

The
**NEW-CHURCH
MESSENGER**

November 28, 1953

Expecting The Lord

William F. Wunsch

The Book and The Key

Arthur Clapham

We Will Serve The Lord

William H. Beales

The Philosophy Of Dreams

Hector Waylen

What Religion Means To Me

Vivian M. Kuenzli

**THE
NEW-CHURCH
MESSENGER**

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November 28, 1953

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(Usually the city listed is the field headquarters of the missionary or leader.)

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Vienna, Liniengasse 31/16, VII
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Georgetown, Robb & Light Sts.
CHINA
Nanping, 52 New Town, San Yuan Fen
(Temporarily suspended)
CUBA
Havana, Campanario 609
CZECHOSLOVAKIA
Prague, Legerova 6, Praha-Kral, Vinohrady
Lipnik, Moravia, Nadrazni ul. 729
DENMARK
Copenhagen, Forhaabningsholms Allee 8
DOMINICAN REPUBLIC
Monte Christy, Palo Verde
DUTCH GUIANA
Paramaribo, 102A, Weiderstraat
ECUADOR
Cojimes, Manabi
FRANCE
Paris, 14 Sentier des Theux, Bellevue
GERMANY
Berlin, Geisenheimerstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 15
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Rome, Via G. Castellini 24
Trieste, Via Dello Scoglio 35
Venice, S. Croce 7a
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Port Louis, Rue Champ-de-Lort Row 2
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PHILIPPINE ISLANDS
Manila, 82 Leon St. Malabon
POLAND
Czestochowa, Ulica Street 7, Kamienic Nr. 21/m. 18
SWEDEN
Stockholm, Tegnerlunden 7
SWITZERLAND
Basel, Stadthausgass 13
Berne, Kirchbuhweg 30
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevey, 3 Rue du Leman

**Essentials of Faith
of The New Church**

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

The Word is Divine and contains a spiritual or inner meaning whereby is revealed the way.

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

Evil is to be shunned as sin against God.

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

EXPECTING THE LORD: GIFT OF THE HOLY SPIRIT FRUIT OF THE FIRST COMING

by William F. Wunsch

THE subject of the Lord's promised Return is usually slighted or dismissed by the larger part of Christendom. One reason has been that those who do concern themselves with it have drawn too literalistic a picture of it. But now the proposal is to make that subject a part of the discussion at the next session of the World Council of Churches, to be held at Evanston, Ill., in August of 1954. The general theme will be Christ, the Hope of the World.

All along, anticipatively in the Old Testament and manifestly in the Gospels, the Lord has been the hope of the world—our hope, as the Second Report of the Committee on Theme says, for righteousness, peace, freedom, life and truth. Very properly the special hope for the Lord's Return is given this large setting, as it should be if only for the sake of proportionateness. Yet the proposal of the subject of the Lord's Return disturbed many members of the World Council and even created some consternation.

The First Report of the Committee on Theme brought protests and also an expression of conflicting views. The Second Report has sought to harmonize views, and to assemble the approaches made by different types of mentality. Only in the next and Third Report will the Theme as a whole be formulated as it is to go before the General Assembly of the Council next year.

The subject of the Lord's Return is alluded to several times in the Second Report, and dealt with on pages 5 to 9. Some think that what is said verges upon over-literal ideas of the Second Coming. One editor of a religious page in a prominent newspaper has remarked that Adventists are looking with amusement at the spectacle of the World Council coming to their views of the Advent. The discussions of the Committee on Theme hardly do that. No definiteness is reached about the manner of the Lord's Return. The Committee's Second report rather leaves this subject in a considerable haze, as it places it in the large setting of the general hope which Christians have of their Lord. The one extended discourse of the Lord on His coming again which is recorded in *Mark* 13 and in parallel passages of *Matthew* and *Luke*, is not brought into consideration at all. Nor among eight Scriptures made introductory to discussion does one find *Acts* 1:9-11, a passage on which the literalist and the Adventist count heavily.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye man of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven,

shall so come in like manner as ye have seen him go into heaven.

These words can be shown not to uphold the literalist. Much more importantly, they lead to a conception of the Lord's Return which begs for consideration.

The occasion of those words in *Acts* is the eleventh appearance of the Lord to His followers after His Resurrection. It proved to be His last appearance of the kind. His vanishing from sight is accordingly His Ascension. Only in *Acts* is the Ascension described as it is there, and the prediction added how He would return. When He had said that a baptism with the Holy Spirit was to come, as in ten days it did at Pentecost, and had avowed that times and seasons for His Return were in God's keeping, He was taken up and vanished from sight. As those who had been given to see Him continued gazing upward, two beings "in white apparel said to them:

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

How plainly the unseen world lies about the occasion! First of all, the Lord was seen in His Risen Presence. He was not seen in our physical world as He had been for years in Palestine. Nor was He seen by bodily eyes; not every one beheld Him in His post-resurrection appearances, and those who did had eyes opened other than the body's eyes. Two beings addressed them, not of their number, nor of their world. They beheld what they did in the world of the spirit; even above this their Lord was ascending in power. Thence, too, in some way He would return. In all this, what is there to promise a physical reappearance of the Christ? Nor does it portray a coming in the sky to earth here or there. The Scripture passage soars out of the grasp of the literalist.

Beyond special Scriptures it would seem that the Lord's First Coming might fitly furnish some conception of what His Return might be like. In their deeper aspects First and Second Coming must be akin. Does not the Lord come always for the same eternal purposes? Is his work not steadily the same? The world of the spirit, so prominent in the passage in *Acts* and at the Ascension and earlier at Easter, was part of the scene at His birth, too, when the heavens rejoiced over Him. The unseen world entered into His temptations; it was there in His casting out of evil spirits; it surrounded Him in His conquest of the powers of darkness. "I saw Satan fall as lightning from heaven," He said. Beyond and by His ministry and work, life and death in Palestine a mighty work proceeded.

We say the Lord redeemed *the World*. How? The Second Report of the Committee on the Theme

for the meeting of the World Council says more than once that the Lord "reconstituted the world." This, of course, could not have been the physical world; that remained what it is. The thought rather is that the Lord established a more expedient moral and spiritual climate for the seeking of His kingdom on earth. How except by conquering in His Person and life the mass of perverse life we call the hells, by arraying the heavens in a heightened righteousness, and by giving the spiritual life of mankind through His words and deeds a fresh and epochal impetus? Is this not the essence and sum of what happened in the Lord's First Coming, constituting Him the Hope of the world?

Why should His Return not be a renewal of such a redemption, again a reconstitution of the world, again a reordering of our unseen moral and spiritual environment? His Return does not spell an end of the world. In *Mark 13* He spoke at the end of one age, the Old Testament age, about a more distant end of *an age*, when He would come again. Is physical reappearance required of Him? Were He to reappear so, the Return would be futile unless He went on to "reconstitute the world." Can this not be done by assertion of His Risen Presence, and from the vantage point of the world of the spirit above which men saw Him ascend? Indeed, may not this profounder and widely powerful manner of Return be in progress? In these desperately critical days? Is any more needed? More to be hoped for? May such a Return be the cause of Christendom's reconsideration of its message and work, the cause of the Church's repentance for errors, the cause of the dropping of many mistaken traditional teachings, the cause of the effort after Christian unity, the cause even why now the World Council of Churches gives thought to His Return, a subject so long held speculative in thoughtful Christian quarters? Do mortals initiate movement to finer faith and to full discharge of Christian responsibility? Do the most far-sighted religious teachers bring about a reconstituted moral and spiritual world, or is a new day a dayspring from on high?

A Return of the Lord, repeating the First Coming in its deepest aspects, indeed giving a new realization of what that Coming effected, is heralded in the teachings of the New Church, or was heralded by Swedenborg who gave those teachings to the world in the later eighteenth century. It is heralded as in progress. It is not a single event; it is a spreading development. The Return is of the same magnitude and of the same might as the First Coming. It is again a reconstitution of the world, an altering of our unseen moral and spiritual environment, so that goods beckon to mankind for realization which must now be attained for our salvation, and evils which have been inveterate are exposed to be conquered. It is a development which asks discernment. When the Lord foretold His Return, His admonition was, "watch." The Return, as the Report to the World Council insists, is to be discerned by faith. The Lord's query about the distant and unnamed day of His Coming was: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

The Lord's Return in its world-altering aspects can at the most be only heralded by any servant, and can no more than be *heralded* in the teachings of the New Church or by Swedenborg. The Lord Himself makes His Return, of course. But a man can serve it, as Swedenborg professed to do. He did so in three ways: by disclosing a deep, spiritual meaning in the Word; by stating anew in a comprehensive body of doctrine the Christian Gospel with erroneous traditions stripped from it; and by telling us of the world of the spirit, so enhancing and illuminating the Christian hope of immortality. Is not part of the hope which we cherish in the Lord a hope for more light? Shall we have faith not only that God is Redeemer, "reconstituting the world," but also faith that He is Revealer, as He has been time and again?

The question is not alone what to make of these teachings for a renewed Christian Church or of Swedenborg, who subscribed himself "A Servant of the Lord Jesus Christ." To begin with, what shall Christians make of the Lord's words in *Mark 13*? What are we to make of *Acts 1:9-11*? According to *Mark* a first Christian age can come to an end, and a new age begin with the Lord's Return. According to *Acts* the Return is by avenues and forces in our unseen moral and spiritual environment. The question that could press on Christendom is the question—and the wonder—are we too unaware of a reconstituted world, hopefully reconstituted by the Lord in His promised Return? Are we gazing into heaven without discerning it? Is it not a Return like the First Coming in its deepest aspects which we are to hope for, discern, hail and help with? The destruction of our temporal habitation or an end of the physical world is not the prospect, but the renewal of the kingdom of God in it.

While there is an apocalyptic coming of the Lord to all after death, that is not to be confused with His promised Return to His following on earth. Nor is the gift of the Holy Spirit to be confused or identified with the Lord's Return. The gift of the Spirit was a fruit of the First Coming, and the Holy Spirit has been active all along. It is a Return of the Son of man that is promised, an advance of the Christ on His following, a further and definite step on the part of our Lord, the Hope of the world.

(*Mr. Wunsch is minister at the National Church and has served the Washington Society since 1943. He has been Convention's delegate to the American Committee of the World Council of Churches. He has twice served as instructor in theology at the Theological School, and is esteemed among us as translator, editor and author.*)

Swedenborg's Writings

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

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

Swedenborg Foundation Incorporated

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

WE WILL SERVE THE LORD

by William H. Beales

THIS is the season when many of our church Associations are holding their annual meetings; it is a time when those, to whom membership in the New-Church means more than a mere name, could seek a new vision of our aims and purposes, and of the conditions in the world about us.

Wherever the New Church has been established, in this and other countries, it is facing problems which call for courage, faith and loyalty, if they are to be met and overcome. Everywhere thinking men and women are struggling for greater light.

The greatest minds in the realm of religious thought are seeking to understand more clearly the nature and mission of Christ; the nature and purpose of the Sacred Scriptures; the nature of life itself, and man's relation to God. There is a greater desire to understand these problems, than has ever existed before; and because of their importance to human happiness and progress, the Lord has given the answers. We of the New Church have been permitted to know where those answers are to be found.

At the same time, there are social and economic conditions, as well as many mistaken teachings, which have come down to us from less-enlightened days, which stand in the way of the rapid spread of the new light. Wherever that light has been seen, and understood, it has been received with great joy, as the dawning of a new day; but throughout the world the shadows still linger, and perhaps we are inclined to wonder when those shadows will pass, and the full day come.

That, of course, is known to the Lord alone, but we have the assurance that the night will pass, and the new day will come, in His good time. Meanwhile, this is no time for doubts or indifference: it is a time for courage and faith, and of renewed consecration on the part of all who call themselves members of the Lord's New Church.

Someone has said that these are times to "try men's souls." If, by that, is meant that these are times when we who call ourselves Christians must show whether the religion we profess means anything to us—well, let us agree: they are. For there is a spirit of compromise abroad in the land: compromise with evil.

Perhaps it is no worse than it was in "the good old days"; perhaps it is only that wrongdoing is being brought more to the light. For example: A man may have had six or seven wives, these days, and the papers will pester him for his picture, whereas, Henry VIII had six wives, three of whom he caused to be executed; yet the people hailed him as "Good King Hal."

Degrading corruption is being uncovered in high places today, but is that new? Cardinal Woolsey had barrels of silver in the cellars of Hampton Court, which he had stolen from churches and monasteries, and he was still held in high favor. Yes, perhaps conditions are not any worse than in the

"brave days of old," but does that make them any better.

Of course, all of this is not new: it has existed all down the ages. So we are going back to the days of Joshua, one of Israel's greatest leaders, to see how he handled similar conditions in his times.

Consider Joshua's action at the time Israel was dilly-dallying with idolatry, after entering the promised land. The time has come for decision, so Joshua calls the people together and places it squarely before them. He reminds them of all that Jehovah had done for them and their fathers, and then he tells them frankly, almost brutally, that they were an unworthy, ungrateful people. At almost every opportunity, they had wandered off into the worship of the gods of the heathen nations.

Then Joshua calls on them to make up their minds—and stick to it. "Choose you this day whom ye will serve." (*Josh. 24:15.*) If they wanted to serve the heathen gods—alright—but do it openly and consistently. Don't try to live double lives. Choose, once for all, whom they wanted to serve, and stand by it.

Which sounds like excellent advice for Christians today, including New Church people, doesn't it? What Christianity now suffers from is the half-hearted Christian: the man who goes to church on Sunday, and sings "Praise God from whom all blessing flow," and then, on Monday, turns his whole attention and energies to the accumulation of so-called "blessings" which do not have that divine origin; in connection with which one may detect, at times, the odor of sulphur.

"Choose you this day whom you will serve." Good advice, which we who call ourselves New Church people might well ponder over. Does that name really mean something to us which we cherish? Or is it something we shy away from when in the company of good "orthodox" folks?

Here, again, Joshua set us a wonderful example. For, having placed the matter squarely before the people, he showed his own courage and independence. Do as you will, he told the people, That is your concern. But "As for me and my house, we will serve the Lord."

Another example from the life of this great leader. The people are across the Jordan. Before them lies the great walled city of Jericho, barring their path. It must be taken, and its walls thrown down. Like the good leader he was, Joshua leaves the camp, and approaches the city to study its defenses. Suddenly, a stranger appears—a man with a drawn sword in his hand. Joshua does not hesitate a moment. Approaching the stranger, he demands "Art thou for us or for our adversaries?" Will I have to fight you? or are we to be friends?

There, surely, is a wonderful challenge for our young people to keep in mind as they face life. "Art thou for us, or for our adversaries?" What is meant by "us?" First, there is the Lord Himself:

He is with us in every effort we make to live clean, strong lives. Then, we have the hosts of heaven: they are for "us" with all their mighty power. Then we have ourselves, with our God-given will for good. And finally, there are our loved ones and companions, who are also striving to live worthily and strongly. A mighty host, standing with "us" in our effort to do what is good and true.

And our "adversaries?"—who, or what, are they? All the inherited tendencies to selfishness and folly, which have come down to us from the past. And the wrong standards which prevail so strongly in the world. These, and much more like them, are the enemies of our souls, and he or she is wise who, when doubt arise, demands of that situation, as did Joshua of old, "Art thou for us or our adversaries?"

There is no need to attempt to enumerate the many situations in which this challenge holds good. We are all "grown up," as the children say. We know the Commandments: we know the teachings of Christ, both the letter and the spirit. The benefit will be ours if we observe them: the loss will be ours if we turn from them. A few thoughts, however, will help make the situation clear.

Take the question of Sunday observance. The question of whether or not there *should* be such observance, has been settled for us. It was made clear from Sinai: "Remember the Sabbath Day, to keep it holy." In 1923 the Rev. S. J. C. Goldsack, representing the British Conference at a meeting of the General Convention in Washington, referred to this matter three times, in addressing meetings. Speaking at the dinner of the national Young Peoples League, he said, in part: "Turning away from the narrow, restricted observance of the Sabbath, we tend to go to the other extreme, and abandon *all* observance of the Lord's Day." And he added: "I plead with you young people to help the Church in its great mission of co-operating with the Lord in the observance of this Commandment." The one great question here seems to be: In planning Sunday, are we going to do that which will be of real good for our spiritual development? Or are we going to miss this God-given opportunity for strengthening true character? "Art thou for us, or

for our adversaries?"

Then, there is the matter of business. Whenever a choice arises, there is always the question: Can I keep my hands clean in the sight of God, if I follow this course? Is it in accordance with the principles of justice? In that respect, we like to recall the words of our own poet, Edgar Guest: "I don't want to stand, with the setting sun, and hate myself for the things I have done."

And even the matter of our recreations and pleasures. Does what I enjoy doing, measure up to right standards? The kind of books I read: the radio broadcasts, the television shows—are they helping to strengthen moral character, to build up moral stamina? Everywhere, all the time, there arises these problems. They may seem trivial and of little importance, but after all, life is made up of little things, which, when added together, make up big things—so big, in fact, that they determine our whole future existence, here and hereafter. Therefore, how important that back in our minds there should be the constant question, "Art thou for us, or for our adversaries?"

And so, we like that picture of Joshua, standing there before Jericho, and throwing down that challenge. And above all, we rejoice in the answer given by the strange Warrior: "Nay; (not an adversary) but as captain of the host of the Lord am I now come." (*Josh. 5.14.*) Joshua faced danger: he faced it fearlessly, and he found that he was not alone. For the "Captain of the host of the Lord"—the Lord Himself, was with him. He could not fail.

Surely, the very soul of the whole incident, for us, lies in that one simple statement, "Choose you this day whom you will serve, (but) as for me and my house, *we will serve the Lord.*" What a glorious attitude for every New Church father and mother! "As for me and my house, we will serve the Lord." We will be loyal to this Church of ours, for we believe it is of the Lord: it is His Church.

(*Mr. Beales, minister at Detroit, and presiding minister of the Michigan Association, has served Convention in numerous capacities, and for many years has been a valued contributor to THE MESSENGER, being at present in charge of its Question Box feature.*)

REPORT FROM THE THEOLOGICAL SCHOOL

Reporting recently to its board of managers, the Theological School called attention to a number of interesting developments and activities underway since the beginning of the new School year, some of them planned during the summer interim.

Finding his interest mainly in teaching the sacred languages, Theodore Foster, of the Orange, N. J., Society, has enrolled in the Harvard Divinity School, and will live at our School, where he has entered into the life of the Cambridge Society and is its organist.

With only the office of the Convention president remaining in what has been

the School president's residence on the grounds, "42" will now provide accommodations for students, necessary alterations having been about completed.

Student Horand Gutfeldt will work for his Master's Degree at Harvard, before returning to Germany under the Board of Missions; David Garrett is serving his "intern" half year as student minister at Kitchener and will return in January to complete his work at the School for graduation.

Student Ernest Frederick is serving the Brockton Society this semester, with faculty member John C. King as his adviser; Paul Zacharias is similarly at work at Elmwood, the pastorate of the School's vice-president, Edwin G. Capon. Student Caldwell is preaching

twice monthly for the Newtonville Society.

In future, the faculty has decided, the ratings for students' work will be on a basis of Satisfactory, Unsatisfactory, Honor Grade. Another step decided upon is the development of a recruiting program, the first move in that direction being a definition of the faculty's concept of the qualities and aptitudes to be looked for in those preparing for our ministry.

An attractive four-page Bulletin has been published describing the subjects of study offered and giving information as to admissions, students' opportunities, requirements for a diploma, and the work available in courses by correspondence.

Facts and Figures Of The Appeal

Income and Expenses Are Now Itemized

As anticipated in *THE MESSENGER* Oct. 31 we can now announce particulars of the Annual Appeal campaign, and below is a statement issued by Committee Chairman Adolph T. Liebert, Jr., showing Convention's estimated budget for the current fiscal year ending March 31, together with details of the quotas assigned. The decrease in the total required this year to meet estimated expenditures has of course been taken into account in the quotas for the churches to raise.

The Appeal has now been mailed to collectors and subscribers. Considering that more than the total asked for now was subscribed last year, it is hoped that this time the Church will go over the top. Results even higher than amount required to keep out of "the red" would mean of course that additional opportunities for service could be rendered by the Larger Church in its hope to be of increasing world service.

The Churches' Quotas

<i>California</i>	
Los Angeles	\$400.00
Portland, Oregon	150.00
Riverside	175.00
San Diego	225.00
San Francisco	
El Cerrito	150.00
San Francisco	400.00
Temple City	50.00
<i>Canada—Eastern</i>	
Kitchener	550.00
Toronto	80.00
<i>Canada—Western</i>	
Alberta	150.00
British Columbia	275.00
Manitoba	125.00
Saskatchewan	500.00
<i>Illinois</i>	
Chicago	
Kenwood	300.00
No. Side Parish	320.00
La Porte, Indiana	50.00
St. Louis, Mo.	250.00
St. Paul, Minn.	200.00
At Large	150.00
<i>Kansas</i>	
Montezuma	100.00
Pawnee Rock	700.00
Pretty Prairie	600.00
<i>Maine</i>	
Bath	175.00
Fryeburg	500.00
Portland	125.00
At Large	100.00
<i>Maryland</i>	
Baltimore	500.00
Washington	450.00

ESTIMATED CONVENTION BUDGET FOR THE YEAR ENDING MARCH 31, 1954

EXPENDITURES:

AUGMENTATION FUND.....	\$ 25,513.00
(Augments ministers' salaries and aids Theological School students)	
MISSIONS—Home and Foreign—Church Extension.....	29,477.00
PENSIONS—For retired ministers and the families of ministers..	13,359.00
THE MESSENGER—Official Convention Publication.....	4,655.00
(Cost in excess of subscriptions and other income)	
CHURCH BOARDS AND COMMITTEES.....	7,405.00
(Programs, Bible Study School, Sunday School, Philosophical Center, Summer Camps, etc.)	
ANNUAL CONVENTION MEETING AND JOURNAL.....	6,300.00
ADMINISTRATIVE EXPENSES.....	20,000.00
OPERATIONAL EXPENSES.....	10,280.00
(Travel, Printing, Repairs, Insurance, Postage and Annual Appeal)	
TOTAL EXPENDITURES.....	\$116,989.00
LESS—Income from Investments.....	100,000.00
(Exclusive of income for independent church bodies)	
AMOUNT NEEDED FROM APPEAL CONTRIBUTIONS.....	\$ 16,989.00

Wilmington, Del.	200.00
At Large	100.00
<i>Massachusetts</i>	
Boston	1,050.00
Bridgewater	250.00
Brockton	600.00
Cambridge	500.00
Elmwood	150.00
Manchester, N. H.	175.00
Mansfield	75.00
Newtonville	300.00
Roxbury	100.00
Waltham	75.00
At Large	550.00
<i>Michigan</i>	
Detroit	350.00
At Large	50.00
<i>New York</i>	
Brooklyn	350.00
Harlem	15.00
New York City	650.00
Orange, N. J.	275.00
Paterson, N. J.	160.00
At Large	125.00
<i>Ohio</i>	
Cincinnati	400.00
Cleveland	150.00
Indianapolis, Ind.	50.00
Lakewood	150.00
Pittsburgh, Pa.	200.00
Urbana, Ohio	50.00
<i>Pennsylvania</i>	
Frankford	200.00
Philadelphia	1,250.00
<i>Other Groups</i>	
Connecticut Ass'n	75.00
Seattle-Tacoma, Wash.	100.00
Southeastern, Ass'n	150.00
Texas General Ass'n	89.00
National Ass'n	75.00
Miscellaneous	200.00

Snowstorm Blockades Meeting Of Maryland Association

The severe snowstorm and gales which caught the eastern section of the country unawares, Oct. 6., nearly disrupted the weekend annual meeting of the Maryland Association at Baltimore. But finally the societies were fairly well represented except Wilmington which was blockaded.

Convention President was on hand. He briefly outlined his visits to other societies and Associations and told of other activities of the Larger Church. Rev. Clayton Priestnal was host pastor. The delegates regretted to learn the necessity of Wilmington's Stewart Poole's short stay in the hospital.

A Long Drive

It is over 300 miles to the Mission Center at Four Corners, Alb., from Edmonton but the day's drive by Missionary Erwin D. Reddekopp was made fruitful by attendance of about 40 for morning worship, with another good congregation in the afternoon.

Box Social Variety Show

Lakewood held an Oldtime Box Social and Variety Show at its parish hall Nov. 22. Oldtime costumes, oldtime melodies and oldtime cooking was featured. Mrs. Eleanor Zeisser was in charge, ably assisted.

YPL Elects

Senior Young People's League at Elmwood, Mass., has elected Harry Wile, pres., Ken Hollis, vice-pres., Bette Brown, secy., Betty Belknap, treas.

The Advent Season

IN THE northern hemisphere, Advent comes in the season of maximum darkness. The days are at their shortest; the nights their longest. The weather is likely to be inclement, with clouds obscuring the sun. The trees are bare, and the summer's verdure has lapsed into the paleness of death. And yet it is in this season that the whole Christian world rejoices. The pervading spirit of gladness and of charity is felt by nearly all. A friend's smile seems brighter; his handshake warmer. Thoughts turn to loved ones far away. There are happy anticipations of family reunions. Occasionally, a Scrooge may be heard to sneer as the Nativity approaches, "Christmas, humbug!", but even he finds some treasured memories restored by the Ghost-of-Christmas past.

More significantly, Advent is the season of rejoicing because it is a reminder that the Great Light has come; that the Divine Truth incarnated in a human personality has entered the world of human life. That Great Light came at a moment of deep darkness in the history of man, and set that moment ablaze. We are told, "The Lord did not come into the world and reveal the internal things of the Word until there was not any good remaining with them (the people of the Hebrew Church or era), not even natural good, for then they could no longer receive any truth to the degree of internal acknowledgment." (*Arcana Coelestia* 3398.)

To some, the doctrine that Divine Truth was incarnated in human personality seems an absurdity; or at best, a mystical idea that may appeal to faith but can leave the reason only cold and unresponding. But is it not a fact that truth, any kind of truth, is always incarnated in personality? Truth can never be stored in books—no, not even knowledge. It must always be in the mind of man and find expression in his thoughts and actions. Truth is dynamic. It is not until the idea of freedom of conscience gets hold of a Socrates, or the idea of democracy is incarnated in the life of a Jefferson or a Lincoln, that these ideas are truth. Truth is always such aspects of reality as the mind can grasp and manifest in some way, however imperfect.

In the Old Testament there is a record of divine truth struggling to find expression in human life. In part, this met with success. There were prophets and leaders who were close to God and gave His truth voice and vitality. But it was not until the coming of the Lord in the person of Jesus Christ, that truth in union with love found perfect expression. In Him truth was endowed with all the dynamic of a personal life. Therefore He is the Great Light who is capable of banishing the deepest darkness. He shines today no less than when He trod this earth. In Him lies the hope for a world that is shrouded by night. To quote again from our church writings: "The continual presence of the Lord causes man to become rational, and makes it possible for him to become spiritual. This is the effect of the light which proceeds from the Lord as

a sun in the spiritual world, and which man receives in his understanding, for this light is truth by means of which he has rationality." (*True Christian Religion* 774.)—B. J.

Human Conscience Pageant

ON NOVEMBER 1, at the Protestant Festival of Faith in Cincinnati, held in the famous Cincinnati Garden, a pageant was shown entitled, "The Dawn of Freedom." It dealt with the struggle of the conscience against the spirit of repression and intolerance. Luther stands before his accusers and declares, "My conscience is captive to the will of God. I will not recant." A Quaker couple, banished from New England, come back to the colony to preach. The Puritan inquisitor reminds them that they may lose one ear for the first offense, the other ear for the second, and in addition have their tongues bored with a hot iron. The Quakers know this, but their consciences tell them to proclaim the truth no matter what the consequences to them may be. Thomas Jefferson speaks up about the dignity of man, about the freedoms that are man's no matter what the king may say. He recites the Declaration of Independence.

With dramatic power and no little literary skill the pageant reminded all who saw it how fraught with peril, and how great the cost in human suffering, has been the struggle for the right of man to think and to speak in accord with his conscience. The climate of opinion has rarely been long, or over wide areas, such as to favor tolerance for those whose ideas were other than those traditionally accepted. People demand freedom of conscience for themselves, but often are loath to grant it to others. Terror of one sort and another is still the accepted way of battling unpopular ideas. But in all ages there have been men who believed certain ideas so strongly that they were willing to fight for them and take the consequences.

For New Church people this pageant of the human conscience has an added interest because it was written by the Rev. Bruce Whittemore, son of the highly esteemed Convention Secretary for many years, Benjamin A. Whittemore. Bruce Whittemore is the executive secretary of the Cincinnati Council of churches.—B. J.

Board of Missions

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

PAUL SPERRY *President*

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

What My Religion Means To Me

by Mrs. Charles H. Kuenzli

(In the St. Petersburg, Fla., *Times-Star*, Oct. 24. *Times* photo)

(Member of the Church of the New Jerusalem, Swedenborgian, she resides at 656 First Street North and is interested in literature and a weekly church radio program which she conducts.)

My religion means to me an abiding conviction concerning the Divine Humanity of the Lord and Saviour, Jesus Christ, according to the prophecies in the Old Testament and their fulfillment in the New Testament. It means to me the obligation of a realization of His presence in everything of human life: "Lo, I am with you always, even unto the end of the world." "All religion has relation to life, and it is the life of religion to do good," as Emanuel Swedenborg expresses it.

Regardless of the confusion and turmoil and "distress of nations" as described in the 24th chapter of *Matthew*, and the 21st chapter of *Luke*, yet, in Whittier's words,

"And step by step since time began,
I see the steady gain of man."

As we know that a nation cannot exist "half slave and half free," so we are learning that a world cannot endure with a part living in luxury and se-



Vivian M. Kuenzli

curity while a much greater part lives in ignorance, squalor and misery.

Christian people everywhere are praying and striving and learning how to carry the gospel of God's infinite love and goodness to the whole world—not only to those in far countries, but to family and friends and neighbors who may have forgotten, or perhaps never knew that "our God is a God at hand, and not afar off."

Warning!

Complaints reaching THE MESSENGER indicate that our societies are being victimized by a seemingly reliable person, introducing herself as a New Churchwoman in need of financial aid or employment, probably as a practical nurse, but who upon investigation when too late is found to have been imposing on those who have given assistance. It would be well to make a thorough inquiry upon first acquaintance.

Sunday Evening Circle

The Sunday Evening Circle of the Washington, D. C., Society held a series of meetings on the five Sunday evenings of November centering on the topic "The Path of Life," and with the theme, "The psychological description of our regeneration is to be found in the spiritual sense of Scripture."

Breakfast Class

A somewhat new departure is the Adult Breakfast Class conducted at the El Cerrito church Sunday mornings 9:30 by the Rev. Owen T. Turley. "The Story of Denominations" is the topic at present under discussion.

I have learned that every nation and each individual sees the fulfillment, in their generation, of some measure of the Lord's Word.

All Christians, of whatever denomination, glimpse something of the glory of the Lord's coming, even in the midst of the clouds of ignorance and fear and disobedience to His law, which have hidden Him from His children. "Behold, He cometh with clouds . . ." (*Rev.* 1:7)

My religion means an acceptance of the Lord's teaching and example concerning the death of the body; that it is nothing to be dreaded or feared, but it is "an open door" toward which we journey joyously, having learned something of the heavenly happiness which He prepares for us and which is shining through.

"The kingdom of Heaven is at hand . . . The kingdom of God is within you." This is being demonstrated every day by the wonderful discoveries and inventions given through dedicated men and women, which will bless the whole human race as we emerge from darkness into the glorious light of the knowledge of and obedience to God's laws.

"And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (*Rev.* 21:4)

Free Pledge Envelopes

Societies contemplating installing the pledge envelope system as a more definite method for contributions, should get in touch with the Board of Missions office, 380 Van Houten St., Paterson 1, N. J., for information on how they can secure a year's supply for every member, free.

Massachusetts Alliance

The Massachusetts Women's Alliance met in the parlors of the Boston church Nov. 4, when Mrs. Alan Farnham of Brockton showed colored slides and a film of the Wayfarers' Chapel.

Thinkers Ltd. Unlimited

Unlimited interest has always featured meetings of the Boston group, Thinkers Ltd., and the program Oct. 18 at the home of Carolyn Peebles was no exception, with Prof. J. T. Greene, of the Marriage Counseling Service at Boston U., introducing "Making Marriage Work."

On T-V Program

The Rev. Robert Loring Young, San Diego pastor, took part in a religious program over KFMB-TV, channel 8, Sunday morning Nov. 22, as did his Society's much loved Cherub Choir.

Lectures on Servetus

On the occasion of the 400th anniversary of the death of Michael Servetus (1511-53), Spanish physician and theologian, long associated with the Reformation in Switzerland and Germany, the Rev. Alfred Regamey, missionary pastor in French Speaking Switzerland, lectured Oct. 20 on the life of this martyr to Calvin and the Inquisition. He took as his subject "A New Church Precursor," as Servetus above all opposed the orthodox belief concerning the Trinity.

World Community Day

The World Community Day service sponsored by the Bath, Me., Council of Church Women was held in the church, of the Bath Society Nov. 6 "Building Lasting Peace" was the program topic, and the Council's project the collecting of articles for the national "From Our House to Yours" program.

Detroit Elections

Howard L. Ives was elected new president of the Detroit Society at its annual meeting Oct. 17. Retiring president V. H. Bergman reported on progress of the church's building plans.

Trends and Trails

Since 1816 the American Bible Society has distributed 422,423,955 copies of the Scriptures throughout the world.

According to figures compiled by the National Council of Churches, in 1952 church membership in the United States made a record gain of 3,604,124, or over 4%. The total churches is now 285,277.

Do you want to help more than 100,000 children crippled with muscular dystrophy? Write the association of that name at 39 Broadway, New York.

The largest item in the national budget is for defense—over thirty-four billions of dollars. Can the church or synagogue consider itself a success as long as mankind bears such yokes?

The literary theory that Blake "turned on" Swedenborg in later years, again makes its public appearance, this time on a flyleaf of the recently published "Home Bible," illustrated by the great English artist.

Continuing to lead on the Best Seller lists, the Revised Standard Version has now reached the record shattering sales total of 2,500,000, probably ten times the figure of its nearest "rival" in any class of literature.

By an interesting coincidence, an inspirational compilation published by Austin-Phelps, New York, and printed in a daily column by a number of newspapers, is entitled "Spiritual Diary."

"Put Christ Back Into Christmas," is the title of a song published by Witmark and associates to assist in emphasizing the religious campaign which has used that slogan in its effort to reduce what some consider a commercializing of the Yuletide season.

William Gropper, Rm. 400, 17 Murray St., New York 7, is advertising a portfolio of 10 lithographs in color of "American Folklore," in plates 9 x 14. Included is Johnny Appleseed. Cost is at the rate of \$1.00 each.

A letter in the Montreal *Star* Oct. 15 pays tribute to the late Dr. Charles Gould, one of the original librarians at McGill University Library in that city, under whose regime the Summer Library School was started. He was a brother of the Rev. E. Lawrence Gould, a former editor of THE MESSENGER.

President Eisenhower heads the Laymen's Sponsoring Committee of the American Bible Society's Worldwide Bible Reading Program that as usual

extends from Thanksgiving to Christmas. It is its 10th anniversary.

Edwin Markham's poem "Swedenborg," in its illuminated wall plaque form, has been presented by the Swedenborg Foundation to The Edwin Markham Collection of Florence Hamilton as preserved and on exhibit at the Library of Congress, Washington, D. C. The collection includes manuscripts of poems, personal letters, lecture mss., autographed and other books from the poet's library, scrapbooks of news clippings and photographs.

LETTER TO EDITOR IS COMMENDED

(This letter to the Burnham, Pa., Sentinel recently, by a New Churchman in that city, is offered by the Public Relations Bureau as an example of the useful, instructive publicity our people can helpfully undertake.)

Inhabitants On Mars

To the Editor:

In your editorial, "The Canals on Mars," reference is made to the controversy among modern scientists concerning human life on that planet.

Speculation and investigations will likely continue to occupy the minds of our present-day scientists for an indefinite period of time, as they attempt to explain the "riddle of the universe" by systematized knowledge.

However, there is a vast difference between the "divinely instructed scientist" and the purely materialistic scientist. He reasons from theories derived wholly from nature. As the poet puts it, "Lo, the poor Indian whose untutored mind, sees God in clouds and hears Him in the wind."

On the other hand the mind of the spiritually instructed scientist penetrates the veil, rolls aside all material and human impediments and reveals the true or "pure substance."

Such a one was Emanuel Swedenborg (1688-1772), the Swedish scientist, philosopher, theologian and seer, who lived several centuries ahead of his time. We quote the following from his remarkable work, "Earths In the Universe":

"He who believes, as every one ought to believe, that the Deity created the universe for no other end than that mankind and thereby heaven might have existence (for mankind is the seminary of heaven), must needs believe also, that wheresoever there is any earth, there are likewise men-inhabitants.

"That the planets which are visible

Of interest to church or school pianists may be the information provided by Theodore E. Steinway on the occasion of his firm's centennial recently, that a piano consists of more than 12,000 parts. The special types of woods necessary often must come from all parts of the United States and abroad.

Naval officials have approved a suggestion by the Laymen's National Committee that pre-meal prayers be printed and placed on the mess tables aboard warships, transports and other naval vessels, including quarters of personnel ashore.

to our eyes, as being within the boundaries of this solar system, are earths may appear manifest from this consideration, that they are bodies of earthly matter, because they reflect the light of the sun, and when seen through optical glasses, they appear not as stars glittering by reason of their flame, but as earths variegated by reason of their opaque spots.

"Also in like manner as our earth they are conveyed by a progressive motion round the sun, in the way of the zodiac, whence they have their years, and seasons of the year, as spring, summer, autumn and winter, and in like manner revolve about their own axis, whence they have their days and times of the day, as morning, mid-day, evening and night. How is it possible for any reasonable persons acquainted with these circumstances, to assert that such bodies are void, and without inhabitants?"

Inhabitants on Mercury, Mars, Venus, Saturn, Jupiter and other planets? Most certainly. Why not? "Wherever an earth is, there are men inhabitants, for man is the end for which every earth was created, and nothing was made by the Great Creator without an end."

FRANK WOOD

Home-Coming Sunday

Fryeburg observed Thanksgiving Sunday and Home-Coming Sunday Nov. 22 with the children presenting a short program during its session and the morning service followed by a dinner at New Church Hall with a social hour following.

Preaches At Urbana

Being without a resident pastor, the Rev. Leon C. Le Van, minister at Pittsburgh, preached for the Urbana, Ohio, Society December 6.

The Book And The Key

By the Rev. Arthur Clapham
Principal, New Church College,
Woodford Green, Eng.

(Reprinted from the July-September issue of *The Plough*, monthly of the British New Church Young People's Federation. Principal Clapham's article is of particular interest because of the recent revival of the National Arcana Class.)

I WOULD LIKE TO INTEREST you in the first volume of the *Arcana Coelestia*. There is, I think, a tendency to be "frightened" of the *Arcana*; to speak of it as if it were a profoundly difficult book to read and understand; to suggest that the reading of it is a tremendous task to be undertaken only by herculean students who have exhausted everything else and have strengthened their mental muscles to an outstanding degree.

But I beg you not to believe everything you are told about the *Arcana*, even by older people. There may be a dozen good reasons why old Mr. Blank found it difficult until he reached the age of eighty, but they may have nothing to do with the book itself. And it doesn't follow that any one of those reasons applies to you.

Of course the *Arcana Coelestia* is a mighty work, but at present I am suggesting to you that you confine your attention to the first volume. Will you find it easy reading? No, I don't think so. But I pay you the compliment of supposing that you are capable of reading something more than a light novel, and that you read with your mind as well as with your eyes. You will not find it quite easy reading; but don't misunderstand me, it is well within the powers of anyone who likes to read with thought and intelligence, and who is willing to learn from his reading.

However, I begged you not to believe everything you are told about it, and there is no reason why you should believe me. In fact you can do better than that: you can test the matter for yourself quite easily. Try reading the first few paragraphs of the *Arcana*, those numbered 1 to 5. Don't just cast an eye over them, or skim them through, but sit down to read them and to get at their meaning.

It may heighten your interest if you reflect as you read that those five paragraphs are the very beginning of all that Swedenborg published as a revelation from the Lord. They treat of the nature of the divine Word, and they are truly a revelation.

All the ordinary ideas that men have held, and that most people do still

HOW I BECAME A NEW CHURCHMAN, XIX



Juliao E. Abreu

It was just ten years ago that a letter reached the Swedenborg Foundation, New York, from the subject of this little sketch answering an advertisement in the *New York Times* of the pocket edition of "Heaven and Hell."

As has been the method for many years, the Foundation turned this communication over to the Board of Missions which has had much pleasure in its correspondence with Mr. Abreu who has now become an overseas member of the National Association and greatly interested in its operations.

Mr. Abreu holds a responsible position with the Grenada Company, a subsidiary of the United Fruit Company, and he and Mrs. Abreu have a splendid

family of nine children to whom they are teaching the principles of the true Christian religion. Mr. Abreu also is a stamp collector, his father having been an enthusiastic philatelist too, so the Board has received a good many stamps from this friendly new New Churchman. He also is greatly interested in photography.

As opportunity permits he teaches English in the seventh grades of a local public school, and some years ago he conducted his own school in Monty Christy. He hopes to form a New Church circle, the Mission Board having provided him with names of others who have been interested in our teachings.

The Dominican Republic occupies two-thirds of the beautiful Island Hispaniola in the Caribbean Sea, adjoining Haiti. Its capital is Santo Domingo as the isle once was named.

hold, about the Word of God are quietly put aside, and we are led to see what the Word of God in its very nature must be.

One's thought about the Scriptures leaps into life. One's ordinary, general and vague notions about them begin to grow, and to expand, as it were, into leaf and flower. Indeed, the effect on one's mind is amazing. It is hard for any thoughtful person to withhold assent from the suggestion that here is a new thing, a new conception, an actual revelation from the Lord about the divine Word.

But, as previously stated, don't rest content with my say so; that won't help you to see any light. Go and read those few paragraphs for yourself, and read them thoughtfully; spend a quarter of an hour upon them, especially upon paragraphs two and three. I know well that you will never complain to me that you wasted your time in doing so. But if you are the sort of person I think you are you will go on to read and study the first chapter, which deals with the first chapter of *Genesis*.

Something about this you already will have heard, no doubt; you may consider that you know already its meaning. Nevertheless, I think that if you read those first few paragraphs carefully and with consideration you will go on to read more.

It is very probable that in your reading you will find quite a number of things that do not seem quite clear on a first reading, or even on a second reading. Look hard at them, struggle with them a bit; they are worth conquering. But if they will not yield to all your efforts you had better pass them by for the time. But don't just shut the book

the first time you find a difficulty. There are so many things in it that you can understand with perfect ease, and that enlarge and enlighten your thought; and it would be a pity to miss those just because you have come across something too hard for you on a first reading.

I have never yet met anybody who claimed to understand everything that he ever read in the *Arcana*, and if ever I do meet such a person I shall take the liberty of declining to believe him. Only a very superficial reader would make such a claim. Thinking people, who try to understand what they read and who are not reading for amusement, but in order to gather knowledge and understanding, will certainly find things that are not entirely plain and clear at first. After all, Swedenborg is dealing with the most profound truths of human psychology, and with things that men have never known before. We can't expect it to be as simple as a novel or a newspaper article. But the reward of reading it is immensely greater.

One of my favorites is chapter five. Now if you look at that in *Genesis* you will find that it consists almost entirely of a list of names and numbers. It is one of those chapters that most people skip when they are reading the Scriptures, and I don't suppose you have ever heard it read in church. But when I read it in the *Arcana* it comes alive in a most astonishing way. A whole age of mankind unrolls before me; I see the history of a Church or dispensation of truth, the steps by which it lost its integrity and declined from its pristine purity.

(Next page please)

Search The Scriptures . . .

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. — LUKE 17:15, 16.

THANKSGIVING TIME, TRADITIONALLY, is associated with the harvest of the year, with family gatherings on the day set apart for its celebration, with cessation from the usual occupations of one's calling. These familiar accompaniments of the season may have spiritual significance, or none at all, depending upon the state of one's religious life, and the level of one's regenerating experience.

For some, the commemoration may mean just another natural event in one's earth-history, coming and going, as so many similar occasions have done before. For others, there may be a spiritual light and warmth within that transfigures the natural events of the day.

Or, to put it in other words, our thankfulness on the especial day, as on all other days, will depend upon the spiritual level upon which we most love to live and to think.

Thankfulness in a truly religious and Christian, and so in a spiritual sense, is above all else thankfulness for the love and for the light that the Lord alone has given the spirit of man. But the gift of just this love and light,

KEY AND BOOK From page 395

Yet, of course, that is not the end of the story. Fascinating as these things are, they hold within them also the story of the way in which the divine love followed mankind in its fall from perfection, and followed with redeeming purpose and saving power.

Presumably you know the story of Noah and the Ark; at least you may know as much as most people know about it; but do you know what it means? Do you know the abiding and living truth within the ancient story, or have you any idea why it should form part of the Word of God to man? Yet it is for you, and for people just like you, that the Lord has revealed these things.

A marvellous thing from the Lord happened on that day in 1749 when the first volume of the *Arcana Coelestia* came off the printing press.

(For information regarding the National Arcana Class (no dues), write to Miss Serena K. Dandridge, Shepherdstown, W. Va.)

which is, in part, represented by the harvests of the earth, is ever dependent on what we do with the mere natural life, and with its embedded, proud, and rebellious self-love.

Writing in the *Arcana Coelestia* 9286, we are taught that "the three feasts signify thanksgiving because of regeneration," and in a later number of this same work, we read that "the feast of harvest signifies thanksgiving for the implantation of truth in good."

In a still later work, the *Apocalypse Explained* at 466, we find these two significant statements about the meaning of thankfulness, "Thanksgiving and honor' are predicated of the reception of divine good. . . . For thanksgiving is made in the heart from good."

Thus it is, and it must ever be so, that the quality of the state of thankfulness on any Thanksgiving Day will depend upon the state of the human will. If there is spiritual goodness here, within the thankfulness for the good things of the natural life, there will be the more living thankfulness for the truth of eternal life that has, because of regeneration, become implanted in the love of a good and useful life.

In Luke's account of the healing of the lepers in his gospels, 17th chapter, ten lepers were healed by the Lord, but only one, a despised Samaritan, turned back, glorifying his divine Benefactor, "giving him thanks." In this "stranger" there was something that the other nine did not have. All had leprosy, that frightful disease, which, in all its many

forms, is representative of the sin of the profanation of the truth of eternal life.

Where men accept and believe the truth of the Word but live contrary to its teaching, there leprosy in the spirit, in one of its many forms, has set in. And the only cure is, at the divine command, to return to the "priest," that is, return to the good ways of spiritual life. But it was only this Samaritan who realized the significance of his cure, and from Whom had come his merciful release from mental and physical suffering.

Turning back, turning his face toward his Lord, he first in a "loud voice," glorifies God, that is, he recognizes the power and the glory of the divine truth that had set him free, and, then, coming nearer, and feeling something of the divine love and mercy, he falls on his face at the feet of the Divine Humanity, giving thanks for the divine goodness that had returned him to the ways of eternal life.

In this member of an outcast race, hidden within, was a spiritual openness and humility that could be touched by the divine love and wisdom of the Lord. And being touched by this inflowing life of the Lord he lives once more, a transformed human being.

So where there is humility and advancing regenerating life, there there is gratefulness for deliverance from sin, there there is a thanksgiving that outlast all the passing events of natural life.—WARREN GODDARD

Visits Southwest Groups

The Rev. Peter Peters, missionary for the Gulf States Field, visited Mobile Oct. 11, a service and Bible class being held at the home of Mr. and Mrs. J. E. Stewart. Oct. 21, 22 he was at the H. L. Jacksons in Shreveport where he met the well known New Churchman John C. Moses, of Cambridge, Mass. Oct. 23-26 Mr. Peters held meetings and a service at DeRidder, La.

Cleveland's Armistice Sunday

For the tenth consecutive year Square Post #61 of the American Legion chose the church of the Cleveland Society as its place of worship for Armistice Sunday, Nov. 8. The Rev. Dr. Henry C. Giunta is the pastor of this Society so long ministered to by the late Clarence Lathbury, of esteemed memory.

San Diego's New Arrivals

A fully automatic mimeograph, a tape recorder and a tile floor in the church kitchen are new arrivals at the San Diego church, mainly due to the generosity and hard work of the Alpha Omega Society and Players.

Washington's Union Service

The annual Union Thanksgiving Service of the neighborhood churches on Sixteenth Street, Washington, D. C., this year came together on that occasion in the National Church, where the Washington Society worships. Dr. Seth R. Brooks, minister of the National Universalist Memorial Church, was the preacher.

Philadelphia's Fair

Philadelphia annual Ladies' Aid Fair was held Nov. 20, with Miss Esther Alden in charge of the luncheon arrangements and Mesdames Henry Wilcke and Adolph Liebet, Jr., the dinner committee. Hostesses for the successful affair were Mrs. Richard H. Tafel, Mrs. Roy Larson and Miss Evelyn Kent.

Centenarian Congratulated

Mrs. Fannie Gates, San Diego's beloved centenarian, has reached her 101st birthday. In good health, she always welcomes the visits and letters of her multitude of friends.

The Philosophy of Dreams

by Hector Waylen

PART TWO

(Continued from our Nov. 14 number)

Swedenborg describes four kinds of dreams, and the Greeks had four different words for various forms of dreaming. First there was the *enupion*, just a trivial sort of dream such as you may have when you go to sleep with a worry in your brain, or have had, perhaps, too much pie for supper.

Then there was the *horama*, a more vivid experience, verging into clairvoyance. Besides these there was the *oneiros*, which implied a figurative dream to be interpreted, and also the *chrematismos*, a truly spiritual dream such as was to be obtained by sleeping on some consecrated spot.

The last word, in verbal form, is one which we find in the New Testament, where it is said that Joseph was "warned of God" in a dream; but that is the way in which our translators rendered the word; there is no word for "God" in the Greek of *Matthew 2:22*.

Much might be added on the subject of dreams from classic sources. The Greeks had their dream-books as well as housemaids of today. This is just one story of old from the writing of Cicero, "On the Nature of the Gods," which is as striking as any modern instance that could be found in the annals of psychical research.

After describing the restitution of a stolen cup from the temple of Hercules in Athens, details concerning which were revealed in dreams to Sophocles the poet; he gives the story of two friends from Arcadia, who, arriving in Megara, went to lodge, one at an inn and the other at a friend's house. The one at the private house dreamed that the other came to him, entreating him to come to his aid as the inn keeper was about to murder him. The dreamer awoke, but thinking it mere fancy, went

to sleep again. Then again he dreamed that his friend had come, and this time he said that he had been murdered, and that the landlord had put his body on a cart, under a cover, and was going to convey it out into the country early in the morning, and that his friend should at least be at the gate to stop him. He went: stopped the cart, and found the body as described, and had the inn keeper arrested and put to death.

PASSING TO MEDIEVAL times, and to Christian literature of the Middle Ages; plenty of interesting cases might be found. St. Augustine (5th century) tells a story of "Our brother Sennardius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, and with whose active piety and benevolence you are well acquainted, could not, nevertheless, as he related to us, bring himself to believe in a life after death.

"One night there appeared to him, in a dream, a radiant youth of noble aspect, who bade him follow him; and, as Sennardius obeyed, they came to a city where, on the right, he heard a chorus of most heavenly voices. As he desired to know whence this heavenly harmony proceeded, the youth told him that what he heard were songs of the blessed; whereupon he awoke, and thought no more of his dream than people usually do.

"On another night the youth appeared to him again and asked him if he knew him. Sennardius told him all the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it while sleeping or waking you saw these things?' 'I was sleeping,' answered Sennardius. 'You are right,' replied the youth; 'it was in your sleep that you saw these things; and know, O Sennardius, that what you

see now is also in your sleep. But if this be so, tell me where then is your body?' 'In my bed-chamber,' answered Sennardius. 'But know you not,' continued the youth, 'that your eyes, which form a part of your body, are closed and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?'

"Sennardius could not answer him; and, as he hesitated, the youth spoke again, and explained the motive of his question. 'As the eyes of your body,' said he, 'which lies now in bed, and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and those things I have shown you, so after death, when these bodily organs fail you, you will have a vital power whereby you will live, and a sensitive faculty whereby you will perceive. Doubt therefore no longer that there is a life after death.'

Still more interesting — to New Church readers at any rate—should be St. Augustine's own dream which came to him while engaged upon a work dealing with the subject of the Trinity. Seeing, in his dream, a little child making a hole in the sand by the sea shore, he asked the child what he was doing. The child replied: "I am making a hole to contain the water of the sea."

The great theologian smiled, telling him it was impossible to do so, but the child replied, "Not so, Augustine: it would be far easier to drain off the waters of the great deep than for the finite to grasp the Infinite." Augustine awoke and set about revising his book: a process which he might no doubt have carried further than he did, with advantage.

This was a distinctly instructive dream: another, no doubt "representative" in its form, was that of Peter the banker of Alexandria (7th century). He was very rich but very niggardly. One day a poor man applied for bread just as the baker was delivering at the banker's gate. Peter was there and could not refuse, but he threw a loaf at the beggar's head.

Two days after he fell ill, and in a dream saw all his misdeeds in one scale,

(Next page please)

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A Visit To The European Centers

(The retiring president of the British Conference visited most of Convention's mission posts on the Continent and in Scandinavia the past summer. This account has so far appeared only in the *New-Church Herald*.)

The Rev. Harry Hilton and my wife saw me off at the air terminal in Manchester August 18. The weather was doubtful, but the flight from Manchester to Paris was without untoward incident. I had intended to make the tour starting in the north and going southwards. However the Swiss friends had arranged their Conference in August instead of September and so I had to reverse my trip as they wanted me to be present.

Paris was in the grip of the strike, and seemed in holiday mood. After calling at my hotel I made my way up to the Montmartre district where the secretary of the Paris Society lived. The Rev. Norman E. Mayer had had to go to England for medical treatment and I had learned this only shortly prior to my departure. I discovered later that the letter I had sent him and one to the secretary had not arrived

DREAMS *From page 397*

and his solitary act of charity in the other: the loaf being fearfully light. Resolving to make amends, he next day gave his coat to a naked man, telling him to keep it for his use. The man, however, sold it, and the banker felt annoyed. In another dream he met the Lord Jesus, who said: "What you give to the poor in My name you give to Me. Seek neither gratitude nor glory in this world: your reward is in the world to come."

Swedenborg describes not only various types of dream-experience, but different kinds of "vision"—visions being distinct from dreams, although it is obvious that as interior degrees, in development, are opened up, the difference between the two becomes less.

The vivid dream-experiences which Swedenborg recorded in his "Drömmar" were of this nature, soon to be superseded by the more objective visions which he called "Memorable Narrations."

The psychologist of the Freud school will of course deny that they were ever anything but "subjective," but the attempt to eliminate spirit-influence, and inflowings from thought, having its provenance in other planes of being, utterly breaks down when we study the facts of human experience.

(To be continued)

owing no doubt to the strike. At the secretary's home I found her mother and was told that Mlle. Daniel was away. We had a chat but there was little news of the Church. Paris was very warm and it was a long walk.

The next morning I went to the air terminal to make sure that my plane was going at the time stated only to be told that that flight had been cancelled. A special flight was to be put on in the evening for Milan. I told them to put me on that. Most of the rest of the day I spent in and around the air terminal trying to ensure that I should get to Milan, as there seemed to be some question of closing down the air port altogether. Eventually we left the terminal some time after 6:00 p.m.

At the air port the atmosphere was rather tense. No one was very sure of anything. After a long delay we were let through the Customs and then came the announcement of an hour-and-a-half delay in the flight to Milan. The passengers were entertained to dinner at the air port and at 11:15 p.m. we took off for Milan. I finally arrived at my hotel in Milan at 2:30 to be greeted with smiles by a patient but sleepy porter. A wire from Dr. Mandelli awaited me saying that he had been called away and would be unable to see me. (We were to meet at 2:30 in the afternoon.) Also there was a letter from Dr. Georgio Ferrari inviting me to call in at Venice as he was ill and could not get to Trieste.

The next morning I caught the train to Trieste and at Venice looked out for Mrs. Ferrari, whom I did not know, but who would be carrying a copy of the *New-Church Herald*. In a few minutes I saw the *Herald* and it was a homely sight on that platform in Venice. I was pleased when she asked me to call the next day on my way back to Zurich.

In very hot weather and a crowded train I went on to Trieste. At the border of the territory passports were examined and stamped. Mr. and Mrs. Cuppo met me at the station and warned me that I should not need a jacket. Nor did I!

Trieste lies in a bay surrounded by hills and is a most attractive city. My guide gave me a glimpse of the city, and during this walk I had the misfortune to lose some travel tickets. This led to a visit to the police headquarters where I suppose a complete dossier of all my antecedents still reposes, since it was required for the recovery of the tickets. Later we were told that they had been picked up and handed in to a travel office in the square where we had stopped for a cup of coffee, much to my relief!

That evening Mrs. Cuppo and I went up to Mr. Mitis's house for a meal be-

fore the meeting. He is the founder of the Trieste Society and is now nearly ninety years old, but still very vigorous both mentally and physically. He has had a chapel built attached to his house for the use of the Society. It is a charming building and holds about forty people.

At coffee time the rest of the members who were available came in and we were a dozen. I gave an address in which I stressed the fact that we were all part of a greater body and that the use of the Church was to maintain the link between heaven and earth. This was kindly translated by Mr. and Mrs. Cuppo. Then the questions started and we went on until 11:15 p.m. or later.

There is no doubt of the interest and keen understanding of the teachings of the Church in Trieste. The members of the Society have the advantage of the services of a minister only two or three times a year, but they hold meetings and services at which a New Church sermon is read. Sometimes it is a sermon from the *Herald* translated into Italian. The welcome that I was given as the Conference visitor was evidence of their delight at being remembered, for they are and feel isolated.

Their members come many miles to meetings. When the Ferraris go from Venice it is a three-and-a-half hours' journey by express train! The loyalty and zeal of these people all over the Continent is something to be wondered at.

The setting of the meeting at Trieste was most beautiful. We sat on the verandah of Mr. Mitis's house overlooking the city with its lights spreading up the hillsides all round. The air was warm even at midnight and the charm and obvious love for the teachings of the Church that the friends showed made the experience a great delight. We ended the evening with a brief service in the chapel. I was told that when all the friends are present there are about 30 to 35.

The next morning Mr. Cuppo took me up into the hills overlooking the city so that I could get an idea of how it looked. In the distance we could see the mountains of Yugoslavia and the other half of Trieste.

I felt reluctant to get on my train for Venice after a delightful lunch at the Cuppo's home. It is a pity that these delightful places and people are so far distant!—G. T. HILL

(To be continued)

President Visits St. Louis

Without a resident minister at this time, St. Louis discussed prospects with Convention President Blackmer Oct. 15, and is open for applications.

The Swedenborg Student

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

Arcana Class I—December, 1953

Vol. X, 8465—8585

December 1 - 7	8465—8487
8 - 14	8488—8520
15 - 21	8521—8533
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The Scripture under consideration in this month's reading tells of the giving of the manna and the laws concerning it, of the continuation of Israel's journey to Rephidim, and the giving of "the water out of the rock of Horeb."

The hunger of the Israelites pictures lack of goodness. This was satisfied by the giving of the manna, the supplying of goodness by the Lord. Their thirst, the lack of truth, was satisfied by the giving of water from the rock. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

The journey of Israel toward the Holy Land represents progress in spiritual life. It was not to be a short journey, as the people had hoped, and we are studying the first steps that lead to heavenly life. The very first step toward heaven is, of course, the acknowledgment of the Lord as God, and the resolve to learn and do His will.

One of the lessons in the giving of the manna is that it is step by step, day by day, little by little that we progress in spiritual life. And in explanation of the words, "Let no one leave of it till the morning," the lesson of trust in the Divine Providence is brought out. In this connection the words from the Sermon on the Mount are quoted: "Be not solicitous for your soul."

There is a very important lesson here and one which needs to be kept continually in mind. The Scripture does not teach that we should not plan ahead. We should be prudent and plan ahead for ourselves and for our children; otherwise life would be haphazard and without a goal. What we must be on our guard against is thinking that we from ourselves can make our future secure. There is a divine providence over us which is continually striving to lead us away from seeking our own desires. So it seems to be continually at war with us, thwarting us, and bringing our plans to nought.

Read 8478 carefully. It tells us that those who have care for the morrow are these who are discontented with their lot, who do not trust in the Divine but in themselves, and who have regard for only worldly and earthly things. The lesson applies to everyone. How often we do not get what we want! And sometimes we have to give up something upon which we have set our

hearts and for which we have labored long. When such things come, we should be able to turn without rancor to something else, knowing that the Lord has our real happiness in mind and is leading us to it as fast as we will let Him. In this connection read 8560.

Note how the inter-chapter readings on the inhabitants of Jupiter and on the doctrine of charity illustrate the lesson. The first concern of the inhabitants of Jupiter is to get a true idea of the Lord. And the doctrine of charity tells us that man must be born again because he is born natural and with an inclination to self inherited through many generations back to Adam.

Arcana Class II—December, 1953

Vol. IV, 3377—3449

December 1 - 7	3377—3394
8 - 14	3395—3412
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Isaac and Abimelech

A very similar incident is recorded in the twentieth chapter of *Genesis* concerning Abraham and Abimelech (the name means "my father the king" and is doubtless a general title like Pharaoh in Egypt). Then also there was a famine in the land and Abraham went down to the Philistine country and told Abimelech that Sarah was his sister.

Isaac represents a new spiritual development—the rational—and the new famine pictures the lack of knowledges which are of the rational plane. So the going down to Gerar pictures the necessity of storing the mind with rational knowledges, doctrines which relate knowledge to life.

There should be an understanding faith and this faith should be of the life. Isaac's saying that Rebekah is his sister teaches that during times when we are seeking necessary knowledges the affection for truth must take precedence over the affection for the good that is to be attained by means of truth. A sister represents affection for truth, a wife affection for good.

We have no perception of truth from good until that truth has been acquired and proved in the life. "To know good and truth, that is to hold them in the memory, and to talk about them, is not to possess them; but to possess them is to be affected by them from the heart." 3402³.

In this chapter it is said that the wells that Abraham's servants had digged, the Philistines had stopped up and filled them with dust. These wells

represent the deeper meanings of the Word, the examination into the deeper meaning of spiritual truths. Twice Isaac dug wells and was driven from them. Then a third time he dug a well and this the Philistines did not contest. The filling up by the Philistines of the wells dug by Abraham is the filling of the interior truths of the Word with natural desires and ambitions, using them to gain honor or wealth or for self-merit. Making use of the Word to promote and confirm natural desires and ambitions closes it up.

The first wells represent the truths of the internal sense of the Word. The dispute over the second well is questioning whether or not there is any internal sense there. Today many deny that there is such an internal sense. The restoring of these two wells the Philistines would not countenance. The third well is the literal sense of the Word. The herdsmen of Gerar did not strive for this. The literal sense of the Word is not denied because it can be apprehended even by those who are in externals.

In this reading much is said about profanation. Truth, we learn, cannot be profaned until it is not merely known but really acknowledged and believed. The striking statement is made that the Lord did not come into the world among the Jews until there was no good—not even natural good—remaining with them, and also that He withheld His Second Coming until "the fullness of time," "the consummation of the age," when there was scarcely any faith "because not any charity," for "then these arcana can be revealed without danger of profanation because they are not interiorly acknowledged." "It is for this secret reason that it is related in the Word concerning Abraham and Isaac, that when in Gerar with Abimelech they called their wives their sisters." And in this same number (3398) we are told that only those who are within the Church can profane holy things. So the Lord provides against profanation.

Correction

The first two paragraphs printed in the third column under the heading Arcana Class I, in the page for Oct. 31 should, together with the heading, have been placed at the top of the first column. In the last line of the third paragraph, col. 1, "word" should have read "wood."

Alpha Omega Players

San Diego's famous Alpha Omega Players presented "The Silver Whistle" as this year's fall production. This popular comedy by Robert McEnroe was staged for eight performances Nov. 6-28 with great success.

Births, Baptisms, Marriages, Memorials

BIRTHS

HAAG.—A daughter, Josephine, to Mr. and Mrs. Edward (Merle Johannson) Haag, Brooklyn, N. Y., October 30. The maternal grandparents are Rev. and Mrs. Bjorn Johannson, Cincinnati, pastor and wife.

BRONNICHE.—A daughter, Nancy, was born to Mr. and Mrs. George Bronniche September 22 at the Quincy Hospital. They are Boston members.

MAZZO.—Mr. and Mrs. Ralph (Elinor Young) Mazzo, of the Boston Society, now at Bellflower, Calif., announce the arrival of a daughter, Phyllis Eva, Oct. 26.

GARBER.—Mr. and Mrs. William Garber, San Diego Society, are the parents of a new baby daughter Kathleen born October 6.

STAURT.—A daughter, Frances Gloria, was born to Mr. and Mrs. Frank Staurt, Meadow Lake, Saskatchewan, October 22. The paternal grandparents are Mr. and Mrs. John Sawatzky, of Grand Center, Alberta.

BUSH.—Mr. and Mrs. Edgar Bush, Vancouver, B. C., Society, announce a hearty welcome by his sisters and brother to Stewart George Henry, born October 7.

BIRD.—A daughter Jill Susanne was born to Mr. and Mrs. Lewis Bird of Vienna Woods, No. Sacramento, Calif., September 29. The maternal grandparents are Mr. and Mrs. Louis Keenan.

MILLER.—A son, Todd Woodard, was born to Mr. and Mrs. John (Lois Gustafson) Miller of the San Diego, Calif., Society June 2. Mrs. Miller is the daughter of Mrs. and the late Rev. Donald Gustafson; the paternal grandparents are Mr. and Mrs. Otto Miller, formerly of Lakewood, Ohio.

FREED, WYLD, LABORDE.—Recent additions to its Cradle Roll reported by the El Cerrito, Calif., Society include Jerry Robert, born to Mr. and Mrs. Robert Freed August 27; Nancy Elizabeth, new daughter in the home of Mr. and Mrs. Gary Wyld, October 13; a baby brother for the two daughters of Robert and Phyllis Laborde, Oct. 21. He scaled in at nearly nine pounds.

BAPTIZED

MILLER, HENNEBERGER, GARBER.—Todd Miller, infant son of Mr. and Mrs. John Miller; Maud, infant daughter of Capt. and Mrs. Harry Henneberger of the Baltimore Society; Kathleen, infant daughter of Mr. and Mrs. William Garber, were baptized November 1 in the church of the San Diego Society by the Rev. Robert Loring Young.

REMPER.—Linda Joanne, infant daughter of Mr. and Mrs. William Rempel, Renta, B. C., was baptized at their home November 1, the Rev. John E. Zacharias, Vancouver pastor, officiating.

BENEDICT.—Scott Alling, infant son of Mr. and Mrs. Nathan Benedict, Oakland, Calif., was baptized October 11, by the Rev. Othmar Tobisch, San Francisco pastor.

CONFIRMED

WILSON, WOOD.—Randall Carleton Wilson received the sacrament of adult baptism and was confirmed into the New Church November 8, the Rev. Louis A. Dole, Maine general pastor, officiating, as also at the confirmation of Mrs. Matthew A. (Evelyn) Wood, of So. Portland, May 24, at the Portland church.

BOWMAN.—Mrs. D. T. (Helen) Bowman, Strong City, Okla., secretary of the National Association, was confirmed during the meeting of the Kansas Association October 18.

San Francisco Hosts

The San Francisco parish was host to the Young Adults Group of Pine Methodist Church Nov. 15, led by their minister Rev. Lloyd Waké. These young folks are of Japanese ancestry and expressed much interest in the Rev. Mr. Tobisch's account of the New Church's history and teachings.

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MARRIED

WHITE - SCHNEIDER.—Miss Brita Schneider, daughter of Mr. and Mrs. Norman C. Schneider, Kitchener Society, became the wife October 10 of Robert White, son of Mr. and Mrs. Robert E. White, also of Kitchener. The ceremony took place at the New Church, with the pastor, the Rev. David P. Johnson, performing the ceremony, in which was incorporated communion for the bride and groom. Maid of honor was Mrs. Herbert J. Schneider, flower girl, Gretchen Schneider. Herbert J. Schneider was best man, the ushers being Richard Forler, Kitchener, and Paul White, Halifax. Robert Stoner was at the organ, with Harry Boyle soloist, a violin obligato was offered by Stanley Bowman. Following a motor trip in Florida Mr. and Mrs. White are at home at 48 Noranda Drive, Toronto.

STODDARD.—Mrs. Alene Stoddard of Redmond, Washington, and Harry Hazleton, Seattle-Tacoma Society, formerly of the Detroit Society, were married October 25 at the home of Mrs. Stoddard's daughter in Redmond. After the reception Mr. and Mrs. Hazleton drove to the attractive home which Mr. Hazleton had prepared in Bellevue. The Rev. Henry K. Peters, Washington-Oregon missionary pastor, officiated.

IN MEMORIAM

SWING.—Daniel Swing, 25, son of Herbert and Selma (Ehlers) Swing, passed away November 12 following an operation. He was born in Springfield, Pa., and was baptized and attended Sunday school in the Philadelphia church during the pastorate of the late Rev. Charles W. Harvey. He served in the U. S. Navy during the war, and attended Michigan State College from which he was graduated in 1951. He married Meredith Carpenter there. Both he and wife were teaching at the time of his decease.—L. D. M.

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