michigan Association in the afternoon Oct. 17, the Detroit Society met in the evening for its annual business session. The Rev. William H. Beales, president of the Association, preached on "We Will Serve the Lord." Vincent H. Bergman is president of the Society, and Delmar Anderson, secretary.

Home Coming Sunday

October 11 was Home Coming Sunday at the Lakewood, O., church, and following the morning worship dinner was served in the parish hall. The program was in charge of Mrs. William Armstrong with the assistance of leaders of the various church auxiliary bodies.

Members Meeting Held

Philadelphia held its Fall meeting Oct. 26 in its parish house when following its business agenda after supper served by the Ladies' Aid, colored moving pictures of the Wayfarers' Chapel, memorial to Swedenborg, at Palos Verdes, Calif., were shown.

Births, Baptisms, Marriages, Memorials

In Memoriam

FRANTZ.—C. H. Frantz, of the Lakewood Society, passed away unexpectedly September 30. The resurrection service was held on the following Saturday at Saxton's Funeral Home, conducted by the Rev. Albert Diephuis, the interment being in Lakewood Cemetery. Mrs. Frantz' many friends in the congregation sympathize with her in her loss, and will be happy to know that her son, Ernest, is shortly to be released from the Forces permanently. He will then rejoin his mother in Lakewood for a time. He will be bringing his wife and little daughter with him.

ALBRIGHT.—Mrs. Edward Albright (Mary N. Stevenson) was born in Glendale, December 3, 1879. She lived in this town most of her life and was a lifelong and faithful member of the New Church. She passed away after a brief illness July 9 and resurrection services for her were held by her pastor. She is survived by her husband and by a son. Mrs. Albright was a lovable personality about whom it can truthfully be said that none named her "but to praise." Her friends and neighbors will miss her.

HAYES.—Mrs. Charles S. Hayes (Florence Wayne) of Dayton, Ohio, passed away in July. Mrs. Hayes came of the distinguished Wayne family, which included the famous Revolutionary War general, Anthony Wayne. She

was a gifted woman, highly esteemed by all who knew her. Her kindness, and her spiritual outlook in all things were often noted by her numerous friends. Although latterly not living in Cincinnati we were proud to consider her one of our faithful members.

GLASER.—Charles H. Glaser, born in Glendale, November 7, 1892, passed to the higher life September 24, and resurrection services for him were held by the Rev. Bjorn Johansson. He is survived by his wife, a daughter, two brothers and his mother. Mr. Glaser was a kindly soul, bearing his long illness without complaining. He was a lover of the outdoors and was well known as a hunter. Throughout his life he was a useful citizen of the community. At his resurrection services the minister read, as requested by some of his friends, the last verse of Bryant's famous *Thanatopsis* beginning with the line: "So live that when thy summons comes to join . . ."

MERRYWEATHER.—Mary Bell Merryweather passed away September 29, and her ashes were brought to Cincinnati, her childhood home, for the resurrection service October 5. Miss Merryweather was born of a well known New Church family in Cincinnati. She attended church and Sunday school there. Later, she moved to Cleveland where she resided for some time. Then she went abroad and lived there many years, the greater number of them in Paris, which she came to love. The last few years of her life were spent in New York. Miss Merryweather was an ardent lover of nature and a considerable part of her early life was devoted to horticulture. She was a gifted person, kindly in spirit and is remembered with affection by her friends. She is survived by a brother, Walter, a nephew and two nieces.

BAPTIZED

KOPP, THOMAS.—William Harry and Allen, sons of Mr. and Mrs. Harry Kopp; Susan Maria, daughter of Mr. and Mrs. H. Reynolds Thomas, all of the Wilmington Society, were baptized in the church there October 4, by the Rev. Ernest Martin.

KLASSEN.—James Elwood, infant son of Mr. and Mrs. Edwin E. Klassen of the North Battleford, Sask., Society, was baptized at the home of Mr. and Mrs. J. L. Sonmor, North Battleford, October 4, by the Rev. Henry Reddekopp.

MARRIED

WEBB-HARMS.—Jacqueline Harms, daughter of Mrs. and the late Mr. Peter Harms of the Vancouver Society, became the wife September 5 of Richard Henry Webb, the ceremony taking place at the home of Mr. and Mrs. Sidney Webb, of Maney, parents of the groom. The Rev. John E. Zacharias united the happy couple, a reception following.

BEAMISH - JANZEN.—Una Audrey Janzen, daughter of Mrs. Agnes Janzen, Vancouver, and James Earl Beamish, Star City, Sask., were united in marriage August 21 in the church of the Vancouver, B. C., Society. The Rev. John E. Zacharias, uncle of the bride, officiated. After the reception at the home of Mrs. Annie Zacharias, Mr. and Mrs. Beamish left for their future home in Star City, Saskatchewan.

BIRTHS

KEARNS.—Virginia Alice was born to Mr. and Mrs. Alvin Kearns (Florence Swartz) of the Wilmington Society Sept. 17 at San Luis Obispo, Calif. Mrs. Ralph Swartz is the maternal grandmother.

SWIFT.—James, 11 lbs. 6 oz., was born to Mr. and Mrs. Frank Swift August 1 at Narco, Calif. They are members at El Cerrito.

CALDWELL.—Mr. and Mrs. Joseph B. Caldwell announce the birth of Joanna Marie, August 14. Mr. Caldwell is a student at the Theological School.

THAYER.—Word to fellow members in the Boston Society from Mr. and Mrs. William L. Thayer inform them of the birth September 6 of a son, Peter Leroy. The Thayers now reside at Grand Prairie, Tex.

RILEY.—Robert Ronald who was born June 2 to Mr. and Mrs. Ronald (Barbara Denton) Riley of the Orange Society was baptized in the church there October 11 by its acting minister Lay Leader Harold B. Larsen. The maternal grandparents are Mr. and Mrs. Percy H. Denton. Mr. Denton is president of the society.

SEEKAMP.—Mr. and Mrs. John Richard Seekamp of the Brooklyn Society have a new daughter, Kerry-Jo.

RANKIN.—Born, a son Charles Samuel to Mr. and Mrs. Herbert Rankin of the Fryeburg, Me., Society.

CONFIRMED

ZEHNER.—Thomas Zehner was confirmed into the New Church at Pittsburgh, Pa., September 20, by the Rev. Leon C. Le Van, his pastor.

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The Swedenborg Student

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

In this month's reading Marah, Elim, and the giving of the manna represent early steps in our spiritual journey, and to eternity our development is such a progress, step by step.

As soon as we make a resolve, we come into combat with the evils that war against it. This the wilderness of Shur represents. The truth we have learned must be made our own by application to life, and the bitter waters of Marah picture the fact that truth appears bitter when application to life is called for.

The word Marah means "bitter." Truth is not always what we should like it to be. Often it points out our evils and seems condemnatory. But there is a way in which it may become sweet. The truth is bitter only when we do not want to obey it, and when we put into our obedience the desire to be of use, which is represented by the word, the truth is made pleasant to us.

After this experience the people came to Elim where they found the twelve wells of water and seventy palm trees. We have our Marahs and we have our Elims. After every temptation overcome there is rest and refreshment, rest in the shadow of the Lord and a sense of abundant truth, strengthening us for further progress. And they were told that if they would hearken to the Lord's commandments and keep His statutes, He would keep them from all disease and affliction. Every victory over evil brings this assurance.

But they could not stay at Elim. They went on into the wilderness and presently there was a famine of bread and meat, and the people were murmuring against Moses. Then the Lord gave them the quails and the manna from heaven. The manna was given every week day for the forty years in the wilderness, and they were to gather it every day, each man according to his daily needs.

Note here Swedenborg's translation of verse 4, which is a literal rendering of the Hebrew: "They shall gather the word of a day in its day." Compare this with the Lord's Prayer, "Give us this day our daily bread." The law is that we should go to the Word daily for the bread of life. He is the bread of life, which the manna represents. We can do just so much natural work in a day, and so it is with spiritual work. We need strength for each day as it comes. We cannot store up any excess of goodness for future use either for ourselves or to give to others.

Notes

8356. Note that only those who are in the good of life love the truths of faith. To them truth is delightful and sweet.

8364. Read carefully this important statement concerning the nature and origin of disease.

Readings for December

December	1 - 7	8465 — 8487
	8 - 14	8468 — 8520
	15 - 21	8521 — 8533
	22 - 31	8534 — 8585

Arcana Class II — November, 1953 Vol. IV, 3307 - 3376

The reading for this month is concerned with the story of Esau and Jacob. It is one of the many cases in the Word in which the spiritual meaning seems remote from and very different from the literal meaning. In the latter it is a story of deception and its apparent success. Jacob by intrigue gets the birthright of Esau, the first-born. The words "selling one's birthright for a mess of pottage" have become a common saying with a connotation of contempt.

But in the spiritual sense the story takes on an altogether different aspect. It is recorded that Isaac loved Esau and that Rebekah loved Jacob. This expresses the spiritual law that the affection for good loves good and that the affection for truth loves truth. In last month's reading we noted the actual priority of good over truth, or of charity over faith. But in our daily life the love of truth must take precedence for a time. It is so in the Divine Human Life of which these verses treat. It is so with us.

In explanation of the words "the boys grew up" we are shown how as we grow up, we pass through different states, from infancy to childhood to old age. We progress from birth to the last of life and even to eternity in the heavens. And this progress, as is the case with all progress, is by means of truth. There is a maxim, "He who is not a student never was one." It is through constant increase in knowledge that angels are continually perfected, but only as these truths are incorporated in life and so become goods.

When Jacob required Esau to swear that he would sell him the birthright, Esau said, "Behold, I am going to die, and for what is this birthright to me?" In the literal story Esau appears to have acted hastily and shortsightedly, but since in the Scriptures death signifies resurrection, we see that the mean-

ing is that in time charity will come to rule and that the priority really belongs to good and not to truth. And we recall that later, when Jacob in fear went to meet Esau, he found no resentment in Esau's heart.

We should never forget the priority of charity over faith, yet we should recognize that truth is the means of attaining regeneration, whose goal is charity. Charity is of the will and faith of the understanding, but the two belong together and cannot exist separately.

Arcana Class I — November, 1953 Vol. X, 8344 - 8464

The story of Israel is true history. The events took place as recorded to portray in vivid terms the states through which a regenerating human life must pass. The deliverance from Egypt does not represent a very advanced state of development in spiritual life. The Lord had delivered them and their song of triumph acknowledged that it was His work.

But this was only the beginning; establishment in the resolve not to live for this world alone. The people had left Egypt behind, but years must pass before they would be fitted to enter the Holy Land. This is the spiritual experience of everyone who seeks to follow the Lord.

We could neither think, nor speak, nor indeed be conscious of our affections apart from the understanding. The will cherishes good, the understanding truth. As the Lord is love and wisdom, and came into the world as the truth, the Word made flesh, and finally became united with love, the Father, so is the order of our regeneration.

Notes

3311. "And Jacob was a perfect man." The word here translated perfect means "whole" or "complete." This statement refers to Jacob as to his representative character. Nothing is complete until it passes from the will into the understanding and is embodied in outward act, in which the interior degrees reside, come to rest, and are contained.

3332. Jacob's giving the pottage to Esau pictures the fact that good comes from learning and living the truth. This is the "good of truth."

Readings for December

December	1 - 7	3377 — 3394
	8 - 14	3395 — 3412
	15 - 21	3413 — 3426
	22 - 31	3427 — 3449

Enter The Service

Keith Boericke and Othmar Tobisch, San Francisco parish, have been called into service and are stationed at Ft. Ord, Calif., at present.

Question Box

Question: Can you throw any light on how, and why, Christ "would not suffer that any man should carry any vessel through the Temple," as recorded in *Luke 11:16*?

Answer: The "how" of the Lord's action at that time, is more difficult to explain than the "why." Note that the statement in question follows the account of the driving of the money-changers and those who sold doves for sacrifice, from the Temple court.

This, in itself, is remarkable, in view of the fact that the High Priest, Annas, is reputed to have reaped a rich harvest through this desecration of the sacred precincts.

It would appear that the Lord was surrounded at such times with a divine sphere so powerful as to brush aside all human opposition. Even so, the Temple must have been so crowded with a multitude coming and going, that it is difficult to understand how Christ could even have known that a vessel was being carried past the entrance.

There should be no difficulty, however, in accepting the statement as true, when we remember that the Lord possessed divine wisdom, and that, as expressed in *John*, Jesus "knew all (men) and needed not that any should testify of men: for he knew what was in man."

Regarding the reason for the Lord's action at that time: it was purely representative. The Temple at Jerusalem "in the supreme sense represented the Lord as to the Divine Human, especially as to the Divine Truth." *Apocalypse Revealed* 191.

Now, that Divine Human, born to Mary, by means of which God was present with men on earth, was not perfect at birth. It was subject to human frailties, which must be met and overcome, and this could be accomplished only by the learning of truth, and living it in full completeness.

This Christ did, from His earliest childhood. In the words of *John 2:52*, "Jesus increased in wisdom and stature, and in favor with God and man."

We must never forget that these

words applied only to the assumed Human, born of Mary. The learning and living of the truth resulted in bitter temptations, in which the Lord always was victorious. And it was by means of these temptation-combats, and the resultant victories, that the Human was finally glorified.

What has all of this to do with the Lord not permitting any man to carry any vessel through the Temple, while He was there? Simply this: A vessel, such as a pitcher, represents the knowledge of what is true and good, in respect to divine and spiritual things. Such knowledges are to be drawn only from the Word. This Christ did, from earliest childhood. These knowledges were as "vessels" into which divine truth and divine good, could flow.

And it was to indicate that at no time did the Lord admit into His mind any "knowledge" from a human origin (the "traditions of men" for example) but only knowledge drawn from the Word, that we are told that He "would not suffer that any man should carry any vessel through the Temple."

For a fuller explanation of the significance of "vessels" as referred to in the Word, read *Arcana Coelestia* 1158, 1460, *Apocalypse Revealed* 148-149.—
WILLIAM H. BEALES

Substitutes at Vancouver

The Rev. Henry K. Peters, missionary in the states of Washington and Oregon, filled the Vancouver pulpit Nov. 1 while the local pastor the Rev. John E. Zacharias was scheduled to pay missionary visits to Summerland, Penticton, Renata, Nelson, Proctor and Cranbrook, British Columbia.

Saved From Injury

Mrs. T. C. Parker and Miss Florence L. Hughes, active in the Jacksonville, Fla., Society, happily escaped injury just recently when a careless driver badly damaged Mrs. Parker's car, near her home.

Scoutmaster Needed

Scout Troop 96 of the El Cerrito, Calif., Society is badly in need of leadership and requires a Scoutmaster at once. Boys eleven or older are welcome to join the troop.

Cleveland Society Busy

Activities are in full swing again following the summer recess. Important in opening affairs was a Supper and Thrift sale held by the Woman's Guild Oct. 14-15.

"By Means Of A Man"

Thus The Lord Reveals Himself

THE WRITINGS of the Lord's servant Emanuel Swedenborg were given by the Lord God Jesus Christ for the New Christian age now dawning.

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The Lord Himself introduced the Christian religion to men as a Man. It is by man that God speaks to men and it is by his divinely prepared servant Swedenborg that He speaks to those in the world today, who will be of His New Jerusalem.

Let us thank the Lord for His mercy for showing how the Holy Bible may be understood by piercing the spiritual darkness of mankind with a shaft of light and for offering to seeking hearts the beautiful light of the morning star.

(Written by Elizabeth and Betty Thomas, 13 and 15 years old, daughters of Mr. and Mrs. Peter Thomas, Martinsville, W. Va.)

Association Notice

The Maryland Association will hold its fall meeting in the church of the Baltimore Society, Calvert Street near Chase, Saturday, November 7. The Rev. Franklin H. Blackmer, president of Convention, will be present to address the meeting. All members and friends of the Association are cordially invited to attend.

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