

NEW-CHURCH MESSENGER



MAY 1, 1961

The American New-Church League

NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published semi-monthly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 79 Orange St., Brooklyn 1, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 181, No. 9 Whole No. 4801

MAY 1, 1961

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

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

The American New-Church League

THE ANCL HAS for several years been at a low point in its history. In its early years, the ANCL had between 1400 and 1645 members and a very active organization. A questionnaire sent out by the ANCL executive committee last May indicates that there are now about 18 leagues with a total membership of approximately 162. Other churches are planning leagues or looking forward to the time when they will be able to organize them, but about as many churches replied that they had no young people at all, and some said that they had not had any for years.

What has caused this downward trend? There are probably many reasons why the ANCL is so impotent compared to its early years, but a major reason seems to be that it has lost the services of an active young adult group. In the early years it was dominated by young adults. Our questionnaire shows that today it is dominated—numerically—by the junior high ages. Then its numbers drop rapidly among the older members until it almost disappears among the college age members. This makes the ANCL an organization primarily of teen-age young people, and it consequently is limited by the smaller scope of teen-age interests. This not a drawback. The character of the ANCL has simply changed; it is virtually a different kind of organization from what it was in its early years.

The difference makes itself felt particularly when it tries to carry out a nationwide project. The average teenager's interests do not often extend to the activities of an organization that is spread across the country; and when they do, they are not sustained interests. For many of our younger teenagers, a national organization is almost an abstraction. It does not have the personal, immediate impact that can command their interest.

A difference between the church of that time and the church of recent years may also be making itself felt. The ANCL is naturally limited by the fact that it is by definition an organization dedicated to the New Church. Everything that the Executive Committee does must be done for the church's overall growth and perfection. Consequently, the Executive Committee can work consistently only with those who are actively concerned with the church's welfare; and these can only be those who are dedicated—and educated—New Churchmen. But the average young person in the church has only a general interest in it, and many seem to have no interest in it at all and little or no awareness of what it stands for. There is therefore a natural lack of sympathy between the average leaguer and the Executive Committee.

The ANCL's troubles are due partly to the leaguer's age, partly to natural inclination, partly to the Executive Committee itself, and partly to the church's inadequate educational program. An Executive Committee never does enough, and the present one is no exception. We know of many things that we ought to have done but did not, or ways in which we could have done some things better. But during our tenure, we have noticed time and again that the ANCL has been most affected over the years by the progress of the entire church. It is by no means an organization with only a peculiar set of internal problems. The central fact about the ANCL is that *what happens to the ANCL is what will happen to the church ten or twenty years later*. The relationship is vital for both sides.

Several changes ought to be made in the ANCL's organizational structure:

1. The entire ANCL educational program ought to be a major responsibility of a strong, enlarged Board of Education composed of professional educators which would stay in close contact with the youth program in each church. (At the present time, of course, a professional Board of Education is a little idealistic. But an ideal solution to the problem of youth education will probably remain beyond us until we can form such a Board.) The Board would advise each church about its youth education program. But it would constantly try to meet our shortcomings in youth education by developing responsible, doctrinally educated adults in each church.

2. Because of the differences in interests and education between young adults and teen-agers, the ANCL should be divided into two groups, one of junior high

and high school age, the other of young adult age (and older). Each will have its own executive committee and operate independently. However, their actions will be coordinated by a committee consisting of one or two members of each executive committee.

3. Each group ought to have a representative on the Board of Education. This is only a broad outline of the organizational changes that ought to be made. The details will have to be worked out later.

But the ANCL and a stronger Board of Education cannot solve the problem completely. The ANCL's problems will not be solved until the church solves some of its own problems. We as a church have got to place a much heavier emphasis on youth education and on the employment of doctrinally educated adults in youth education programs. We have got to be more positive and forthright in our presentation of the New-Church message. Yet we must resist our frequent tendency to become drily intellectual. We have got to look very suspiciously at our tendency to excuse our small size. We have got to be very careful before we say that the church is small because the world is not yet ready for it. It is too easy to think that nothing is wrong with the church in order to avoid coming to grips with our own responsibilities. We have got to stop drifting into divisive quarrels. We have got to relinquish unconstructive attitudes toward the General Church and other churches. We must not allow ourselves to be distracted from the goals of the church.

—STEVE KOKE

International League Representative

PRAYER'S ANSWER

COMES in a half-breathed sigh
Or when stars have climbed so high
Their light only sprinkles down.

It comes like an old, old song
A forgotten memory of someone long
Ago you'd known and loved.

Singing a drowsy melody when just asleep,
Or riding on a long day's journey to see
Oxen grazing softly in a quiet, quiet field.

The answer comes in singular forms
When the mind is dreaming, open, and warms
Us to life again, replenished.

—CRYSTAL EATIN

Yin & Yang

A Magazine of New-Church Opinion

will be published soon

by Crystal Eatin, Steve Koke, and Helen Saul.

It is to be mimeographed and will appear quarterly.

Yin and Yang denote the Chinese symbols for heaven and earth, and man and woman.

The things that correspond to them are what we as a church are concerned with.

WITH ITS YOUTH

THE CHURCH LOOKS TO THE FUTURE

by ANDRE DIACONOFF

THE CHURCH that receives its spirit and truth from the Lord Jesus Christ is ever minded of the continuing call it has for more dedicated understanding and service in the midst of the changing experience of human life. The Church is initiated, we may say, by renewed knowledge of the Lord's presence, and by sharing in His eternal love and thought. However the significance of His presence leads the person who has become His disciple directly to take his place with men everywhere, and to press forward with them in quest of answers to questions of our existence.

"Go ye therefore, and teach all nations . . ." (*Matthew 28:19*) marks the direction of his look from the beginning. Mark in his gospel remembers that when "Simon and they that were with him . . . had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth." (*Mark 1:36-38*). As the Lord Jesus Christ met with His disciples after the resurrection much of His conversation with them looked forward to the progress of the new order of life He had opened: the future was to make clear to the thinking, and real to the living of men His presence in humanity. But that means, the look to the future was not a break with the spiritual experience they had had in His company, it was an unfoldment of it. In His risen presence He reminded the disciples of "the things concerning himself" that stood written in the law, the prophets and the psalms.

The mind to whom the Lord God has made Himself known does not look back to preserve something, as a custodian, but forward to develop, and so to own that which has been made open. That holds true for the collective as it does for the individual mind, I believe, for the Church of many men, as well as for the Church in man.

A new apostolic day

It is well that we think of the apostolic day not in the past but in the living present; or, we better say, it is well we realize that a new apostolic day is here. In the statement of The Faith of the New Church in the Rite of Confirmation of Faith in our *Book of Worship* we actually read this paragraph:

"The Holy City New Jerusalem, in the light of which we walk, is the Christian Church made new, so far as it ap-

proaches him in worship and life, as the visible God in whom is the invisible" (p. 179). The closing words of that sentence are from the expression in the *True Christian Religion*, by Emanuel Swedenborg, under paragraph number 787. The chapter where the expression occurs and the whole work concludes with this memorable statement:

"After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth into the whole spiritual world to preach the gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages, according to the prediction by Daniel and in the Apocalypse; and that 'blessed are they who come unto the marriage supper of the Lamb' (*Revelation 19:9*). This took place on the 19th day of June 1770. This is what is meant by these words of the Lord: 'He will send His angels, and they shall gather together His elect from one end of the heavens even to the other' (*Matthew 24:31*)." (*T.C.R.* 791). That is an apostolic announcement indeed. It tells a mission that is ahead of the Church in this day. To quote it is not enough. To quote it is an exercise of the memory. To understand it a person must look at the present world of feelings and wills, of thoughts, images and plans, and ask, "What does it mean for today and tomorrow to have messengers of the Lord go to men to make meaningful to them the gospel that the Lord God Jesus Christ reigns?" Let us not rush over the words of the announcement in *True Christian Religion*, as we all tend to do with lines of writing that have become well worn with familiarity. He sent forth the apostles into the whole spiritual world, we just read. Think what that unfolds. The reference is not geographical. It spells all the areas of deathless human interest and experience. That is what "the whole spiritual world" means.

Every new day of life brings us into participation in one of those areas. The spiritual life, which is the substance of the mission of the Church, is not in some remote future. Its elements of feeling, willing and thinking, and the laws that are operative in it, are here, in our neighbors and in ourselves today and tomorrow.

We do not know what tomorrow may bring. That knowledge belongs to the Lord alone. But we know that, whatever

the circumstances, whatever the relationships of man to man and of group to group, and whatever the discovery of new horizons in the many fields of human pioneering, they will be occasions to make more clear to the thinking of men, and more real and urgent to the will, of the presence of the Lord in humanity, and of His plan and purpose for humanity. As we said before, the look to the future will not reveal a break with the experience men have had in His company, but an unfoldment and a development of it.

What is the new day?

The resources of spiritual life, the spread of the "whole spiritual world" of which we spoke just before, and the "potential" it holds for human activity on earth, have not been known, charted or explored nearly well enough. But the exploring has begun. Many doors of inquiry and thought are standing ajar. Much re-thinking and re-examination of conclusions that men complacently held to be infallible are the order of the day in which we live. There is much experimentation in the arts, in literature, and in society as well as in the sciences. And there is a continuing current of search for truth in the area of Bible study and in religion and theology. The minds of men working in those endeavors look to the future, albeit they are engaged in re-examining documents and other materials from the past. Speaking of the coming of the Lord to mankind in our time the page "Concerning the Faith and Aims of the New Church" in our *Book of Worship* has this to say:

"The New Church regards as token of his coming the burst of scientific development, the rise of the spirit of inquiry, the progress toward political and intellectual freedoms, and the deepening sense of national and international responsibility, which have characterized the last century and a half. These are more remote signs, however, of epochal religious change. More directly denoting a movement of the spirit of God on the human spirit are the stirrings in world faiths, the revisions of thought and outlook in them, the searching after standards and spiritual power adequate to the needs and problems of the times, and this notably in the Christian faith. The Lord is everywhere at work . . ." (p. 260).

Emanuel Swedenborg wrote in his work, *The Last Judgment*: "Henceforth the man of the church will be in a more free state of thinking on matters of faith, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him. . . ." And further: "I have had various converse with the angels, concerning the state of the church hereafter. They said, that things to come they knew not, for that knowledge of things to come belongs to the Lord alone, but that they do know that the slavery and captivity in which the man of the church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it . . ." (pp. 73, 74).

Those lines direct our thinking to areas of "the whole spiritual world", certainly. The concern for those areas in relation to life in this world in coming years and generations is, in a very special sense, the Lord's concern. He calls the young people to share in it. Those areas spread before the younger generations as the fields in which they will be living,

Notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held on Wednesday, May 10th, 1961, twelve-thirty in the afternoon for the election of officers and five directors to serve in place of Rev. Ernest O. Martin, John F. Seekamp, John Richard Seekamp, Rev. Richard H. Tafel, Rev. William R. Woofenden. To adopt the annual report to the General Convention; and for the transaction of such business as may be presented.

Preceding the corporate meeting, there will be a meeting of the Board of Directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly-elected Board will organize for such business as may be brought before it.

LUNCHEON WILL BE SERVED.

ADRIENNE FRANK,
Secretary.

R.S.V.P. to 79 Orange Street, Brooklyn 1, N. Y.

Take Note: The meeting will be held at the residence of Miss Werben, 55 Pineapple Street, Brooklyn Heights, New York City.

thinking, feeling and working. Theirs is the promise of the envisioned, but yet unfulfilled values of love and truth, of peace and usefulness, of freedom and justice.

One early step which must be taken to open those areas for more use is surely to recognize them as real in life and not merely in print. They represent real human living. Men, women and children are engaged in them in the whole of their lives now. In their living are joined issues of life or death. The Word of the Lord is addressed to them: "Cast away from you all your transgressions . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (*Ezekiel 18: 31-32*). Or, in the words of the Lord Jesus Christ in the gospel: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (*Mark 2:17*).

Human beings everywhere, of whom we are, live in the spiritual world, and have part in shaping the future. They are not merely names, and their homes, addresses for missionary circularizing. Their experience and ours is the substance of which the ideas we read or talk about are the form and reflection. Let us learn to convey the ideas of truth in shared action as well as by word. And when we do communicate by word, let it be in home-grown language; let our language have the context of living and present interest in whatever area we meet and share with this neighbor. Let us remember the words of the woman of Samaria, with which she spoke to her fellow villagers, after her conversation with the Lord "Come, see a man, which told me all things that ever I did: is not this the Christ?" (*John 4:29*).

(Andre, well known to MESSENGER readers as the pastor of the Los Angeles Society, has always had a keen interest in working with young people.)

The New Churchman and his Relationship with the Larger Neighbor

by CRYSTAL EATIN

"ONE OF THE distinguishing characteristics of a democratic period is the taste that all men then have for easy success and present enjoyment. This occurs in the pursuits of the intellect as well as in all others. . . . The taste for well-being is the prominent and indelible feature of democratic times*. Certainly we in the United States have long considered racy history has ever known. If we follow De Tocqueville's reasoning, we as Americans find ourselves even more susceptible, more prone to those objects and ideas which contribute self-gratification than any other nation in the world. Knowing this, and knowing that man must proceed from self-love to love of the Lord, we can see the especially difficult task we face as a people. As New Churchmen we have an added responsibility, for we have taken on the knowledge, which should necessarily lead to action, that we *can* regenerate, and that we *must* regenerate. This process of regeneration we have explained and arranged before us, and we are conscious as followers of the teachings, and the Word, and as Americans that we are in danger of losing everything we have if we do not carry through our precepts.

And so we faithfully attend church, do services for our immediate neighbors and the community. Some enlarge their activities so as to extend them nationally throughout Convention. Occasionally we participate in some kind of drive to help people abroad who are starving, or who need aid. We become aware of our role as New Churchmen serving the needs of our home, our nation, and our God. But this awareness is misleading, dangerous and narrow. We are living up to Mr. De Tocqueville's observations of a religious democratic nation. All people love things, love others who will help their own personal satisfaction. All people will strive, and do strive, to achieve self-gratification in the name of doing good. It is very easy to justify our actions when they really are good, but it is also easy to overlook the fact that they aren't the *highest* good.

Everyone loves his mother, father, and even his own country. It is easy and surely pleasant to feel warm and secure within the love which satisfies both our physical and cultural needs. And yet how much larger and how much deeper one's love is if he can love another because he is a human being, a receptacle, an instrument for God's purpose on earth. This is at once acknowledged and deemed admirable, while at the same time deemed a little idealistic. Surely we must love our fellow man, but how much can we really do, and what are the effects of a *general* love towards others?

Ideals are the only realities because they are the force, the reason and the goal all at once which allow us to begin to achieve regeneration. Part of regenerating is the coming out of ourselves, the giving of love. Our spiritual lives must

either enlarge as we live, or remain narrow and flabby. It is not a nebulous ideal to consider the love of every human idea, but a strong, invigorating force, an energy which can guide us in our everyday lives. The larger neighbor, the Lord, and the world are the most precious and endearing neighbors any will ever grow with.

We as New Churchmen are prone to another danger—that of misreading or misinterpreting the teachings of Swedenborg so as to justify our own self-satisfying goals. One area in which we find grave error is when we stratify people of different nationalities into spiritual societies, or into spiritual capabilities. We read certain descriptions of the Africans or the Germans, the Hindus or the Moslems, accept a broad generalization and so categorize people. From this we conclude that interracial marriages negate the fulfillment of conjugal love, and that the highest and deepest friendship will be everlasting only among people of the same religion. In so doing, we are destroying the concept of the universal church. We cannot allow a category or a stratification to become valid in this life, for it will blind us to the fact that every person's heart is a part of God, and that we cannot judge by religion or nationality, but only by their ideals and their actions in life.

We are all concerned with Communism. We see it as a dangerous menace in the world, and so we strive to "protect" smaller nations from this growing ideology. This has led to war, and might again in the future. God is Love, and if we are to believe in Him, we are to take hate out of our own hearts. This hate often takes the form of condemning or mistrusting people who have taken on this new system in an effort to satisfy the needs of their people. If we do not agree with the Communistic system, we will help it to grow with our hate. Our love of good, our positive embracement of all people as equal human beings *in our own hearts* will so direct our actions so as to allow them to judge for themselves which system is best.

I have mentioned the concept of the universal church. By its very name we understand that the Lord's New Church should be universal—that the concept of love should be practiced throughout the world. What are we actually doing to make the church *universal*? It is only by thinking and practicing in terms of universality that it will become so. This is not idealistic in the old sense of the word, but realistic. As we enlarge our spirits by giving love, we will enlarge our body—our body of men whose hearts are open to the larger neighbor. Our relationship then will be love and charity to the larger neighbor—the world—and God's love will pour forth through everyone, making every mountain, every sea break forth in rejoicing.

Crystal Eastin is the president of the ANCL.

* *Democracy on America*, Vol. II page 18 Ch. 3.

EARTHS IN THE UNIVERSE

by MARIE WALKER



Tomas H. Spiers

NEW EXECUTIVE SECRETARY

The Board of Directors of the Swedenborg Foundation, Inc. takes pleasure in announcing the appointment of Mr. Tomas Hoskins Spiers as its Executive Secretary.

Graduating from Johns Hopkins University in 1918, Mr. Spiers subsequently pursued intermittent graduate studies at Columbia University and the Sorbonne's Ecole des Hautes Etudes. He served briefly in the First World War as Second Lieutenant of Field Artillery. He entered the service of The First National City Bank of New York in 1919 and after forty years spent largely in overseas posts—Europe, South America and the Orient, he retired the year before last.

While in Japan Mr. Spiers was instrumental in the publication of a Japanese translation of *True Christian Religion*. During a year in southern Europe following his retirement he made a Spanish translation of Spalding's *Introduction to Swedenborg's Religious Thought*.

He is vice President of the Swedenborg Publishing Association, a director of the New-Church Board of Publications, and a member of the Convention's Board of Home and Foreign Missions, the Organization Committee of the General Council, the American New-Church Tract and Publication Society, the Swedenborg Scientific Association and the Westcott Fund Committee.

Mr. Spiers is the son of the late Rev. Junius B. Spiers, who for many years had charge of the southern missionary activities of Convention with headquarters in Richmond, Virginia. His brother, the Rev. John W. Spiers, currently serving the San Diego Society and his sisters, Mrs. Alice S. Sechrist and Mrs. Eleanor Allen are also well known to Convention members. Mrs. Spiers, nee Leonore Tafel, is a member of the well-known New-Church family, a daughter of the late Rev. Louis H. Tafel and sister of Leonard, Immanuel and Richard Tafel, New-Church ministers of Frankford, Chicago and Philadelphia respectively. Mr. and Mrs. Spiers reside in Trenton, N. J., and are members of the First New Jerusalem Church of Philadelphia. They have three children and nine grandchildren.

We of the Board feel that we are embarking on a period of expanding opportunities with Mr. Spiers' able and devoted supervision, in addition to the enlarged resources from the recently established trust fund.

—JOHN F. SEEKAMP
President

SIXTEEN EIGHTY-EIGHT was the year. Stockholm was the place. Emanuel Swedenborg was the new baby in the family of a Lutheran minister. He stood third in the line of nine children. At fifty-seven he was called by the Lord to begin twenty-seven years of work writing the books we call *The Writings of the New Church*.

It is not strange that Swedenborg was chosen to do this special work in his middle-age. Moses was eighty years old when he was commanded to lead the children of Israel out of Egypt. This kept him busy for forty years. The reverse is true of Samuel, who was seven or eight years old when the Lord appeared to him, calling him into the priesthood.

Why was Emanuel Swedenborg singled out as the instrument to write for the Lord? Because he was well-educated, was a good man, and obedient to the teachings and commands of the Lord. For these reasons, the Lord told him, at the end of his life, to sign his name "Emanuel Swedenborg, Servant of the Lord Jesus Christ."

Moses was the servant who delivered the Ten Commandments to mankind. We learned them by heart in Sunday School. Swedenborg delivered the "Rules of Life" to us. Yet, how many of us in this church today could recite those rules from memory? Let me read them to you—their truth is comforting: *Diligently to read and meditate on the Word of God. To be content under the dispensation of God's Providence. To observe a propriety of behavior and keep the conscience pure. To obey what is ordered; to attend faithfully to one's office and other duties; and in addition to make one's self useful to society in general.*

As is evident in these Rules of Life, our church does not present an easy way to heaven—rather, it is a challenging way, which is a good way for the do-it-yourself fans. The *only* way to heaven is via the do-it-yourself method, with, of course, the Lord's constant help.

Just in the last few years great advances in science have brought us to the brink of human space exploration. Scientists are now willing to admit that there probably is life on many of our neighboring planets. A few years ago my science teachers gazed with incredulity upon the student who expressed any ideas concerning the possibility of life on other planets.

Short-sightedness is the downfall of many men. How ridiculous it seems to the New Churchman when someone says, "Life cannot exist on Mercury because it is much too warm. The same goes for Saturn because it's too cold." Yet, in the next breath, they express the belief that God is omnipotent, that His power knows no limit.

Why then, with so many universes in the vast reaches of space, would the omnipotent God place people on only one puny planet? What is so special about our particular earth? God has infinite power so it stands to reason there are other inhabited earths. Each of us must learn to appreciate the infinite, and reason according to it, even though we are finite beings, during our brief stay in this world.

When word finally leaks out that the New Church has known about life on other planets for many years, we can expect a rush of joiners. Interest in the scientific may accomplish this.

Space scientists and adventurerers will soon substantiate this element in the Writings of Swedenborg. We must prepare ourselves for the questions and open the door for those who dare to knock.

What are they like?

Taken from Swedenborg's *Earths in the Universe*, here is a brief description of some of the people who will greet our Astronauts:

The inhabitants of Mercury resemble us physically, but are a little more slender. Even their domestic animals differ from ours only in size. Their climate is pleasant, neither too hot nor too cold, despite their nearness to the sun.

Jupiter is a densely populated planet and the people will be difficult to associate with. They live in a sweet and gentle state. Their faces are expressive and do not mask their emotions as we often train ours to do. The speaking voice on Jupiter is not as full in sound as ours; rather, the face and its expressions assist the voice in communication.

Spiritually, we are far behind the residents of Jupiter. They give small heed to material things, preferring to exist in simple habitations, secure in the knowledge that eventually they will enter into heaven. They have no fear of death, and they do not call it dying but being heaven-made. Their life-span is about one-half of ours. They mature and marry much earlier than our youth and find their chief delight in caring for and loving their children.

On Mars, however, the people are quite different from us in the way they breathe and speak. In addition, their natural-spiritual state is far superior to ours. Spiritually they are the best of all the people we now know about in our own solar system.

Emanuel Swedenborg was an old man of 84 when he finished his work. But because the Lord chose him to set down His revelations the New Church is in step with the present day, in many ways far ahead yet, but science and biblical theology are making headway and bringing nearer the day when the New Revelation, given to men through Emanuel Swedenborg, will be welcomed by a multitude.

So it goes—the people of Saturn, Venus and the Moon live also from the Lord, some in a *superior* state to ours, and some *inferior* to us. There are also inhabitants on the moons or satellites which revolve about the earths Jupiter and Saturn.

Let us rest with this simple statement of fact and faith: Where there is an earth there are men; for man is the end point for which every earth was created. The human race is the end of creation, so that from it there may be a universal heaven—made up of all the inhabitants of this vast universe.

Celebration of Swedenborg's 273rd birthday and the San Diego Society's quarterly meeting were successfully combined on Sunday, Jan. 29. The young people conducted the services. Marie Walker gave the above exceptionally fine talk on "Earths in the Universe". Elizabeth Siebert read from the doctrine and Barbara Fox gave the reading from the Word. Dorothy Walker, Diane Duke and Janice Gray made up the lovely trio. Kay Abbot accompanied them on the piano.

STATISTICS BEING COLLECTED ON ORDERS OF SERVICE

The New Church Theological School is currently collecting copies of orders of service from Convention churches. Ministers now serving churches have been asked to send a copy of the Sunday morning service usually used by their society to the president of the School, the Rev. Edwin G. Capon. The School would also welcome copies of orders of services from societies not regularly served by an ordained minister. They may be sent to Mr. Capon at the New Church Theological School, 48 Quincy Street, Cambridge 38, Mass.

NATIONAL CHURCH CONFERENCE FOR THE BLIND

The event to which many blind friends look forward the year long is the annual meeting of the National Church Conference for the Blind, which will be held July 24–27 at St. Louis. The Conference is a gathering of blind friends in the interest of Bible study, sacred music, Christian vocations, and other Christian life interests. Get fuller information by writing to: National Church Conference for the Blind, P. O. Box 6999, Fort Worth 15, Texas.

BIRTHS

ELWELL—Born Feb. 9 in Boston, Mass., to Mr. and Mrs. Bruce Elwell, a daughter, Linda Ann.

WALKER—Born Feb. 18 in Boston, Mass. to Dr. and Mrs. George L. Walker, a son, George Lee.

JOHNSTON—Born Dec. 28 in Rehoboth, Mass., to James H. and Marjorie Minette Johnston, a daughter, Grace Wathen.

MARTIN—Born Jan. 16 in Jamaica Plain, Mass., to Edmund P. and Andrea Young Martin, a daughter, Pamela Jean.

POWELL—Born Dec. 20 in Valley Station, Ky., to Pat E. and Judith Trott Powell, a son, James Noel.

THOMAS—Born Dec. 27 in Freedom, Me., to Richard A. and Marilyn Thomas, a son, Bruce Alan.

MAZZA—Born Feb. 1, to Mr. and Mrs. Ralph Mazza, a son, Walter Vincent.

BAPTISMS

COLE, SEAVEY—The Fryeburg, Me. Society welcomed into its membership Feb. 19 by the Sacrament of Baptism the following: Frank and Barbara Cole and Earl and Catherine Seavey; the Rev. Horace W. Briggs officiated.

NELSON—Michelle Renee, infant daughter of Mr. and Mrs. Gordon Nelson, San Francisco Society, baptized Feb. 12 by the Rev. Othmar Tobisch.

MARTIN—Benjamin Packard and Jenny Andress, the youngest children of the Rev. and Mrs. Ernest O. Martin, Washington, D. C. Society, baptized Feb. 12 by the Rev. David P. Johnson.

HEUSS—Peter Harold, son of Mr. and Mrs. Henry Adam Heuss, Kitchener Society, baptized Feb. 19 by the Rev. David P. Johnson.

WOELLER—Jean Louise, daughter of Mr. and Mrs. Michael Woeller, Kitchener Society, baptized Mar. 19 by the Rev. David P. Johnson.

CONFIRMATIONS

BLACK, VINCENT—Mary Jane Black and Karen Jean Vincent, confirmed in the Pittsburgh church.

MORROW, JONES—George S. Morrow and Sandra Lee Jones, San Francisco Society, confirmed Feb. 5 by the Rev. Othmar Tobisch.

ANOTHER ASPECT OF PACIFISM

by HELEN E. SAUL

PACIFISM, or settling differences by peaceful, nonviolent means, is a doctrine made famous by India's historic leader, Ghandi, and is now being employed in the famous sit-in strikes in the South. It has been adopted by many as the only Christian course of action that may be taken in conflict situations, and, on the other hand, it has been criticized as being not generally applicable—that in certain situations (the usual example is Naziism) it cannot work. Many Christians feel that violence, war generally, must be chosen as the lesser of two evils. And finally, many people misunderstand what is meant by pacifism feeling that it purposes *no* action against wrong.

Ghandi's original term for describing what is generally called pacifism was passive resistance; he realized, however, that this carried connotations of inactivity or passivity and he therefore retermed his philosophy civil disobedience, a term which carried with it the pertinent connotation—action. Civil disobedience, the strong arm of the philosophy of pacifism, is indeed a course of action. A person or group which does nothing to protect itself but submits to whatever forces intending to conquer is *not* pacifist, as is not the man who uses a violent course of action. A pacifist takes his stand, is committed, and follows a *non-violent course of action*. I am not here going to discuss the assumptions upon which the philosophy of pacifism are based. Rather, what I intend to examine are the effects of civil disobedience and postulate what the processes involved may be.

I have already mentioned two notable cases of civil disobedience with which most Americans are quite familiar: the liberation of India from English imperialism and the attempt of American Negroes to gain equal rights. In India Ghandi rallied around him the masses of India and proposed that India could gain its independence, not by killing and bloodshed on all sides, but by adopting an attitude of love and by refusing to comply with the numerous restrictions on native freedom and action. The result was that Indians by the millions refused to carry out government orders, went on work strikes, blocked British government operations, and broke restrictive laws. The British killed but Ghandi was convinced that the British would tire of the bloodshed and independence would be gained. But if something had not happened to the British themselves this in itself would not have been enough. It was when thousands of Britishers, in England, pledged their support of Indian independence that the British government realized that it would have to give up its position in India. In the South pacifism is now manifesting itself in civil disobedience. The Negro sit-in strikes are not random agitations but carefully organized demonstrations under leadership dedicated to those same principles of brotherhood and love put so well in practice by Ghandi. Negroes staging

sit-in strikes at lunch counters have attended "training sessions" in which the purposes and peaceful methods to be employed are carefully explained and discussed. The rewards of these demonstrations are slow in coming but here again we find a situation similar to that in India. White citizens have joined and become instrumental leaders in the Negro's fight for equal rights, through such organizations as the NAACP. In the rest of the country white students have lent their support by picketing branches of the chain dime stores practicing segregation in the South. After the jailing of many Negroes the battle was won against Woolworths, but it continues against the Paramount theatres. I doubt if this progress could have been accomplished in other than peaceful ways for the movement would have lacked white support.

Using power of love

Notable in both of these cases are the processes involved. They are cases in which people have transcended the common reaction to seeing overwhelming injustice, that is, submitting, the individual saying to himself "what can I do about it?" We all encounter evil and we often submit, but Ghandi said "I stand against it." He had been a failure as a lawyer but despite this defeat he made the decision that the purpose of life is to help other people solve their problems, to stand for good and justice. He remade himself through making this decision; he gained the power to guide India to independence. But more important, in both cases, a suppressed people, people who felt defeat, gained their self-confidence by committing themselves to the cause of peace and love. They regained their dignity and the result was an astonishing effect upon the adversary. The most important first step accomplished was the tearing down of fear, for there is no fear of a people able to stand up in non-violent opposition. With the breaking down of fear the way is suddenly open for understanding and the development of those same feelings of love and brotherhood for there is little need for defense. The real affect upon the adversary, manifested in their support of the cause for freedom, was a sort of conversion. This conversion was, by breaking down the defenses, the release of the adversary into an atmosphere which allows for real human contact and understanding. The strength of the Indian people and of the Southern Negro—a strength brought about through dedication to peace and based on love and understanding—opened up the possibility of a regeneration of the adversary. Without this nothing constructive could have been accomplished.

Let us now look at the situation which existed in Nazi Germany. Could passive resistance or civil disobedience have worked against the Nazis? There are single scattered cases of this (see P. Sorokin, "The Power of Creative Love" in Ashley Montague's book *The Meaning of Love*.) Seven million Jews were exterminated by the Germans. But was this inevi-

table? Recent analyses of the plight of the Jew have suggested that the Jews themselves failed to face the reality of their danger; that they were blind to their fate by staying in Germany. These Jews felt themselves Germans, they were tied to their tradition as Germans and they refused to face the fact that they would have to give up their heritage in order to live. They stayed in Germany and were massacred. It was done slowly, over a period of years and so well that many Germans live. They stayed in Germany and were massacred. It was done slowly, over a period of years and so well that many Germans to this day have doubts that it ever happened. What would have happened, however, if these millions of Jews had faced the reality of their plight and stood forth as a mass in front of the world and offered themselves to the Germans? Could the masses of German people have stood it? I doubt it; I doubt if the massacre would have been as great.

If we look at pacifism in terms of the active forces of love and understanding working through concerted peaceful action as a regenerating power then we find new reason to look at pacifism as a solution for the battle against any adversary. The real possibility exists that these forces have the strength to convert any group of human beings by their release from fear into an atmosphere of freedom.

Miss Saul is the field secretary for the ANCL

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CONVENTION NOMINEES, 1961

Acting in accordance with Article XVII of the by-laws of General Convention the Nominating Committee has by a majority vote nominated the following, and received acceptances from the respective candidates:

General Council:

Rev. Erwin D. Reddekopp (W. Can.)
David Mack (N. Y.)
Wilfred C. Locke (Mich.)

Board of Managers-Theological School:

Rev. Bjorn Johansson (Ohio)
Dorothea Pfister (Ohio)
Rev. Richard H. Tafel (Pa.)
Chester T. Cook (Mass.)

Board of Home and Foreign Missions:

Rev. Rollo K. Billings (Ill.)
Philip M. Alden (Pa.)
Rev. Clayton Priestnal (N. Y.)
Thomas H. Spiers (N. Y.)

Board of Trustees of the Pension Fund:

Mrs. Stewart E. Poole (Md.)
Rev. Ernest L. Frederick (So. East)
John F. Seekamp (N. Y.)

Augmentation Fund:

Philip M. Alden (Pa.)

Board of Education:

Mrs. Louis A. Dole. (Me.)

Board of Dept. Of Publication:

Rev. Immanuel Tafel (Ill.)

Nominating Committee:

Galen W. Unruh (Kan.)
Rev. Erwin D. Reddekopp (W. Can.)

—JOHN C. HART

Chairman of the Nominating Committee

Thumbnail Sketches of Nominees

General Council

ERWIN DIEDRICH REDDEKOPP

Erwin D. Reddekopp was born on a farm at Sunnyslope, Alta. in 1915. His father was one of the earliest pioneers of the New Church in western Canada. Erwin's education was received in the local public and high school, and the Olds Agricultural College of Alberta. He was married in 1941 to Elsie Meissner. They have three sons and one daughter. In the years prior to entering the New Church Theological School to train as a Lay Leader he was engaged in farming and trucking. In 1948 he was employed by the Board of Missions to serve in the western Canada field, in Manitoba, Saskatchewan and Alberta. During his work as Lay Leader he studied at United College in Winnipeg and the University of Alberta in Edmonton. He was ordained into the ministry of Convention in 1953. Presently he is missionary minister for the new mission church in Edmonton, Alberta, is president of the Western Canada Conference and an executive member of the Edmonton Council of Churches.

DAVID MACK

Mr. Mack was born in Toledo, Ohio, in 1910. He is the son and son-in-law of New-Church ministers, and has been a member of the La Porte, New York, and Pteron societies.

A former president of ANCL, later served on the General Council of Convention, Board of Managers of the Theological School, Board of

Missions, and as a trustee of the Fryeburg New-Church Assembly. Is a director of the Swedenborg Foundation.

Attended the University of Wisconsin; B.A. degree from Columbia College.

Has been for 27 years in the field of human relations: as assistant-director of the Human Engineering Laboratory at Stevens Institute; employment-manager for the Wright Aeronautical Corporation during World War II; personnel director for R.K.O. and later for Warner-Hudnut; and for the past eight years vice-president in charge of employee relations at the Lily Tulip Cup Corporation, where he is engaged not only in personnel administration and labor relations but also in organization planning and structure. Is a member of the American Management Association, National Conference Board, American Society of Personnel Administration, New York Personnel Management Association, and the Panel of Arbitrators of the American Arbitration Association. Was a guest-speaker at last year's White House Conference on Children and Youth. He is married to Gwynne Dresser Mack; has three children: Gretchen, Penelope, Quentin.

WILFRED C. LOCKE

W. C. Locke was born in Streator, Ill. Sept. 18, 1911, now resides in Huntington Woods, Mich., and has long been a member of the Church of the Holy City, Detroit. He has served the Detroit Society as secretary for several years and as president from 1957 to 1960. Presently is chairman of Stewardship Committee, and treasurer of the Michigan Association of the New Jerusalem.

He has an A. B. degree from the University of Michigan and has done post-graduate work at the Wayne State University. Since 1951 he has been Assistant Trust Officer at the National Bank of Detroit. He is a member of several business organizations, including the National Association of Accountants.

Board of Managers-Theological School

BJORN JOHANNSON

The Rev. Mr. Johansson is the pastor of the Cincinnati Society, general pastor of the Ohio Association, and editor of the *MESSENGER*. He has previously held pastorates in Bath, Me., Portland, Oreg., Copenhagen, Denmark, and Buffalo, N. Y. He received his formal education in the public schools of North Dakota, the Valparaiso University, the University of North Dakota, the University of Chicago, and the New Church Theological School.

RICHARD H. TAFEL

The Rev. Mr. Tafel is the pastor of the Philadelphia Society. Since his ordination into the ministry in 1934, he has been active in Convention. For eleven years he was the chairman of the Council of Ministers, is now a member of General Council as well as the Board of Managers. He is especially interested in the education of the ministry.

CHESTER T. COOK

Mr. Cook is an accountant by profession. He has, for a long time, been an assistant to the Treasurer of Convention, and serves on the Board as a director and treasurer of the Corporation of the New Church Theological School.

DOROTHEA PFISTER

Miss Pfister was born in Cleveland, where she has taught in the public schools for forty years. She is now retired. She has long been active in the East Cleveland Society, teaching Sunday School there for many years. She now is and for ten years has had charge of the Almont New-Church Assembly. Since her retirement as a public school teacher she has been active in the work of the United Church Women of Greater Cleveland. Is now a member of the Board of Managers.

Board of Trustees of the Pension Fund

MRS. STEWART E. POOLE

The shortest thumbnail sketch we received from any of the candidates—barely two lines—was from Mrs. Poole. Perhaps that is as it ought to be, for who in Convention does not know the charming *Leanore*? She is the wife of the vice-president of Convention, has long been a trustee of the Pension Fund, for which post she is now renominated. She is the President of the Wilmington's Women's Alliance, sings in

the choir, teaches Sunday School, is a member of the Board of Elections of the YWCA, and a past president of the National Women's Alliance

JOHN F. SEEKAMP

Mr. Seekamp is well known in Convention, and has served on almost every board or committee of our Church. For years he was the president of the Brooklyn Society. He is an active member of the Swedenborg Foundation and is a member of the Board of Pensions. His hobbies are said to consist of his devoted family, and he is well known as a commuter between New York and Florida.

REV. ERNEST L. FREDERICK

After spending his early years in India, Australia, China, and Europe where his parents were Salvation Army officers, Mr. Frederick moved to Canada and joined the Toronto New-Church Society. A former pastor at Brockton, Mass., he now ministers to the Miami Society and is active in New-Church work in Florida, Georgia, and North and South Carolina. Mr. Frederick has served on the Executive Committee of the Council of Ministers, the Public Relations Bureau, and the Board of Trustees of the Pension Fund. He is married to Lily Dever and they have one daughter, Vivian (Mrs. J. Trevor Critchley).

Board of Education

MRS. LOUIS A. DOLE

Mrs. Dole has an A.B. degree from the University of Chicago, and is a member of the Phi Beta Kappa; taught at Urbana University in High School and Junior College Departments. past president of the National Alliance of New-Church Women and currently chairman of its Round Robin Committee. Member of the Convention Board of Education, of the Leadership Education Committee of the Maine Council of Churches, of the Executive Board of the United Church Women of Maine, and President of the Greater Bath Council of Church Women.

Board of the Dept. of Publications

REV. IMMANUEL TAFEL

The Rev. Mr. Tafel is a graduate from the Boys Academy and the Junior College at Bryn Athyn; attended Teachers College and the Theological School of Temple University; graduated from the New-Church Theological School; attended graduate courses at Delaware University. He has held pastorates in Toronto; Wilmington, Del.; St. Paul, Minn. and is at present serving as pastor of the Church of the Holy City in Chicago and as executive secretary and director of the Swedenborg Philosophical Center. Served for nine years as General Pastor of the Illinois Association and as editor of the *New Church Visitor*; at present edits *Your Church*.

He has served on the Board of Missions, the Research Committee, on General Council; is at present secretary of the Council of Ministers. Always interested in the youth work of the church, he served as director of Camp Tauqua, Maryland, and has devoted his summers to teaching young people's classes at Almont New-Church Assembly and at the Leadership Education Institute. He is now chairman of the Committee on Leadership Education, which is a committee of the Board of Education.

Board of Home and Foreign Missions

CLAYTON S. PRIESTNAL

The Rev. Mr. Priestnal, the pastor of the New York Society, is the son of a New-Church minister. He has served as pastor of the Cleveland Society, the Bridgewater Society, and for fourteen years as pastor of the Baltimore Society. Every summer he conducts services at Yarmouth Society in Cape Cod. He has previously served on the Board of Missions and on the Pension Board. Among other activities he serves on the Board of Managers of the Protestant Council of New York, an organization representing 300 churches.

ROLLO K. BILLINGS

The Rev. Mr. Billings was born in South Australia, Mar. 8, 1902, the son of the Rev. Percy Billings. He was ordained in 1935 while serving the LaPorte, Ind., Society. He has held pastorates in Baltimore and Wilmington prior to taking over the Sheridan Road Parish of the Chicago Society. This Society relocated and is now the Good Shepherd Community Church of Des Plaines, Ill., and Mr. Billings continues as the pastor of this Church.

PHILIP M. ALDEN

Mr. Alden is at present the chairman of the Board of Missions. We have received no thumbnail sketch of him, but he is so well known in Convention that probably none is needed. He has served on the General Council, the Board of Managers, the Research Committee, is now on the Board of Trustees of the Urbana Junior College, vice-president of the Pennsylvania Association, and treasurer of the Philadelphia Society. Phil is a Harvard man.

THOMAS H. SPIERS

(See the biography of Mr. Spiers in the article "New Executive Secretary" elsewhere in this issue.)

Nominating Committee

GALEN UNRUH

Mr. Unruh of Pawnee Rock, Kansas is a family man with three daughters and two sons. Two daughters and one son are married and have presented Mr. and Mrs. Unruh with seven grand children including twin girls. His grandfather, the late Rev. Benj. P. Unruh was the first minister for the Pawnee Rock church, serving for nearly thirty years. Mr. Unruh's interests and activities have ranged through elective offices of the Kansas Association and the Pawnee Rock church. He was appointed to the Research Committee for General Council and has served on Credentials Committee for General Convention. Civic duties include six years as a City Councilman, two terms as Mayor of Pawnee Rock, Township Republican Committeeman, and elected delegate to the State Republican Convention 1960. Other community activities: charter membership and past president of local Lions Club, Pres., Community Council, Troop Committeeman for Boy Scouts, member of Park Board, Pawnee Rock State Park, et cetera.

Mr. and Mrs. Unruh, daughter Sharon and son Stanley are at present in residence in Cambridge, where Mr. Unruh is attending the Theological School.

REV. ERWIN D. REDDEKOPP

(A sketch of Mr. Reddekopp will be found under the heading of "General Council.")

ENGAGEMENT

WHEELER-BURDETT—Mr. and Mrs. C. Fred Burdett, Boston Society, announce the engagement of their daughter, Sara May, to Dexter R. Wheeler of Wakefield.

WEDDINGS

JACOBSON-HALL—Jeanne E. Hall and Paul E. Jacobson married Feb. 3 in the Fryeburg, Me. Church; the Rev. Horace W. Briggs officiating.

SCHOLFIELD-BISCHOF—Beth Gwynne Bischof and Carl Thomas Scholfield were united in marriage Feb. 4, at the New Church in New York City, the Rev. Clayton Priestnal officiating. The bride is a member of the New York Society and the groom holds his membership in the Boston Society.

MEMORIALS

HIGGINS—Resurrection services were held Feb. 8 for Josephine L. Higgins, Fryeburg, Me., Society; the Rev. Horace W. Briggs officiating.

McALLISTER—Resurrection services were held Feb. 18 for Walter S. McAllister, Fryeburg, Me. Society; the Rev. Horace W. Briggs officiating.

ELWELL—Our heartfelt sympathy for Mr. and Mrs. Bruce Elwell, Boston Society, whose infant son, Wayne George, died Feb. 9 of a congenital heart disease, the same day that their daughter, Linda Ann, was born.

ANTHES—Miss Emma Caroline Anthes, Kitchener Society, died Jan. 28 at the age of 88. She is survived by a niece, Mrs. Norma Hattin. Resurrection services were held Jan. 30; the Rev. David P. Johnson officiating.

HARLOW—Mrs. Emma Harlow, Washington, D. C. Society, died Mar. 9, a few days after a fall. Resurrection services were conducted by the Rev. Ernest O. Martin Mar. 13.

ZACHARIAS—Jacob E. Zacharias, Herbert, Sask. died Dec. 12, 1960 at the age of 77. Resurrection services were conducted Dec. 15 by the Rev. John E. Zacharias and the Rev. Henry Reddekopp. Mr. Zacharias was born at Donald, Man. on Feb. 1, 1884. He married Maria Wiebe in 1907 who died in 1950. Mr. Zacharias was an active member of the New Church, particularly in musical affairs. He is survived by two sons, a daughter, three brothers, one of whom is the Rev. John E. Zacharias of Vancouver, B. C., and three sisters.

DRIEDGER—Mrs. Abram (Sarah) Driedger, Vancouver, B. C., passed into the higher life Feb. 28 at her home. Resurrection services were conducted Mar. 4th by the Rev. John E. Zacharias.

FRIESEN—Mrs. Jacob J. Friesen, nee Margaret Peters, Dauphin, Man. died Jan. 24 at the age of 67. Resurrection services were held Jan. 26; the Rev. Henry Reddekopp officiating. Mrs. Friesen became a devout member of the New Church in her married life. She was a loving wife and mother. Surviving her are her husband, four daughters, and five sons.

WIEBE—Gerhard Wiebe, North Battleford, Sask. died Jan. 31 at the age of 61. Resurrection services were held Feb. 4; the Rev. Henry Reddekopp officiating. Surviving him are his widow, Ella Ens Wiebe, two sons, four daughters, two brothers and seven grandchildren.

SCHUTTS—H. G. Schutts, a member of the Lakewood, O., Society for many years, was buried Feb. 2. Surviving him are his widow, a son, and a daughter.

PHILLIPPI—Mrs. Daisy Philippi died Oct. 25, 1960. She was the daughter of David Knott, the horticulturist who long was head of the green houses in Eden Park in Cincinnati. Knott Avenue in Avondale, O. was named for him. Mrs. Philippi was an active, loyal, most generous and a mellowing member of this Church (Cincinnati, O.) and its groups. Her willing part in the meetings of the Bible Class was of the same vitality, interest and studious contribution as were those of earlier members. She was happily our living link with those who were gone. Mrs. Daisy Philippi had three children: Daisy was a lesson in wonderful patience in the last years of her illness. The Rev. Bjorn Johansson conducted a beautiful service at the Bader Funeral Home. The interment was in Spring Grove.—MELROSE PITMAN

KOUNTZ—Mrs. Bertha Kountz, Dayton, Ohio, a member of the Pittsburgh Society, passed into the spiritual world Mar. 28. Resurrection services were conducted by Rev. Leon C. Le Van in Dayton on Good Friday. Mrs. Kountz was a lifelong member of the New Church. Her girlhood was spent in Montgomery's Ferry, Pennsylvania. For many years she lived in Ohio. Even though away from an organized New Church, she received and read much New-Church literature and could never adjust herself to the thought of joining any other church. She is survived by a son. Her membership in the Pittsburgh New Church gave her a good deal of comfort; and she was gratified to have correspondence with members of the Pittsburgh Ladies Aid. She experienced only a comparatively brief final illness; and it is easy to believe that she had long been ready for her entry into the spiritual world.—LEON C. LeVAN.

DYCK—Mrs. William Dyck of Sunnyslope, Alberta, passed into the higher life at the age of 49 Mar. 9. The resurrection service was held at the New Church in Sunnyslope Mar. 11. The church was filled to capacity as well as the Odd Fellows' Hall nearby where a public address system had been temporarily installed. The service was conducted jointly by her brothers the Reverends Henry and Erwin Reddekopp.

Mrs. Dyck (Helena Agatha Reddekopp) was born Dec. 8, 1911 in the little hamlet of Sunnyslope, Alberta. At the age of four, her parents moved to Oregon, U.S.A. Helena was baptized into the faith of the New Church as a child in a country church where the family went to worship on Sunday mornings with their father David W. Reddekopp driving his new Model T Ford. The officiating pastor was the Rev. William Reece. Returning to Alberta in 1918, Helena grew up around Sunnyslope and attended college at Acme, Alberta. She started training for the nursing profession at the General Hospital at Calgary, Alberta. But even at this early stage in life, after several months of rigorous training, a medical examination revealed slight signs of unsound health. It was with great disappointment and deep regret that she had to give up, what she felt, was her calling to a useful career.

On March 16, 1933 she was united in marriage to William Dyck. The ceremony took place at the home of her parents at Sunnyslope

with the Rev. John E. Zacharias officiating. Mr. and Mrs. Dyck were blessed with four children. Mrs. Dyck then directed her zealous nature to useful activity in the New Church to which she was always deeply devoted and in which she had been confirmed at an early age. As a result of her instigations many festive occasions were realized to say nothing of seasonal celebrations, bazaars and suppers. She was always active in Sunday School work and Church executive meetings. Her love and concern for the Church is reflected in her letter published in the December 1960 issue of *The Western Canada New-Church Magazine*.

She is survived by her mother, her husband, two sons, two daughters, four brothers and two sisters, and two grandchildren.

BELL—Mrs. Archie W. Bell, (Beatrice DeCharms) who slipped away from this world after a long illness, inherited her love of our Church from her grandfather, the Rev. Richard DeCharms, who was at one time a minister in Cincinnati, and pioneer editor of *The New Churchman* published in the 1840's. The Rev. Mr. DeCharms married Mary Graham, sister to George Graham, who, with his wife—Ellen Murdoch of Urbana, Ohio, were early members of this Church, and prominent and useful citizens. Mrs. Bell and her husband made this inherited interest their own and were well-known in our church work. She was an active member of the Club of Good Cheer, and her attractive personality and her cheerful and efficient ways will make her long remembered. Archie Bell, a contractor, was useful in many ways, helping to organize a Men's Club, and frequently serving as a trustee.

Surviving are two daughters, and a brother.—F.M.

KINGMAN—Mrs. Harry W. Kingman (Annie G. Chase), East Bridgewater, Mass., passed into the spiritual life, Dec. 9, 1960, after a short illness. She is survived by her husband, Dr. Harry W. Kingman, by a son, two grandchildren, and by a sister. She was a graduate of Wellesley College, Class of 1906, and of the Children's Hospital, Boston. Although a member of the Brockton Church of the New Jerusalem, in her home city, she was a regular attendant of the Elmwood Church and an active member of its Ladies Sewing Circle. Mrs. Kingman was also a member of the Massachusetts Alliance of New-Church Women. Her kind and helpful nature and her love of service for others endeared her in her church and the community to a wide circle of friends. The resurrection service was held in Brockton, December 13, the Rev. Edwin G. Capon, formerly of Elmwood, officiating.

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THORNTON SMALLWOOD, president of the Chicago Society, has been selected to present six short talks to the radio-television audience of NBC. These talks will be on the air in May.

NEWS FROM HERE AND THERE

by MERLE HAAG

THE BALTIMORE WOMAN'S GUILD held its annual Mad Hatters luncheon on Mar. 23. This is one event we'd certainly like to attend some year. It sounds wonderful. The women design mad, wild hats which they then model themselves. Of course, they also have some fashionable hats which can be purchased by anyone attending.

THE MASSACHUSETTS NEW-CHURCH WOMEN'S ALLIANCE is currently having a series of lectures on "Women of the Bible".

THE DETROIT SOCIETY held a Father and Son Banquet on Mar. 9. As their bulletin stated: "Men: even if you don't *have* a son, you *are* a son, so you're invited too!" Evidently the men had no faith in their culinary ability, for the ladies prepared the roast beef dinner.

EL CERRITO has an extremely active young people's group. In one recent month they had a snow trip, a bake sale, and one Sunday they even took over the Church Service—did a fine job, too.

THE MIAMI SOCIETY had an overwhelmingly successful Swedenborg Dinner. Posters and drawings were displayed, the work of Dr. and Mrs. R. V. Mendenhall, depicting the progress and growth of the Miami Society and its present mood of gladness that peace had now come to the Association. The guest speaker, Stephen Haboush, formerly a shepherd on the shores of Galilee, spoke about the symbolism to be found in the relationship between the sheep and the shepherd as recorded in the 23rd Psalm. The Rev. Ernest L. Frederick also spoke about the work done by Emanuel Swedenborg in acquainting the world with the deeper meaning of the Bible.

THE PHILADELPHIA SOCIETY had a very enjoyable Game Night on Apr. 14. Philip Alden showed a fascinating series of colored slides, made during his trip last fall through France, Belgium, and Spain. Afterwards everyone played whatever game interested him.

HEARTIEST CONGRATULATIONS to Stephen S. Lawry, 16, of the San Francisco Society who has been named "Eagle Scout of the Year" for the entire city. Stephen will represent San Francisco when 30 outstanding Eagle Scouts meet with Gov. Edmund G. Brown to report on scouting activities in California. He earned his Eagle's badge in 1957 and holds 41 merit badges. Stephen is an "A" student and an amateur beekeeper.

SOME COME—SOME GO in the San Francisco Society: Welcome home to the Thynne family who have lived in the Orient for the past 3 years. Farewell to Othmar Tardin Tobisch, son of the Rev. and Mrs. Othmar Tobisch, who has gone to London to attend the Imperial College of Science and Technology. He is working for a Ph.D. in Geology. June Klase, an interior decorator, has gone to Italy to study "neo-renaissance". Mr. and Mrs. Harold Jones are spending 2 months in Japan visiting their daughter and granddaughter. CONGRATULATIONS to Mr. and Mrs. David Braun of Yorkton, Sask. who celebrated their Silver Wedding anniversary on Jan. 28.

FAR DOWN El-Camino-Real
 Royal palm trees fan and fray
 Clouds streamed in chic pastels
 Mark the sunset of the day.

Tired breakers stretch arm and hand
 Homeward from a long journey
 Embracing every golden grain of sand,
 Where broad pacific meets the *King's Highway*

Beside vistaed cliffs, little fountains
 Stars in their playful eyes
 Cradle down on sea-foam mountains
 Where improvising zephyrs whisper lullabys

Down that ancient padre's route
 Glides the *Night Coast Santa Fe*
 Hides in *pirates' cove*—sashaying out—
 A strand of pearls past *san-on-ofra-bay*.

Far down El-Camino-Real
 White *sonora* doves sail home to some adobe belfry;
 Alighting 'neath old mission bells
 Mark the sunset of the day.

—PAUL D. HAMMOND

CAESURA

YOU can tear a rose apart,
 Petal by petal dissect, disclose
 But then you haven't a rose.

You can tear a man apart,
 Sever the brain from the heart, you can
 But then you haven't a man.

—MARIE LUSSI

IN THE LONG RANGE planning of Split Mountain Camp Board, preceding the next camping session which will be held the second two weeks of August, scouting expeditions have been the thing.

At present there are three Camps sponsored by the Pacific Coast Association—Liberty Camp in the Northwest, Sunshine Camp at Mt. Diablo (ages up to 9th grade) and Split Mountain Camp for the entire state of California. A permanent camp site for SMC, midway between San Diego and San Francisco, is desirable and the present Board recently made two scouting trips inspecting five sites in the Fresno-Visalia areas, following a previous investigating tour by Mr. and Mrs. Denning in December.

On January 13 "Gib" and "Lari" Brown left San Diego after work via Garden Grove where Mareta Saul joined the caravan. Gene and Henrietta Denning left Riverside via San Gabriel where Ruth Conger embarked. Frances, Irving, Terry and Peggy McCallum started en route at 3 a.m., Jan. 14. At the Greyhound Bus Depot in Fresno the ten arrivals received a telephone call exactly at 7:30 a.m. from the Rev. Eric Zacharias that the San Franciscans were fog bound and could not meet as planned.

So the southern division moved out on "the great adventure" and began its tour of Site No. 1 in the North Fork-Pineridge area (Elev. 3500 ft.) near Auberry, Site No. 2 in the lowland on the King's River near Redding and Site No. 3—a wooded ranch in the hills on the road to Pinehurst. After completely missing the agent from Oakhurst (who later arrived at Site No. 1), tramping through pine needles, over mountain trails, through orchards, under and over barbed wire fences, sliding on icy streams, taking pictures, creeping over bumpy roads, running out of gas, a flat tire, delightful drives on side roads, getting lost, looking for restaurants and motels, inspecting trees, springs, rivers and lakes, eating delicious hamburgers a la Denning's stove-in-the-car-trunk, thrilling at the gorgeous scenery, and taking Badger Pass as "a short cut", all arrived intact at Visalia early Sunday evening.

The Browns promised to meet a deadline in San Diego by Saturday at 8 p.m. so the other two cars remained in Fresno overnight. Many contacts by telephone were made leading to information on Sites No. 2 and No. 3.

After deciding not to go to Three Rivers to investigate a prior lead (it turned out to be "not for sale"), the caravan arranged to meet in Bakersfield for dinner. The final touch was after this stopover when the highway patrol stopped the Denning car for a faulty headlight—just another detour on a most exciting and profitable expedition.

Following contacts led to investigation of two other sites near Visalia and another tour was made January 28-29 to see sites No. 4 and No. 5. Emily Bateman and Esther Perry from El Cerrito, stopping on the way at Site No. 1, joined Gib Brown, Ruth Conger and the Dennings in Visalia.

—MRS. DONALD R. SAUL

XX

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XX

Servetus

FORERUNNER TO SWEDENBORG

"WHAT CHURCH WOULD OWN HIM", wrote Sir William Osler, (*Selected Writings of Sir William Osler*, page 117), of the brave heretic Michael Servetus, burnt at the stake on October 27, 1553, one hundred and thirty-five years before the birth of Emanuel Swedenborg. Roland Bainton in his book of *Hunted Heretic*, p. 66," says, "Servetus could not agree entirely with anybody" for he had a mind of his own, but consider some of those he did not hesitate to take issue with, Calvin, Melancthon, Occam, Luther, and Catholic theologians, all of whom condemned him and his teachings. Calvin declared that if ever Servetus came to Geneva, he would never suffer him to go away alive, which came to pass after Servetus had been put in dungeons and allowed almost to rot in great misery (Osler p. 111).

When Servetus was perishing in the flames, he cried out, "Jesus, Thou Son of the Eternal God, have mercy on me", and in that cry, the voice of a man sure of his opinion, rang out. He did not say, "Jesus, Thou Eternal Son." Had he done so, he might have saved his life and presumably his soul, for it would have been a recantation from his theological position. But there was no Trinity of three persons in his belief. His idea also of the Holy Spirit was that of God dwelling in the lives of men (Bainton, p. 47).

Servetus was not exactly clear in his definitions and ideas, such as he set forth in his famous (or infamous) book, *De Trinitatis Erroribus*, which so upset the theological masters of his time. But he was willing to stand by his teachings, and to give his life for them, which he did, yet having no such light and guidance as was given to Swedenborg a little later. But here, in spite of the accepted spiritual standards of that day; the fanaticism of all the men of the church; was one man who discerned things "hidden from the wise".

The Rev. Arthur Clapman, writing in the *New Church Herald* (Sept. 10, 1960), says, "The story of Michael Servetus is utterly astonishing to a New Churchman. That there was one God, and that the Lord Jesus Christ is that God; that there is an internal sense within the Scriptures; and that charity and faith are one—these were the essential ideas of Servetus." He also asserted, "At the resurrection Christ had acquired to Himself all that, which, before, belonged to the Father alone" so that when the Lord was "glorified, the Human was made Divine, and the one God became Divine Man".

Swedenborg does not mention Servetus, but he must have known of his life, teachings and death, a death which brought about a revulsion against such inhumanity in Europe. It did his fierce opponents no good, and indeed, weakened their grip. Swedenborg was able to write in safety, when to have written much earlier would have brought him to an untimely end and prevented the writing of the books of the New Church.

Just recently I held in my hands an original copy of *De Trinitatis Erroribus* which is treasured in the famous Sir William Osler Medical Library of McGill University, Montreal, Canada, one of the few existing copies of 1553. It seemed to me to be a great privilege to hold such a book in my hands, a book that led its author to such an unjust and cruel death. You will not blame me if I tell you that I kissed the volume with deep respect. Feelings in those days were deep, stern, bitter, unforgiving and

fanatic. Remember the witchcraft trials of later days in Salem, Massachusetts. For Servetus to write as he did was to seal his death irrevocably.

Sir William Osler's interest in Servetus came about during his search for works and pamphlets of medical importance and special significance in medical history, resulting in this very famous library with its treasured books on medicine, past and present. He found Servetus to be a physician entitled to an honorable place in that field, realising as he did, some of the secrets of the circulation of the blood, even before the discoveries of Sir William Harvey.

We, however, claim him as a theologian, and it would seem that his greatest interest lay in the theological field, for his most important work, in our eyes, was certainly the work we have mentioned. I do not recall any man ever being burned at the stake because of his medical beliefs, even though there have been bitter battles over them on different occasions. His death, however, helped to break up the fearful tyranny of the Church, and usher in a freer atmosphere in which, a little later, Swedenborg could write as he did.

Servetus rejected Faith alone. He recognized that there was concealed, under the letter of Scripture, something like a spiritual sense. As Bainton puts it, "Scripture has a double face, and beneath the oldness of the letter, contains the newness of the spirit that gives life, because the historical discloses the mystical" (Bainton p. 99).

But the big issue was the Trinity. Servetus found no mention of it in the Bible (B. p. 14). He believed that a man would come who would be the "Son of God" (Osler p. 101) but he would not admit an eternal "Son of God" for that was Trinitarianism. We can only imagine how his ideas would have ripened and clarified had he lived to receive the revealed teachings of Swedenborg, but the work he did, the furore he aroused in the theological world, the cruel penalty inflicted upon him, certainly helped to clear the way for the work of Swedenborg, who though meeting opposition, was not put to death for it. And if his life was of any significance to the spiritual world above, it must have acted as a sort of feeler to show that world what would happen to any Swedenborg at that day and age.

We might remind ourselves of Swedenborg's statement concerning the effects of the Last Judgment in 1757. "Concerning the state of the church hereafter, the angels know . . . that the slavery and captivity in which the man of the church was formerly, has been taken away, and that from freedom that has now been restored, he can perceive interior truths better, if he wills to" (Last Judgement 74).

In the spiritual darkness of the times in which he lived. Servetus stood alone for a different conception of the Oneness of God. If others could not, and would not discern deeper truths yet to be found in the Word, they were, nevertheless still there, truths which are still finding a cool reception in the Christian world and Church.

Perhaps on some October 27, we might pay our belated tribute, as a Church, to Michael Servetus, Heretic.

—L. ERIC WETHEY

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ETHICS IN FOREIGN POLICY

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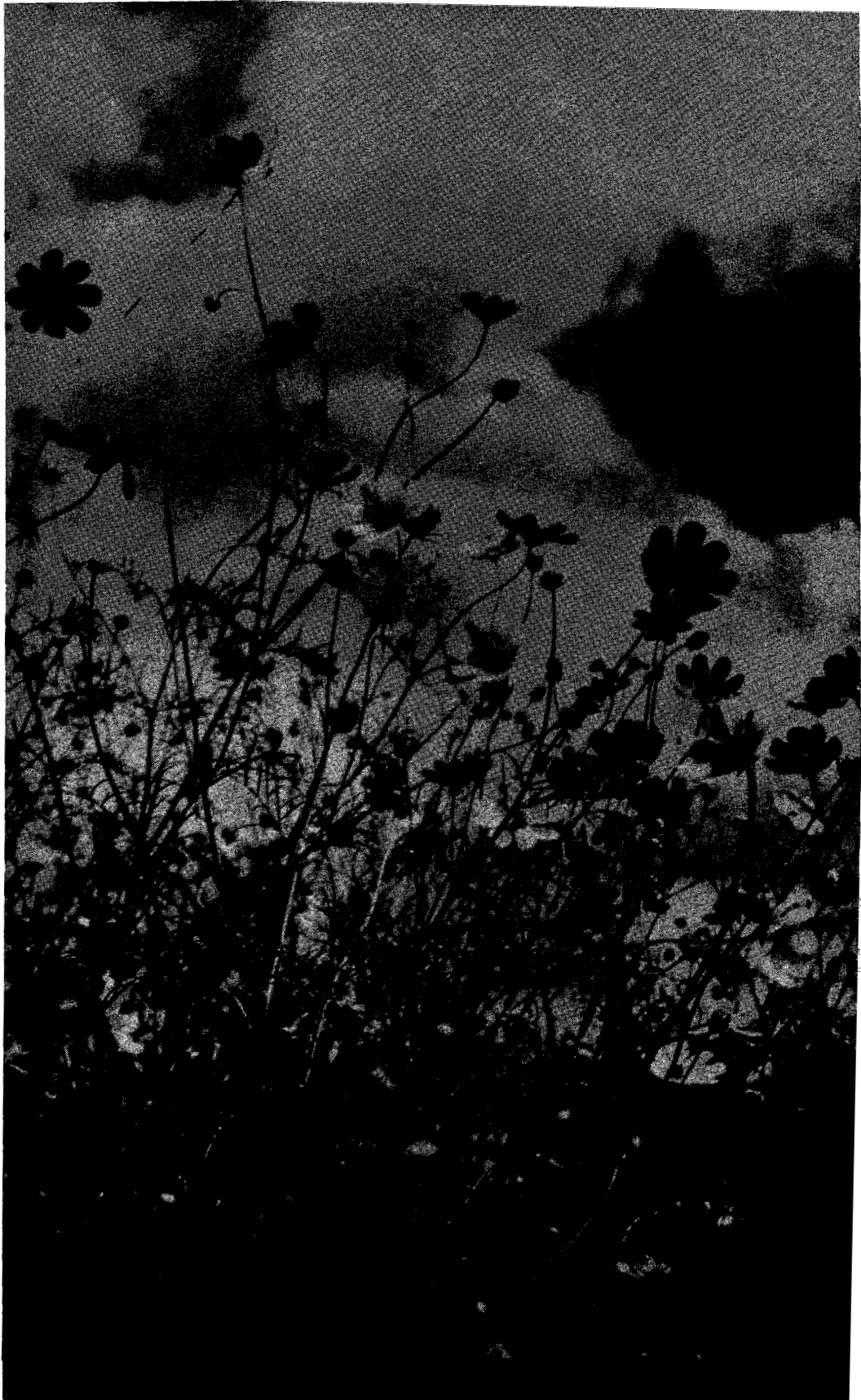
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Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published semi-monthly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 79 Orange St., Brooklyn 1, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 181, No. 10 Whole No. 4802

MAY 15, 1961

ESSENTIAL FAITH OF THE NEWCHURCH

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

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

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

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

E D I T O R I A L

Ethics in Foreign Policy

EVERY SO OFTEN we get letters asking why it is that although but a short time ago Russia was our gallant ally, with Germany and Japan our deadly enemies, today the reverse is the case. We do not pretend to have the answer. However, history teaches that friendship or enmity between nations varies from decade to decade, but the effort of every nation to advance its own interest does not change. Maybe this is also the reason that morality plays altogether too small a part in the foreign affairs of nations. The same nation that will cry out loudly against any interference with its own freedom does not hesitate to enslave a weaker neighbor.

Propaganda as an instrument of foreign policy uses unabashedly the big or the little lie when this is deemed to be in the national interest. Men who in their personal lives would not stoop to a falsehood do not hesitate to do so in the field of diplomacy. To deceive the enemy or potential enemy when peaceful negotiations are going on is as important as it is in actual warfare.

International politics consists largely of a struggle of power against power. Each state strives to maintain and to augment its power, and power as such is amoral. It can be used for good or evil. With it goes the temptation to dominate and exploit others. It is not only the Hitlers and the Stalins who use other men as instruments of their will. Those who are nobly motivated sometimes do the same, if they believe it is in the national interest.

Nevertheless, even a power struggle involves more than material resources, armed might, and sheer ruthlessness. National power has among other ingredients the fundamental values, traditions, and beliefs which make up the character of the nation. The American concepts of freedom, fair play, worth of human life, concern for the rights and welfare of others are sources of power. They affect vitally the influence of the United States on other nations. And actions which affirm or deny what Americans proclaim as their creed affect greatly our standing in the world. A lynching of a Negro will not win friends for us in Africa, but favorable educational opportunities for colored people will.

World politics must involve ethics. While it is sadly true that might has often made "right", yet it is also true that right, as shown by a moral purpose, has also made for might. If ethics have no bearing on international politics, then the world is doomed. If the national purposes are only self-aggrandizement, not even prudence or the will to survive can save the world from a nuclear holocaust sooner or later.

In that part of the world where at least some of the Christian outlook prevails, there is a point of reference beyond the immediate national interests. That point of reference is God's will for man as this has been revealed through His Word. To combine into a foreign policy a sound concern for the national interests with the outlook of Christian ethics is far from easy. What, for instance, would an American policy towards Castro's Cuba be if it were to be such a combination? We do not know. We can only hope and pray that our leaders are endowed with such wisdom that they can achieve morally justified objectives that are consonant with our country's highest interests. And we firmly believe that anything which is gained by the sacrifice of moral principle will be short lived and ultimately a source of weakness. "My strength is as the strength of ten, because my heart is pure" is more than a starry-eyed poet's sentiment—it is a reality in national life as well the individual life.



WINDOW TOWARDS THE WORLD

BRIDGES OF UNDERSTANDING

WHAT HOPES can we have for reaching disarmament agreements or at least some degree of arms control? So asks the man in the street, with some despair, as he wonders what he as an individual can do in the face of rising tensions throughout the world.

It is "impossible to work towards disarmament while at the same time trying to be militarily stronger than the enemy," says Dr. Jerome D. Frank, professor of psychiatry at Johns Hopkins University (*New York Times*, Mar. 26). And from a professor of mathematical physics at Princeton, Dr. Eugene P. Wigner, we have the statement: "It is clear that the reduction of tensions, the establishment of confidence, are at least as important as is disarmament" (current issues of *The Bulletin of the Atomic Scientists*). Both of these eminent authorities call for the exploitation of "all kinds of helpful communications between different parts of the world."

So we rejoice that the new Peace Corps is meeting with such enthusiastic response. Here is a new channel opening up for practical brotherly concern and action, for increased understanding, for service to those in need. What idealistic youth does not yearn to build a better world? We have been used to having them rally to the defense of their country in times of crisis, but usually this has been in military terms. Now here is opportunity to serve in a more constructive way, building bridges of understanding and cooperation.

There are some doubting Thomases who seem to be suspicious of what the Peace Corps will be doing. But these disparagers should be reassured when they realize that this is not a vague and visionary first experiment. The Peace Corps can and will draw on the experience of numerous voluntary agencies which have quietly been serving the cause of peace and brotherhood over the years. The International Volunteer Service, a kind of people-to-people program, now operates in nine countries. There is also the International Youth Farm Exchange Program of the National 4-H Foundation. Many of us are familiar with activities of the American Friends Service Committee; a program is now being launched, after two and a half years of preparation, with about 50 young people having been selected for work missions in southern India, Peru, and other countries. A letter to the editor of the *New York Times* (Mar. 9) tells of the little-known work of the international voluntary work camp movement which has been active for over forty years, chiefly in Europe and Asia.

Someone has said, "To be useful is to be contented." Young people—people young and old—want a worthy cause to serve. It is not surprising that already 20,000 applications

for service in the Peace Corps have been received. These will have to be carefully screened, of course. Skill, ability, training will be needed, as well as dedication. Some of the 20,000 applicants will have to do their bridge-building at home. But is it not this type of activity, this constructive area of mutual helpfulness, on which the man in the street can base his hopes for a peaceful world?

—ELISABETH RANDALL

THE PEACE CORPS

THE PEACE CORPS is said to be meeting with wide response so far as requests for enrollment in this undertaking is concerned. This shows that idealism is not dead among our youth. The Peace Corps is offering nothing to those who join it in the way of material rewards—it offers only the chance to serve in an effort to make this a better world. True, there are scoffers who regard this program as an impractical dream. There are those who do not believe that men will, without any thought of material gain, work in behalf of people who are no kin to them and whose life can have no direct effect on their own.

Such scoffers need to be reminded of the missionary labors of the Christian Church, of Albert Schweitzer, of the countless soldiers who have given their lives for a cause in which they believed. Fortunately it happens to be true that altruism and idealism are as much a part of human nature as are selfishness and materialism. Moreover, the basic idea of the Peace Corps has already been tried successfully on a small scale by an organization known as the International Voluntary Services. The later organization has been selecting and training young people to do work in backward countries. And the pay is only \$60 a month plus food and simple quarters at the site of their work. About a year ago a House Foreign Affairs subcommittee had a brief word of praise for one of these groups working in the hills of Viet Nam. That group consisted of several American graduates of agricultural colleges who, on a small scale, were winning a victory in the war against hunger by teaching the natives how to grow more food.

The International Voluntary Services has been at work for about eight years. It has over 250 men in 11 projects in nine foreign countries, and is now preparing to step up its program.

The work of the young men and women who will enroll in the Peace Corps is not going to be easy. It will call for

endurance, patience and charity towards those people who will rebuff them when they come to help. Dedication will be needed if success is to follow.

But what a lesson it will be to the world when victories are won by those whose weapons are a love for humanity and an understanding in the highest sense of the word of the doctrine of use. What an inspiration it really can be to a cynical generation that places its chief reliance on brute strength and nuclear weapons. What an answer to the propaganda of the Communists who assert that the white man comes to his colored brethren only to exploit and enslave them.

Perhaps it may turn out that the Peace Corps method is the most practical one for extending aid to other countries. Perhaps a display of altruism will do more to win people for the cause of freedom than troops and cannons.

IT WAS A RAINY SUNDAY

IT WAS A RAINY SUNDAY afternoon and Pastor Pthud was completely relaxed on the sofa. It had been an especially busy morning. First the Sunday School worship service, then the Adult class, followed by the 11 o'clock service. Ah, without doubt, this is the most delicious time of the week, he thought to himself. The service had gone well this morning. The choir in fine voice, and the congregation more attentive than usual. Funny, you can always tell. A few faces in the crowd too. That always helps. The one young new couple seemed especially interested . . . mustn't forget to call on them this week. Wonder where the Talbots and Edwards were this morning. They very seldom miss a service. Must give them a call tomorrow. . . . And the train of thought slipped into oblivion. Suddenly the sharp jangling of the telephone stabbed him awake, followed by his wife's voice, "Henry, it's for you."

With great effort Pastor Pthud tried to make his voice sound reasonably alert. "Hello!"

"Hello, Henry. This is Ed Franklin speaking. Hope I didn't disturb you. The wife and I were just talking about this morning's sermon over the dinner table. Was a real good sermon. I especially liked that last point, you know, on forgiveness. But there is something that disturbs us just a little. Some of the older members have mentioned this to me too, so I guess we're not alone in thinking this way. I know you don't mind a little constructive criticism. Well, some of us feel there should be more correspondences in the sermons. You know, we've been used to the old fashioned, New-Church sermons—don't know if "old-fashioned" is the best word, but you know what I mean—sermons where a Bible passage is explained verse by verse. As I was saying, we do find your sermons helpful, but more correspondences would be appreciated."

After a moment's reflection, Pastor Pthud answered. "Well, I can certainly understand your feelings, Ed. As you can imagine, it's difficult to reach all types of people in any congregation. We have some of the old timers left here, and quite a number of newer families. Seems to me it's a matter of emphasis and interpretation. I've always thought of the correspondences as being a means to an end, not an end in themselves. I must confess that when I hear or read a sermon

that merely lists a string of correspondences together, I get somewhat bored. The point is, Ed, that sermons and the Bible are meant to *help* people. Most of the people we know carry pretty sizeable burdens, and when they attend church on a Sunday morning they want some spiritual support and insight. And frankly, Ed, I just wonder how many people can directly apply correspondential meanings to their individual frustrations and difficulties. Undoubtedly some folks can do this, but many other can't. It's a fine art that has to be developed over the years. Angels think in terms of correspondences, but then, how many angels do we have in the church! Let's face it! It's a matter of reaching into the lives of people and helping them where they are. This is what every minister tries to do. But we're all different, so we use different approaches to achieve this goal. Well, what do you think, Ed?"

"I hadn't thought of it in just this way before. Perhaps you could give us a sermon on this subject some day . . . on the usefulness of the correspondences. I think this might help quite a few of our people."

"Yes," Pastor Pthud responded, "it might."

—ERASMUS SPOOL

PROGRAM OF PRESIDENT'S VISITS May 1—June 25, 1961

Saturday	May	6	Leave for Des Plaines, Illinois
Sunday		7	Dedication of new church in Des Plaines, Ill.
Monday		8	Return to Kitchener
Friday		12	Board of Managers Theological School, Cambridge
Saturday		13	Board of Managers Theological School, Cambridge
Sunday		14	Canada Association Meeting—Tentative
Monday		15	Board of Missions, Cambridge
Wednesday		17	Church of the Good Shepherd, Kitchener— Congregational Quarterly Meeting
Sunday		21	Canada Association Meeting,—Tentative
Monday		22	Augmentation Fund Committee Meeting
Tuesday		23	Council of Ministers Planning Session, Cambridge
Wednesday		24	Council of Ministers Planning Session, Cambridge
Sunday		28	Canada Association Meeting—Tentative
Sunday	June	4	Southeastern Association Meeting, Miami, Fla.
Monday		19	Council of Ministers, Baltimore, Md.
Tuesday		20	Council of Ministers,
Wednesday		21	Council of Ministers,
Thursday		22	General Convention, Washington, D. C.
Friday		23	General Convention, Washington, D. C.
Saturday		24	General Convention, Washington, D. C.
Sunday		25	General Convention, Washington, D. C.

Cordially,

David P. Johnson, President

William F. Wunsch is undoubtedly one of the leading scholars our Church has produced. No introduction of him is needed. What follows here is a series of three articles, but the editor feels that the unity of the thought set forth by Mr. Wunsch can be better preserved by printing it as one article with three sub-sections. In this careful treatment of a difficult theme, Mr. Wunsch gives his reflections on what may be some of the errors we have made in presenting the Teachings to the world.

REINAUGURATION OF GOD'S KINGDOM

by WILLIAM F. WUNSCH

IN RETIREMENT one is more than interested in his church's effectiveness. This is the first of three articles, with one or two main points and some minor ones, for consideration by us all. The present is an opportune time to offer such suggestions as I may, when a new spirit is astir among us, a devoted effort is in evidence to make our work and our manner of organization more effective, and a promising ardor is being displayed by our young people.

It may or may not be a surprise to suggest that we need to make it plainer that it is Christianity which we present. That our church is relatively unknown means to many that it represents something aside from Christianity. "Swedenborgianism" seems to the uninformed to spell something different from Christianity, and dictionaries do not say it is a presentation of Christianity. We ourselves feel that our names, "The Church of the New Jerusalem," and the popular designation, "The Swedenborgian Church," make misleading impressions, and "New Church" is enigmatic. In a review of our present hymnal a New Churchman wrote that one hymn in it certainly should not be in it, namely, "Faith of our Fathers," as though we departed in fact from the Christian faith.

If only as a matter of public relations, how can we make it plainer in pulpit, literature, outlook and spirit, and in our own understanding, that it is, of course, Christianity we seek to promote, into whatever greater light it is carried? If we make this plainer, the names of the church will lose misleading implications and "New Church" will have some meaning.

When we speak of what our church is founded on, do we go far enough back for the foundations? For us, as for all Christians, it is true that "no other foundation can anyone lay than that which is laid, which is Jesus Christ." Then we need to bring the whole Christian story along: all the thinking that has been inspired by the Gospels; illustrative examples of the Christian life; the missions from *Acts* onward that brought Lord to nation after nation, continent after continent; the purifying work of many a movement, of the Reformation in particular, which released the Word to the ordinary man and opened the way for a deeper understanding of it. Because this constitutes an era now followed by another means that the former declined, but not that it accomplished nothing. What

the Lord has now added for renewal is part of a long story. Isolating from the whole story what has only recently been given us in our teachings makes it look as though we were urging something novel instead of something new, perhaps even something not merely aside from Christianity but replacing it.

I think we have become ready of late for some self-criticism and that there are evidences in the greater forcefulness of some of our workers and of our literature that we have benefited from the self-criticism induced by consultants. I trust, therefore, that some critical reflections will at least be tolerated. For it seems that we create some deterrents to our work ourselves. It is not true, as we say sometimes and in print that what we stand for is as distinct from past Christianity as Christianity was from Judaism. Neither part of the statement is fact. Advance there was each time, and this measure of distinction—and it is a large one—can be asserted. But the Lord said that He fulfilled the law and the prophets of the Old Testament era, and established a deep continuity. The teachings now given the world in the Lord's second coming are drawn from both Old and New Testament and are in large part an interpretation of His first coming. The continuity of Christianity now with Christianity then is graphically urged upon us by the declaration that it is the Lord's original twelve disciples who are taking to the spiritual world the Gospel they once did here, namely, the everlasting message that the Lord Jesus Christ reigns. If we gather up the whole story of Christianity, indeed if we take our stand in the length of the Hebrew-Christian tradition, we shall be making it plain that in understanding, outlook and spirit we are presenting Christianity for renewed grasp of it and devotion to it.

Again, have we not understated our mission and aims in the constitutions of many of our societies? These say our object is "the dissemination of the doctrines." Rather this is the work of publishing houses, of their colporteurs, of our collateral literature. Is it the ultimate or comprehensive function of the church? Note the last word in the title of Swedenborg's summary of the doctrines, *True Christian Religion*; they are to serve the life of religion. The arousing and education of the Christian life is a church's function. Most arresting it is to find in volumes devoted to doctrine a towering insistence on the primacy of the life of religion.

All that is intellectual, like doctrine, the Theological Works declare, is accessory to life.

"The Lord provides some religion everywhere and in it the two essentials of salvation—acknowledgment of God, and ceasing from evil because it is contrary to God. Other things, which pertain to the understanding and hence to the thinking, called matters of faith, are provided evryone in accord with his life, and if they have been given precedence, do not become living until they are subsidiary" (*Divine Providence*, n. 328(8)).

Finer justice, more sensitive recognition of human rights, rescue of society from materialism, the regeneration of the individual, seizing the whole of life, as Dr. Bowie's hymn on the Holy City presents the challenge, and building the City's glory there—are not these the objectives of the church, towards which it will use the Word, and doctrine, Christian example and history, worship and music, and all else?

Should it not also be a part of our outlook and spirit to be ready to see any renewal of Christianity wherever it may occur? What we call "vastation," or the ebbing of the spiritual life, is taking place, but is not renewal also? What of the morning as well as of the night? We are convinced these are the days of the Lord's coming again. Does He come ineffectually? Do we confine His coming to the giving of doctrines in words, and the event to the past? Cannot His coming be discerned also in insights which come one by one, here and there? Past doctrines will continue, we are told, but does that mean all? Some have been abandoned, and others may be

reinterpreted. What happens in men's spirits and spiritual experience will be the work of His Spirit—that threefold work, "convincing the world of sin and of righteousness and of judgment." Will anything less be a new Christian era? In *Invitation to a New Church* at n. 25 we meet another arresting passage in our teachings.

"Unless the present little work (which has to do with the appeal of the Spirit to the churches) is added to the preceding work (the summary of doctrine in *True Christian Religion*), the church cannot be healed. The cure would be palliative only. A wound there is in which corrupt matter remains to vitiate neighboring parts. Orthodoxy is this corrupt matter. The doctrine of the new Church indeed brings healing, but only externally."

The Lord's Spirit, responded to, does the deeper and intimate healing. It assuredly will enlighten and guide each earnest Christian. It brings about brotherly understanding and unity among Christians. It creates and urges on the desire to take all human interests and activities and build the glory of the New Jerusalem in them. It brings about the new era.

Our teachings call religious eras "churches," and it is the new Christian era that they call "the crown of the churches." We need to relate ourselves alertly and truly to it. It is as ever the reinauguration of the kingdom of God, and many souls must be seeking His kingdom. Is our vision of the Lord's coming as generous, inspiring and brotherly as it could be?

THE WHOLENESS OF GOD'S WORD

IN A FIRST article it was suggested that we need to make much plainer to others what is plain to us, that as a church we stand for Christianity. We are not presenting something less than Christianity or anything aside from Christianity. Nor can we conceive of anything to promote which is more or better than Christianity.

In this second article our attitude to the Bible is considered as it bears on our making it plain that it is Christianity for which we stand as a church. Indeed, with our regard for Old Testament and New, we stand in the Hebrew-Christian tradition, as Christian churches in general do.

So to stand plainly, we need to preach the whole Word of God, and the laity to use the whole Word of God, as they will then. Should our preaching or use be confined to one interpretation of the Word, albeit the deepest meaning? Why? When in the plain sense of Scripture the Word is in its fullness, holiness and power? When it is by that sense that a reader or hearer, in church or in private, is brought into the Lord's presence and is surrounded with heavenly influences? When all that is needful for salvation or wholeness of life is to be found in that sense? May not the heightening of appeal which we attach to presentation of the profounder meaning result actually in the narrowing of the appeal of the Word?

Or result in that etherializing of which we are warned in our teachings by such a statement as that the deeper meaning, parted from the plain meaning, is like a house without a foundation? This is no suggestion that full use of the deeper interpretation should not be made. Rather it is that the whole Word, in all its meaning, be preached and read, to the release of all its power in public and private worship and in life.

Consider some impressions, however mistaken, received by others. "They (we) go off on an interpretation of their own of the Bible" is one such impression. And this, in the view of others, is not only a divergence from their practice, but is stepping aside from Christianity, to which the Bible as it reads is basis and bulwark. As we very well know, we intend nothing of the kind. A meaning is added, none is subtracted. In the spiritual sense of the Word we discover our rebirth, for example, described in marvelous, psychological detail. But we are also aware that our regeneration is in the first place powerfully urged on us in the plain sense of Scripture, in Old Testament and New, and most movingly in words of the Lord.

Despite this awareness, we fall into ways of speaking which create the impression mentioned. We will say that we present "the true meaning" of the Word, and we have reference to its

spiritual sense. But there are in general two senses of the Word, the literal so-called, and the spiritual, and is there not truth in each? For the teachings of the New Church to be drawn from the sense of the letter, and for even more doctrine to be drawn from it, there must be endless truth in it. Does the assertion about presenting "the true sense" fit the facts? Does it not, as a matter of fact, disparage the literal sense in which the Word is in its fullness, holiness and might? Does it not mean to others that we pursue on the Bible the specialty of a cult and that we do not share the general Christian regard for the Bible?

"They have a different Bible from the rest of Christians or at least of Protestants," is another public reaction. We create this impression by our talk—which also gets into print—about a "New-Church canon of the Word." The list of books of the Bible which contain a spiritual sense is not called a canon in our teachings; it is we who call it that, and it seems to me with little thought for what a Scripture canon is. Every branch of the Christian church has its canon of Scripture, that is, an assemblage of those biblical books which have served it over the years as a rule of faith and a guide in life. The books were assembled gradually in the use of them and as their usefulness was recognized. So the canonical books of the Old Testament were brought together slowly, and it was long before the collection was officially recognized. The canonical books of the New Testament were assembled similarly in the slow and sometimes divided judgment of early Christians as they found them serviceable to their thinking and to their practice of the Christian life; only later, in the fourth century, did a council make the result official. A canon is a product of history and religious experience. This canon of Scripture our teachings do not alter. When in certain books of the Bible, but was drawing doctrine from the sense of the letter, which is Scripture, he employed, if not as source then for substantiation, the Protestant canon generally. Look at the Scripture Index in any of the Theological Works expounding the spiritual sense of the Word, and of course the references are to books containing that sense. Look at the Scripture Index in works formulating or substantiating doctrine, and the references are to books of the Bible whether or not they contain a spiritual sense. So also Swedenborg wrote of the canonical books which have no spiritual sense that they are books useful to the church, which is the meaning of a canon. The term is a misnomer for the

list of books containing a spiritual sense; this is something far more than a canon; a canon is a church's historical product; books rich with a spiritual meaning come with that character from the divine hand. In connection with a remark about a "New-Church canon" we sometimes cite the Lord's words about what is written concerning Him in law, prophets and Psalms as indicating that "canon" or the list of books with a spiritual sense. But "Psalms" was a way of referring to the third division of the Hebrew Old Testament. We must go into that division for books with a spiritual sense besides Psalms, namely, Daniel and Lamentations, but then we are confronted by nine that have no spiritual sense. The citation miscarries.

My point, however, is not only that "canon" is no term for the list of books with a spiritual meaning, but to speak of that list so is to create the impression mentioned, that we have a different Bible from other Christians. When the Bible, confined to the books with a spiritual sense, is also printed and published so, the divergence is pushed upon all to see. It is a mutilated Bible, furthermore, with books omitted which are needed for the understanding of others. We can lose Bible lovers by such a Bible. And how much we lose from it! We lose the understanding of the beginnings of Christianity to be gained from *Acts* and from the Epistles. More than a few of the greatest passages vanish from such a Bible. We lose a whole chapter eloquently exalting love among faith, hope and love. We lose the sublime passages on spiritual body and natural body and the manner of our resurrection. We lose the one passage in all the Bible which says in three words "God is love." We lose that terse summary of our concept of the risen Christ: "in him dwells the fullness of deity bodily."

May students and ministers lead the way out of reference to the spiritual sense of the Word as "the true sense" when there is another meaning which is also full of truth, even of all that is needed for salvation, and lead out of talk of a New-Church canon, when there is none, and when the term is a misnomer for what we should speak of, in even higher evaluation, as books which, besides their plain meaning, in a deeper meaning irradiate man's inner life as never before, and thus are the Word of God in this especial respect?

It should be plain that we go on with Christianity, and that we go on with the Word of Old and New Testament as the crown of revelation.

THE RISEN AND GLORIFIED LORD

IN SEEKING to make plain to others that it is Christianity—however the understanding of it is carried into greater light—that we stand for, it is in presentation of our concept of God and of Christ that we find this, at least at present, our most taxing effort. In this instance, moreover, it is not mere impressions on the part of others which we have to meet, but a definitely voiced reaction on the part of

spokesmen of the National Council of Churches of Christ. We are told that we make Jesus to be God and even put Him above God. For do we not say, "We worship the one God, the Lord, the Savior Jesus Christ?" This language, it must be conceded, calls for careful understanding and needs clarification. For it is not the equivalent of saying that Jesus is God. We, of course, worship the one living God, as do other

Christians, and as Judaism does, whose legacy to the world was monotheism. How is the language in question to be understood, then?

The one living God is the supreme revelation of the Hebrew Scriptures, especially of the prophecies. Prophet after prophet added to the concept of God. He is infinite being, awesome and holy, as Isaiah said; just and demands justice, as Amos asserted; everywhere He is concerned with the salvation of His creatures, as the story of Jonah insisted; patient and ceaselessly loving is He, as Hosea portrayed him; creator, redeemer and savior, as they all portrayed Him. No eye has seen in His infiniteness the eternal God who made and governs the universe. This one living God the faithful in Israel worshiped, and Jews do today.

The one living God, the New Testament declared, and Christians came to be convinced, was manifested in Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Indeed, God was more than manifested; in the Christ He was incarnate. The Word, which was with God and was God, was made flesh. God took our nature upon Him. Christians believe that God was in Christ, and worship Him as they have come to know Him in Jesus Christ.

So do we who call ourselves New Churchmen. We are aware of no departure from the one living God portrayed in Old Testament prophecy and manifested and incarnate in the Gospels. But we are not content to say only that God *was* in Christ. If the Christ is risen and abides with us, as He Himself says He does, and as Christians indeed believe, why should they not say, as we do, that God *is* in the abiding Christ? Doubtlessly many do. But it is the full meaning of this that is conveyed or that is meant to be conveyed in the profession of our faith, "We worship the one God, the Lord, the Savior Jesus Christ."

If God was in Christ, and thus assumed our nature, does it not certainly follow that that nature would be transformed? Did not the Transfiguration on the mountain top show that it was being transformed? What else was the "glorification" for which the Lord prayed and which He was assured was taking place—a glorification "with God's own self?" The assumed human nature, like ours to begin with, in the end eternity; and we share the Psalmist's thought of Jehovah gradually grown out of, and the latter came in its place as gradually; the physical frame of the former expired in the Crucifixion; in the glorified humanity the Savior rose and lived on. In the risen Christ dwells the fulness of the God-head bodily. It is the one living Lord God, Father, Son and Holy Spirit, we worship. Note the words which follow after the words, "We worship the one God, the Lord, the Savior Jesus Christ." They are "in whom is the Father, the Son, and the Holy Spirit," who can be only in total Deity. And "Lord God" are Old Testament designations of the one God; our teachings speak of Jehovah as "Lord" or "Lord-from-eternity; and we share the Psalmist's thought of Jehovah when we say "The Lord is my shepherd." From the New Testament and all it tells of God's incarnation in Christ and glorification of Him we add to "Lord God" the name above all other names, "the Savior Jesus Christ," the name under which God assumed our nature, and made it His, a divine humanity.

The last thing there is any need to do, or that we would do, is to take Jesus, the Jew, the son of Mary, as such, mortal, and left a passing figure in time and space, and elevate him to God or make him God. Is that what the official criticism supposes we do? We are speaking of the triumphant Lord of Easter Day, glorified with God's own self, in whom if God ever was, He still is.

Nor do we deny the Trinity, if that is the thought. We conceive of the one God as existing in three ways within Himself, in the unknown depths of His being, next manifest to thought and heart in His divine humanity, and then possessed of His Holy Spirit for the more intimate imparting of it to His creatures. He is the *one* God. There is no tri-personalism to conflict with His oneness.

We can do something, I think, in the interest of public relations, or better said, of fraternity with our fellow Christians. It may make for better understanding among ourselves also, as well as among them. So I venture upon another suggestion. I may or may not be upheld in it by what is probably a solitary statement in our teachings. In *Doctrine about the Lord*, n. 34(4) the words "They were no longer two" may not sink in on the reader. God and Jesus, or the divine and the human, were no longer two. For a time they were. Until full glorification of the Lord's humanity they were. This keeps the Master before us. Or are we to lose the struggling Man of Nazareth in the glory of the Risen Christ triumphant even over death? To a divine humanity human response was necessary. Of course, our teachings dwell on the struggles of the Man of Nazareth as no other teachings do. It was the Man of Nazareth who endured the Cross. It was the Man who fought temptation and contrary nature all along to that supreme ordeal. It was the Master who determined to speak as He heard and do as He was bidden, who prayed so consistently, who discovered the power within Him, who let in God's healing power to flow from hands and clothes, who made the sick well and the demon-controlled sane, who stood in space and time, who spoke as never man did but in Aramaic.

The suggestion I am offering is that we may well revise any overquick judgment of certain habitual ways of speaking in the Christian church. I have in mind the conclusion of prayers with such phrases as "through Jesus Christ," "for His sake," and "in the name of Jesus Christ." "Through Jesus Christ," who did so much, has so much meaning. And did He not ask His followers to pray in His name? That his deeper meaning, too, but can it not be done literally? And what in our spiritual strivings may we not attempt "for His sake" who did all for us? A man only, He was not, but man He was. There is a word which we can use only of the Master—that is the word "follow." He himself bade men "Follow me." No one "follows" God; God is worshiped. We sing, "O Master, let me walk with Thee," with our thoughts on the historic Christ. We honor and revere Him, we and all Christians do, from His lowly birth onwards. "Through Jesus Christ," "in His name," "for His sake," can be ways of paying that honor and tendering that reverence. Is that not the intention? May we not further mutual understanding by recognizing this?

My hope is that the suggestions made in these three brief articles may be weighed and may help towards the church's

more effective address to its public. A surge of devotion to our church is in evidence, as was said at the outset; a fresh ardor is being shown by our young people, who look to a promising future for her; more effectiveness is being given

to organization and machinery. May our Christian message become plainer and plainer and be welcomed by more and more followers of the Lord and worshipers of God made known in Him.

Vital as whole-wheat—enthusiastic about her many interests—here is the New-Churchman at its feminine best

PORTRAIT OF A NEW-CHURCH LADY

A PILE OF LETTERS addressed to editors was on the table in the entry whose one-wall bookshelves hold works of the religious philosopher Swedenborg. Mrs. O. T. (Nadine Mills) Coleman refers to it as her "Swedenborg bookroom." Mrs. Coleman's interest in Swedenborg caused her to advertise for another discussion group which began recently. "Do you mean you ask people in to walk on your lovely floral carpet?" she was asked incredulously.

The immaculate carpeting sweeps on to the living and dining rooms of the glistening white house with brownish-red shutters. Mrs. Coleman calls it her "Victorian cottage," and snowy starched lace cascading downward in a trio of windows gives an oldtime bay effect. There is a grand piano, an old organ farther on. Crimson velvet chairs, a huge lilac bouquet, Battenberg lace on table covers, crystal pendants on chandeliers and lamps, mirrors, old pictures and blue figurines fading into pale blue wallpaper are a quick inventory of the parlor-like charm.

The hostess, trim in black with wide white collar, was unruffled when once asked, "Is it a tearoom?" She remembers how aching feet first led her to stop at a bookroom in Chicago to read an impressive four pages of Swedenborg 20 years ago. "There is a good kind of bread for the soul on the shelves," she says she replied. It is surprising how many young people stop in, and she would welcome anyone she could help, the way she considers a study of Swedenborg has helped her.

Much has been written about Mrs. Coleman. She is a writer, given to helping other writers, having sponsored four such groups in Columbia. She is a past president of Missouri Writers Guild and an associate member of Theta Sigma Phi journalism sorority. The Colemans have lived in Columbia 34 years.

She lacks a sense of smell and her sense of taste is impaired. Since all her family was from Kentucky, she used to think this was because she was born in Missouri! Her Kentuckian



grandmother used to knead bread to John Wesley's rule of life: "Do all the good—by all the means—in all the ways—at all the times—to all the people—you can," turning the bread at each phrase.

Mr. Coleman is a University of Missouri extension professor of soils and they order wheat from highly mineralized farms for her specialty, Whole Wheat Bread. For ten years she has made it for the annual picnic of the Social Study Club on the Fourth of July, and people are always responding to the smell and taste of her homemade bread. Mr. Coleman grinds the wheat in a hand grinder.

Approximately
2 cups whole wheat flour
3 cups white flour
1 cup vegetable shortening
1 cup boiling water
1-1/2 teaspoons salt
1/2 cup sugar
Whip with fork
2 yeast cakes dissolved in
1 cup lukewarm water
2 beaten eggs

Add to other cooled mixture.

Turn out on floured pastry board or cloth, work gradually with hands. When you're sure you don't have quite enough

flour, it's exactly right! The first batch Mrs. Coleman made, she had to throw out because she used too much flour.

Put dough in big crock and let rise, then shape three long loaves. The trick to baking, she heard over the radio—a slow oven at about 325, angel cake temperature. Result: a golden brown bread of feathery texture she thinks comes from the whipping.

She uses an electric portable oven and miscellaneous electric cooking appliances operated in a 3-1/2 by 4 foot kitchenette of shelves are moved in summer to a screened porch. "Oh, you're the one without the stove!" people survey her. You have to plan carefully and know what appliances will be used, she is aware; but there isn't anything she can't do—though friends kid her that the converted storage closet off the dining room is a "reducing kitchen." No guests have to resort to the nearby tearoom, they're well fed when they leave. She got rid of utilitarian ugliness and the room that was the kitchen is now her husband's office. Four extra strong electric outlets keep things going. She diminishes work by using the same utensils, for best results one fork, one spoon, one bowl for making bread. It is the young people who want to acquire, she observes.

A side benefit is that she has more time for free lance writing and club activities. A member of Altrusa Club, she says, "I just can't imagine anyone ever being bored." She was educated in Missouri and Kansas teachers colleges as preparation for kindergarten and elementary teaching positions in Missouri and Nebraska, and was pianist for dance classes nine years at Stephens College. She has had many out-of-town speaking engagements on writing, book reviews and various subjects during past years, and had twelve articles out going the rounds of editors' offices. Two of these, on home decorations, have since been accepted by Allied Publications.

Mrs. Coleman has a well-planned private domain with glowing turquoise carpet in a bedroom-study with a huge desk. A magazine rack holds issues of acceptances, extended by bookshelves and clippings, and portraits, of herself and the four houses she has decorated. A cross-stitched quilt is in frames. Her typewriter is by a "geranium window." A glance at her book manuscripts shows painstakingly done copy.

As one who finds wholesome pleasure in the small beauties of life, she has a secret sanctuary spot for daily Bible reading (just as TV has its place). When typing or quilting fingers tire, there is gardening for soul and writing fodder. "I like the later years the best, and face each day with eager anticipation." At a humorous jibe at this implication, she insisted, "Well, I do!"

Columbia (Mo.) Tribune

THE SIXTY-FOURTH ANNUAL MEETING of the Swedenborg Scientific Association will be held in Bryn Athyn, Pennsylvania, in the Auditorium of Benade Hall, at 8:00 p.m., Wednesday, May 17, 1961.

There will be reports and election of officers, after which Mr. George Dole will deliver an address on "The New Church and Current Bible Scholarship." All interested persons are welcome.

MRS. COLEMAN'S FAVORITE RECIPES

Lemon Jello Cake

Package yellow cake mix

Add package dry lemon jello

4 unbeaten eggs

3/4 cup cooking oil

Liquid directed on cake mix box

(usually 1 cup water, plus 2 tablespoonfuls)

Mix with electric beater until smooth, and bake in 9 by 13 pan at 325 degrees.

Prepare topping by mixing strained juice of two lemons with 2 cups powdered sugar. With cake warm from oven, prick entire surface with toothpick, pour topping over to seep down into prickings. Cut in large squares and serve.

Frozen Cheese Balls

2 cups grated sharp cheddar cheese

Half stick softened butter or oleo

1 cup flour

4 drops tabasco

Work pastry with hands until soft and pliable, then shape into small balls. Indent with thumb and insert small stuffed olive into each. Cover with pastry ball so that olive cannot be seen. Sprinkle lightly with paprika, hard freeze, and bake at 350 for about 25 minutes.

Two-Day Vegetable Soup

Simmer lean chunks from inexpensive arm roast in a quart or more of salted water. Remove meat and let liquid set overnight. Strain fat the next day, and add carrots, diced potatoes, shredded cabbage, celery and tomatoes for quick cooking. Add chunks of boiled lean meat. Result: delicious fat-free vegetable soup. Extra good with wedge of apple pie.

VOLUNTEER WORKERS—WHERE ARE THEY?

THE UNIQUE bookroom and group work being undertaken for the Church by Mrs. Nadine Coleman at her home in Columbia, Mo., is something which might well be further encouraged by Convention not to say emulated by other New-Church people residing where there is no society or other circle. (See article, "Portrait of a New-Church Lady" in this issue.)

The clipping of a large advertisement before us published from time to time in the *Columbia Tribune* invites the public to call at Mrs. Coleman's home bookroom, browse around, read or borrow books written by Swedenborg, and to attend group discussion meetings.

Some years ago we had more than 100 volunteer workers, as we named them, in all parts of the country engaged in related activities, the result being the formation of a number of groups some of which became eligible for Convention *Journal* listing, and all of whom periodically reported, and were supplied with free literature for distribution, as many as 50,000 pieces reached the public annually.

It is regrettable that since my days at Paterson evidently there has not been the personnel to follow-up and carry forward these vital activities in the growth of the church at large. Other worthy uses were Literature Racks for depots and terminals, the Bible Study School and use of the Consolidated Index (about 15,000 names of the interested), also the national Swedenborg Fellowship. Perhaps the time will come when these undertakings can be reactivated.—L.M.

Swedenborg Foundation Scrap Book

October—March

In Honor of Johnny Appleseed

Hymns by the late Rev. Frank Sewall were sought by the Historian of a Maine Chapter of the Daughters of the American Revolution, who appealed to the Foundation for help. The hymns were to be used in a concert program in honor of John Chapman, introduced by a talk on Swedenborg and featuring a Johnny Appleseed Cantata.

Traffic Manager Busy

The motion picture film, *The Unconquered*, depicting the life of Helen Keller, which the Foundation lends free of charge to churches and public institutions, is proving so popular that it now has its own Traffic Manager to schedule the showings. Mrs. Evelyn Currie, 70 B Freemont St., Bloomfield, N. J. is in charge.

A Popular Paper Back

The Hearst organization reports practically complete distribution and sale of its quota of 30,000 copies of the paper back Avon edition of Helen Keller's *My Religion* through their commercial outlets. They have repurchased 5,000 more from the Foundation.

Distribution by the Thousand

The Popular Library, Inc. began distributing the 20,000 copies of its new paper back edition of *Heaven and Hell* through its several thousand regular commercial outlets late in December at the retail price of 50 cents each. Until we see the success of this new venture, this edition will not be available to New Church agencies, except for a small supply purchased by the Foundation for distribution through its Life Members and New Church ministers on a personal basis. Supplies of the missionary edition will continue to be furnished to church outlets.

Swedenborg Symposium

The February meeting of the Symposium Group in Princeton, N. J.—composed of about 70 prominent clergymen and educators in the Central Atlantic area, including some personalities of national prominence, was devoted to a discussion of Swedenborg. Rev. Earl Douglass, a retired Presbyterian clergyman, was the speaker. Some months in advance he obtained 35 copies of Trobridge's *Life and Teachings* and 25 copies of Spalding's *Introduction to Swedenborg's Religious Thought* for prior study by members. He invited as guests of honor and to participate in the discussion the Rev. Dandridge Pendleton of Bryn Athyn and Mr. T. H. Spiers, Executive Secretary of the Foundation. Rev. Douglass's

paper was a well prepared and competent piece of work and greatly appreciated by the audience as attested by subsequent orders for Swedenborg's works from 17 of those present. Rev. Douglass' paper will be published in the June issue of *The Christian Herald*.

Why?

Having spent a happy childhood in the New Church in Kensington, England—with its all-day Sunday services of which he writes nostalgically—Mr. C. D. Wallis came to the U. S. in 1894. In all these years he has never heard of a New Church or a Swedenborgian in this country until recently when he saw mention of them in Rev. Douglass' column in a Syracuse newspaper. He wrote to the columnist who furnished him with the Foundation address. Mr. Wallis wonders why he has never heard?

New Translation Ready to Print

The new English translation of *Divine Providence* by the Rev. William F. Wunsch is now in the final page proof stage and the making of plates will begin shortly. It will appear first in the missionary (paper back) edition. A page proof copy will soon be sent to Convention's Dept. of Publication who will have a review prepared for *MESSENGER* readers.

Prize Essays

The best five student essays on the subject *Swedenborg's Contribution to Modern Religious Thought* in a contest at George Washington University, Washington, D. C. sponsored by the Foundation were selected from those submitted by some 30 entrants by the Faculty Contest Committee of that University. These are now in the hands of the Foundation Contest Committee which has the task of selecting the best three for prize awards of \$300, \$200 and \$100 respectively. The Editor of the *MESSENGER* will be given an opportunity later to make a selection for publication.

A Prediction

A Catholic seminary graduate tells us that he found his thoughts so disturbed during his senior year by his reading of Swedenborg that he interrupted his career and spent a quiet year abroad in study and meditation. His first visit after returning was to the Foundation to purchase volumes II, III and IV of the *Arcana Coelestia*. He explained that he found himself unable to maintain interest in any other religious thought. Replying to an invitation to meet some New-Church people he said he preferred to work out his plans without help. His parting comment was "I have become convinced that by the end of this century all Christendom will have found itself obliged to embrace Swedenborg's teachings".



Speakers are invited to discuss their philosophy with Urbana students. Above, Rev. Bjorn Johannson stimulates a discussion in one Philosophy section.

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CHALLENGE ACCEPTED

To the Editor:

I read with interest Miss Helen Saul's article "A Challenge" in the February 1 *MESSENGER*. I also heard Miss Saul present these thoughts to the congregation of Hillside Church in El Cerrito, California. It is good to hear our young people speak out

As a teacher of high school students in one of the community-centered churches of Convention, I would like to reply to Miss Saul:

I *accept* your challenge.

I *do* believe in the Lord's New Church.

I *am* willing to face human problems.

I *am* willing to teach the doctrine of the New Church, uncompromisingly, to our young people and to our new members, in the belief that this will lead to a better way of life.

In fact, I am as disturbed as Miss Saul to hear opinions such as "our young people don't need the Teachings, but the techniques of leadership . . ." or that "our teenagers don't have deep problems . . .", are not concerned with the moral problems existent in today's high school society." Of course young people have problems, and they *are* concerned about them.

I am also in complete agreement with Miss Saul that our members, young and old alike, should have a clear understanding of New-Church teachings. The important question to me, however, is not "Should we?", but "How should we?" It does little good, I think, to expound on the teachings of the Church in a language which does not reach the audience. Or, from another point of view, it's a shame to reach only a few people when a different mode of presentation could reach a multitude. I have high hopes that this problem is rapidly being met. Robert Kirven's new book *Big Questions Off Campus* is exactly what I believe is needed. I wish we had had this book twenty years ago. One of the aims of the General Convention has been stated as "building bridges of communication with the world around us."

There is a point on which I possibly differ with Miss Saul. I am a strong supporter of the Lord's New Church, but judging from my conversations with friends who are Congregationalists, Methodists, Disciples of Christ, and professors and students at the Pacific School of Religion, the Lord's New Church is arriving with or without our organization. What may have been differences fifty years ago are rapidly disappearing today. To-be-sure my friends are mostly scientists, professors, and students and may not represent the main body of their denominations; however, the trend is a real one. For this reason, I feel that *broad* claims of uniqueness do not particularly help us.

Finally, I would like to say to those who may not be familiar with the program of our Leadership Education Institutes that the Institutes really do teach our young people to be New-Churchmen as well as leaders. Last summer, for instance, they make a very thorough study of the New-Church view of marriage, as well as other important topics.

Garrard E. A. Wylde
El Cerrito, California

The Swedenborg Student

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

ARCANA CLASS—June, 1961
Volume VII, 5633—5727

June 1—7	5633—5651
8—14	5652—5671
15—21	5672—5702
22—30	5703—5727

THE MOST striking feature of our Scripture story for this month in the literal sense is the fear with which Joseph's brothers went down to Egypt the second time. They were afraid that they would be seized and held in bondage. We know that this fear of giving up their worldly freedom was a constant factor in all the later history of the Jews and again and again led them to complain and to rebel against the leaders appointed over them by the Lord.

The Israelites of Jacob's day were a very external people, and the Lord could be with them only as they kept outwardly the commandments, statutes, and precepts given through Moses and the prophets. The letter of Scripture testifies to this and the Lord, when on earth, spoke of them in the same manner. Today anti-Semitism—as well as all racial antipathies—is under condemnation by all enlightened peoples. But every nation by its own choices over the years has developed faults as well as virtues. Evils and falsities are harmful wherever they are found and need to be recognized for what they are and pointed out. A Rabbi who is a reader of Swedenborg said, a short time ago, that when he first came upon the condemnation of the Jews in the Arcana, he was incensed and put the book down; but later he took it up again, and when he found that Swedenborg said just as harsh things about the Christians of his day—both Protestant and Catholic—he felt better about it. The Jews were chosen by the Lord for the writing of the Word precisely because they were an external people whose practices and history could be directed by the Divine Providence by the use of external rewards and punishments, without interfering with their spiritual freedom. As a nation all they cared about was material prosperity; yet throughout their history a sincere desire to serve the Lord persisted in individual Jews here and there, so that when the Lord came on earth, there was still a remnant who could recognize and accept Him. We need to remember that all of the Apostles were Jews, and they were the ones sent forth by the Lord to establish the Christian Church.

Spiritually our reading treats of the subjection of the external man to the internal, or of the natural to the spiritual. This is the process of regeneration. From natural men we must become spiritual men. Regeneration involves a change in the aims of life. Instead of living for self and the world we must, if we are to become regenerate men and women, learn to regard to "the public, the church, the Lord's kingdom, and thereby the Lord Himself" (5660). Many even today are "afraid" to join a church, fearing that they will have to give up what is most dear to them. They fear that they will come under bondage. The self-life must indeed be given up, but

this will bring freedom and not bondage. All good and truth and all happiness come from the Lord alone. If we give up selfishness, we acquire in its place unselfishness—a gain rather than a loss. Read numbers 5647 and 5660 carefully.

In number 5651(3) we read, "Regeneration is nothing else than that the natural be subjugated, and the spiritual gain the dominion; and the natural is subjugated when it is reduced to correspondence." In *John 15:10*, after the Lord has given us the beautiful parable of the vine and its branches, He says: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love," and in verse 12: "This is my commandment, That ye love one another, as I have loved you." We "reduce the natural to correspondence" by learning and keeping the commandments and trying to study and follow the Lord's example in love to Him and to the neighbor. Number 5637 states this process very clearly. But we should never forget that "the knowledge of a thing must come first, in order that there may be a perception of it" (5649(3)). Later in our reading (5703) the same truth is expressed in another way: "The Lord is order itself; and therefore where He is present there is order, and where there is order He is present."

The inter-chapter reading on the spiritual cause of disease should be especially interesting to us today on account of the prominence of "spiritual healing" in our periodicals and other news media. We should note especially that Swedenborg tells us that when a disease comes into outward existence, it may become a cause in itself in a lower sphere (5711). This accounts for contagious and congenital diseases. We should know that the spiritual cause of disease may be in the world at large and not necessarily in the individual who is afflicted. People are in a measure subject to the external environment in which they live. Note also that we are told in number 5713 that the Divine providence also concurs with "natural" ways of healing.

Notes

5639. "The spiritual is the very affection of good and truth for the sake of good and truth, and also the affection of what is just and fair, for the sake of what is just and fair, and not for the sake of self."

5648. "The internal sense is especially for those who are in the other life." The last part of this same number shows clearly that this does not mean that man on earth should not study and delight in the internal sense. In fact we are told to explore ourselves and see whether or not we delight in it.

5663. It was the Divine Human that the Ancient Churches worshipped. This number emphasizes the necessity of a right idea of God, of thinking of Him as the Divine Man. "For if we think of the Divine Itself, the thought falls as it were into a boundless universe, thus is dissipated, whence there is no conjunction." We are created in His image, and it is right for us to think of Him as possessing in an infinite degree those

good capacities and qualities which are in us in a finite degree. All our faculties are from Him.

5695. We should learn from this number that the effort to hide our true feelings often indicates that our feelings are not what they should be, and so is a signal for self-examination.

5717. "Such spirits as had slain whole armies." We read in the Word of an angel destroying armies, and in some instances of soldiers being so affected that they fell upon each other and destroyed each other. This shows that the "angel" or messenger used was an evil spirit, inspiring terror and madness.

CORRECTION

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THE MEEK ARE INHERITING THE EARTH

by ALBERTA BABCOCK

AT FIRST GLANCE this well-known quotation from the Bible does not seem to be true. Obviously, the major portion of the world has not believed it to be true as the average person verifies when he excuses mass behavior with the well-known comment, "Business is business". Some time ago, we read a book by Gerald Heard, where he explains that in Biblical times the word "meek" meant, originally, "tame", that is, they meeked wild animals, or tamed them. His inference seems valid, that the wild, untamed aspect of life does succumb eventually to the more calculated well-thought-out aspects.

The barbaric warriors rushed into peaceful villages and conquered them but we know that they, in turn, succumbed and were encompassed by the civilizations they occupied. A gentle answer has saved the life of many a meek individual who otherwise would have incited his adversary to a fight and maybe would have lost—the angry, untamed people have been eliminating themselves for centuries. The American Indian recognized two types of men, the "warrior" and the "story-teller". The quiet person, the introvert, who is often the "meek" and whose time is spent off in the corner in study gaining knowledge, doing research, etc., has won more than one battle.

Someone in England discovered that if you ate lemons you did not get scurvy. The English had the strongest Navy in the world because they fed their sailors lemon juice, long before modern medicine discovered vitamins, or that citrus fruits contributed the indispensable Vitamin C. People with superior diets have been the brightest and strongest and eventually ruled the ill-fed, weaker ones who were automatically eliminated by attack from their own body germs. Now we are discovering that thoughts, and even more important, *emotions*, are affecting our glands and our glands affect our health.

The loving peaceful thoughts and feeling relax our blood vessels, etc. and keep us in a state of harmony or health, where our evil or negative minds and wills produce poisons that ultimately foster disease and death. The wonderful knowledge of minerals and vitamins and the foods that make up a better diet are very good and increasing every year but we still do not assimilate what we should unless we have learned to think and feel as we should—in other words, unless we have accepted the Ten Commandments as the universal as well as the individual laws God has given us for our welfare.

"Devolution"

It is the meek who do accept them, for the untamed spirit cannot believe anything outside of his own *exaggerated, important, selfish* desire, not even God's. Here again, the meek survive and the ones who lack this important virtue are eliminating themselves century after century.

In the "Spiritual Letters" and "The End of the World" by Halcomb (that remarkable New Churchman and English doctor who was a contemporary of R. W. Emerson) he brought the interesting idea of devolution (instead of evolu-

tion) to our attention, i. e. that the first people, or pre-Adamites, were as little children (meek) and gradually fell when self-love (the serpent) lured them into believing in their own propriety instead of believing in God. Since they breathed by an interior respiration and could see the "other" or spiritual world, affect it and be affected by it, their descending thoughts and feelings began to cause havoc in the world around them. Swedenborg says they would have fallen into a state lower than apes if their respiration had not been changed from interior to exterior. The period when this occurred is known as "The Flood" and appears to be not only an exterior phenomenon but an interior one that caused the suffocation and thereby the death of many.

Since the respiration was changed, the interiors were locked up and people have been able to think one thing and say another and feel one way and act or do another ever since. The "Mark of Cain" means all people except the insane or imbeciles, etc. are able to know the difference between *right* and *wrong* which is proven by the thief trying to hide his act, because he knew he was doing wrong.

The struggle of all sincerely religious people today is not only to speak in a positive way but to also think positively and not only to act outwardly in a sane, good way, but to *feel* that way, too. That is, to keep God's laws in their hearts as well as in appearances. Swedenborg says that, in this day, the Lord is here in an "extraordinary, active presence" and is descending first on the spiritual plane or truth levels. We see it is true in the amazing increase of science, technology, and all fields which are changing the physical appearance of the whole world.

The next influx will be on the celestial or love level and is even now occurring. Halcomb says that if it were not very gradual and under the minute auspices of the Lord, the cataclysmic disasters in every department of human life would be destructive beyond endurance. He goes on to explain that at some point (known only to the Lord) fire from heaven will completely destroy every evil person, animal and plant, etc., leaving only the meek.

The Bible makes this promise, "Behold I make all things new—a new heaven and a new earth". "Thy kingdom come, thy will be done". "In that day every knee shall bend". And it says that but for the Elect no flesh would be saved if the tribulation was not stopped.

Since New Churchmen have knowledge of the Science of Correspondences, the "fire" that will come from heaven might be either an interior fire or exterior or both. Fire corresponds to love in a good sense and hate in a negative sense.

We have touched upon the subject of how self-love ends in a state of hate that destroys. On the other hand, the meek or reborn, certainly survive.

As interior respiration again returns to the race, perhaps the combined racial consciousness will again wreak havoc that will ultimate in actual fire. In this day of atom and hydrogen bombs, it does not appear as remote as it once might have seemed.

Products of hate

There may be yet another discovery to come that will eliminate only that which is without meekness. A recent article in a national magazine stated that 1500 homes burn in the

United States every day. This might be a factor in this gradual complex plan—and maybe not. It seems more likely that the internal fires or evils, called hatred, revenge, uncleanness, greed, and all the brood of evil hatched from selfishness, are the forces that foster disease germs that breed in the hells of the racial consciousness and attack those that Divine Providence *permits*. It is certain that no diseases come from heaven, and the inhabitants of heaven are, of course, humble and meek.

Swedenborg said in the seventeenth hundreds that smoke was a form of fire and not yet known. Whether it is known today or not, I do not know but a current magazine states that today cancer of the lung kills more than 36,000 Americans a year, strikes down hundreds of thousands throughout the world and is attaining epidemic proportions.

Any Bible reader knows that Paul states in *Corinthians* that our body is His not ours and is to be kept pure. The truly meek do not want to put fire or a form of it in their lungs, and because they don't they will live to inherit the earth and its correspondent, the Church, a form of divine good and truth.

DON'T DIVIDE BIBLE

The Mar. 1 issue of *MESSENGER* reached me here and some things said amaze me. I hadn't known that some of the New-Church people seldom read Paul's *Epistles*. If you have a volume of Swedenborg's *Posthumous Works*, Vol. II, pages 325-329, under the long chapter on Christ you will notice that Swedenborg keeps quoting Paul too often to recount. Swedenborg's favorite passages from the New Testament seem to me to be these: From Saint John's second epistle: "And we are in the Truth in Jesus Christ. This is the true God and eternal life. Little children keep yourselves from idols."—From Saint Paul: "In Jesus Christ dwells all the fullness of the Godhead bodily."

I think these are my favorite verses too—or very precious to me for they mean so much. They seem to pronounce and announce our Lord's Divinity, so *tellingly* and *simply*. It seems to me that Swedenborg's greatest heights were when he was simplest; most childlike—for then he spoke and felt from *innocence*—which seems of all Divine attributes most holy.

I do not divide up the Bible. And I do NOT try to divide up its senses. I believe the literal sense which to me not only explains itself but definitely is the base, root and fullest containant of all that is Spiritual. Again, I do not believe the sense can really be divided. They are the Lord's seamless garment—and *are all together in the literal, natural sense*. By no means does the Spiritual sense destroy the actual fact that Christ Jesus was born of God through a virgin and was the One and ONLY Son of God. The spiritual sense *sustains* the *literal*, intensifies its literal actuality and historic truth. And glorifies each word increasing its literal power.

If there were no literal sense there could be no Bible at all. And if we cannot fully accept the testimony of the disciples and of Paul (for he too saw and heard Jesus) then would the whole Bible be in vain as far as we are concerned.

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