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CHRISTMAS ~ 1953

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OFFICERS OF CONVENTION

REV. FRANKLIN HENRY BLACKMER, 42
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GEORGE PAUSCH, *Vice-President*, 209 South-
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ALBERT P. CARTER, *Treasurer*, 511 Barristers
Hall, Boston 8, Mass.

MR. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johannson

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

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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 GIFTS WHICH MAKE NO NOISE: LET US OFFER A PRAYER OF THANKS FOR THEM

by John C. King

ONLY so many shopping days remain until Christmas. The rush is on. We are all looking for gifts, gifts which appeal to the eye and to the ear. The store windows and counters are full of them—gaudy gifts, noisy, silly, and useful gifts.

There are trinkets for those we love, and tokens for those we wish to remember. And if by chance we should try to escape this confusion of *things*, the ear is bombarded and the eye is flooded with advertisements—canned carols, unnatural voices, lavish displays, and blinding signs.

Commerce as usual is much hovering over Christmas, hoping to keep us hurrying after the gifts which will be forgotten tomorrow, while we crowd into the background the gifts we cannot afford to buy.

It is the first Christmas all over again; only the setting has changed. Some of the gifts of this world for which we are eager are different and the more numerous, but they still tickle the senses; they still obscure the gifts of the spirit. The gift of the Incarnation seems too often to go unnoticed; there is no room for this silent gift in a world which frequently seems to act no better than the noise it buys and makes.

But the Lord in His incarnation waits to come quietly into our lives, if we stop looking and listening to the world long enough to think of Him. We cannot tempt Him to market his gifts of salvation.

Phillips Brooks, in his beautiful hymn, catches aptly the manner of the Lord's coming. "How silently, how silently, the wondrous gift is given, So God imparts to human hearts the blessings of His heaven."

There was no flurry about His coming. Only shepherds who watched their flocks by night and wise men who journeyed from the east came and saw in Him the glory of God. How much of the gift of the Lord's life among us was like this, a history of silence? His birth is typical of so many of the significant events in His life.

How many would see the hope of the world in a baby lying in a manger? Who would expect to find the Word made flesh in the home of a carpenter? He was a tender plant in dry ground, but He had no form nor comeliness; and there was no beauty in Him that we should desire Him.

The Lord's birth is the quiet symbol of all Christian hope and promise. Yet this is not the whole story of the supreme gift of the incarnation. How many of us, when we do feel for a moment the thrill of the Lord's coming, think that we have received the gift of God? We turn from our busy religion and bustling trade just long enough to experience a surge of hope in some quiet corner of our heart. "That is Christmas," we say. "That is the gift which comes so silently."

We have taken but a shred of the gift which the

Lord would give us, and we have thrown away the greater part of it. The little of Christ we have we can forget until next Christmas. We can get back to this fascinating world with its gifts which crowd the senses to be noticed. After all, we can hear and see what the world has to offer. Let the silent gifts sleep in heavenly peace.

This is the result if we take Christ's birth alone as the gift of the Incarnation. Think of the hidden treasure which the Lord gives us as His whole life! Our experience and our state of religious development may not allow us to grasp and hold the gift all at once, but if we hold fast that which we have with open mind and heart, we cannot fail to receive more of the blessings of the incarnation.

Whether we are out of the Church or in it, some of us may object that there is too much of the Incarnation we cannot get hold of even if we want to. Perhaps there is too much silence about the gift which which Phillips Brooks celebrates in his hymn.

When we look at the Lord's life, His many words and deeds stand out sharp and clear. But so much of His life is shrouded in mystery. We have mere snatches of His career in the Gospels. Even here the great events of the nativity, the passion, and the resurrection are muddled in conflicting accounts.

Let us salvage the part of the gift we can. We may take the words and deeds which have something human, something tangible and natural about them and make them do. We can make the gift of God small enough so that the silences don't bother and puzzle us any more. What will we have missed?

We will miss the Lord's life and character which lay within His words and deeds. We will pass by the human nature which He glorified, that we may have the freedom to become His children formed in His image and likeness. We will overlook the love which made it possible for the Lord to come into our world and to endure so much to redeem us.

Those of us who have the privilege of teaching the doctrines of the New Church are constantly made aware of those "hidden years" in Nazareth. These years when Jesus was growing up are of incalculable importance to us. They are a vital silent part of the gift which changed history.

Think of those quiet years in a Galilean town so much like, yet unlike, ours. Jesus began to learn to walk in the plain path of the commandments. In Christian homes we do the same. The Lord, however, faced aspects of life of which we are not even aware as children. Swedenborg tells us a part of the story of the Lord's struggle against the forces of evil which attacked His human nature. He waged and won battles against temptations before which we would fall in despair.

There are other silences in the gift He offers us which we cannot forget. The Gospels tell us some-

thing of the moments when He turned aside from the work of His ministry and prayed. These are the times when the Lord increased the inner resources that He might return with greater power to His work of redemption.

There was the quiet terrible anguish of Gethsemane. There was His brave silence before those who mocked Him, the silence of the King of kings crowned with thorns. At last came the resurrection which passed strangely unnoticed except by the few who loved the Lord. All this is part of the gift which can come into our lives without tumult and without show.

Are we ready to receive this gift? Do we really want it in this world which cries for creature comforts? The Lord can be a trouble to us when we demand that our ears be soothed and our eyes be pleased. But the Lord is with us, making the gift of His divine humanity available to us if we are prepared to pay the price to receive Him. The cost is not hopeless as some of the theology of futility says it is.

Effort in self-discipline is still valuable. A willingness to overcome the trials which the evil in us brings is part of the price. And in our trials as in our triumphs, we must hold to an enduring confidence in the Lord's hidden resources of power to bring us into harmony with His purpose. If we will pay the price to receive Him, the Lord gives Himself to us in secret, in the silent chambers of the heart where eyes cannot see and ears cannot hear.

"No ear may hear His coming, but in this world of sin,

Where meek souls will receive Him still
The dear Christ enters in."

These last lines of the stanza of Brooks' hymn [Book of Worship no. 101] sum up what we have been saying about the gift of the Christ as He enters without clamor into the life of the individual. But there is more to this meekness of receiving the Lord than the price of reverent loyalty and confidence which He asks. Meekness means also goodwill to our fellowmen. For it is in giving ourselves to the service of our neighbor that we receive the Lord most fully into our lives.

By giving ourselves to promote the best in our neighbor, we increase the splendor of the gift of God. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

But there is danger here. "Do not your righteousness before men." We cannot allow our gifts to take on the color of the marketplace. We cannot make a sorry spectacle of our lives to prove that we are Christians. We dare not declare a bargain basement sale on the gift of God. Would any of us advertise our Christianity until the gift of the Lord's presence becomes an empty sound which men without a God laugh to scorn?

Our best gifts are the silent ones. There are quiet days of accomplishment which go unnoticed by others; the unspoken thoughtfulness to a wife or husband; the unseen discipline of self-denial; the moments of prayer in which we seek communion with God and the assurance of blessings on people near and far.

So we keep our part of the covenant of silence. "How silently, how silently the wondrous gift is given." This is the way the Lord gives himself to us; we must go and do likewise.

We have here tried to establish two points: first, that the Lord gives Himself to us without a fuss, without trying to captivate our eyes and ears. Second, it is our responsibility to do our giving in the same spirit.

But there is a third point. The Lord gives His other blessings in the spirit in which He came into the world and in which He still is born into our lives. How much of the divine providence is hidden from us! The Lord guides us, but we are unable to fathom much of His guidance. Such silence challenges us to a daring faith, and preserves our freedom to choose whom we shall serve. We cannot hear, and can see only sometimes dimly, the growth of the kingdom of God in personal life and in society.

If the Kingdom's growth were so obvious we could point to it, would we not sit idle and become parasites mocking our Lord. Change the focus a little and look at the human personability. The proverb says, "Know thyself." But how much of the human personality is known to us? Our teachings tell us about part of the structure of our minds and souls, but how little of it is real to us? We have not grown enough to be aware of the higher levels of personality. So the Lord protects our nature, shrouded in silence that we may not destroy it.

Swedenborg tells us many times how silently the Lord and his angels work in our lives. We do not hear; we do not see. But we believe. Yes, we offer a prayer of thanks to our Lord for the gifts which make no noise.

(Mr. King is teacher in *Scripture Interpretation and First Year Homiletics* at the Theological School. Ordained in 1951 he was for a time minister at the church in Urbana, Ohio, also serving on the faculty of the College there.)

His Name Shall Be Called Jesus Antony Regamey

Thou shalt call his name Jesus: for he shall save his people from their sins.—MATTHEW 1:21.

WHEN transported in imagination to the scene of our Lord's Nativity, we find ourselves looking back, in time, across a span of nearly two thousand years. Yet, if we are to perceive more fully the glory and wonder of it, we need go back even further.

We need enter, feelingly, into the history and experience of a nation whose age-long faith, aspirations, and prayers were given at last an answer on that first Christmas morn, long ago.

As a matter of fact, in dealing with that history of the Jewish people, we need to penetrate the realm of those intangible values, which statistics and data cannot record, but which were the true life of the people, i.e., their faith, their ideals, their collective motivation, the secret springs of their resiliency and courage, their quest for freedom and corporate ex-

pression, their sense of mission and of destiny; or, in one word, the hope by which they lived.

We must do this because, in the first place, the One whose birth we remember, today, Himself claimed to have come in fulfillment of that hope. Apart from it, therefore, we can only partly understand Him. Then, again, beyond history, that hope as we find it among the ancient Jews, still remains so strangely close to our own secret longings, to the deep cravings of our soul, as well as to the spiritual needs of our age, that it makes Him who came as its living answer, our eternal contemporary,—providing that answer is right. It makes Him, on the plane of the spirit, our ever-present Friend and Savior, the token of a new and a better order of life among men, in the measure in which we will receive Him.

Now, to be sure, in its broadest connotations, that great Hebrew expectation of a better world, as it appears in the Old Testament, had much in common with the kind of creative idealism one can observe at all times and in all places in the human race. It was but an aspect of mankind's well-known and ageless yearning for ultimate justice and peace. Like it, it was born of the passion of the down-trodden and oppressed for deliverance, of the thwarted for opportunity, of the sorrowing for comfort. It was part of our common human protest against the harshness of life.

Yet, with a difference: for, it was more than a demand for a mere social readjustment. Unlike any other utopia, it was rooted in God. It was based on the all-pervading belief that this is His world; that He not only reigns over it from afar, but governs it as well in every detail and holds within His hand the destinies of men and nations. It was His Kingdom, His rule among men to which it looked forward.

Consequently, when at its best, it recognized in human nature something that claimed another birth-right than the domain of material and corporeal satisfactions; something that sought a deeper peace and deliverance than the cessation of outward strife, or bodily enslavement. It recognized the fact of man's spiritual nature, his relation to God and dependence on Him. And, by and large, it was this which not only lifted up the Jewish Messianic hope and the Christian promise of its fulfillment above any other, but which also accounts for the unparalleled persistence and vitality of the latter through the ages.

At a banquet held a few years ago to honor one of the world's greatest historians, as he was also one of the world's greatest pessimists, former Ambassador Dwight Morrow is credited with having made a five-word speech: "Hope is greater than history," he said. There is no doubt that the Hebrew expectation of a coming Saviour has been just that. Time and again that hope was reduced to ashes only to burst forth once more into flames.

Though subservient, in turn, to Philistia, Syria, Egypt, Assyria, Babylonia, Persia, Greece and Rome, those who were born to that faith never lost heart for long. The darker the shadow, the brighter the promise was seen to shine, especially by those stalwart, spiritual giants, the prophets, who still con-

trol and inspire Christian thought after more than twenty centuries, and still address themselves to the future.

Has there ever been anything to compare with that hope in the entire life-cycle of the race? And is there or can there ever be anything to compare with its divine answer and fulfillment?

Trace it back to its source, if you will. It is, indeed, like a stream. In the dimness of the distant past, man has fallen from grace. He has become the victim of his bodily senses. He has presumed to eat of the forbidden tree, to appropriate to himself the right to call good or evil whatever he pleases.

Already, however, a rivulet of promise is rebuking the serpent, telling that on the far-away summits, the sunshine of God's love is thawing the lifeless and frozen world in which, without Him, mankind would then have to live. "And I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

As time passes, yet still in the distance, that rivulet becomes a brook. It gathers strength. "I shall see him," it sings, "but not now. I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel." Then, further on, it playfully laughs at the difficulties it must meet in its path. Would the wilderness of this world swallow it? How could it, if the gift of God is on the way? "Strengthen ye" therefore "the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart. . . Behold, your God . . . he will come and save you . . . for in the wilderness waters shall break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water . . . the desert shall rejoice, and blossom as the rose."

At last, the rivulet now becomes a river, it flows majestically by, reflecting the light of heaven, seeking to pour itself into the sea of its ultimate fulfillment and peace, into the great reservoir of human experience, to vivify and purify it. "Behold, a King shall reign in righteousness, and a man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. The heart, also, of the rash shall understand knowledge." ". . . For, the knowledge of the Lord shall cover the earth as the waters cover the sea."

Again, that hope is like a song. A song of the native longings of the human soul, amid the baffling frustrations of life. A song of the travail and triumph of faith as it learns the meaning of sorrow, and seeks deliverance from guilt. "O, that thou wouldst rend the heavens and come down! . . ." "Behold my servant, whom I uphold; mine elect in whom my soul delighteth . . . a bruised reed shall he not break, and the smoking flax shall he not quench . . . I, the Lord, have called thee in righteousness, and will give thee for a covenant to the people . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison house."

And at the last, in this living hope that sings itself

into the soul, all the shadowed incompleteness of life is resolved and brought back to a major key. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; . . . for the Lord hath spoken it."

Again, that hope is like a tree, which despite the poor soil in which it was planted, grows a tremendous spread of roots that hold it steadfast amid the storms and tempests of the centuries, and whose leaves, through it all, still are "for the healing of the nations." "I will bring forth my servant The Branch." "He shall grow up as a tender plant, and as a root out of a dry ground. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes are we healed."

And what rhapsodies of luminous insight can be heard when the breath of heaven moves one to prophecy: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Truly, there is nothing more thrilling in the whole history of the race than the long course across the centuries, of that river, "the streams whereof shall make glad the city of God," as it comes to flood our hearts today, with the reassurance that God did not allow, nor ever will, His purpose for mankind to be defeated, if we remain faithful. There is nothing more thrilling than the sprouting and budding forth of His promise to save, unless it be its blossoming in a manger, in the person of a little child, in one of the midnight hours of life, while the hope that sang itself in the hearts of those who waited for Him, was answered by choirs of angels, telling that, at last, in the limitations of our nature, God had stooped down to our need!

How one would like to be a poet, to tell these things! For the truth of them is too great to be confined in logical, matter-of-fact statements. It is only the poet, in everyone of us, who can begin to understand them! Words are too small for them! Stammeringly, however, we can say that it was thus, and on such a background of undaunted expectation, of courage and of faith that refused to be downed, that in the end hope found a name.

Jesus! A name greater than hope. A name which brought to men the certainty that God is love; that He cares; that He is near, ever ready to forgive and to save; that "He and the Father are one." A name which tells that in Him the God invisible made Himself visible to us, led us to think of Him in terms of personality, in terms of His kinship with us, that so we may receive Him in our hearts, and minds, and lives. A name which assures us of His continuing presence in the world. A name which not only makes Him real to men but which reveals His purpose to fashion us more and more like Him, to make us true men, in His image and likeness. A name which reveals Him, in His divine humanity, as the goal toward which we move; and reminds us

that as He was born on earth so He yearns for nothing more than to be born in us, to make in us His abode, that He may give Himself to us and to all men increasingly!

Christmas is more to us than the historic reminder of the birth of a great, but only another, prophet or leader of men. It is our inner appreciation of that holy mystery by which God invaded our nature, our response to the vast issue of a God-inhabited humanity, which is the inevitable result and sequence of it. It is our hailing in Him the face of the future man, the Christ-like man, who shall build on this blood-bathed earth an abode commensurate to the love Jesus came to disclose.

Some day, and may we gladly hasten it, the light of His presence shall break through our blind separations, hatreds, and selfishness; it shall drive away our prejudices, our cruelties, our lack of concern. Some day, when this wretched world shall come to see what it is truly hoping for, that Name shall unite us in the Christ-God, the whole earth over, as brothers and children of the same Heavenly Father.

"Even so come, Lord Jesus!"

(Preached for the Boston Society on Christmas Sunday, 1947 and published now by request.)

The Christmas Traveler

When snows of December drift to the eaves
Of wilderness cabins, enhancing the starkness
Of rude logs and chinking and earthen floors
Then Appleseed Johnny comes passing by. . . .

(His labor is done for another year
And orchards, though stilled
By the fierce, wintry chill
Will blossom again, come spring. . .)

"Haloo, John Appleseed, come rest by the fire!"
Ring out eager voices through tangy, sharp air
"Come sit by the fireside and share what we eat
And bide here with us this Christmas eve." . . .

"Come, Appleseed Johnny
Come sit by the hearth
And read from the Good Book
And the 'heaven book,' too." . . .

And the children all hasten to Appleseed Johnny
And the older folk, too, all cluster around him
For a wilderness Christmas is brightened and gayer
When Appleseed Johnny comes passing by. . . .

DAVID R. MURRAY.

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He Was Only A Little Shepherd Lad



He was only a little shepherd lad,
But he too saw the star
That shone on that first Christmas night
O'er Bethlehem's hills afar.

He followed the elder shepherds,
Led by the guiding light
Of the beautiful Christ-child star
With gold rays sheen and bright.



Hail The Blest Morn!

This Christmas poem by the New Churchman and famed author of the "Old Oaken Bucket," has been, as far as we know, published only once previously when it appeared, with numerous typographical errors, in a New Church weekly, *The Retina*, March 29, 1844, and is not to be found in any anthology. This unusual little church paper was published in Cincinnati and "simultaneously in Hamilton, Ohio," by William C. Howells, father of the noted writer, William Dean Howells, staunch Swedenborgian.

Strike the loud anthem, to hail the blest morning,
Jesus the Savior an infant appears;
Lo! in the East, a new day-spring is dawning!
Hark! the glad tidings which sound in our ears!
On this auspicious morn,
To us a child is born,
Glory to God in the highest be given;
Hail our Redeemer's birth,
Goodwill and peace on earth—
Man shall again have conjunction with heaven.

Beside the lowly manger
Knelt the little shepherd lad,
"I have only love to give," he said,
"But my herd is joyous and glad."

The gift of love like that of the lad's,
More precious than fine spun gold,
Is all the Saviour asks today
And love He returns manifold.

ELIZABETH MAE CROSBY.

Hark! 'twas the voice of a seraph that sounded,
Shepherds of Judea start with surprise;
While, with a radiance of glory surrounded,
Troops of bright angels descend from the skies.
Now loud the choral strain
Swells round the happy plain,
Glory to God in the highest be given—
Hail our Redeemer's lirth,
Goodwill and peace on earth;
Man shall again have conjunction with heaven.

Hail to the Savior, descending from heaven,
To build Him a kingdom which never shall cease;
The child that is born and the Son that is given,
Is God everlasting, the great Prince of Peace.
Praise Him with grateful lays,
Pour forth the soul in praise;
The government rests on His shoulders alone:
In Him the Godhead dwells,
Which has subdued the hells;
And God the Creator as Jesus is known.

SAMUEL WOODWORTH.

Because God Became Man

(A Christmas editorial written Dec. 24, 1930, by the Rev. E. Lawrence Gould, editor of THE MESSENGER 1920-1932, who passed away the day following Christmas 1952. Reprinted as a tribute to his memory at this season.)

NO POWER can find an outlet except through a medium which is great enough to receive and to transmit it. If, then, it is true that God Himself "became man" through the Incarnation, then there must be that in human nature which is able to receive and to transmit God. In other words, human nature must have limitless and divine possibilities. No one who believes in the Incarnation can ever despise man, or deny his capacity to rise to the loftiest spiritual heights. The Christmas message, therefore, is one of incalculable reassurance; it should keep us from the slightest possibility of self-distrust, or even self-doubt.

And yet we read in the most emphatic terms that our Lord "put off" everything which He inherited from Mary. This would seem to imply that the nature we share with her is so evil that no trace of it could survive in the glorified Christ. It would make it appear that our one hope of salvation must hinge on our ceasing to be ourselves and becoming something altogether new and alien. But what is the meaning, if that be so, of the teaching that God is Man, and that anyone who tries to think of Him as other than Man can have no real relation with Him?

Every man, as a man, is endowed by his Creator with certain impulses and capacities. These, as they are in themselves, are good and valuable; each of them is meant to serve and may serve the well-being of the social structure and the spiritual growth of man's own spirit. In fact, the one difference between man's innate impulses and capacities and those of the God who made him is the difference implied in the fact that man "has not life in himself, but is a recipient of life from God." Because he is a created being, man is finite, and hence there is at any given time a limit to the amount of the divine life which he can receive; but there is no limit to the extent to which he can go on increasing his capacity for reception.

On the other hand, along with his God-given impulses and capacities, man inherits a tendency to use these in the opposite manner from that for which they were intended—that is, to employ them in the furtherance of what seem to be his selfish interests as distinct from those of others. This tendency, and it only, is that in man which is "human" in the bad sense. This is what the Lord inherited from Mary and, by conquest in temptation, put off. In a word, His glorification consisted precisely in His directing every faculty of His human nature to the unselfish or divine purpose for which that particular faculty was created. It was by refusing to be selfish that he became Human in the true or divine sense—the

one Being in the universe who fully deserves to be called "Man."

The Lord redeemed mankind first of all by showing us the purpose for which we exist as men and women—by making us realize as no one else has, the great spiritual possibilities that lie within us. He redeemed us by setting a permanent restraint upon those unseen but tremendous influences ("the hells") which impel us to continue to pervert the life within us by directing it into selfish channels. He redeems us now by setting before us, in the effort to live in His Spirit, a way in which we can redirect our personalities into their normal channels, and thus, in however limited a degree, become true men and women.

The world today is in justified revolt against the doctrine of "original sin." It is not man's vanity, it is his elemental sense of justice which rebels against the idea of God's having let him come into existence "wholly evil." But of course God does not do this. When we are told that a man "considered in himself is nothing but evil," it is not man's nature which the words refer to, but the misdirection of that nature toward self-service. Man *considered as man* is not a self-centered unit, but an organism constituted to receive divine love and employ it in the service of the great Whole.

By His life and teaching the Lord Jesus made it possible for us to realize that all our faculties were meant to be used for quite another purpose than that for which it is "natural" for us to use them; that this new use is in fact the use for which they were created; and that only when used in this new way can they be developed to their fullest and most satisfying extent. In proportion, therefore, not as we destroy any part of ourselves, but as we use every element of our real nature for its proper purpose, are we "born again," or regenerated.

Body and Spirit

Sometimes a glimpse of immortality
From deep within brings own self-evidence.
We know that each is two, yet one, and hence
Incomprehensible duality!
In each two selves, with personality—
The body seen, though intricate and dense,
The evanescent spirit so intense,—
Endowing it with ideality.
So mingled these the spirit with surprise
At last finds body is not adequate
To carry out its will in whole or part
When fundamental difference underlies
It knows, regretful, they must separate
Ere on its Great Adventure it may start.

CLAPLIN KEYES

Gifts To The Church

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

HIS STAR IN THE EAST

by Louis G. Hoeck

WHEN THE LORD CREATED our earth, He fashioned a certain part of it to serve as the stage for the stupendous drama of the redemption of fallen humanity which was to follow in the fulness of time. The terrain included Palestine, "the promised land," to represent a bit of heaven in Mounts Zion and Moriah, and a bit of hell in Sodom and Gomorrah.

The inhabitants of neighboring countries represented friends or foes of God's children everywhere. The garden of Eden, somewhere in the east, and Noah's ark, were the allegorical centre pieces in the First Act, Scenes One and Two.

The names of every place and person had a meaning. Every actor had his entrances and exits arranged from within or above. Moses, the chroniclers, the Prophets, and King David were the Lord's amanuenses to write the drama and songs especially in the Hebrew language, every letter of which had a meaning, because the complete drama was written and preserved in every least detail for the guidance and inspiration of the Son of God and Son of man from his cradle to his cross, in the first place; and subsequently, for everyone everywhere, who takes up his cross and follows Him as "the way, the truth and the life, for no man cometh unto the Father but by him." (*Jno.* 10:16; 14:6 and *Matt.* 25: 29-31)

In the chain of thought concealed within the sense of the letter the first reference to "His star in the east" was made shortly before the death of Moses. Balaam, on the top of Mount Pisgah overlooking the camp of Israel in the valley of the Jordan, saw the vision of the Almighty and heard the words of the Most High, saying, "There shall come a star out of Jacob; and a Sceptre shall come out of Israel, and shall have dominion." (*Num.* 24:17)

When the star appeared a thousand years later, the magi followed it "from the east to Jerusalem," and there learned from King Herod that He who should rule His people Israel would be born in Bethlehem.

"His star," however, appeared again and led them from Jerusalem to the humble birthplace in a stable, where they fell down and worshipped Him as the King of the Jews. "And when they had opened their treasures, they presented unto Him gold, frankincense and myrrh." Then, "being warned of God in a dream that they should not return to Herod, they departed into their own country by another way."

It would be hard to find a story to surpass this in captivating the hearts of little children. Nevertheless, in later years, it may touch more deeply hearts that have oft been driven to despair in life's trials, and yearned for help in any form or degree.

The New Christian Church at work in the world today slowly and steadily for human betterment, is drawing men closer to each other in their troubles. And the very best that can be done for anyone in trouble is to bring him to Jesus. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, God

himself shall be with them their God. And God shall wipe away all tears from their eyes." (*Rev.* 21:3, 4)

Our first thought on these words may raise the question of their relationship to the Lord's life. Why, for example, was everything that was in the inmost part of the tabernacle, the Holy of Holies, made of gold or covered with gold? (*Exod.* 25:10-22)

Also, Why did the sweet-scented smoke from the frankincense, when burned on the altar of incense in the centre of the Holy Place, ascend heavenward in the sight of the congregation outside at the time of the evening and the morning sacrifices? (*Exod.* 29:38, 39; 30:6, 7; 34; *Matt.* 2:11; *Lu.* 1:8, 10; *Ps.* 145:2)

And, finally, it is said that Moses compounded an ointment chiefly composed of myrrh to anoint the tabernacle itself and everything used in it. What connection has this with the Son of man? (*Exod.* 30:22-38)

The links in the two chains are identical, gold, frankincense and myrrh. What then do they mean that unites them?

1. The inmost motive of every religion is to love God above all others. This love, like gold, is invaluable, warm colored, and imperishable.

2. God's love, however, lives in the soul only so long and so far as it operates in the stream of our feelings and thoughts separating good from evil, and

right from wrong, according to our standard of loving our neighbor as ourselves, accompanied by a prayer to God for deliverance from evil. (*See Ex.* 25: 14, 15; *I Ki.* 8:8)

3. Myrrh is the symbol of The Life Of Religion: repentance, a clean life, and the ascription of all merit to the Lord,—the continual offering of a lamb every evening and every morning. Myrrh was used to preserve the body in token of the resurrection after death.

The introduction to the Old Testament gives a brief account of the Adamic Church to its end in the flood, and of the Noetic Church to its end in Babylonia.

The story of the Hebraic Church begins with the call of Abraham from Ur of the Chaldees, or from Babylonia, "to go into the land of Canaan, and I will make thee a great nation, and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (*Gen.* 1:12) The story then centers in the construction of the tabernacle of God after the pattern shewn to Moses on the top of Mount Sinai, succeeded by the temple, and closing with ten tribes lost in captivity, and a mere remnant of the tribe of Judah returned from captivity in Babylon to rebuild the temple. Thus ends the Old Testament.

The New Testament continues with the genealogy of the Lord from Abraham to David, and to the captivity in Babylon, and to Christ, who drove the buyers and sellers out of the temple, and said: "Make not my Father's house a den of robbers. Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body." (*Jno.* 2)

Applying the language of parable further the Apostle John in the *Apocalypse* describes judgment of the great red dragon and of the scarlet woman Babylon the great, and closes it with the vision of the Holy City New Jerusalem with the tree of life in the centre of it as in the beginning.

Briefly, the rise and fall of the Adamic and Noetic Churches together is repeated in the rise and fall of the Hebraic and the First Christian Churches together on a lower plane, thus as indicated in Nebuchadnezzar's dream.

In his dream he figured as "the king of kings," (self-imposed and indispensable) from the beginning to the end of the kingdoms in the golden, silver, brass and iron ages, until a stone cut out of the mountain without hands, shattered the image. (*Dan.* 2)

The confession of Christ in a self-sacrificing life is the rock upon which his kingdom is built, and the gates of

(Next page please)

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A Visit To The European Centers

(This is a second installment of the Conference minister's, G. T. Hill's account of his visit to Convention missions on the Continent. The first appeared Nov. 14.)

At the Venice depot I was met by Mrs. Ferrari and conducted to their home. Venice is an unusual city with its streets that have no vehicles and houses built along narrow ways, and of course, the canals. Your backdoor may open on to a canal, as does the Ferraris'!

Over a cup of coffee Dr. Ferrari and I talked about the Church. I know he will pardon me if I say it was a somewhat polyglot talk, but we got on very well. Those who know him will be

STAR IN THE EAST From page 410

hell shall not prevail against it. (Matt. 16)

The parallel to this appears in the *DESCENDING* genealogy to the birth of Jesus, and the *ASCENDING* genealogy, "when Jesus himself began to be about thirty years of age," "being (as was supposed) the son of Joseph, which was of Heli." Then, leaving out the two words "the son" throughout, "Which was of Abraham, . . . , which was of Seth. . . . which was of Adam, which was of God?"

This covers the conquest of the evils that ended in the flood and the tower of Babel, or Babylon from the first to last, in answer to his prayer prior to his crucifixion: "I have finished the work which thou gavest me to do. And O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (Jno. 17: 4, 5)

Babylon, the worst foe of our own household, is easy to depict outside, but not inside, ourselves. "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:6)

The story closes with the reappearance of "His star in the east." After His Second Coming the Lord Himself said: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the off-spring of David, and the bright and morning star and the Spirit and the bride say, Come. And let him, that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . . Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. (Rev. 22:16, 17, 20, 21)

aware of his deep interest in and knowledge of the teachings of the New Church. His enthusiasm is infectious. The two or three hours we talked went like magic.

After a delicious supper prepared by Mrs. Ferrari I was taken by her to see a little bit of Venice. It was entrancing to see the lights on the canals and to visit the Rialto and other things and places that are household names. Dr. and Mrs. Ferrari are a lone outpost in such a city. The journey to the station by gondola from the backdoor next morning was the finishing touch to a happy visit. The friendly farewells at the station could add but little to the kindness already shown.

The train from Venice was not very full and I thought that it would at least be a comfortable journey. However, in a very short time it got filled up until at one station all the rest of Italy got into it. I spent sometime in the corridor as for a while I gave up my seat to a mother with a young baby, and I chatted with the folk in the corridor—an interesting and amusing time.

At Milan a change into another train had to be made and I was told that it was through to Zurich, but I discovered at Chiasso that I had to change and did so in somewhat of a hurry! Arriving at Zurich at about 10:30 I was delighted to meet a small deputation on the platform, including the Rev. A. Goerwitz and the Rev. Dr. Horn. They kindly took me to my hotel to be their guest for three nights.

The next morning (Sunday) Dr. Horn called for me and took me along to the Church in Apollostrasse. The lower floor of the building is used as business premises and the church, flats and office occupy the upper floors. One thing that particularly struck me about the New Churches on the Continent is that they have a seven-branched candlestick on the altar table.

Mr. Goerwitz conducted the service and I preached. The form of the service is similar in general to our own form here. They have a translation of the old Conference liturgy. The sacrament was administered by Mr. Goerwitz with the assistance of the Rev. Alfred Regamey and Dr. Horn. About seventy people were present and many had travelled long distances from Austria, Germany and Switzerland to attend.

We adjourned to a hotel for lunch. Over the lunch table I gave a brief address and conveyed the greeting of the Conference. I was thanked for this and I was asked to convey the greetings of the meeting to the Church in Britain. This I now do! A very happy sphere prevailed and as is the case at our own Conferences, friends laughed and talked together and did their utmost to make the Conference Representative at home.

We made our way back to the church and there began the business of presenting the annual reports and the discussion of them. Finance, of course, came in for a good deal of notice. After a brief break Dr. Horn led a discussion on "The Needs of the Church."

Part of the company ended the day with supper at a hotel at which much good humor and pleasant fellowship was evident. The city with its lake and lights was very beautiful as we made our way back to my hotel, at which the Rev. A. Regamey was also staying.

The Conference outing was a boat trip on Lake Zurich to Rapperswil, where we had tea. There seems to be something of a mystery and halo around the Englishman's tea. There was a kind of uncomprehending awe in the way I was asked if I would have TEA! As a matter of fact, they make a good cup of it at Rapperswil.

The day finished with supper at an old-fashioned restaurant, where we talked of the affairs of the Church and many other things. The kindness, generosity, and goodwill of the folk gathered at Zurich is something difficult to convey and emphasized the undoubted affection with which the New-Church folk on the Continent look to their brethren in the Church here. Some of them will, no doubt, read these words and I hope that they will understand that that feeling is reciprocated.

Throughout my tour I took as my theme that we are not alone in our work, but that our common loyalty to the Lord in His Second Advent and our efforts to serve the uses of the Church he has established bind us together into one body.

On Tuesday morning I was seen off at the station and bidden good meetings at the later stages and asked to convey greetings. These greetings mean much to the New-Church people scattered in small groups separated by big distances.

My next call was at Stuttgart. The only other occupant of the compartment was an American soldier and we engaged in conversation. I was sorry that I had no more copies of "Day unto Day" to hand out. I was to be met by the Rev. E. Reissner's daughter, but we missed each other, and when I arrived at my hotel I found a note to say that the deputation was in a restaurant next door.

Miss Reissner, Mr. Klenow and Mr. Haering were waiting for me and after a hasty cup of tea we made our way to the café where the others were waiting. It was a small group, but they listened intently to my talk and we had a session of question and answer that revealed a keen interest in the Church and its welfare.

(To be continued)

English Visitor Tells Of Chapel Visit

On the coast of southern California, near Los Angeles, between the cliffs and the barren mountains, is a little church the like of which it would be hard to find elsewhere. It is called the "Wayfarers' Chapel," and, except for a thin timber framework, is built entirely of glass. Inside and outside the walls tropical vegetation flourishes, through the interstices of which the landscape beyond is seen; while through the roof is an uninterrupted view of blue sky and moving clouds, or moon and stars.

Usually conservative in all my aesthetic tastes I detest ultra modern architecture, with its angular cubism and its reminiscences of the factory: as sordidly utilitarian as any early Victorian brick boxes, without the excuse of poverty. But here, I felt, was a real inspiration.

At one end is an altar, with simple timber cross; at the other are several tastefully printed boards commemorat-

ing the life and work of the great Scandinavian scientist of the 18th century; calling attention to his numerous, almost premature, scientific discoveries: pre-eminent among them that of the coincidence of brain pulse with respiration.

For this chapel is dedicated to the worship of the One God the Lord Jesus Christ. I have no quarrel with Swedenborgians (except that their approach to

their master is too fundamentalist) and I was glad to note that the chapel was not Roman, nor trinitarian fundamentalist, nor astrological (innumerable are the queer temples dotted around all over this district!) I wish the Swedenborgians well of their subtle, beautiful unostentatious propaganda. But I cannot help regretting that the initiative had not been ours.—*From the Inquirer (Unitarian) London, Sept. 12.*

Fryeburg To Build Additional Accommodations

Last summer the Fryeburg New Church Assembly had to turn away a number of visitors, who wanted accommodations on the grounds, because of lack of sleeping quarters. As a result of that and of the happy suggestion of a good friend of the Assembly, a Building Fund was started and before the Assembly closed sufficient was raised to clear the debt on the Twitchell Cabin, the latest one built, and to form the nucleus of a fund for more buildings in order to provide accommodations for additional guests.

The campaign for funds for this purpose is continuing, and contributions will be welcomed by the treasurer, Mrs. Josef Vigerstad, 55 Riggs Place, West Orange N. J.

One valued contribution of \$5.00 has been received from an unknown donor whom we hope to reach with our thanks in this way. It was sent from Pelham, N. Y., addressed to "The Pastor, New Free Church Assembly, Fryeburg, Maine." We are indeed grateful.

Infirmary's Centennial

The New York Infirmary of which Mrs. Frank A. Vanderlip, Brooklyn Society, is president, is commemorating its centennial with the addition of a new \$4,500,000, 250-bed building. New York newspapers Nov. 18 depicted Mrs. Vanderlip officiating at the placing of a cornerstone plaque which a tiny four-year-old, representing the 37,500 babies born in the hospital, assisted in placing.

Auditorium Planned

San Francisco is planning many affairs to help raise funds for its projected parish house auditorium. The cost will be about \$15,000, with contributions to date of about \$1,000, including a gift from a Tokyo friend.

Sauerkraut Dinner

St. Louis held its annual and famed sauerkraut dinner in its parish hall Dec. 1, in connection with a bazaar and bake sale.

Our Cover

MIRGIN AND ORLEY

By BAREND VAN ORLEY

Van Orley was born in Brussels in 1491, the son of a painter. He studied under Raphael and was appointed official painter for Margaret of Austria, Regent of the Netherlands in 1518. Although influenced superficially by Raphael, Michaelangelo and Da Vinci, he was a great painter in his own right. The brilliancy of his work is due to it usually being painted on a gold background. The original is on exhibition at the Prado Gallery in Madrid and is one of Van Orley's most beautiful religious works.

Swiss Bible Course

The monthly *News Bulletin* issued by the Rev. Alfred Regamey for the French speaking Swiss New Church, records the commencement of a Bible course by mail. Students receive weekly lesson sheets which include a series of questions. The *Bulletin* also took note in October of the 500th anniversary of the Gutenberg, or first, Bible when more than 2,000 persons took part in a celebration at Geneva.

Consider Building Plans

Kenwood, Chicago, held a get-together Nov. 15 at its temporary place of worship, the Swedenborg Philosophical Centre, to consider plans re-locating the parish since the sale of its edifice and plant at Woodlawn and 46th St.

California Council

For some years the ministers of the California Association have gone into session semi-annually for mutual refreshment and counsel. This year they will hold their meeting at Riverside in connection with a one-day Swedenborg Institute to which all ministers of that city will be invited.

"Street of Churches"

Washington's "Street of Churches" was featured in the *Star's* rotogravure section Nov. 15 with a reference to the National Church and an imposing picture of it. Twenty-five churches are now on 16th St., N. W., perhaps more than on any single street in the country, including four which have been houses of worship of the Presidents.

Cambridge Innovation

For the benefit of the many returning home from work at that hour and of the Harvard students and others continually passing through the Theological School's grounds, organ music is presented between 4:30 and 5 p.m. at the Cambridge Chapel, and its doors remain open for those who may wish to enter for prayer and meditation. On Sunday the Chapel chimes are heard from 10:45 to 10:55 a.m.

Missionary Sunday Held

Nov. 8 was assigned as Missionary Sunday at the Los Angeles church and is to be set apart for this purpose on first Sundays. A special service will then be held and the membership is invited to bring new friends to the worship.

New Temple City Minister

The Rev. Thomas Reed, Hemet, Calif., formerly of the Church of Christ, now is serving the Temple City, Calif., Society. The California Association is sponsoring his attendance at the Theological School commencing next fall.

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Philosophy Of Dreams

Hector Waylen

Part III

CONTINUING OUR INVESTIGATION of some of the older cases not so often quoted in these days; the following is a very remarkable instance of a warning dream undoubtedly effected by spirit-agency. In the "Epistola Gulielmo Grotio" an account is given of a peasant, quite ignorant of Greek, who heard the words *apithe ouk ospaine ten sen apsuchian* spoken to him in a dream. He wrote them down phonetically in French, his native language, and set out for Paris to visit a man whom he knew to be a great scholar; the father of Salmasius. From him he obtained a translation, the words being Greek for, "Begone: dost thou not scent thy lifelessness!" Returning to his home, the man had sufficient faith and good sense to clear out of his house, upon which, almost immediately after, down came a mass of rocks, reducing it to ruins.

Again: Dante's mother had a dream, before the birth of her illustrious son: she appeared to herself to be under a laurel tree the leaves of which were seized by the child. After Dante's death, thirteen cantos of his *Divina Commedia* could not be found, but his son Jacopo saw his father, in a dream, clothed in shining garments, and with a remarkable light shining in his countenance. He led him to a chamber where he generally slept during his life, and indicated to him a covered recess in the wall where the manuscripts still lay, getting damp, but not past recovery. They were added to the rest.

One difficulty about dreams is that those who have them, and dreams they would like to remember, are not always able to recall them. The poet Coleridge, e.g., got his "Kubla Khan" during sleep, but, being waked up, was only able to give us a verse or two of it. Caedmon, the first English poet, appears to have been more fortunate. When the harp was sent round at a religious festival, he went out on some excuse, feeling he could not celebrate the Saxon deities, but did not know how to sing the praises of God. In a dream he was told he would be able to sing, and verses came to him in his dream, which he recollected, and added to, when he awoke.

Coming nearer to modern times; a story of Lord Bacon may be cited. In Paris, he dreamed of his father's house in England, plastered all over with black mortar. It turned out to be the very night in which his father died.

George Fox, too, we must not omit, were it only for a wise word he said upon the subject. Coming to a village, in the course of his ministry, he found

the people much devoted to their dreams. "I told them," he writes in his Journal, "that except they could distinguish between dream and dream, they would confound all together; for there were three sorts of dreams; multitude of business sometimes caused dreams; and there were whisperings of Satan in man in the night-season; and there were speakings of God to man in dreams." No doubt the annals of Quakerism would yield many interesting examples: I will quote one case I heard from an old Quaker lady myself, through bringing us to later times. In her youth she had heard the story of how a young Friend had had a dream of being chased by a bull from which he escaped by climbing a tree in the middle of a field. Some days after he was so chased in a field in the middle of which was a tree, and but for the dream, which he recollected, would have been too bewildered to know what to do. But the dream saved him.

Another Quaker experience, which I once came across, was of the time when the American Friends—to their eternal honour—first began the anti-slavery agitation. One of their members, a farmer of Pennsylvania, objecting to liberate his slaves, was "disowned" by the meeting: he had worked for his money; his slaves were now his capital, and he meant to keep them. Someone in the meeting, however, suggested that they should give him another chance, and it was so agreed, and some Friends were deputed to call once more upon the farmer. He, meantime, had said to his wife: "If the Friends come to see me, and I am in the field, do not send for me: I have made up my mind what to do." As it happened, however, he was at home when they called; and reluctantly sat down with them for what was termed "an opportunity," i.e., a silent meeting. After sitting together for about two hours, and no progress being made, one of the Friends got up and said: "Well, Friends, I think we will ride," so they got on their horses and off they went. But when the farmer went to bed, he had a dream. He dreamed that he had died, and was walking up towards the celestial city in company with the Friends who had visited him. As they approached, the pearly gates opened wide, and the Friends passed in—all but himself, for

when he tried to enter, a little black boy waved him back, and he found it impossible to proceed. He had this dream three nights running, so he said: "Well, I'm not going to let a little black boy keep me out of heaven," so he released his slaves.

Reverting to the 17th century: Aubrey, the antiquary, recounts a remarkable story of Harvey, the celebrated discoverer of the circulation of the blood. "Dr. Harvey," he says, "one of the Physicians' College in London, being a young man, went to travel towards Padua. He went to Dover, with several others, and showed his pass, as the rest did, to the Governor there. The Governor told him he must not go, but he must keep him prisoner. The Doctor desired to know for what reason: how had he transgressed? 'Well it was his will to have it so.' The packet boat hoisted sail in the evening, which was very clear, and the Doctor's companions in it. There ensued a terrible storm, and the packet-boat and all the passengers were drowned. The next day the sad news was brought to Dover. The Doctor was unknown to the Governor, both by name and face, but the night before the Governor had a perfect vision, in a dream, of Doctor Harvey, who came to pass over Calais; and that he had a warning to stop him. This the Governor told to the Doctor the next day. The Doctor was a pious, good man, and has several times directed this story to some of my acquaintance."

Concerning John Bunyan, whose "Pilgrim's Progress" was written "in the similitude of a dream," it would be strange had he had no such experiences himself. In his "Grace Abounding," he tells us of a dream he had prior to his conversion. His dream was given him in the usual symbolism. He saw the happier religious folk of Bedford enjoying themselves in the sunshine on the side of a mountain. But as for himself, he was separated from them, and from the mountain, by a wall, nor did he feel the heat of the sun. A long time was he prying about, and trying to find some way through, and at last he found a narrow way, such as Christian found in the famous allegory.

For those who doubt "objective" intelligence, operative in a production of dreams, I will next give a case from the journal of John Wesley. He met a woman at Ambleside whose mother had related to her how when her husband was in prison, condemned to die, after the rebellion of 1745, she had a dream, repeated, of a key which she would find among the loose stones of a certain wall, and she was told to take it to her husband. This she did, and with it he was able to open the door

(Next page please)

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Search The Scriptures . . .

(Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—ISAIAH 7:14.)

THE ABOVE IS THE FAMILIAR translation of the King James Version. The new Revised Standard Version translates a part of this verse as follows, "Behold a young woman shall conceive," inserting a note after the words, "young woman," reading, "Or virgin."

This same version, however, translates this part of Isaiah 7:14 as given in the Greek of Matthew 1:23, "Behold a virgin shall conceive," the Greek word for virgin being *parthenos*, the word used to translate the Hebrew word *'lmah*.

In Brown, Driver and Briggs' Hebrew Lexicon *'lmah* means "young woman, maid or a newly married" person.

"The Holy Scriptures," the translation of the Old Testament by The Jewish Publication Society of America, translate *'lmah* in Isaiah 7:14 and in Proverbs 30:19, "young woman," but

DREAMS *Continued from page 412*
of his prison, and escape.

Another story of many years ago I cannot omit, for it contains a feature placing mere "subjectivity" quite out of court. The story has been worked up, in various tales, but refers back to a tinker of Swaffham, in Norfolk, who dreamed that he made a journey to London, and waited on London Bridge until he met someone who told him something of importance. He dreamed this on three nights running, and in spite of his wife's ridicule walked ninety miles there, and waited on the bridge. This he did three days, until he began to think he had better have attended to his wife's advice. Just then a stranger came up and asked him why he stood there. He told him, not mentioning, however, the town from which he came. The stranger smiled and advised him to go home and pay no attention to dreams: "Why," said he, "if I were disposed to put faith in such things I might even now be a hundred miles in the country on a similar errand. I dreamed three nights ago that if I went to a place called Swaffham, in Norfolk, and dug under an apple tree in a certain garden in the North of the town, I should find there a box of money." The tinker thanked him for his information, returned home, dug in the place described, and found an iron chest full of money.

(To be continued.)

elsewhere translate it variously as "maiden," "damsels" or as the proper name "Alamoth" the plural form of *'almah*.

The Revised Standard Version twice translates the Hebrew word, "young woman," once as "girl," four times as "maiden," and twice as the proper name, "Alamoth."

Swedenborg translates this Hebrew term by *virgo* or virgin. He unhesitatingly accepts the doctrine of the Virgin Birth, as for example, in the "Doctrine of the Lord," 19, where he speaks of "the Human of the Lord, conceived of Jehovah the Father, and born of the Virgin Mary."

In *Arcana Coelestia* 1414, he tells us why a virgin birth for the Lord was a necessity. Thus he writes here in this reference, "He was as another man, except that He was conceived of Jehovah; but still that He was born of a virgin mother, and by birth derived infirmities from the virgin mother like those of man in general. These infirmities are corporeal, and it is said of them in this verse (Gen. 12:1) that He should recede from them, in order that celestial and spiritual things might be presented for Him to see.

"There are two hereditary natures connate in man, one from the father, the other from the mother. The Lord's inheritance from the Father was the Divine, but His inheritance from the mother was the infirm human nature. This infirm nature which a man derives hereditarily from his mother, is something corporeal that is dispersed when he is being regenerated, while what a man derives from his father remains forever: but the Lord's inheritance from Jehovah, as was said, was the Divine."

But the meaning of the Advent for us: Writing in *True Christian Religion* 766, Swedenborg says, "The Lord is present with every man, urging and pressing to be received, and when a man receives Him, which he does when he acknowledges Him as his God, Creator, Redeemer, and Saviour, then is His first coming which is called the dawn.

"From this time the man begins to be enlightened, as to the understanding, in spiritual things, and to advance into wisdom more and more interior; and as he receives this wisdom from the Lord, so he advances through morning

into day, and this day lasts with him into old age, even to death; and after death he passes into heaven, to the Lord Himself, and there, although he died an old man, he is restored to the morning of his life, and he develops to eternity the beginning of the wisdom that was implanted while in the natural world."

But such "advents" are not single events in a human life, for we read in the *Arcana* 2513, "God's coming signifies perception, for perception is nothing but the divine advent, or influx, into the intellectual faculty." And further in this same text, "Because in the inward sense of the Word the Lord alone is treated of, and also His Kingdom and Church, hence is the holiness of the Word, and hence the advent and presence of the Lord with those who, when they read the Word, keep Him and the neighbor in view, and not themselves." (9405:2)

But all these "advents" in human experience also imply "virgin births" for the virginal receptive state that precedes the Lord's advent in any soul is the innocent, spiritual affection for the truth of heaven. (*Apocalypse Explained* 811:3; 863).—WARREN GODDARD

Visitor From Japan

Miss Kazuka Tanabe, of Tokyo, who was so pleasantly heard on the Missions Night June Convention program in Cincinnati, was the guest of Mr. and Mrs. Stewart E. Poole, Wilmington, Del., over the Thanksgiving weekend. She is in her second year at Briarcliffe College, N. Y.

Dedicate Flag

Dedication of a new flag by an American Legion drill team took place Nov. 22 at the Thanksgiving Sunday Service of the Cincinnati Society. The program was sponsored by the Ladies' Aid Association.

New Group In Japan

Development of interest in Japan continues encouraging. Missionary Yonezo Doi reports that converts Rev. Endoh, Mr. Shibuya and Mr. Katsumata, plan to start a New Church movement in Sendai City and vicinity. They plan to secure a large house for worship and school.

Wanted!

Anyone having a new or used copy of "Conjugal Love," by H. L. Cornell, M.D., Ph.D., will please get in touch with Mrs. Howard Wolfard, 625 St. Helens Ave., Tacoma, Wash. This is his "revised translation" from the Latin original.

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For Our Younger Readers

About Mistletoe

ONE OF OUR MOST WIDELY known Christmas plants is the mistletoe. It has a long history and is said even to have been used by the Druids of ancient Britain in some of their pagan rites.

The ancient priests evidently gathered the plant only with a golden knife on the sixth day after the first new moon of each year, and would divide it with great ceremony, distributing it among the people, who wore it as a sacred charm to keep evil away, they thought.

Mistletoe is by nature quite unusual and belongs to a group of plants known as parasites, because it does not obtain its sap from its own roots, but from the roots of the tree upon which it grows. It lives mostly upon oak and cypress trees. Mistletoe also is found on poplars, maples and willow trees. In England it prefers the apple tree.

To find it, one must look high in the treetops. It is a small delicate evergreen plant and its stems grow from the limbs of the tree it is growing upon. The plant is so perfectly joined to the tree that it is impossible to separate it. It looks like a ball of yellowish green twigs, each bearing two rough, green leaves with small yellowish flowers between them at the forks of the stems. In winter the plant is covered with small white berries. Of course it is these which make the little plant so popular at Christmas time.

The mistletoe berry is the favorite food of the thrush. This bird likes to eat them because they have a sticky

pulp, and the little songsters know that the berry contains lime which is good for them.

Wonderfully, the seeds from the berries stick to the bird's bill and in wiping it off on the tree limbs, the seeds are thus placed in the bark of the tree.

If the weather is favorable, the tiny seeds then sprout and send forth little roots in to the bark of the tree. After a few months, a small mistletoe plant is growing there. It is so healthy that often it lives as long as the tree itself.

The mistletoe is no longer used as a charm by the superstitious to ward off evil, but as a symbol of the merry times we have during the Christmas holidays.

Puzzle

Can You Guess These Christmas Trimmings by Their Description?

(Answers on page 415.)

- 1 Grows in clusters on a tree.
- 2 Glittering material in strips.
- 3 Simple form of musical instrument.
- 4 A walking stick, good to eat.
- 5 Articles that add beauty.
- 6 A twinkling in the sky.
- 7 A cylinder of tallow.
- 8 A messenger of God.
- 9 Metal cup-shaped vessel and clapper.
- 10 Green prickly leaves and red berries.
- 11 A circular band.
- 12 A jolly little man.

LETTER FROM THE PHILIPPINES

When we wrote our last Christmas letter we were about to leave Manila and move into one of the new faculty houses on the campus of The College of Agriculture. We have had a most interesting and enjoyable year. The people here not only gave us a most cordial welcome but have continued to shower us with fruits, vegetables, potted plants and many other tokens of kindness.

We live in a little community not unlike Forest Home, Ithaca, and it may be of interest that some of our Filipino neighbors lived in Forest Home when they were studying at Cornell.

Nearly every week we drive to Manila. The road passes through rice country. Where they have irrigation water the growing of crops is continuous throughout the year. On any trip to town we are likely to see plowing, harrowing and transplanting, all of which goes on in the mud. In adjoining plots or paddies, harvesting and

threshing, by the most primitive methods, may be in progress. Much of the palay or rice grain is dried along the shoulders of the road and must be gathered up before every shower. When one sees the amount of hand labor that goes into a rice crop he realizes why the grower loves every grain.

One of our most interesting trips was to the University Annual Conference at Baguio, the mountain city about 200 miles north of Manila. The program included some very lively discussions and also provided ample time for recreation. We spent much of our free time in the cleanest market we have ever seen in the tropics. Most of the better vegetables in Manila come from this region. In spite of the delightfully cool weather many of the Igorot country women come to market in their one piece, wrap around skirts. We were impressed with the excellent English these mountain people use.

In July the Cornell staff here was in-

Dedicated A Century Old
Bible At Paterson Church

The Paterson Society rededicated its lectern Bible at its Thanksgiving service Nov. 22. A hundred years old, it was purchased by Elizabeth Bailey of Boston, for her daughter and husband, Charles and Augusta Hinkley. They bequeathed it to their second daughter, Grace Hinkley, who, with her sister, Mrs. Charles Taft of Cambridge, Mass., presented it to the Paterson Society in 1932. It is a beautiful example of the binder's art, and is still in excellent condition.

Gustave Regamey Honored

In connection with renovation of the College Scientifique's building in Lausanne, Switz., a handsome library recently has been completed as an expression of appreciation of Doctor Gustave Regamey who is observing his twenty-fifth anniversary as professor of national sciences. He is a brother of the Reverends Antony and Alfred Regamey, whose father was founder of the New Church in French Speaking Switzerland.

Church Changes Name

In future, by vote of its membership at its fall meeting, the house of worship of the Brockton Society will be known as the "Church of the Good Shepherd, Swedenborgian." The congregation, now served by Student Minister Ernest Frederick, felt the name appropriate because of its famed "Good Shepherd" window, now illuminated each night until 10 o'clock.

creased. As the house we had occupied was needed for a larger family we moved into a new, smaller one. This overlooks the experiment station lands and the big lake, Laguna de Bay. Our view also includes several nearby, extinct volcanoes and other mountains. With all it is a beautiful spot and the sunrises are well worth getting up to see.

Many Americans have visited here during the year, among them old and dear friends; and several Filipinos, who have gone to the States and returned, have brought us first hand news of members of our family. This has made home seem less far away. Another close tie has been The Cornell Club of the Philippines, a loyal and enthusiastic group that has left no stone unturned to make us feel at home.—CLARA and ALPHEUS GOODMAN

(Mrs. Clara Browning Goodman, well known Ithaca, N. Y., New Churchwoman also sends news of a visit in Manila, with leaders of the Philippine Church, which suffered severely during the war.)

LETTERS TO THE EDITOR

In Explanation

To the Editor:

As author of the statement [MESSENGER] which Mrs. DePriest questions in your issue of Nov. 14, I will make two comments: first, that the material from which she quoted was, as indicated, only a brief summary of doctrinal points discussed in a lecture-course for the young people at the Fryeburg Assembly. As such, this summary did not pretend to explain each point covered, but simply sketched the pattern of thought which characterizes New Church teaching.

Secondly, Mrs. DePriest's desire for "articles providing a bridge over the wide gap between the assertion . . . and . . . evidence" could, I think, be satisfied if she would consult the authority behind this assertion: Swedenborg. I commend to her a careful and thoughtful reading of his wonderful work, *Divine Providence* which fully answers all her perplexities.

The Lord's providence is something which for many seems to require time and study to understand since it so greatly transcends human knowledge and competence. It is quite usual, Mrs. DePriest may be glad to know, for those not deeply familiar with Swedenborg's teachings to find it hard to reconcile a faith in God's eternal protectiveness with what is seen and experienced at the natural level of existence. The difficulty lies not in any inconsistencies within the laws of Providence, but in our own inability to distinguish between natural and spiritual effects—and especially between surface appearances and the inner, hidden activities of a person's development.

Swedenborg definitely teaches that the soul is never damaged by lack of opportunity for knowledge of good and truth; nor is it injured by any evil influence exerted upon it unless that soul, *through its own inherent inclination*, accepts such influence willingly and so makes it its own. Swedenborg also explains that much of what we interpret as hopeless evil actually is permitted by Providence as the means through which good is brought into being. To understand this fully, one ought to study Swedenborg's discussion of the whole subject, samples of which follow. (All italics are mine.)

"All things, even the least are directed by the providence of the Lord. . . . They who think of the Divine Providence from worldly things, when they see the evil succeeding say that it would not be so if there were a Divine Providence. . . . The providence of the Lord is joined with foresight, and the evils which are foreseen are continually bent to good. Hence *nothing is per-*

mitted except that some good may come out of it.

"Unless evils were permitted to break out, man would not see them, thus would not acknowledge them, and so could not be led to resist them. . . . One who has not been in evil can not know what evil is. . . . *evils can not be removed unless they appear* . . . the permission of evil is thus for the sake of salvation.

"The Lord sees of what *quality* the man is, and foresees what he *wishes* to be; *the freedom of his will can not be taken away.*

"The Divine Providence operates with all men, *equally with the evil and with the good.*

"*Everyone from infancy is led by Him in the smallest particulars.*"

GWYNNE DRESSER MACK.

Pound Ridge, N. Y.

Joining the Council

To the Editor:

I was very glad to see the the Rev. Mr. Beale's letter [MESSENGER] as to Convention's decision to apply for membership in the National Council of Churches. There seems to be no point in doing so. As the letter pointed out, joining it will not cause a sudden rush to adopt New Church doctrines nor will the presence of our representatives cause a ripple in the Council. It almost seems another stalemate.

After all, both Protestantism and Roman Catholicism are strongly entrenched. Neither of them is yet ready to surrender their history, tradition, doctrine, authority and associations. Beside these two giants, is the pigmy New Church, too small to be noticed.

Yet, although we are but a "small remnant," we may encourage ourselves by remembering the prophecy that "a little one shall become a thousand, and a small one a strong nation." (*Isaiah 60:20*)

If we join the Council we should do so unreservedly and wholeheartedly, as loyal to its discipline as any others. But I am sure that with an especial religious view we would join it with reservations. I cannot conceive how any New Churchman could, for example, write wholeheartedly in the hymn he might be called upon to sing at a Council session: "Holy, Holy, Holy, Lord God Almighty. . . . God in Three Persons, Blessed Trinity."

If we could not sing such words in good conscience then we would not belong in the National Council. And shall we recite their creeds?

The Lord still has many secrets in His treasury of spiritual life and power. He can open our spiritual eyes, or ears; He can direct us as clearly as He did the early apostles. And when

we are ready for spiritual happenings, they will occur.

I am glad the Reverend Le Van of Pittsburgh brought up this matter in your columns, and should dislike to see our Church lose its spiritual independence by signing up with a body so important (in orthodox eyes) that the New Church would be lost.

As long as Protestantism and Roman Catholicism endure, let the New Church endure also. The Lord will "endue it with power from on high", in His own time.

L. ERIC WETHEY.

Montreal, Can.

Book Review

THE KING OF KINGS. Brochure. D. E. Krehbiel. Times - Press, Pretty Prairie, Kan.

The author of this little brochure is a clear thinker, a facile writer and a man of spiritual understanding. He can rise to heights of poetic eloquence. In his latest production he sets forth with sympathy and insight in what the true kingship of the Lord lies. But perhaps a quotation from what he has written will do more to set forth its character and quality than any comment. We choose the last paragraph: "Were it possible, we would gather a billion sunbeams from the large distant stars and weave them into letters five hundred million light years high and blazon these words across the universe: King of kings and Lord of Lords. He is the Alpha and the Omega, the Beginning and the Ending, First and the Last, the Almighty."—B. J.

Mansfield Carries On

Despite having been without a resident minister for some years, the Mansfield Mass. Society holds services regularly and maintains other church activities. It was last served by the Rev. James Priestnal who retired in 1945. Its pulpit now is filled alternately by student ministers from the Theological School.

Dedication Service

An impressive service was held by Kitchener Society Nov. 29 as a culmination of its evangelism visitation campaign. Members and those newly or once again coming to this communion, dedicated themselves anew to the Lord's work. A luncheon followed.

Answers to Puzzle on Another Page

- | | |
|---------------|-----------------|
| 1. Mistletoe | 7. Candle |
| 2. Tinsel | 8. Angel |
| 3. Horn | 9. Bel |
| 4. Candy Cane | 10. Holly |
| 5. Ornaments | 11. Wreath |
| 6. Star | 12. Santa Claus |

Births, Baptisms, Marriages, Memorials

George Quermann

As we go to press word comes from St. Louis of the sudden passing away in his sleep of George E. Quermann, one of Convention's best known laymen. The loss of his physical presence will be a great blow to his fellow church members and other friends, as well as his former business associates. He had sometime ago retired as an executive with the Bell Telephone lines. A more complete memorial is expected for our next number.

WHEELER.—Russell W. Wheeler, well known member of the Mansfield, Mass., Society passed away quietly October 17 after a short illness. Well loved by all, especially the young people of the church, the loss of his earthly presence will be greatly felt. The Golden Rule was ever his guide. He was a steadfast friend to all.—*Massachusetts Monthly News*.

BAPTIZED

KLASSEN.—James Elwood, infant son of Mr. and Mrs. Edwin E. Klassen, No. Battleford Society, Sask., was baptized at the residence of Mr. and Mrs. J. L. Sonmor that city October 4 by the Rev. Henry Reddekopp.

WHITE.—Benefiel Gregory, born May 19, 1952, and Shirley Ann, born November 13, 1945, children of Mr. and Mrs. Thomas White, Riverside Society, were baptized in the church there October 14, by the Rev. John L. Boyer.

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MARRIED

BRINSON-DEANE.—Muriel M. Deane, daughter of Mr. and Mrs. Charles H. Doyle, Sr., Bridgewater, Mass., became the wife October 11 of Harold D. Brinson Dorchester, Mass., in the church of the Bridgewater Society, the Rev. Harold R. Gustafson officiating. It was a candlelight service followed by a reception. Mr. and Mrs. Brinson are residing in Lincoln, Mass., for the winter.

CHAMBERS-EIKERMAN.—Josie Frances Eikerman became the wife Oct. 10 of Jack Stewart Chambers, of Florida. The bride is the daughter of W. F. Eikerman, of Menaik, Alberta, and the grand-daughter of Mrs. F. D. Eikerman, an Edmonton New Church member. The Rev. Erwin D. Reddekopp officiated at the parsonage. The Eikermans are making their home at 11936—97th Ave., Edmonton.

ENGAGED

Mr. and Mrs. Malson of Oakley, Kansas, announce the engagement of their daughter, Viola to Larry Base, of Dundee, popular Pawnee Rock youth. Miss Malson teaches school at Gove, Kansas.

BORN

BRICK.—Mr. and Mrs. J. R. (Genevieve) Brick, Camberton, Mo., announce the birth September 21, of Katherine Anne. Mrs. Brick is the daughter of Mrs. Charles D. and the late Reverend Mathias.

New Pastor Busy

Since his call to the Pawnee Rock, Kans., Society, the Rev. Julian H. Kendig has found much to do in the parish and, with Mrs. Kendig, is making many new friends. He has begun a section in the *Kansas New Church News* for his Society and is at work on its mailing list.

Portland, Ore., Plans

In plans for building a new house of worship nearer to a residential section where it can better serve the community, the Portland, Ore., Society recently voted to move to the southeastern part of the city's environs. Building fund plans now are being considered.

Diamond Congratulations

The Henry Kreibels, Pretty Prairie, Kans., Society, have been receiving congratulations from fellow church members and a host of other friends on the sixtieth anniversary of their marriage, October 31.

Installed As Pastor

The Rev. Ernest Oliver Martin, who was ordained in June, was installed as pastor of the Wilmington, Del., Society at a special service Dec. 6, the Rev. Franklin H. Blackmer, president of Convention, and the Rev. Paul Sperry, general pastor of the Maryland Association, officiating.

Thanksgiving Service

Detroit's Thanksgiving Service in which Sunday school and congregation joined was a happy and well attended occasion with about 125 present. This Society's Christmas bazaar and dinner also was quite a success, last year's receipts being nearly doubled.

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