

The
**NEW - CHURCH
MESSENGER**

June 11, 1955

SPEAKING OF THE SECOND COMING

William F. Wunsch

SECOND COMING: HOPE OR REALITY?

A Symposium

HAVE THESE THINGS BEEN TOLD?

Bernard E. Scriven

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

SPEAKING OF THE SECOND COMING

Introductory to a Symposium on this Theme

By William F. Wunsch

As I look back to the days when I began my ministry, my feeling is that a good deal of caution was exercised in putting forward the fact of the Second Coming or the church's concept of the Second Coming. We hesitated to speak of it first, at any rate. Less hospitality, it was thought, would be found for it than for our teachings on the whole. First it would be well to present what came to us by way of the Lord's Second Coming, and when that had been done and a treasured and inspiring teaching had to be accounted for, the one adequate source would commend itself. A sense of proportion also dictated this order of presentation. After all, the church's emphasis is on the three essentials of true Christian life—acknowledgment of the Divine of the Lord, acknowledgment of the holiness of the Word, and the practice of charity. The possibility that we would lay ourselves open to misunderstanding also put off mention of the Second Coming. Talk of it would lead many to group us with bodies which give the Second Coming a prominent place in their propaganda but have a very different and, it may be, an impossible concept of it.

Renewed Interest

While this possibility still exists, the subject of the Lord's Second Coming has recently gained a new standing in Christian thinking. World-wide discussion of the subject was invited by the World Council of Churches. In fact, in the preparations for the meetings of the Council at Evanston last August, the hope of the Lord's Return threatened to get so much attention that many leaders were disturbed. Slowly that especial hope was pulled back out of the foreground. It was enveloped in a discussion of the larger theme, "Christ the Hope of the World." Christ had from the first and all along been the hope of the world, and this seemed to subordinate the hope that He would take such a step—or need to—as to come again. In the material prepared for discussion at Evanston, Scriptures were cited and commented on which have to do with final judgment on the individual or on an era, and with what was called "the end of time" and "the end of history." Scriptures that are the most definite utterances about the Lord's Return, like *Mark 13* and *Acts 1:9-11*, were not cited, however. Despite this burial, comparatively, of the subject of the Lord's Return, the subject receives a little more consideration because of its appearance on the agenda of the World Council of Churches.

Possible Objections

While the topic may find a larger welcome, our concept of the Second Coming may have no easier

road to a sympathetic hearing. The avoidance of the most definite Scriptures about the Lord's Return would intimate as much. For our concept is based on and enforced by these Scriptures. The embracing of such concepts as "the end of time" and "the end of history" and putting the Lord's Return then, means that He comes to wind things up, a concept poles removed from our conviction that He comes as ever to renew His kingdom on earth. (Strangely the concepts mentioned ally leaders in the Council with literalistic sects; the literalist thinks the Lord's coming entails the destruction of the world, and history and time can end only with the disappearance of the world.) Again, the prominence of the spiritual world in our concept of the Lord's Second Coming gives others pause. Furthermore, the fact that a servant from among men should be utilized by the Lord in making His Second Coming is a stumbling block. In His First Coming the Lord even took on Him a mortal body in order to come, and He employed servants in the persons of the Evangelists to spread the word of His Coming; even so, human agency is a surprise feature in the picture of the Lord's Return to those who have any expectations of His coming.

Plainly, we need to study our ways of presenting our concept of the Lord's Return, and of urging the reality of His Return. A few suggestions are ventured.

What the Bible Says

1. First of all, for the biblical student and the Bible lover, we need to start with Scripture. We may need to do so with any inquirer, who may well ask us why we expect such an occurrence anyway as the Lord's coming again. Moreover, to have common Bible ground we need to keep to what we call the sense of the letter of the Word. After all, our teaching about the Second Coming should be drawn from and based on the sense of the letter of the Word like any other of the doctrines, should it not? In other words, we must consider the plain meaning of that difficult apocalyptic chapter, *Mark 13*, and its parallels. Swedenborg expounded the parallel chapter in *Matthew*, but in its spiritual sense. In that sense the chapter traces the successive steps of decline in the first Christian era which led to and necessitated the Lord's Return. But it is in the plain sense that the Lord assures His disciples that He will come again and draws a general picture of His coming and gives a general word of the time of it. This study we shall have to make ourselves. We shall find that some students treat the Lord's discourse as one in which He uses the

terms of Jewish apocalyptic language as a framework only in which the substance of what He says is the very general assurance that a better day or a moral and religious awakening is to come. But the disciples had asked Him about His Return, and to them that is what He spoke of. We need to make this clear, and start then with inquirers on the common ground of the Scripture promises.

Not Central

2. Should we not also, quite at once, let it be seen that our teaching about the Second Coming is not our central teaching? Our central teaching is, of course, the doctrine about God, as in any theology; other primary teachings are doctrines like those about Providence, life, charity, faith, rebirth—any that are the main substance of the Christian Gospel. The essentials of the Christian life—acknowledgment of the Divine of the Lord, acknowledgment of the holiness of the Word, and the fulfilment of the second great commandment—indeed spring into new significance in the light of the Second Coming. Every aspect of the Gospel is enhanced. In many ways the Second Coming is an interpretation of the First, which comes to mean much more. But the doctrine of the Second Coming is not itself a leading doctrine, but is the premise, rather, on which we stand for doing our work. Better said, the actuality of the Second Coming is the premise on which we stand. If we observe a sense of proportion as to the place of the doctrine of the Second Coming in the whole body of doctrine, we are more likely to win consideration of it than if we exaggerated its place.

3. This suggestion comes close to another. Should we not also make it plain, to ourselves and to others, that preaching and working in the light of the Second Coming we are not taking leave of the main Christian effort stemming from the First Coming? We are not proposing or pursuing a new Gospel, but espousing the Christian Gospel renewed. The purpose of the Lord's Coming is to reestablish Christianity in redeeming strength. The Second Coming puts us with more reason than ever, and with additional resources, at the presentation of Christianity. We should not restrict our work to the fresh resources which the Second Coming affords, like the deeper meaning disclosed in the Scriptures, but go on with all resources, the Word as a whole, for example, and the Christian message in general as it has sprung from the Gospels. In coming again the Lord surely describes His faithful helper just as He did in His First Coming. "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (*Matthew 13:32*).

A Single Event?

4. As we look back to the Lord's First Coming, it looks at this distance like a single event. But was it? Bowing the heavens, incarnation, growth

of the Christ Child to manhood, brief years of ministry after long years of silence, untold redemptive struggles, glorification, crucifixion and resurrection, all and more go to constitute the First Coming. The Second is similarly not a single occurrence or some one action—publication of teachings, disclosure of unexpected meaning in Scripture, judgment on high, or a reordering of the world of the spirit. All took years and entered into the making of the Lord's Second Advent. Accomplished in the world of the spirit, judgment is not ended, but is working out here. The disclosure of a meaning in Scripture beyond the plain meaning certainly is not over with—seeing such meaning in Scripture has hardly begun. Truths stated in the doctrines have yet to make their way, insight by insight, in the mind of Christendom. All this is a development, not a single event. Verbal presentation is not the whole deed: for His coming does not the Lord want these realities of insight into truth, the movement of life into the experiences of which the spiritual sense of Scripture speaks, and fruits on earth of the judgment on high? Let us speak of the Second Coming giving it the dimensions it has. Let us speak of it also as a present reality. Of churchmen who give any thought to the Second Coming, some place it in the future, and often the imminent future, and a smaller number place it in the past, and such a far past as Pentecost. The New Churchman has it for a present reality.

A Theme of Joy

5. As a present reality, and a development of world proportions, the Second Coming gives those convinced of it a hopefulness and a joyousness that should get into our talk and presentation of it. The Lord has come to mean so much more to us, visible God in whom is God ever unseen. His Word also has opened into depths of meaning for our inner lives. The self-knowledge which is to be gained from the spiritual meaning of the Word far surpasses any, I think, which psychological science has to offer. And why not? This meaning was involved in His Word by God who searches the heart, and tries the reins, and knows what is in man. The world of the spirit—the heavens, if we will allow it—are drawn around us not only to our comfort at the end of our days, but for our support and inspiration each passing day. A better understanding of Providence has been given us. There is much else to put a lightheartedness and joy into our speech about the Lord's having come again.

For presentation of our thought of the Second Coming, then, let us get on common Scripture ground with others, in the plain meaning of the Word. Let us not make the concept of the Lord's Return a fanatical idea, but observe balance, and give the concept its due place in the entire body of teaching. Let us avoid giving the impression that we are thinking to start up something other than Chris-

(Continued on page 182)

EDITORIALS

The New Earth?

"We have never had it so bad."

The gentleman who uttered that statement was not electioneering. Rather, he was trying to explain to his listeners how his faith in the New-Church doctrine of the Second Coming had been shaken. In his youth, he declared, he firmly believed it, and he could argue down anyone who either rejected altogether the idea of a Second Coming or placed it in some near or distant future.

Why was he so confident then, and what happened to cause him to waver? In his youth he could point to the tremendous progress in the Nineteenth Century: to the triumph of science; the steady growth of democracy; to the humanitarian laws and institutions; to rising living standards; education of the masses. His list was impressive.

Then came World War I; communism in Russia and chaos in Central Europe; a breakdown in moral standards. In the wake of these things came the depression, dictatorships, another world war and finally the atomic bomb. Indeed, it seemed as if the vials of wrath had been poured out on man. In the face of these facts, how could anyone believe that the Lord today is making His Second Coming, and that a new and higher Christian era is being ushered in?

It is true that previous to the first world war, many ministers and writers of the New-Church saw in the progress of their day evidence of the Second Coming. It was popular then to believe in perpetual and inevitable progress and an approaching human Utopia. The pretty dream-world conjured up in the imagination of some by the seeming progress was rudely shattered by the events since 1914.

But are there any good grounds for coupling up the Second Coming with the dream of the good society from which evil and pain has been banished? The Lord did not promise that when He came again He would remove the cherubins and the flaming sword which guarded the entrance to Eden. The New Jerusalem must still be built in the mind and heart of the individual man. Earth is still the domain of man. (Ps. 115:16). Man still must choose life of his own free will.

The Lord in His Second Coming has restored the balance between good and evil; thus assured to man a free will. He poured out His truth that man may not live in darkness. But an earthly paradise must await man's willingness to help establish it. In saying this we are not contending that there is no relation between progress and the Second Coming. We emphatically believe that there is. But the Second Coming is a spiritual event. The Lord works from the interior to the exterior. He does not set up a perfect environment expecting that the result will be a perfect human race. In the Most Ancient Church, the environment was ideal. And yet self-

love came to rule over man. The Lord's redemptive activity, both in His First and in His Second Coming, lies in restoring love of God and of the neighbor, as the motive power in human conduct.

Swedenborg's Mission

Since the Lord cannot manifest Himself in Person . . . and nevertheless has foretold that He was to come and establish a new church, which is the New Jerusalem, it follows that He will do this by means of a man, who is able not only to receive these doctrines in his understanding but also to publish them by the press. That the Lord manifested Himself before me, His servant, and sent me to this office, that He afterward opened the eyes of my spirit and thus introduced me into the spiritual world and granted me to see the heavens and the hells, and to talk with angels and spirits, and this now continuously for several years, I affirm in truth; as also that from the first day of that call I have not received anything whatever pertaining to the doctrines of that church from any angel, but from the Lord alone while I have read the Word.

(*True Christian Religion*, 779).

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Napoleon said, "There are two powers in the world—the sword and the spirit. The spirit has always vanquished the sword."

The Second Coming: Hope or Reality

A Symposium on New Church Doctrine

In New Truths

Any study of the Second Coming of the Lord, if it is to be successful, must include an understanding of the nature and purpose of the First Advent, for they are bound together as two stages of the one Divine activity. For that reason, we turn to the words of Christ, spoken to Pilate, to make clear the fundamental purpose of the First Advent. "To this end was I born, and for this purpose came I into the world: that I should bear witness to the Truth."

Without a knowledge of Divine Truth, mankind must inevitably sink into spiritual death, and ultimate destruction. Such a condition threatened at the time of the Incarnation, and only the Divine Presence of the Lord, in Human Form, to impart a new revelation, could have prevented such a catastrophe. He came to "bear witness to the Truth" in His teachings, and in His life, as the basis for the establishment of a new dispensation—the Christian Church.

The importance of a right knowledge of the truth, as an essential of all spiritual growth and happiness, cannot be over-emphasized. It is stressed in the Writings almost times without number. The following statements will be sufficient to make the point clear. In the Arcana (4206) we read: "The good flows in from the Lord, but is not fixed except in truths: for in truths the good is welcomed, because they are in accord." Further: "As truths are that into which good flows, truths are what limit the inflow of good: thus, such as are the truths, such is the reception of good." And, because, at the time of the Incarnation, the truths upon which the Jewish Church had been established, were almost completely falsified, the Lord came into the world to proclaim the truths upon which the Christian Church could be, and was, established. There were, of course, other profound factors involved, but those eight simple words express the fundamental

reason for the First Advent: "That I should bear witness to the Truth."

But owing to the spiritual state of mankind, at that time, the truths upon which the Christian Church must ultimately rest, could not be stated in clear light. Men could see only "as through a glass darkly." So the truth was veiled, or clothed, in the language of symbol and parable, lest, seeing it clearly, men would be harmed, spiritually.

So much for the First Advent: now we look at the Second Coming. This was clearly promised by Christ Himself. To the disciples, He declared: "I have yet many things to say unto you, but ye cannot bear them now: howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth." And to make the promise even more clear, He declared, "These things I have spoken to you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show

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SPEAKING OF THE SECOND COMING

(Concluded from page 180)

tianity; the Lord comes the second time to reinvigorate and to advance into fuller light what He set afoot in His first coming. Shall we not do best to give the Lord's Return the impressive dimensions

June 19

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 throughout the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages and ages, according to the prediction in Daniel (VII. 13, 14), and in the Apocalypse (XI. 15).

Also that blessed are those that come to the marriage supper of the Lamb (Apoc. XIX. 9).

This took place on the nineteenth day of June, 1770. This is what is meant by these words of the Lord:

He shall send His angels and they shall gather together His elect, from the end of the heavens to the end thereof (Matt. XXIV. 31).

(True Christian Religion, 791).

it has and represent it for the present reality it is? Can we also bring into our speech about it, not only conviction, but gratitude and happiness that He has made Himself known to us?

(The Rev. William F. Wunsch was professor of theology in the New-Church Theological School for many years. He is now pastor of the Washington, D. C., Church of the Holy City.)

you plainly of the Father." (the italics are mine) Here was a definite promise of the Second Coming: "I shall no more speak to you in proverbs: I shall show you plainly of the Father."

Since the essential purpose of the Lord's First Advent was, that He should "bear witness to the Truth," we have reason to look for a similar purpose in His Second Coming. On the basis of His own statements, that Coming would be to reveal the "many things" which the disciples, and mankind, were not prepared to receive and live at the time of His First Advent: and to remove the outer covering of symbol and parable, so that the Truth could be seen clearly. In the Writings of the New-Church we find that purpose abundantly fulfilled. To study those Writings with an open mind, is to be convinced beyond all question, that the truths they contain are a Divine revelation; and that the Truths so revealed constitute His "Second Coming," just as the Truths He taught and lived while on earth two thousand years ago, constituted the essential purpose of His First Advent. "To this end was I born, and for this cause came I into the world: that I should bear witness to the Truth."

William H. Beales

Epochal and Continuing

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals."

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." (Revelation 5:1-3.)

The prophecies that the Lord would come again are as prominent a feature of the New Testament as are the prophecies of the Incarnation in the Old. They are found in each of the Gospels, and Revelation ends with the words, "Surely, I come quickly. Amen. Even so, come, Lord Jesus," followed by a benediction. The Apostles and the Evangelists felt sure that the Lord would come again, perhaps in their own day. The Second Coming is mentioned in Acts, and many times in the Epistles of Paul, and also in the Epistles of James, Peter, and John. Down through the centuries this teaching, in various forms, has been prominent in the Christian Church. It was a subject discussed at the meeting of the World Council of Churches at Evanston.

In the Christian Church today many have given up the thought that Christ will come again. Some think that this coming may have taken place at Pentecost, and some no longer think of an epochal coming but believe that it is the continual operation of the spirit of Christ in the minds of men. Others still believe that the prophecies will be literally fulfilled and that Christ will come again in person in either the near or the distant future.

The New-Church position is very different from all these. It teaches that the Second Coming actually took place in the latter part of the Eighteenth Century, that the writings of Emanuel Swedenborg constitute the Second Coming.

With the rise of modern science doubts of the accuracy of the letter of the Word arose and gained ground until its complete rejection was imminent. The conjunction of man with the Lord and heaven was about to be broken. Again "the fullness of time" had come. So the Lord revealed to Emanuel Swedenborg the principles by which the true meaning of the Word might be opened, by which its inner meaning might be seen. His Second Coming was, as prophesied, "in the clouds of heaven, with power, and great glory," a spiritual not a bodily coming. The clouds are the literal sense of the Word and the power and great glory the endless reaches of truth within it.

The Second Coming is both epochal and continuing. It is epochal in that it has taken place and will not be done again. It is continuing in that as men of today and of future generations study the Word in the light of the Writings with the desire to learn and do the Lord's will, its inner truths will more and more be opened to them. In this way the Lord has come again to meet all the spiritual needs of the New Age. So it is written: "Lo, I come: in the volume of the book written of me."

Louis A. Dole

Here Now

The Atomic Age is the time of the Lord's Second Coming. Indeed, the Second Coming began 200 years ago! It was not a physical appearance in a mortal world of time and space; rather, it is in the hearts and minds of men; in their minds, freeing them from old

and erroneous ideas of life; in their hearts, working for an abundant life for all mankind. We have been witnessing the Second Coming since 1757, and even before then important steps had already been taking place in the minds of men preparing them for this great event, which is a present reality in the world today.

What has been taking place to prove this unique element in the teaching of the New Church? What are the signs? Manifold, indeed! In all the sciences men and women are discovering heretofore hidden powers, all contributing to the welfare, both spiritual and natural, of mankind; yes, to the abundant life. In less than 100 years it will take only 7 hours to produce what now takes 40 work hours! This feat will take place only as and when men's minds become more free. Space and time in this world are being used to bring men into one brotherhood. The atomic bomb is a deterrent to war, and atomic power is a boon, a blessing, changing the course of history and lifting men up from the mean and ugly things which have been his lot too long.

This present time in the history of the world is when His Second Coming is most needed. Not, indeed, to be effected in one fell-swoop, but slowly as the minds of men are freed from the halters which have fettered them. It is not a time for utter destruction, as the falling of the H-bomb. The Lord is not here to witness the destruction of His own creation,—although admittedly, men are teetering on the edge of ruin today. "God's in His heaven, all's right with the world," we can all join little Pippa in singing as she passes and touches our lives.

We can be certain, whatever happens, that the Lord will make His Second Coming known. New Churchmen, more than any have less to fear and more to hope for. So, let's be about our Father's business and have it reflected in our lives, and in the General Convention, which is a most important element in the world-wide realization of the Second Coming today.

Daniel Nielsen

Our Unique Contribution

The question at hand is, "What is the unique or fundamental element in our teaching of the Second Coming?" There is a great deal that is unique in our doctrine of the Second Advent of the Lord.

This claim that the Lord has come again is unique in itself. As far as I am aware, the New Church stands alone in its contention that the Lord Jesus Christ has revealed Himself anew in the world; that He has fulfilled His gospel promises; that the Lord God has come a second time to play a leading role in the struggles and destiny of mankind, as He did some 2,000 years ago.

He has come as He said He would, "in the clouds of heaven," by uncovering a deeper meaning which reveals Himself in His Holy Word. In one sense this fresh revelation from God is His Second Coming; it opens up a whole new world to us if we are spiritually sensitive to its promptings. We have barely tapped the infinite riches of this new world as yet; somehow we seem to be too much pre-occupied with other matters, or perhaps we just don't know what is good for us. We talk much about the Lord's Second Coming and most of us accept the idea, at least in principle, but what do we do with this news from heaven? How do we feel about it? The Lord's Second Coming is a most remarkable event when you stop to think about it. Do we realize that most Christians are quite unaware of what has taken place? The vast majority of people around us believe either in a physical return of Christ, or they have forsaken the wearisome watch and now work for a symbolic Second Coming through the social gospel approach. Or they may combine the two ideas. We know the Lord has come again into the world and potentially into our lives, and still we go on living as though nothing out of the ordinary had happened.

There are a good many unique things connected with our teaching of the Second Coming, such as a truer understanding of the Scriptures; the establishment of a Universal New Church; a re-ordering of the spiritual world; a new impetus for education and the sciences; all of these are direct or indirect results of the Second Coming of the Lord, and they are all unique contributions indeed. But the fundamental element of this teaching is that the Lord Jesus Christ has now made Himself available to us in a way that is even superior than His accommodation to the disciples. There is no reason why the Lord's Second Coming should not seem as real to us as the first. His followers could understand only part of His mis-

sion because of their religious background; they failed to see the Lord in His wholeness simply because the time was not yet ripe. Therefore they preached Christ crucified. In this New Age we are privileged to preach Jesus Christ risen and glorified. This is the good news of the Second Coming; that the glorified Lord reigns over heaven and earth and that He is even now awaiting our co-operation for the shaping of a truly Christian world.

This quote from Swedenborg brings out clearly what I am trying to say: "The presence of the Lord is perpetual with every man, both evil and good, for without His presence no man lives; but His coming is only with those who receive Him, and these are they who believe in Him and do His commandments. The Lord's perpetual presence causes man to become rational, and renders him able to become spiritual; this is done by the light which proceeds from the Lord as the sun in the spiritual world, and which man receives in his understanding; that light is truth, and by this he has rationality. But the coming of the Lord takes place with him who conjoins heat with that light, that is, love with truth; for the heat proceeding from that same sun is love to God and toward the neighbor. . . . It is the same with the man of the church viewed collectively or in the composite, as with an individual or man in particular." *True Christian Religion*. 774, 5.

Paul Zacharias

Work of the Spirit

Much has been said and written concerning the Second Coming of the Lord. For many years writers of prominence and theologians of note have toyed with ideas which have proved helpful or distressing, forward-looking or distracting, hopeful or morose, all in accordance to the moulds of thought in which they were cast. Some of them run as follows: that the Lord would make His Second Coming in Person, visible and carnal,—literally and in accordance with Scriptural descriptions or the manner of His coming; that it is a cataclysmic event,—putting an end to the present day world and creating a new one where He would reign for a thousand years; or that His Coming is Spiritual,—discernable in the tide of events that govern the world and the lives of men, and that it is a progressive con-

tinuing manifestation of His love and wisdom in the life of the world. Even the most brilliant deductions advanced at the meeting of the Second World Council of Churches failed to find a common ground because they followed the traditional and confusing patterns of thought of the past. True that the messages delivered before that august body of men did speak of man's struggle against oppression, poverty and injustice; that the world was split by the deepest political divisions of our time, — divisions which have created conditions where great masses of people in all parts of the world are hungry for bread and are compelled to live under circumstances that mock their human worth, — and that man though wanting peace constantly drifts toward war, but the messages did fail to clarify the problems or to show how unity among Christian peoples could be achieved. If the Christian hope is universal brotherhood and peace, and the hope of the world a Living Christ, shall we look for manifestation of these hopes in this life or in some future life?

Thus it is that some of us who believe that the Lord has made His Second Coming in Spirit and in Truth see in all events of history and in all changes of world conditions, the benevolent hand of His gracious Providence guiding and directing the destinies of the human race. To us His Coming is not connected with any notion concerning the end of the physical world, nor with the imminent destruction of our civilization, but with the continuing out-pouring of His spirit, progressively inspiring the hearts and minds of men to better and better endeavor. To us the changes that have taken place in the world, be they political, social, or economic in the latter part of the Nineteenth Century, are signs of the Lord's manifestation of His spirit. To be sure, Christian unity can be achieved, but it can be achieved only if the corporate thinking of men follows the channel of acceptance of the truths that demonstrate that the Spirit of the Glorified Lord and Savior Jesus Christ is in the world and in the souls of men, guiding and supporting the causes of universal peace and good will among men. Man's prosperity, peace and happiness depend upon the acknowledgment and experience that the Lord is present in spirit in His own life and in the life of the world, and

that the Lord's Spirit is man's creative and moving force in life.
Henry C. Giunta

Speak Up!

We in the organized New Church know with certainty that Jesus has made, and is making, His Second Coming to the earth, as He told His disciples! "I will come again." (John 14:3). To the uninformed is this not an astounding statement? That Jesus Himself has come among us; that the Holy City, New Jerusalem, has descended to men, that He has appeared in "a cloud with power and great glory," is startling news. Sometimes we hesitate to make known this truth, so familiar to New Churchmen, when an opportunity presents itself. Is that because we fear that we might be looked upon as extremists? Or is it because we are not sure of ourselves, not conversant with the church doctrine concerning the Lord's Second Coming? More than likely it is the latter. So let us "get on the ball," so to speak, and become versed with this fundamental doctrine.

When the subject of the Second Coming is brought up usually time is of essence. I find that it is helpful to make a comparison between the First Coming of the Lord and His Second Coming. The first, a physical or natural coming; the Second, a spiritual coming to the minds of men. The first Coming introduced the Christian Church; the Second Coming, the Christian Church of the New Age; a new religious dispensation in which men are free to believe as they like. And it is not difficult to show that this new era started about 200 years ago. Such events as the American Revolution, the French Revolution, the incredible advances in science, industry, arts and crafts; all tend to prove the existence of a new age. It is the effect or immediate result of the Second Coming of the Lord. In the First Coming, the Lord pre-

pared a man to speak out and preach His coming — John the Baptist. In the Second Coming He likewise prepared a man not only to know but to print the heavenly truths.

No other church teaches that the Lord has already come the second time. It is new! This is a key word: New Age, New Jerusalem, a New Heaven, a New Earth, New Wine (not to be put in old bottles) and, "Behold, I make all things new." Many people are seeking these new truths. Often when you mention that we believe and "worship the one God, the Lord, the Savior Jesus Christ, the Redeemer of the world," the reply comes back, "Oh, yes, that is what my church believes." But I have yet to hear that answer when I declare that the Lord has made His Second Coming; that He is here now "with power and great glory."

Therefore, since the doctrine of the Lord's Second Coming is new to many people it behooves us to speak up!

Gilbert T. Heddaus

A Living and Personal Experience

The World Council of Churches Assembly in 1954 produced millions of words on the subject of the Lord's Second Coming. New Churchmen were delighted with the choice of the theme, although we had nothing to say officially at the Assembly. We pointed to the contradictory articles, reports, and addresses with amusement and with an air of superiority. The New Church is the only group that really understands the Second Coming, we exclaimed to ourselves.

The teachings of our church do offer a reasonable explanation of the Second Coming but how many of us understand it well enough to communicate it intelligently to non-New Churchmen? We say very glibly that the prophecies of the Lord's Second Advent are to be interpreted spiritually rather

than literally. The Lord will not come again in a physical form, but through the internal sense of the Word.

How may we learn of the deeper message of Scripture and so receive the Lord in His Second Coming? The answer given all too frequently is that we need only study the writings of Swedenborg. Swedenborg has performed a unique service in pointing us to the spiritual sense, (and in the case of Genesis, Exodus, and Revelation, developing it in some detail), but comparatively few New Churchmen make any effort to read his books.

The fact that the deeper sense of Scripture is not immediately perceived should be neither surprising nor discouraging. Swedenborg was pointing us to "heavenly secrets." We can understand the Bible in its fullest sense only as we receive the light of heaven into our lives through love to the Lord and the neighbor and a life of obedience to His will.

We sometimes give the impression that the Second Coming is to be identified with Swedenborg's books. This view is given support when we find that Swedenborg himself wrote in two of his books, "This book is the Lord's Advent." One of these books has been found and is on display at the British Museum in London.

But surely the Second Coming is more than a dusty museum piece. As we read all of Swedenborg's writings, we find that the heart of the Second Coming is its reality in the individual life. In *True Christian Religion*, 774, he wrote: "The Lord's presence is perpetual with every man, the evil as well as the good; for without His presence no man lives. But His advent is to those only who receive Him,—who are those that believe in Him, and do His Commandments."

The Second Coming is therefore a vital, living, experience. It is not something in the past, but a present challenge. It is a renewed relationship with the Lord that comes as we turn our hearts toward Him in love, consecrate ourselves to His service, and devote our minds to the understanding of Him. As we turn to the Scriptures, and study them in the light of our church teachings, the Lord will grant us insights into heavenly living. To the extent that we prove loyal to these insights and live up to them, the Lord will make His Second Coming in our lives.

Ernest O. Martin

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LETTERS to the EDITOR

Chapel for Chautauqua

May 26, 1955

To the Editor:

NOW IS THE TIME to take up in earnest the suggestion made a dozen years ago regarding the establishment of a New Church Chapel and Library at Chautauqua, N. Y. The idea was received with interest by some Convention officials, but never thoroughly investigated.

Now, however, with the inspiring example and success of the Wayfarers Chapel at Palos Verdes before us, surely our church should find the vision and courage to inaugurate a summer missionary center on beautiful, cool, and centrally located Lake Chautauqua. At the time the suggestion was first advanced, a small store near the Auditorium, with show windows and adequate space, was available at a reasonable rental. Here are some reasons and advantages:

1. There has been a strong religious background since the Chautauqua Assembly came into being in 1873.

2. Most denominations have permanent headquarters there. Besides the lake, beneath tall trees, are attractive homes, hotels, rooming houses, restaurants and shops.

3. Annual attendance is about 500,000 intelligent people, who come from far and near for the splendid programs and classes.

4. Lectures and services may be held in Church-owned or leased premises; a reading room, reference and loan library maintained, and free literature given out.

5. Books may be sold through the Chautauqua Book Store.

6. Summer school could be held for the general public, and/or for serious students, with credit at the Theological School.

7. Suitable books, book-cases and other furniture have been offered, and a modest sum is available for loan or possible gift.

Are not the activities mentioned as possible at Chautauqua included in the Charter of the Swedenborg Foundation? This would seem to be the logical organization to undertake this venture. Let it arrange to have representatives stop at Chautauqua on their way to Convention, explore the situation, consult with Assembly officials, estimate the possibilities, probable

cost, and report at the Convention meeting.

Here is the place and the opportunity to reach those thoughtful people to whom our doctrines are most likely to appeal, including outstanding educators and religious leaders.

Nothing venture, nothing have! Our Church would never have materialized without far-seeing and wise ACTION by our forefathers.

Florence Murdoch,
3304 N. Sterling Way,
Cincinnati 4, Ohio

Swedenborg Smiles

A bust carved from wood by Edwin R. Herrick, Bonita Springs, Fla., shows a noble-browed Swedenborg with a smile upon his countenance, as though the scientist was quietly appreciating a pleasant thought.

New Church History

In the April Bulletin of The Missouri Historical Society appears a lengthy article on "The New Jerusalem Church in Missouri" by Ophia D. Smith. It is interesting reading and shows that there were enthusiastic students of the teachings in Missouri as far back as 1818. In the course of the story are the names of families of which there are still later generations in our midst today, among them the Tafels and the Rev. Louis Carriers, uncle to Lina D. Miller, and a number of others.

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Convention News

Norman Schneider, M. P. (member of the Dominion Parliament of Canada) will speak to the young people of Convention at the luncheon of the American New Church League to be held on Friday, June 17 at 1:00 p.m., according to an announcement made by the Rev. David Johnson, host pastor to the 132nd session of Convention, held this year in Kitchener, Ontario, Canada, June 14-19. Mr. Schneider has long been active in civic affairs as well as in the business world.

Mr. Johnson also states that the Rev. Fred Poulton, secretary of the Department of Social Relations of the Canadian Council of Churches, will speak at the meetings held under the auspices of the Council on Social Action in the auditorium of the church, Friday, June 17 at 5:00 p.m. His theme probably will be "Why Christian Social Action?" Other events that have been announced is the address by Dr. Friedemann Horn, Zurich Switzerland, at the public meeting of the Board of Home and Foreign Missions, Friday, June 17 at 8:00 p.m.; an address by the Rev. William H. Beales at 12 noon on the same day; a reception by Mr. and Mrs. Fred Schneider at their home, "Highland Place," Sunday, June 19 at 3:30 p.m., and a banquet at the Mutual Life Auditorium, with the award of the Shaw Trophy and the Ceremony of the Keys, Saturday, June 18 at 6:30 p.m.

The Rev. Franklin Blackmer, president of Convention, will give his annual address following the opening of Convention, Friday, June 17 at 9:30. The Convention sermon will be made by the Rev. William Wunsch, pastor of the Church of the Holy City, Washington, D. C., Sunday, June 19 at 10:30, and the service will be conducted by the Rev. David P. Johnson. The theme for this year's Convention is "Pursuing Our Christian Freedoms."

SWEDENBORG SCIENTIFIC ASSOCIATION MEETS

The fifty-eighth annual meeting of the Swedenborg Scientific Association was held in the Auditorium of Benade Hall, Bryn Athyn, Pennsylvania, Wednesday, May 25, at 8:00 p.m., according to an announcement by its secretary, Wilfred Howard. The program consisted of hearing reports, electing officers, and an address by Kenneth Rose.

Trends and Trails

A Turning Point

In a recent report to President Eisenhower and the American people, Secretary John Foster Dulles declared that the events which took place in Europe in the last two weeks "may really mark a turning in the tide of history." The President, commenting on the Secretary's report, said: "In a word, we will stay strong and we'll stay vigilant, but we're not going to extinguish the hope that a new dawn may be coming, even if the sun rises very slowly."

The secretary also expressed his gratification at the consolidation of Western Europe as a result of Germany taking its place with the other free nations. Among other things he said:

"There was a sense of a great event as the Free German Republic took its place . . . You felt that a new page had been opened on European history and that the vision which so many people have had for so many years of a united Europe had actually started to come to pass."

Of greatest interest to many people is the possibility that a top level meeting of the rulers of the big nations may take place and bring about an easing of the tensions that have for so long existed. On this meeting Secretary Dulles said:

"I think that will be a meeting which can be held safely without running . . . great risks and which may open up a new opportunity . . . It may possibly be the case that the Soviet Union, after this experience of trying to buck everything, may be feeling that it may be more convenient for them to conform to some of the rules and practices of a civilized world community . . . If we can begin to think about how . . . problems can be solved, put a new spirit and a new purpose into their solution, then I think that something of good can come out of this meeting."

Encouraging also to peace lovers was the comment made by Ambassador James J. Wadsworth, U.S. representative on the Subcommittee of Five. He declared on the Soviet disarmament proposals: "Clearly our patience and persistence is paying off on some points. We welcome this development." Mr. Wadsworth indicated that this was the third time in the Subcommittee meetings this year that the

U.S.S.R. had "reversed its line" and that this time they seemed to be making proposals similar to the views put forward since 1947 by the Western Powers.

Of course this does not necessarily mean that there is not a note of caution in everything that has been said by the leaders of the West. And there are some pessimistic voices who expect nothing to result from any meeting with the Soviet Union. But there will be general agreement that so much is at stake that no avenue that may lead to peace should be left unexplored.

Church and Politics

A leading foreign affairs expert of the cooperative church movement has vigorously defended "the right and the duty" of the nation's churches to exert their influence on the political order.

"To challenge the right of the churches to speak upon such matters is to make a mockery of religion," Dr. Walter W. Van Kirk told a nationwide radio audience, in a guest appearance on "America's Town Meeting of the Air." Dr. Van Kirk is the executive director of the Department of International Affairs of the National Council of Churches.

"From the earliest days of our Republic until now, the churches of America have been engaged in a wide variety of battles on the political front," Dr. Van Kirk said. "They have fought for political decency in high places. They have supported legislation to insure justice for all . . . They have struggled for peace with honor . . . They have challenged the demagoguery of political upstarts who would use the instruments of government to terrorize our people and dispossess them of their rights."

Ministers Not Healers

Graduating students of Union Theological Seminary were warned that ministers were not meant "to become physicians, psycho-therap-

ists or political reformers," by the Rev. Dr. Paul J. Tillich Professor of Philosophical Theology, in a commencement address.

"You must be aware of these other ways of healing," Dr. Tillich told the class, "but you must not substitute them for what you stand for—ministers of the message of forgiveness and of a new reality."

He added that the first task of the minister was to make men aware that they were in need of healing. The theologian said that "bodily and mental, individual and social illnesses are consequences of the estrangements of man's spirit from the divine Spirit, and that no sickness can be healed without the reunion of the human with the divine Spirit."

Laymen to Meet

According to an announcement sent out by Robert Sidney Gass, Chairman of the Laymen's Committee, this group will hold two meetings during the 132nd session of Convention, held in Kitchener, Ontario, in June. The dates given are as follows:

Saturday, June 18—4 to 5:30 p.m.

Sunday, June 19—2 to 3 p.m.

Mr. Gass further states in his announcement:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us— (Luke 1:1), and "to further promote, with love and wisdom, the New Church in ourselves and others, laymen are organizing, with Annual Meetings at General Convention. It is hoped that every society will be represented at these meetings, so that, like heaven, it will be more complete with each addition. And to take back to the lay members of their societies enthusiasms for promoting any suggestions and projects outlined in these meetings."

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HAVE THESE THINGS BEEN TOLD?

By Bernard E. Scriven

Since 1918 the writer has received a great deal of comfort and spiritual enlightenment from books describing the life and revelations of Emanuel Swedenborg. Interest has gradually increased through the years due to a growing belief that no one could possibly write the marvelous things Swedenborg reveals without first having received Divine recognition and the inspiration accorded only to prophets. Swedenborg lived 84 years, passing into that future life, as he predicted, in 1772, leaving for future generations a wonderful heritage of spiritual knowledge for which humanity, undoubtedly in due course, will be most grateful. It was during the last 17 years of his life that he wrote the 35 volumes of his works that describe what he saw and heard in the spiritual world. These are filled with details concerning eternity, its divisions, and their inhabitants, their homes, occupations and manner of life. Not the least of these is his explanation of why it is man's ruling affections that determine his final destiny.

What makes his spiritual revelations of supreme importance is the fact that Emanuel Swedenborg most solemnly affirms that these last 35 volumes were written under the Lord's direction with the understanding that when printed, all who wish may learn the truth concerning life here and its continuation in that world beyond.

While the written Word is man's spiritual guide, the New Testament has always given readers reason to believe that further information about the spiritual world could be expected when humanity would be sufficiently intelligent to receive it. Was this not promised by our Lord during those last few hours before He was betrayed when He told His disciples:—"I have many things to tell you, but ye cannot bear them now." Up to this time even His followers found it difficult to understand His spiritual truths, nor was there seemingly any opportunity before His crucifixion for any further explanation.

A Seeker Appears

Regardless of many things now apparent in our universe that could convince man that life is from our Creator and therefore from the Spiritual World, faith in this belief has progressed, but slowly. Nineteen hundred years have passed and still there is no surety that many of our worldly-wise people would take the time to read those "many things" even if they were available. Many are as yet nearly strangers to the Bible, small as it is, and without which humanity would be lost. In 1688 an event took place which it would seem might make the possibility of

added spiritual revelation a fact. In Sweden a child was born who from earliest youth possessed an almost supernatural yearning for knowledge. Being the son of a bishop, the child, Emanuel Swedenborg, was reasonably able to gratify this hunger. After his university training and some years in government service, he travelled extensively to various countries seeking the answers to scientific, engineering and other problems. He delved into practically all branches of learning, which brought him considerable renown. For his rare ability and services to his government he was ennobled by the King.

What He Saw

Swedenborg could then have enjoyed a most prosperous future but he now had but one ambition. He wished to seek, know and serve the Father of all life. No sacrifice of personal interest was too great to attain this end. He had already studied all the then known information concerning the human body and seemed to have arrived at the right deductions on the soul and spirit of man. As if in Divine approval of his unselfish sincerity he describes how the Lord appeared to him and opened the eyes of his spirit, which enabled him to see, hear and experience life in the spiritual world. From then on he was permitted almost daily to visit parts of Eternity and there talk to many he had known on earth, to spirits from other planets and to a number of outstanding characters mentioned in the Bible and in history.

One of the first things shown to Swedenborg was that each human soul is resurrected and continues life in his or her own spiritual body within three days of the time of passing from here. He found that all spirits are fed, clothed and housed by Divine Providence. All spirits are at first the same in face and form as they were in mortal dress and by the mercy of God

are so surrounded by familiar home-like scenes that many are unaware they are now spirits.

Life, he was informed, is a gift from God, starting from a soul's conception on earth and constantly maintained, not only here but throughout the years of the future. Life itself is an ever-flowing stream of spiritual substance, invisible to eyes of flesh but real and indestructible; the source of life, the Sun of the spiritual world. The heat of that Sun is love, its light wisdom for within this eternal emblem of glory, God is, the Creator of all life. Another important relation is that each visible form of natural life on earth is shaped by and owes its existence to its internal spiritual form or counterpart which alone is receptive of life. This is as it should be for life is spiritual. It is equally necessary for all spiritual creations to be enmeshed with the dust of this world, otherwise we would be unable to see them.

Influx Into the Soul

As animals, birds, fish and vegetation all have being because of the life received by their spiritual bodies, so each human spirit, clothed in a natural body receives and directs his or her life from their spirits. It is one's spirit that thinks. The natural body only serves its spirit in speech, writing or other needs. It was revealed that life flows first into the soul of man because the soul is the inmost and in the closest contact with God. The soul from its origin being heavenly, receives the influx and transmits it to the spirit in which the soul is enshrined. Man is triune, inasmuch as he has a soul, spirit and material body, all within his bodily frame. Of these his soul and spirit are immortal, formed of that spiritual substance our Creator has conceived in order that all and everything in Eternity will be in accordance with His omniscient and eternal Providence.

The spiritual world has been a mystery to mankind, for mortals have no way of making comparisons. It might help if we try to realize that all things seen here were designed to take care of humanity's earthly requirements only. God surely has provided for all our natural needs but God is a Spirit, the Creator of our Sun and a vast spiritual world where He now dwells and provides for the spiritual needs of myriads of His children, including many who are dear to us. All of this is sufficient proof that we cannot limit God's

creative ability merely to things of earth. His power and intellect can have no limit for His wisdom is infinite. It should readily be seen that in planning Eternity, natural material would have to be far surpassed by a substance in every way superior to anything seen on earth.

Of those unconvinced that life continues beyond earth's mortal span, we might ask, why are children born? Why so carefully guarded in infancy and why those many years of spiritual guidance, education and preparation in order to face life with a reasonable amount of will power and moral integrity? Can we doubt that it is to enable each of us to learn the difference which those character forming qualities good and evil, truth and falsity, will have in forming our character and destiny? We can believe that He who created and maintains us, planted that instinct in parents. Who could be more interested in the spiritual welfare of His children than our Creator. He has planned a heaven of peace and happiness for all who will love those two qualities which will do us the greatest benefit: Good and Truth. God is daily trying to prove to all of us that the Golden Rule ensures eternal felicity.

The spiritual world, Swedenborg learned, is all around us and there is much that we are constantly receiving from it. To mention a few: there is human mentality, conscience, instinct, vegetative germination, and even life itself. Going beyond these is perhaps the greatest of all God's creations — spiritual power, which we acknowledge in the Lord's Prayer. This is the power that operates our Sun, our universe and enables our planets to glide so smoothly and accurately in their respective orbits. To this we might add that it must be spiritual power that fulfills the myriads of requirements through the vastness of eternity.

The proof that nature could not function alone without spiritual power seems to be evident if we consider our sun. Though 92 million miles distant from us, nothing in our solar system could live without it. This celestial orb, around which our earth and other planets revolve and from which we get our heat and light, has a linear diameter of 864,000 miles. Its mass is 332,000 times greater than that of our earth. It seems clear that such unvarying brightness could

not be from the burning of natural material. If then the operating power of the sun is supernatural, can it be anything but spiritual?

The Joys Beyond

If God can accomplish such perfection in the creation and operation of our sun, how can man doubt His ability to conceive and provide the countless spiritual joys and grandeur Swedenborg states he has seen in the Heavens? It might help to be specific and mention a few causes angels have for happiness there.

"Those that are in heaven are continually advancing towards the spring of life with increase according to the growth and degree of their love, charity and faith. They advance with the succession of years more and more into the flower of youth and into a beauty of face and form that transcends every conception of any such beauty as is seen on earth."

Second, there is *improved mentality*. Spirits when separated from the natural body, experience clearer perception. No longer clogged by the material of earth, they think with greater ease, better memories; and their sense of sight, hearing, smell and touch is much keener than when on earth. Spiritual atmospheres, and the superior substance of all things in that world, permit conditions that greatly excel those of natural life. For the increased intelligence and ability gained thereby angels and good spirits are most grateful.

Third, there is *true marriage love*. As from the beginning God made man male and female, each necessary to the happiness of the other, this Divinely established plan for happy home life is still, Swedenborg states, God's will in the Heavens. All are perfectly mated and blessed with a God-given love for the other's spiritual welfare, for this in heaven ensures eternal happiness. All are given homes of

First there is *rejuvenation*. Divine architecture, beautifully furnished with landscaped gardens, only varying in magnificence according to the state of their love, charity and faith.

Fourth, there is *Heaven's unlimited interests*. It is recorded that there is in heaven a vast amount of information available concerning the life, occupations and inventions of the inhabitants of countless other planets. What each has accomplished would alone provide a constant flow of assorted interests, but without doubt the wisdom and superiority of things

seen and now experienced in the spiritual world would so far exceed what any natural world could contribute that spiritual matters would prove to be the most interesting. It is in any case readily conceivable that the ever increasing interests of the Lord's heavenly kingdom will never lack the power and glory to ensure to all therein eternal happiness.

Swedenborg reveals much about the consistent love and mercy of God. He explains that just as there are many passages in the Old Testament, the exact meaning of which is in doubt, we should not take it for granted that the literal sense, even when apparently clear, may not be capable of a different interpretation when its spiritual sense is known. For example, the fire-and-brimstone living death of evil doers can be misleading in the literal sense. Evil spirits in hell, when frustrated, mentally burn with a hatred that resembles such a state, but God condemns no one to this punishment. On the contrary, evil spirits gradually sink down into hell, by choice, because they love the evils they find there and by so doing they have selected their destiny. Nor should what is said about our earth being destroyed be taken literally. Such a tragic catastrophe would mean the worst kind of suffering for millions of God's children, a contradiction of His teaching.

Christians should know the heart of our Lord from such New Testament passages as the Prodigal Son, the Sermon on the Mount, and surely from the fact that when suffering the pains of death on the cross, He loved even His enemies enough to pray: "Father forgive them, they know not what they do." We are asked to believe the Creator loves all His children; that He heals, comforts and saves all who believe on Him. He afflicts no one. Pain, sickness and disorders of the body can come only from one infernal source. As in our Lord's time the cause is due to ignorance, negligence, or deliberate wrong doing but now as then He promises to hear and heal if we live according to His Word.

All things mentioned above being considered, may we not reasonably ask, are we still waiting for those promised revelations? Or did our Lord find in Swedenborg a worthy agent through whom those "many things" could be told?

(The author is a New York business man who has several times contributed to the Messenger.)

BOOK REVIEW

The Return of the Christ: Is it a Present Reality? by William F. Wunsch, published by American New-Church Tract and Publication Society, Philadelphia and The Massachusetts New Church Union, Boston. PP. 51. Price, 35 cents.

This is probably the most outstanding study that has been made by a New-Church scholar on the subject of the Second Coming. The three chapters of this book reproduce the substance of lectures made by Mr. Wunsch in Boston last fall. In the first chapter the writer goes painstakingly into the question of what the Scripture promises on the Second Coming are. What do the Scriptures say, for example, about the time of the Lord's return? To answer this with Mr. Wunsch's own words: "It will be a day hidden in the infinite foresight, but a day marked by conditions which constitute the end of an age. This can hardly be other than a first Christian age, with promise of a second." (p. 14).

On the manner of His coming, the author, after due consideration of what the Scriptures say, declares: "One manner of advent is not to be expected—a coming here or there. By implication a physical appearance is not to be expected; that would have to be here or there. Rather the coming will be made in such a way that it can extend far, traveling, the Lord said, like the lightning that shines from east to west." (p. 20).

In the second chapter, the book considers how the time of the Lord's Second Coming is characterized: "Christian love will have lost its ardor; and faith declined, so much so that a first Christian age can be said to have ended." (p. 21).

The teaching of Swedenborg on the Lord's coming in His Word is explained at some length, and these teachings are fully supported by quotations from the Scriptures. The "New Church" whose teaching Swedenborg was called on by the Lord to "receive in the understanding" is not a new "ecclesiastical body, but the renewed Christianity which the Lord comes to establish." (p. 26) and "The end of the age is to the servant of the Lord not the end of time, or of the world, or of history, but the end of an age, to be followed by another. The kingdom of the Christ is to be reinaugurated." (p. 33).

The third chapter is entitled "A Fulfillment: In A World Redemp-

tion." Here the author states the case for believing that the Second Coming is a present reality. He points out that the merest handful knew that the Lord had come, when He appeared in the humanity He assumed. It was only after the passage of many years that any considerable number accepted this as a fact. About the "re-constitution of the world," to use a phraseology to be found in reports to the World Council of Churches on the theme of its meeting in Evanston a year ago, the writer inquires as to what this "re-constitution" is. Was it the "world of thought and affection, faith and aspiration" that was to be re-constituted, he asks. He states that the Lord was very conscious of the invisible forces of good and of evil, and that His battle was not only on earth but in the spiritual world. He says that He "—re-constituted the world in the sense that He gave mankind a more auspicious unseen moral and spiritual environment." (p. 40).

Of course, this is a very inadequate summary of Mr. Wunsch's book; and those who have been students of his, will feel that the book is only a summary of the results of the study that Mr. Wunsch has made over the years of this difficult theme. Nevertheless, it is a book which everyone earnestly interested in the subject of the Second Coming ought to read.

A BOY DISCOVERS IMMORTALITY

The following touching letter by a Sunday School teacher whose name is not given came to us from Harold B. Larsen, lay leader of the Orange, N. J., Society. In the Easter season maybe it will contain a small hint of how much the idea of immortality may mean to youth.

"In my Sunday School class of 16 boys and girls, ranging from 10 to 13 years of age, I had a problem boy, 10 years old, who had disrupted the lower grades when he was in them. He has been in my class since October. I have been gaining a little something with him but not much. He had a tendency to waste our time by his bid for attention. I've shown him over and over I love him but that chip always seemed on his shoulder.

"We were speaking of the next life one Sunday when someone brought up the victim of an auto accident. They were trying to get straight about mutilated bodies and the soul and so on. Of course I told them what I've learned from

Swedenborg, plus personal experiences. This problem boy asked me if I meant although a body was destroyed, the person would live on in heaven. Of course I told him so—how the body is only like an old coat that wears out. I told him and the others what the Lord told me to say. Suddenly our boy's eyes filled with tears and hope. He said, "Do you mean to tell me my daddy is living somewhere and I can see him someday, even though this body was blown to bits?"

"A sob caught in my throat and the Lord said, 'This is big.' I stopped teaching the lesson and worked only on convincing from the Lord. My hard-hearted problem boy was crying tears of joy and so was I—tears I later wiped off the Bible—'the Word that is a lamp unto my feet and a light unto my path.' All my boys and girls were crying. Each promised me to try and live a good life here and work for the Lord. It was a high, beautiful time and I don't have a problem boy any more. I have a young missionary, for he went to the funeral of the auto-accident victim and told many there that the young man lives.

"He came to visit me and to tell me about this and to say he is going to do the work his father didn't complete. He believes in heaven now. Oh, thank you for sending me the good news of Swedenborg! My boy says, 'Will I know my dad when I see him? Will he know me?' I can answer in the affirmative with conviction, for I do know. You never saw such a change in a boy. I am so grateful. When they asked him at the funeral how he knew that the man lives, he said, 'My Sunday School teacher told me.' All glory to the Blessed Lord! It's just so good I have to share it."

Greetings from Miss Darracut

The editor of the Messenger recently had the pleasure of seeing Miss Francis Darracut, Indianapolis, Ind. She is now living in the Sullivan Nursing Home and is confined to her bed. But she is cheerful; the bright smile which illuminates her fine features has not changed in the least. Nor has her interest in the church diminished in any way. She sends her affectionate greetings to her many friends in the church.

ATTEND CONVENTION!

NATURAL NOTES

By Carol Lawson

At the recent meeting of the General Council a Parish Planning Committee under the auspices of the Council of Ministers was established. Planning for the future for churches which are located in changing neighborhoods is necessary. . . Thinking of making a move is the St. Louis Society. May 29 a meeting was held after church to discuss the pros and cons of moving. The society will vote on this June 5.

Convention of the Handy children will be held June 15, in order to celebrate with their parents, Mr. and Mrs. Chas. A. Handy, Cincinnati, their Golden Wedding Anniversary . . . Mrs. Daisy K. Philippi, also of Cincinnati, has become a great-grandmother . . . From San Diego we hear that Miss Margaret Hobart spent May with Mrs. Wm. Hobart of that society . . . Mr. Henry Winter, Lakewood, Ohio, celebrated his eighty-fifth birthday, May 15.

Not only paying its way through donations and gifts, the Wayfarer's Chapel is actually showing a profit of \$20,000 a year . . . After completing their every member canvass with great success, the Kitchener Society has undertaken to raise one thousand dollars for Missions, so that they may help others as well as take care of their own needs.

His first popcorn as well as his first fried chicken was enjoyed by Mr. George French, treasurer of the New Church in Australia, in South Dakota. This was followed by sight-seeing in Chicago where Mr. French visited a class and worship service at the Philosophical Centre . . . That organization, by the way, mails out copies of its lectures to all seminaries and colleges in the U.S. and Canada and a few other countries. Included in this mailing, under an arrangement made with the Swedenborg Foundation, are offers of some of Swedenborg's books to libraries and theological students and ministers. The Centre has been informed by the Foundation that four-hundred volumes of the Library edition have been distributed to date as a result of this mailing . . . Visitors to Australia were Mr. and Mrs. John Miller of the Vancouver, B.C., church. Back in Canada after their extended trip, the ladies of the Vancouver Society welcomed them heartily at an evening party May 27. Mr. and Mrs. Miller were to show picture slides taken in Australia.

The Wilmington, Del., Pastor, Rev. Ernest O. Martin, was invited to speak to the young people's group of Hanover Presbyterian Church this month. He spoke on the distinctive teaching of the New Church.

Projects. The Men' Club of the Lakewood, Ohio, Society won't let any grass grow under their feet; having almost completed the basement in the Parish Hall, the men are now planning a smaller project, namely, the collection of old newspapers and magazines . . . Through the individual efforts of several members and the "silent" cake sale sponsored recently by the Ladies' Circle of the Brockton, Mass., Society, a check for \$50 is being sent to the Rev. and Mrs. Doi to be used for the work of the church in Japan.

Entertainments. "Dinner in the Green Room, followed by 'Geneveve'," read an invitation from the Kitchener Society. Thus a full-length feature movie, produced by J. Arthur Rank, became the main event for the Parish Club meeting in May. We were advised that there were no singing commercials, or ice cream vendors, but smoking was permitted in the boiler room . . . Last week a one-act play called "Point of Beginning" with the Alpha Omega players turned out to be one of San Diego Society's best after-dinner programs.

Serving as delegates to Convention with Mr. Clark Dristy of the National Association will be Mr. Otto Severin and Mr. Leonard Cole. . . . The Cleveland Indians were gathered together by their pastor, Mr. Giunta, to hear a very informative and entertaining lecture by Prof. Harold Seymour. His subject was "Highlights of the History of Baseball." . . . Mr. and Mrs. Edwin R. Herrick of Bonita Springs, Fla., who have introduced a new idea in wood-carving by fashioning lamps from native Florida wood and carving canes with the symbols of correspondences, are going north to visit their mother, Mrs. H. Mildred Herrick, in Denver, Colorado.

Victor Murray, youngest son of the Rev. and Mrs. Walter B. Murray, after serving in the army for over two years in the United States, has been sent to Okinawa. His father, the late Rev. Mr. Murray, was for many years a New-Church missionary on the Pacific Coast.

From Temple City, Calif., ever so often we hear something which indicates that this Society, although young, under the leadership of Hermine Coughran and Jack Odey

continues to be very active.

It was "No Man's Land" at the Detroit Church one Friday evening in the middle of May when sixty members of the fair sex sat down to enjoy the Mother-Daughter dinner sponsored by the Tuesday Guild. Mrs. Fred C. Laitner and Mrs. Martin Vanderberg shared the honor of having the most daughters present. A handsome plaque was unveiled bearing the inscription:

LADY OF THE YEAR

In recognition of Services
to the Detroit New-Church.

1955: Margaret Beales

There is room on the plaque for fourteen additional names.

Parties. Mrs. Perlous Lasso, Kitchener, Ont., sent out a cordial invitation to all the ladies of the church to attend a tea in honor of her daughter-in-law-to-be, Miss Jeanette Young. It was held in the Fireside Room of the Kitchener Church on Saturday afternoon, May 14 . . . On the same day we were told from St. Louis, "Don't forget your hat!"—and the most ingenious hat won the prize. That, with dinner music, a variety show, and group singing, the St. Louis Society had fun and made money.

When he read that the editor of the National Association Bulletin was unable to obtain mimeograph ink, Mr. W. P. Rawlinson, El Paso, Texas, promptly packed two cans that he had on hand and sent them to the editor, Helen Bowman . . . Rose Mary Pederson, daughter of the acting minister of the Norway, Iowa, Society, is studying music at the University of Wisconsin, and is a violin soloist for the University Orchestra.

The Young People's League of the Los Angeles Church have been meeting under the leadership of Mr. Carroll P. Buck, for study, for friendly social times and for help to the Church. And they have worked with might and main to help; on two different Saturdays they came and did a grand job of gardening and renovating on the grounds of the Church.

They held a social evening for all in the Church, Friday, June 3.

NOTICE

A copy of Robert Price's "Johnny Appleseed-Man and Myth" is now in the Loan Library of the Evidence Committee. It can be borrowed by writing to: Rev. Warren Goddard, 295 West Center St., West Bridgewater, Mass.

Church Building In Edmonton

The Edmonton New Church Society, located in Edmonton, Canada, center of government and learning in the Province of Alberta, became an organized society of the New-Church about 1940. Its meetings have been held in homes or public places, but for some time the Society's objective has been a place of worship and meeting place of its own as centrally located as possible in Edmonton.

In Edmonton, "the place where the old and the new world meet," is found a population of 200,000 in a center of tremendously expanding new industries. It is the gateway to the north with its vast yet undeveloped natural resources, a hub of activity which attracts people of many races, colors, and creeds. (The only Mohammedan Mosque in Canada is there.)

At a meeting held, April 6, 1955, the Edmonton Society pledged themselves to the task of making a New-Church place of worship in Edmonton, which will meet the needs not only of the society but also be a center of worship for a transient population among which may be found a "stray" New-Churchman, or for those without a particular faith who are seeking a rational Christian religion. When the prayers and efforts of sincere New-Church men and women are fulfilled, there will be built in Edmonton the only city-centered New-Church house of worship in an area larger than half of Canada or the United States. This will be a New-Church in a new country.

Canadian Conference

The Western Canada Conference will meet at Saskatoon, Sunday and Monday, July 3 and 4. The meeting will be officially opened Sunday at 10 A.M. The Holy Supper will be observed during the afternoon and Monday will be a day of brief devotional services, election of officers, business discussions, and resolutions of vital interest to the welfare of the Church.

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Baptisms, Confirmations, Memorials

BAPTISMS

DICKERSON—Maria, daughter of Mr. and Mrs. Toney Dickerson, New York City, N. Y. was baptized, May 8, by the Rev. Wm. E. Fairfax at the Harlem New-Church Mission.

DWYER—Kenneth E. Dwyer and his three sons, Michael, Timothy and Patrick, were all baptized at the Palm Sunday service in the Detroit Church by the Rev. William Beales.

CUTRIGHT—At the same service Donald and Paul Cutright; Mrs. Stanley BABIUK, her son, Stanley, and her daughter, Susan were baptized by the Rev. Mr. Beales.

CONFIRMATIONS

IN THE DETROIT CHURCH the following were confirmed at the Palm Sunday service, the Rev. Mr. Beales officiating:

Julie Guest, Trilby Guest, Fay Frayling, Carol Ann Royal, Judy Vanderberg, Patricia Honnold, Robert Locke and Jerry Chalmers.

IN THE LOS ANGELES CHURCH, on Easter Sunday, April 10, 1955, the following were confirmed into the Church of the New Jerusalem:

Sylvia Richardson Buck, Carl Edward Conger, Alice J. Eichorst, Robert Wilson Garrott, Clement Hugh Hammond, and Helen Elizabeth Saul, the Rev. Andre Diaconoff officiating.

GIUNTA—Paul David Giunta was received into membership in the Cambridge, Mass., Society by confirmation, May 1.

MEMORIALS

ARMSTRONG—William R. Armstrong, Sr.; father of the council president of the Lakewood, Ohio, Society, William Armstrong, Jr.; passed to the higher life, May 9. He had recently made his home with his son.

BEDELL — Mrs. Robert J. Bedell (Beatrice Kodweis) of the Detroit Society passed to the higher life, May 24. Resurrection service was held in Monroe, May 26.

BOESE — John Boese, Portland, Oregon, passed into the higher life March 23, at his home. His body was taken to Pawnee Rock, Kans., for burial in the family cemetery lot. Mr. Boese was of German parentage but born in Russian Poland, Oct. 1, 1863. He came to this country in 1887 and settled near Pawnee Rock. He married Julia Jantz, Nov.

14, 1886, and this union was blessed with six children, two of whom, Martha and Adolph, have passed away. He joined the Pawnee Rock New-Church in 1892, together with his wife. In 1910 he and his wife and the younger children moved to Portland, Oregon, where all became devoted and useful members of the New-Church. His wife passed away, March 14, 1950. He is survived by two sons: Rudolph, Pawnee Rock, and Frank, Portland, Ore., and two daughters: Mrs. Grace Elfsten, Portland, and Mrs. Herman Sandermier, Gaston, Ore.

Mr. Boese was a man of sterling character; industrious, generous, friendly, intelligent and modest. He was known as a man of sound judgment and not a few sought his advice. He was never loath to help a neighbor or friend. He leaves a host of friends who will cherish his memory.

ADAMS—Mrs. Sarilda Jane Adams passed away on May 12, 1955, into the higher world. The services for her were held at The Little Church of the Flowers, Forest Lawn Cemetery, the Rev. Andre Diaconoff officiating, May 14, 1955.

Mrs. Sarilda Adams was the mother of Miss Vivian Adams, a member of the Los Angeles Church. Mrs. Adams is survived by four children, five grandchildren and five great-grandchildren.

"Blessed are the dead who die in the Lord . . . for they shall rest from their labors, and their works do follow with them."

STOP PRESS. We pause at this moment to note the gentle passing into the spiritual world, May 29, of Miss Carrie Chace of the Cincinnati New Church. Fuller mention of this beloved worker in the church will be made later.

The New Church Theological School

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The **NEW - CHURCH MESSENGER**

June 25, 1955



Leaguers on Jockey Cap, Fryeburg

(See story on page 199)

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June 25, 1955

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Geneva, 6 Rue de l'Universite
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Vevey, 3 Rue du Leman

Essentials of Faith of The New Church

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

The Word is Divine and contains a spiritual or inner meaning where-by is revealed the way of regeneration.

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

Evil is to be shunned as sin against God.

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

CHALLENGE AND RESPONSE: FREEDOM'S STRATEGY

The Convention Sermon

We love, because he first loved us — 1 John 4:19

By William F. Wunsch

We come with hopes, problems and prayers to these annual meetings. We expect a clearer vision of the cause we serve. We hope that the meetings will be a spur to our efforts. Perhaps they will give a better direction to those efforts. For in our hurrying world we have to satisfy multiplying and also changing needs. We feel indeed that the Lord has set our feet in a large place. We have freedom to pursue in all breadth and depth of understanding the enduring realities of the Christian faith. A great body of precious teaching enables us to exercise this freedom. More than that, a yearning after a genuine Christianity with a transforming impact on society and on civilization has been breathed into the world by the Lord in His Second Coming. We not only await, we may have power from on high, freeing us from timidities, from uncertainties, and from too low an aim.

A Startling Memorandum

As the twelve disciples were about to carry the Gospel to the world, the Risen Lord bade them wait to be clothed with power from on high. They soon felt the Spirit descend on them. Timidities, uncertainties, worldly consideration left them. They had hold of life eternal. Their message not only had a radiant word about life hereafter, it was itself an everlasting Gospel, they were sure—a truth forever significant. It would still be the Gospel in the life hereafter. Perhaps they could still be utilized for it then. The day might arrive when the Lord would come again, as He had told them, and would send His angels to gather mankind to Him. It is our own conviction that the Lord is making His Second Coming. And on this particular day we cannot fail to recall a brief but arresting notation in our teachings. On June 19, in the year 1770, we are told, the Lord called together His twelve disciples, "now angels," and sent them throughout the spiritual world to preach the Gospel anew there. About this startling memorandum out of the spiritual-world experience of the servant of the Lord in His Second Coming, we can be too fastidious. We may trouble with the question whether Judas is meant to be included in the twelve; and we can make over much of the date—that is a date in our earthly calendar, and of it the Twelve knew nothing. The main matter, of course, is that the power which Christians may now have from on high is thus dramatized. The Christian heavens have moved and are moving into more light and into profounder experience of life from God. Why not? Shall

the heavens not know progress? The evangelization renewed there inspires Christian thought and efforts here. Disciples who were once asked to await power from on high are in turn transmitting it now to men on earth.

Christian Gospel Renewed

That brief appended note in the book **True Christian Religion** — added after the work was written and twice repeated—has much to tell us, I think. Have you ever pondered its suggestions, even of policy for the church? This calmly recorded anecdote that can so easily be regarded as remote at least, legendary and unearthly at most, is amazingly practical in its intention.

1. How emphatically it reminds us of one thing! That is, that what we are about or should be about is Christianity. The cause we serve as New Churchmen is not something else, that has only now come on the scene. The same apostles are employed as in the beginnings of Christianity, and the same Gospel is proclaimed. They are not about something unfamiliar to them. Our cause is the Christian Gospel renewed. How could this be dramatized more forcefully than by the preaching of the Gospel anew by those who first proclaimed it? Do we ever in thought or procedure depart from this continuity? Say, for example, that our cause is as distinct from the Christianity that has been as that was from the Old Testament faith? In each case the distinction is overdrawn, and as a result we move needlessly from beside our Christian brethren. We have been rescued, to be sure, from some traditional teachings that did not hold to the Gospel, and we rejoice at this, but on the other hand, we do not identify Christianity with the errors of Christendom. In all the extensive teaching of the New Church, it is the Christian message that is expounded, and the Christian life that is urged. We go onward with the Christ, in whom we see God more clearly, we go on with the Gospel, we continue in the Hebrew-Christian tradition. We are also glad to share insights that have come in Christendom into world needs, into ways of liberating the human spirit from fears and from frustrations. As the reemployment of the Twelve in the world above makes so plain, our cause was continually with all that Christianity has stood for, and this it must be our care to make plain. Christianity the earnestly striving soul wants, not something supplanting it. Christianity we embrace and mean to promote. While he may have

something new about the kingdom of heaven, the instructed scribe as always brings from his treasures things old as well as new.

Goal: High Human Destiny

2. A second counsel comes to us in the anecdote of June the Nineteenth. As we consider the Lord's dispatching the Twelve again, and this time in the world where He once told them He would prepare a place for them, the incident bids us and all Christians to elevate our efforts. Can the churches not devote themselves to activities—do they not often devote themselves to activities—in which there is no sound of a high destiny? The concern is with passing problems; perhaps—we pray not!—with the problems of a passing civilization. Christianity should touch these problems and affect all our life, but we can have gone to the other extreme from supernaturalism to secularism—to concern with this—world aims, with size, with success, with outward security. The cause of Christianity can bump along on earth's level, from one mundane issue to another, and have no lift, no grand outlook, be no seeking of the kingdom of God first. Church growth can halt short of growth in integrity and in insight. We are asked to raise our sights. Shall a man say, unless religion helps me to what I want, what use is it? Twelve men are afoot again who heard words of self-abnegation, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." Is not some religious interest today in need of being freed from the temptation to use religion for one's own ends? In the sense of the Lord's declaration, "My kingdom is not of this world," Christian effort is to be liberated from the spell of secularism. Affect every activity of ours it should, and every aspect of society, but may it not be submerged in affairs of earth, so that if there is material insecurity there is no security beyond and despite it to be offered to the human spirit, and if there is failure in the world no attainment of life eternal can be promised. Horizons can be drawn too close. Levels of outlook can drop too low. Some one has said, in less than biblical languages, that religion needs a "skyhook." Think how regularly it has had a "skyhook." The evangelization of which we hear in mankind's home above is one, and it may be to Christians today what the ladder connecting heaven and earth was to Jacob, what the Passover angel was to the people of Israel, what the vision on the road to Damascus was to Paul, what the voice out of heaven was to the Christ at His baptism, "Thou art my beloved Son." And all this can be very literally meant. A spiritual world, whole and real, does seem to be the one adequate reality to pit against absorption with a more and more rewarding material world and an increasingly comfortable physical existence. The evangelization on high of which we are told bids us keep our efforts up on roads of eternal well-being.

New Response Needed

3. The whole occurrence of the Twelve, commissioned to preach the Gospel in the world which is our unseen environment, is a challenge. The Lord comes the second time; they are serving Him in this. And as He comes, His speech is not, "I have accomplished or shall accomplish all for you." Rather it is, "I am calling upon you to respond as never before—the kingdom is at hand in greater fulness than before." What is the greater fulness? For one thing, mankind has the privilege now of entering with the understanding into the most profound realities of the life eternal. Again, we can be confident that we live in a spiritual-natural universe, where life is cast first on one scene and then on the other, and where religion is no alien but is at home. Furthermore along with penetration into truth we feel a more penetrating concern for our fellows. Real help to others is going over a road that is being newly learned. Our teachings call this road "the self-evidencing reason of love." That is letting truth speak for itself, and in the ministry of love. It is a road being taken more and more in psychiatry, in medicine, in pastoral counseling, in the Christian ministry. To respond like this the Lord challenges His following as He comes again. He is the hope of Christendom as well as of the world. The theme of the meetings of the World Council of Churches last summer was "Christ, the Hope of the World." So the Christ is. The world needs Him, but does not Christendom? Is Christendom not in need of Him, of a renewal of its life, of a grant of more light, and of an elevation of its efforts? When we are confronted with this word that the Twelve have gone out on high in a fresh evangelism of mankind, it is like being asked, "What do you do on earth in all this? Will you be ardent witnesses? Can you believe and see that Christendom needs the Lord as never before? Even the heavens need Him." Christendom is challenged to a growing response of the mind, of the spirit, of brotherly concern. Challenge and response will have reached their height when we can say, "We love, because he first loved us."

Freedom's Strategy

Challenge and response are freedom's way. They are the strategy of infinite love. For God wants free men. If He came with more than challenge, if it were complete accomplishment of His will with which He came, human beings would lose character, and life would be empty of striving and interest. All transforming tasks would be taken out of their hands. When the Lord came the first time, it was challenge inviting freely given response. Can He who is the truth making us free come in any other way? We talk today of half or less than half of the world as "the free world," but the heavens are the one truly free world, out of which the challenge comes to a fresh seeking of the kingdom of God. Challenge from

(Continued to page 198)

EDITORIALS . . .

Gardens of Character

The New Church has been most fortunate through the years in the usefulness and vigor of its summer assemblies and camps. Their success and maintenance have been mainly due of course to the yeoman volunteer service of faithful souls behind the scenes, not to discount the excellent programs and scenic charms. If there is regret that so many of our churches close during August and September,—although numerous other denominations hold union services in those months,—certainly these summer schools make amends by their inspiring sphere of worship and excellent study facilities. It is not all mental exercise either, for wise heads have seen to it that there is a suitable balance of recreation and fun.

The harmony and general satisfaction so common at the summer camp reminds one we are taught that the ideal worship of the Lord is "in groves and on the highest hills." Without doubt this would still be the accepted procedure except for the "weather" and for the urbanization in this age, which have entirely changed the habits of the pristine world. It is to be supposed then that the sylvan ideal was in an era when temperatures and precipitation were of a perpetual salubrious order, for heaven was as close to earth and the harmony of nature, as it was to the spirit of man in his mental outlook.

If you never spent a week or more at Fryeburg, Almont or Split Mountain, make your plans now for a "different" type of vacation which will be as kind to your need of a change and rest as it will be to your pocketbook. For weeks The Messenger has been reporting the assemblies' rates and announcing the program dates. Now, with the special articles in this number, you have everything on which to base your choice.

(The above originally appeared as an editorial by the Rev. Leslie Marshall in the summer school issue of the Messenger, July 12, 1952. It is reprinted here at the request of several who are active in the work of the summer assemblies.)

Not a "Lost Cause"

THE editor's comments in our issue of May 28 were not intended as an all inclusive account of encouraging signs of growth in the Church. And even the article in The Messenger of December 25, to which we referred, mainly dealt with some new missionary activities at home and abroad. Certainly as important as our previous lists of worthwhile developments to disprove any belief of that "Swedenborgianism is a lost cause," are such manifest signs as the growth of the new National Association; the considerable increase in the number of books lately sold and otherwise distributed by the Swedenborg Foundation; the additional Round Robin groups in the National Alliances; the first translation into Japanese of the "True Christian Religion"; the newly "discovered" New Church movement in South Korea; the success

of the international Bible Study School, founded by the Rev. Leslie Marshall and directed by him until a year ago; the establishment of a new center in St. Petersburg, Fla., with its guest accommodations and beautiful grounds. The Bible School was a development that surprised even the most hopeful. Mr. Marshall received hundreds of inquiries from very modest announcements placed by him in one or two religious publications, and over 2000 have enrolled for this work. The course in Bible study prepared by Mr. Marshall seemed to meet the needs of no small number who want guidance in a better understanding of the Word. The St. Petersburg Center was originally pioneered by Mrs. Vivian Kuenzli, long a missionary worker in Florida. She retired last year and Mr. Marshall took over. Visitors to whom we have talked report this center to be a bee-hive of activity.

The growth or loss in membership of our church societies is not necessarily a criterion of the progress of the New Church. That so many of our members are heart and soul in these new activities, and that our teachings are becoming increasingly better known and used throughout the world are more reliable standards of measurements.

S U M M E R S C H O O L S

Dates and Rates

Almont Assembly July 31-August 14.

Weekly rates: Adults, \$19.00; Children, 12 to 15 years, \$12.00; 8 to 11 years, \$9.00; under 8 years, \$7.50.

For further information write to Almont New Church Assembly, Almont, Michigan, or to Miss Dorothea Pfister, 1683 East 82nd Street, Cleveland 3, Ohio.

Fryeburg Assembly August 6-August 29.

Weekly rates: Rooms or cabins, \$3.00 to \$16.00; Board, \$18.00 with discounts for children.

For information, reservations or assignments to assist write to Mrs. Gardiner Perry, 105 Pine Street, Needham 92, Massachusetts.

"Oneonta" Camps. This camp is located on the Napa River, thirty-five miles from the El Cerrito, California, Church. It has six sessions of one week each, beginning on June 26 with a group of five to six year olds. Each week is limited to children of a given age.

For further information consult the Messenger, May 28, and write to Mrs. Roy V. Bateman, 579 Vincente Ave., Berkeley 7, California.

Split Mountain Camp. As we go to press we have no information about the schedule for this camp but hope we can publish it in our next issue.

CONVENTION SERMON

(Continued from page 196)

God and response by man are the way the individual life progresses, the way a civilization advances. Challenge and response are freedom's strategy.

The day of which our anecdote speaks is long past; the challenge and the movement to richer Christian experience persist. The dramatization of what is forward in the Lord's Return suggests to us, first, that there is power from on high for Christians to have. Unseen forces will speed efforts here, and we can go out, with signs following, the Lord working with us. Secondly, we are forcefully reminded by the other-world episode, that our cause is Christianity, not something else, supplanting it. We have to see to it that we make this plain. Again, religious effort needs elevation and address to eternal ends. As Christian effort deals with the passing problem, let it not terminate there, but have steadily to do with men and women gaining the wisdom, integrity and will for solving the problem. Let the sound of a high destiny for the human being be heard in dealing even with earthly affairs. Finally, are we not challenged to fresh witness and to the enlarged response which mind, spirit and love can make today? Are we not addressed with that gentleness that gives us stature, with the strategy that wins free men? If a date is attached to the celestial evangelization of which our anecdote tells, let us get all this which is timeless and everlasting into the earthly calendar as promptly and fully as we can!

(Mr. Wunsch, this year's Convention preacher, was formerly professor of theology in the New Church Theological School and is now pastor of the Church of the Holy City, Washington, D. C.)

GOD LOVED HIM MORE

"Suffer little children to come unto me, and forbid them not . . ."

Dearly we loved him, thinking this all-sufficient
To plant his footsteps on the earthly shore.
Our love made sacrifice a welcome duty:
God must have loved him more!

Dearly we loved, hearts never were more gladdened
By tiny footsteps—hushed so soon to rest.
Our empty arms yield all but precious memories
Because—God loved him best.

—Frances S. Tuckett.

He who has surrendered to God lets go for he has more faith in God and his processes than he has in himself. He does not try to use God but lets God use him.

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All entries must be neatly typed and double spaced. Author's name must be on a separate paper attached to the manuscript. 300 words or less. All manuscripts become the property of THE MESSENGER. The Judge's decision will be final. All manuscripts must be postmarked before midnight, October 15, 1955.

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If further information desired, write the Rev. Leslie Marshall, Box 386, St. Petersburg. Center is 1915 Fifth St., No., at Crescent Lake.

UNRECORDED COPY OF THE RECORDS OF THE HOUSE OF REPRESENTATIVES
JUNE 25, 1955

wave my arms. For this a bathing cap was essential."

The old timer cleared his throat. It was plain that he had important things to relate. But he had not a chance. The floodgates of many memories had been opened. Everyone on the steps of the church spoke at once, but it was the slim blonde, her hair now firmly adjusted, who got the floor.

Tattling on Ministers

"My first experience in a New-Church summer camp was in Almont. The whole family went in our new tin-lizzie. The trip was jouncy and tiring but very exciting. We hurried along at twenty miles an hour, finding our way according to route-color which was indicated by bands painted around the telegraph poles.

In addition to the church, where the lectures were given, I think there were three buildings, and I seem to remember a tent or two. The meals, I recall, were excellent.

The events of the session included a hike through the countryside, with scrambled eggs served to the hikers at the end of the day (corn chowder is the custom now); and a bonfire on the grounds. For this occasion one of the younger ministers, today well-known and altogether dignified, rendered a stentorian solo entitled: "Barney Google with the goo-goo-googly eyes."

"But the sensation of the week occurred on the final Sunday evening. Another young minister, now also well known, was scheduled to conduct the vesper service. The group gathered and was ready. But the minister hadn't arrived. The assembly waited and waited; still he did not come. People begun buzzing and looking around. And immediately they noticed that Susie, also, was not there. (That was not her name.)

"Aha, said everyone to one another.

"It was decided to go ahead with the service ad lib; and just as the closing hymn was being sung, in walked Henry and Susie. (That was not his name.) Everyone, including themselves, tried to look as if this were not at all out of the ordinary. Afterwards some sort of statement was made about having lost the way and not realizing what time it was. Their engagement was announced that fall, and they were married and lived happily ever after."

Classes in Almont

There was laughter but hardly a pause after the slim girl's last

remark, but the old summer-camper saw his opportunity. "Ah, Almont, how well I remember things from my many stays there. After all, I've been there more recently than to any other camp." Now that he had caught hold of the conversation he was not going to let it go. "Those stimulating lectures by William Beales, Isaac Ens, Rollo Billings, Donald Gustafson and Dr. Henry Giunta! How I used to wish that the whole world might hear these talks. Also I recall the many informal chats in the parlor or on the porch of the Administration Building. In particular, I remember the good-natured argument I had with an unusually well-informed man from Detroit, B.G.A. Laitner, about the theory that Bacon was Shakespeare. I often visited the classes of the youngsters and marveled at the response evoked by Miss Carrie Chace, a music teacher from Cincinnati; Mrs. Robert Nichols, an artist from Lakewood; Mrs. Elizabeth Jacobson from Minneapolis; Miss Doris Fasnacht, herself not over fourteen years of age; Mrs. Elizabeth Mack Munger and several others. How I did wish that all teaching in public schools and Sunday schools could be on that level."

He hurriedly cleared his throat.



A PRIZE-WINNING FLOAT

"I can hardly speak about Almont without mentioning the efficiency of Donald Gustafson and his wife. He was superintendent. They would go out every morning to the farmers and buy a stock of vegetables, eggs, etc. for the day. Noting the excellent meals at an incredibly low price we were getting, I told Mrs. Gustafson that she and her husband should be the buyers for a big restaurant, that they could earn a fortune in such an occupation.

Dora the Dynamo

"I have also been in Almont, since that dynamo of energy, Miss Dora Pfister became superintendent. She obviously believed in the eight-hour day, for she worked two of them: one in the morning, the other in the afternoon. Yet she always

had a cheerful grin for everyone, and at the end of the day seemed as fresh as she was at its start. And I must mention the kindness and helpfulness of those wonderful people: Edith Ferguson, the Finches and the Hamiltons. There were many others, of course. And I remember the Ives Family, especially Joelyn—"

To The Far West

It was plain that drastic measures had to be taken if the old timer was to be silenced long enough for anyone else to have a say. It was the grey-haired lady who now broke in, her cheeks pinker than ever. "You know there are summer camps on the Pacific Coast. There is Split Mountain and Harmony Hide-Out. Has nobody here been to one of those camps?" A young man, heretofore a silent listener, spoke up shyly: "I recall the first day I was at Harmony Hide-Out, acting as a helper to the young campers. Well after daybreak, the fifteen little campers were wide awake, snuggled contentedly in their sleeping-bags. One five-year old was still asleep. They smiled up at the branches that overarched them. Some pointed to the birds; others counted the children on their fingers. When the last camper awoke they sang.

'Jesus loves me, this I know
For the flowers tell me so;
Tell me by their perfume sweet
As they bloom about my feet.'"
"How cute," exclaimed the blonde.

New Ways and Names

Encouraged, the young man went on more enthusiastically, "Do you know that even the camp director with improvised tunes sang instructions like, 'Good morning, Harmony Hide-outers. Time to get dressed; wear warm clothes, long pants and sweaters. Put on clean panties. Johnny has his shirt on; Bill, find your other shoe. (A sing-song suggestion or remark for each child.) Remember to close the doors. There is warm water to wash in.' When the last camper was dressed and others were in various stages of brushing their teeth, combing their hair, smoothing their sleeping bags, the cow-horn was blown, and we all flew, jumped, skipped or waddled down the path for some fruit juice. Then we walked singing to the river to say a psalm of praise together, after which came the scramble to get to the "smash-speedy" (breakfast to you). After doing the dishes and an inspection of the tree covered place, which was our dormitory, we played games like, 'Find

it and tell it.' Next came Bible stories, a walk in the woods with instruction in some science facts and the before-lunch swim. Lunch was called "hoe-hole" because a hoe is a sort of a pick and a hole is a sort of a nick. And as 'din' is a noise and 'err' is to make a mistake our last meal had the name, "noisy mistake." Lines would be formed to wash the dishes. In the evening we had a campfire program, and after everyone had on his pajamas, the instructor would tell a Bible story followed by the Lord's Prayer in unison. For a little while there was a whispering time, then someone would sing or play the flute, and then silence."



CHOW TIME

A young woman who had joined the group of reminiscers just as the old timer was talking about Almont now carried the group back to the East.

"I have never been to any camp except the Fryeburg Assembly, but how that name reminds me of the scent of pines in a warm sun, the winding river, the distant mountains dreaming under the blue sky, the young people stretched out on the dry grass and listening to the heavenly truths about God's care for all His creation. Heaven is in the pine needles and the sand at our feet," she exclaimed rhapsodically.

The Red Shoes

"There are lectures in the morning," she added, "and in the afternoon you do what you please, but on Wednesdays, Excursion Day, comes adventure. We're going to climb Mount Washington. Be sure to bring warm clothes, it's cold at the top. The headwall is really something, everyone says. 'Head-wall' brings up a very grim picture of a sheer cliff. The lunches packed, we drive to the beginning of the trail. The woods, ancient and dim, are so beautiful as we walk through them. At last we come out at Tuckerman's Ravine and climb beside a stream, and the fearsome headwall turns out to be just a tumble of bare rocks, perfectly easy to clamber up. A cloud of fog comes rolling down the mountain, and then it rains. On the way back, coming down the trail in the dark, the legs get a

curious, enchanted, Red Shoes feeling, as if they would just go on and on of themselves forever.

"Mt. Adams has fairyland woods at the base, and as one goes up the trees get smaller and smaller until one is startled to notice that the pine trees are only as high as one's head, and they continue to shrink down as we go until they are just bushes. Then bare rocks and a wonderful top-of-the-world feeling. We are very late starting back so all the way is thru the dark woods with only one flashlight to three or four people. A certain amount of stepping into black muck, the sneakers will never be the same, but then neither will we ever be the same, for we will remember the thrill and beauty of Mt. Adams until we are very, very old.

Songs and Work

"A kaleidoscope of impressions completes the scene: lying snug in bed in the tent and hearing the screaming and splashing of the characters who go for a dip in the river before the rising bell; gathering around the fire in the big room on a cold morning; everyone seated at the dining tables singing to welcome the newcomers, to tease late-comers, and to say goodbye to those leaving; the laughter at the young people's table and the remarks made to their luckless waiter; doing the dishes (while) singing "Flaming Mamie" or "Sentimental Journey;" sweeping under the tables; the intriguing aluminum chairs with their nice bounciness lined up for morning worship and lectures afterwards, and what wonderfully interesting lectures they are; work day, painting around the windows, sweeping the dressing rooms, wow! look at the sand! gathering pine cones with a bunch of little helpers; in the afternoon the older folks sitting on the porch, the toddlers penned up in their play yard, the small fry running around; the excitement of the auction of Miss Bradley's pictures; tearing around up and down hill in a mad hunt for clues in the "Treasure Hunt"; breathless consultations with your team, and at last—what an anti-climax—the prize. Gumdrops!"

The Happiest Time

"One stunt pulled at Split Mountain that had everybody agog for awhile was to find a blind horse," said a tall youth, who had been quietly listening and fanning himself. "How surprised everyone was when a group actually found such an animal and brought him to camp."

There were other anecdotes re-

lated about scavenger hunts. The old timer's mild clearing of his throat showed that he did not altogether approve. Then a teen-aged girl from Almont spoke up:

"How excited we got, especially those from the city, when Marge's, not Mary's, pet lamb followed her to camp and stood first at the front, then at the back politely bleating for Marge to come out. I liked the lamb but a horse that some of us borrowed from a farmer was a disappointment."

"Why?" someone inquired.

"He was not long enough," answered the girl. "I don't see why they don't make horses longer. All five of us couldn't possibly get on his back, although the horse was really very co-operative."

"I remember one time," said a matronly woman of about thirty five, who was holding a young child by the hand. "When we stole away from camp after the dorm mother was fast asleep—well, if she wasn't fast asleep she was most perfect at fake snoring. We went to town for a chocolate marshmallow sundae. Back and forth it was a nine-mile hike, and, oh how good the cool water from the old pump felt on our feet after we got back."

The old timer had stood up and was mopping his brow. It was plain that the conversation had taken a turn not quite to his liking.

"What I want to know is what you consider the most enjoyable thing about a New Church summer camp?" he asked.

"Packing and getting ready to go to camp," said the young man from Split Mountain.

"Oh, no," answered the woman with the child. "It's the stay in camp, the fun, the fellowship, the classes, lectures—you get so much out of these."

"To me the happiest thing about summer camp life is the friendship formed," averred the teacher who had been at Fryeburg at the age of seven. "I shall never forget those people, both young and old to whom I became so attached when in summer camp."

The old timer had the last word as he said: "For me the best thing about summer camping is to read the winter bulletin. That brings back all the memories of the summer before."

Our Cover

The picture on our cover page is reproduced from the Messenger, June 27, 1953. The original is a photograph by John C. Perry. It shows a group of Leaguers on top of Old Jockey Cap, near Fryeburg, Me.)

Helen Keller to Retire



June 27, her seventy-fifth birthday, has been set by Helen Keller for retirement from her travelling post with the American Foundation for Overseas Blind, for which she circled the globe five times. Miss Keller stricken blind, deaf, and speechless in infancy, has devoted most of her life to a crusade to prevent such afflictions from striking others and to help the handicapped live useful lives.

"The motivation of my journeys has always been the same," she said in an interview, before setting off on her last one in February, "to give hope and courage to physically handicapped peoples and to bring light to the people who believe one's usefulness ends when the calamity of blindness or deafness occurs." But now, she said, it is time to pause. "I have a great deal of writing in mind, some of it work that I have put off for years. . . Then, too, I know I will not rest until I can tell the story of the journey I am about to take."

This was in February when Miss Keller was about to start out on her last trip abroad, a 40,000 mile mission to ten million blind and deaf persons in five Asian countries, India, Pakistan, Burma, the Philippines, and Japan. Her companion, Miss Polly Thompson, was with her to describe everything with a manual "hand-tapping" code worked out many years ago. They

have reached more than four-fifths of the world's sightless population, which live in this one area. They have visited institutions, and talked to government officials and doctors, hoping to stimulate research, prevention, and treatment in all related fields.

Miss Keller's departure was marked by a dinner, February 1, in her honor at the Waldorf-Astoria, New York. Ambassadors from the five countries which she was to visit spoke at the dinner, as did Mrs. Eleanor Roosevelt. The Swedenborg Foundation was represented at the dinner by Dr. John S. Peck and others. Messages were read from President Eisenhower, President Magsaysay of the Philippines, and Prime Minister Nehru of India.

Miss Keller and Miss Thompson flew from Idlewild Airport, February 4. They are due back in New York June 27 for Miss Keller's seventy-fifth birthday and subsequent retirement from her travelling post.

At Miss Keller's request there are no festivities being held in honor of her birthday. Instead, a fund has been raised by her friends, known as the *Helen Keller Birthday Fund*, which will be used to help blind children in any part of the world. The film *The Unconquered* will be televised on C.B.S., June 26, at 4:30 PM, E.S.T. Her na-

tive state of Alabama together with New York, Connecticut and Massachusetts have proclaimed June 27 as Helen Keller Day. Already pictures of her and articles about her are appearing in numerous magazines and newspapers. One unique proposal is to send balloons over the countries behind the Iron Curtain, announcing her seventy-fifth birthday and encouraging people to keep up their struggle for freedom.

New-Church people will remember Helen Keller in particular as the author of *My Religion*, a beautiful book setting forth the tenets of Swedenborgianism. This might be an opportune time for New-Church people to urge their friends to read this book.

The Return of Christ: Is it a Present Reality

By
the Rev. Wm. F. Wunsch

The three chapters of this booklet reproduce the substance of three talks given at Boston a few months after the meetings of the World Council of Churches of Christ in Evanston, Ill., during August, 1954. At those meetings part of the discussion was over the hope of the Lord's return. The discussion, it was recognized by all, was by no means concluded, and the talks reproduced here are an effort to present what the writer's Church has to offer for discussion.

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LETTERS to the EDITOR

Memorial Cabin for Orah Bray

To the Editor:

On August 21, 1954, Orah Hutchins Bray, beloved wife of the Rev. Everett K. Bray, passed into the spiritual life. She had been attending the Fryeburg New Church Assembly, where, for a number of years, the Rev. Mr. Bray has been a member of the faculty.

Mrs. Bray had a special place in her heart for young people, showing a warm and sympathetic understanding of their needs and problems. For that reason, in addition to the fact that all of us at Fryeburg loved her and miss her, it was felt appropriate that arrangements be made for a suitable memorial.

One of the great needs felt last year at the Assembly was more adequate housing facilities for young couples with children. Plans were already afoot for more cabin construction. And, especially considering Mrs. Bray's fondness for the young people, what could be more appropriate than to name the next cabin the "Orah H. Bray Cabin," in loving memory of our good friend?

Plans have gone ahead; it is our definite intention to build in time for this year's session; and the expected premises have already been rented for this season!

Good progress has been made in the building fund. We now have around \$800 cash in the bank; but the cabin will cost at least twice that much. This, then, is a special appeal to all the good friends of the Brays and of the Assembly to take the opportunity NOW to join the list of memorial donors and help make this cabin debt-free as soon as possible. Won't you sit down and write a check today? Our treasurer is Mrs. J. Vigerstad, 55 Riggs Pl., West Orange, N. J.

For the Assembly,

Rev. Wm. R. Woofenden,
Vice-Pres.

"Not Coueism"

To the Editor:

The condensation of a criticism of the books by Norman Vincent Peale published in a recent issue of the Messenger seems to call for some rebuttal. The fact is acknowledged that these books of Dr. Peale have reached unprecedented heights as best sellers, reaching hundreds of thousands of interested readers. It is also a fact that his sermons

go out every month to over two hundred thousand people all over the world by their own personal requests. This surely should convince the most skeptical that Dr. Peale is doing something infinitely more than, as the writer of the review states, "making approaches apparently to the lives of some people."

New Churchmen should welcome the application of spiritual truths to daily living. As a student of Swedenborg's writing for many years, the spiritual world has been brought very near and real, and the potential power of spiritual thinking has been demonstrated again and again in meeting and solving problems and difficulties. Dr. Peale is criticized for emphasizing the practical, objective application of simple Bible teachings and promises, and neglecting deeper theological truths. In the article in question he is unjustly criticized where his work is cited as "little different from the Coueism of an earlier day." This one sentence evidences the unfamiliarity of the writer with Dr. Peale's purpose and the entire scope of his writings. For over two thousand years the world has wrestled with theological problems, and, in fact, is still doing it to an unfortunate degree. It often tends to hinder the growth of individual Christian living by the undue emphasis on tenets of belief rather than modes of actual spiritual conduct.

Dr. Peale simply takes the Bible promises, in which all Christians believe, and applies them to daily living. This is in harmony with the Swedenborgian doctrines of the reality of the spiritual world, its nearness and power, its potential force for good or even for evil, if we allow the latter to control our thinking.

Positive thinking is in complete harmony with the personal application of the truths which the theology of Swedenborg developed and clarified. From this, assurance is given of God's constant presence and power,—that His angels are ever near to guide and direct,—and our lives are conditioned by a realization of these truths and our acceptance of them for our guidance.

Material wealth and physical health do not always completely follow our highest desires, nor can their absence be interpreted as an inharmonious relationship with God. Dr. Peale never even intimated such a condition. Yet a constant and conscious understanding of God's presence and power will unfailingly give a blessing incomparably great and inexpressibly satisfying.

It makes it possible to abide in the Heavenly kingdom in spirit while still walking on earth. It enables one to know the beauty of God's holiness and the sweet wonders of His love. It fulfills the great promise of the Word, "I can do all things through Christ which strengtheneth me." (Phil. 4:13)

Oliver P. Hussey
Boston 10, Mass.

THE SECOND COMING

By Richard H. Tafel

Swedenborg wrote, "Doctrine is to be drawn from the literal sense of Scripture and confirmed thereby." How important it is to remember this when we attempt to comprehend the glorious reality of our Lord's Promised Return! For when we would think of this in terms of its doctrinal statement in the Theological Works, it is lifeless, uninspiring, unchallenging. And yet, is this not perhaps just what we have been too long doing, and so have not been fired with enthusiasm and zeal to proclaim from the housetops that our Lord Jesus has come anew into the world? We who are convinced that this coming of our Lord is both heralded and interpreted in the Theological Works of Swedenborg, and that we are even now witnessing its course, may be pardoned for our excusable zeal with which we embrace those Works. Yet we need to keep ever in view before us the living reality to which those same Theological Works point.

It is so easy to confuse the great wealth of truth, fact, knowledge, and information, out of which those Theological Works speak, with the "Spirit of truth" which the nearer approach of the Lord is bringing. Out of joy at the proclaiming of the New Evangel, it is understandable that many should mistake that proclaiming for the Coming of the Lord itself as he moves in this wonderful New Age of ours to "make all things new." Swedenborg himself was perfectly clear as to the role that he was to have in this: that of a privileged "instrument," "servant," "spokesman" for the Lord of this New Age which the Lord was ushering in. He was always conscious of the fact, as voiced by John the Baptist (also a "forerunner"), "He must increase, but I must decrease." Of that same John it is also said, "The same came for a witness, to bear witness

of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." This was the spirit in which Swedenborg, also, worked and wrote; his, too, was "The voice of one crying in the wilderness, Prepare ye the way of the Lord."

Yet there are many of Swedenborg's followers who claim that, while Swedenborg was the "servant of the Lord" and the herald of the Second Coming, his Theological Works, and the publication thereof, constitute the Promised Return of our Lord! Reducing the Second Coming of the Lord to the printing of certain books—books containing the most marvelous spiritual truths to be sure, but a set of books for all that! Oh, you may cite chapter and verse where Swedenborg seemingly makes the same assertion; you may even point to the words in his handwriting on one of his books. "This book is the advent of the Lord." But if we heed his admonition that "doctrine is to be drawn from the sense of the letter of Scripture and confirmed thereby," if we view the Second Coming through his statements but against the background outlined in the Bible, we shall see "the Son of man coming in the clouds of heaven with power and great glory."

The first thing we observe, of course, is that it is the Lord who is making his promised Second Coming. It is a personal coming, though not in a physical presence. It is a fresh disclosure of himself; a closer, more intimate presence among men. At the heart of the Gospel is our Lord's own assurance of a new experience of him, the promise to men of a fuller, freer life lived in his felt presence. There would be great truths and principles breaking loose upon the world; there would be an increasing flood of knowledge, information, facts; there would be a fresh formulation and clearer presentation of doctrine. But essentially the Second Coming would be a new experience of the Lord Jesus, and a life which this would make possible.

The Return of our Lord Jesus is a spiritual, not a physical coming. It is not in space. We are specifically warned: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." How much less, then, is he in a set of books which you can place upon your shelf. Yet, though His Coming is not in space, it is to be observed everywhere. It can not be pinpointed, for it is in the realm of the spirit, in the region of the mind and

heart. Moving mightily within, all the outward aspects of life are enlightened by, and reverberate to, His indwelling presence. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

To say, as some New Church men seem to, that the Lord's Second Coming lies in the revealing of the spiritual sense of the Word—even with the subsequent enlightenment in spiritual things—is certainly saying far too little. Essentially the Second Coming is a new experience of the Lord Jesus: a new approach of God to man and of man to God in and through his Holy Word. Perhaps we can see this more clearly if we think for a moment of how our God has brought himself progressively nearer to us over the ages.

"In the beginning was the Word, and the Word was with God, and the Word was God." Then, in a wonderful way, it was inwrought in Scripture and became God's Holy Temple on earth. Then the Word was incarnated in the person of the Christ: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Through the glorification God in His Divine Humanity infilled the Word, His Abiding Presence among men. Now, in His Second Coming, by a more direct approach to the human mind and heart, our Lord God and Savior reveals Himself anew to us out of the letter itself of Scripture "with power and great glory," opening the way for us to come into his very presence, and to find our true life in fellowship with Him.

Out of His Holy Word alive and moving with the very presence of our Lord God, a divine presence making the outer garment of its letter all-glorious and all-powerful, there comes a new stream of truth enlightening the world; there breathes a new life, infusing new spirit and fresh vitality into the life of men; there comes a new and mighty drawing of all men unto Himself. The Second Coming is thus essentially a new relationship to God now made possible to man. It is the offering of a deeper and more intimate communion with Him. It is the divine call to all men to find a new life and a new fellowship in their Divinely Human Lord, as He moves today to make "all things new."

It is this gracious invitation that

is extended in the Theological Works of Swedenborg, as they herald this Coming, and as they seek to prepare the way of the Lord. Bespeaking a new church, a new world, a new humanity, they humbly offer themselves as "servant," their spirit that of the prayer: "Even so, come, Lord Jesus!"

A great Latvian Christian said to some of us a short time ago, "Twenty million Communists are taking the world away from six hundred million Christians." There are only twenty million really dedicated Communists on the party rolls of the Communist party, and there are six hundred million enrolled Christians!

When we look at the corruption in public life—both state and national—when we look at the racial and national prejudice still rampant in the world, when we consider the very unpleasant fact that one out of every twelve people in the United States is either neurotic or emotionally or mentally confused, it doesn't make us feel very effective as Christians, does it? If we were more vital, if we were more dedicated, if we were really channels of God's holy power and energy, these conditions would not continue to exist, and Communism would have no appeal. Communism has no appeal to people who are well fed, both physically and spiritually; it appeals to the physically and spiritually starved. If the Christian Church were a pillar of fire leading the peoples of the world, instead of an ambulance corps, bringing up the rear as it so often seems to be, Communism probably would never have been born.

From THE SECRET OF EFFECTIVE PRAYER

by Helen Smith Shoemaker
(Fleming H. Revell Company)

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The Swedenborg Student

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

ARCANA CLASS I—July, 1955 Volume XII, 9974-10040

July	
1- 7	9974—9993
8-14	9994—10018
15-21	10019—10028
22-31	10029—10040

The twenty-ninth chapter of Exodus contains the instructions concerning the sacrifices and offerings to be made in connection with the consecration of Aaron and his sons. In the inmost sense this chapter treats of the glorification of the Lord and its interior sense of our regeneration. Regeneration is the conjunction of truth and good. But regeneration can be effected only as evils and falsities are removed, and the sacrifices in the Jewish worship represented this cleansing of the affections and thoughts from evil and falsity.

There are three degrees—celestial, spiritual, and natural—in everyone. First, the external or natural man must be cleansed. This is represented by offering a bullock, the cleansing of the inner or spiritual man by the offering of a ram, and that of the inmost or celestial degree by the offering of "bread of unleavened things." The three degrees correspond to the three heavens, but in each of these also there are three degrees. That is why so many different sacrifices and offerings were commanded. Many today think that these laws are out of date and of no use to the modern man, and as a matter of fact the keeping of these laws did not cleanse the Jews from their sins. But it represented this cleansing, and in the spiritual sense every one of the laws has an important meaning for us and for men of all time.

The exposition opens with an explanation of the statement, "And this is the word." The word is the Divine truth by which all things are accomplished. Regeneration is effected by truths from the Word. Angels are angels because they are recipients of truth from the Lord; so the angels and "the army of the heavens" denote the Divine truths from the Lord through which His purposes are accomplished.

As there is an external and an internal man, so there is an external understanding and will and an internal understanding and will. The external understanding is acquired by means of the senses of hearing and sight; and sensuous delight, which is of the will, is also imbibed

through the two senses of taste and touch. The ultimate of the perception of both is smell. (9998²) This natural or external man is developed through contact with the world, and if there is no knowledge of spiritual things, the external man rules over the internal. The senses in man are the ultimate of his life and this outmost must be made subject to the spiritual. Spiritual truths come from the Lord by an external way as we read or hear the Word. By an internal way from the Lord good flows in. The marriage of this truth and good is in the internal man.

Aaron and his sons were to be brought to the tabernacle and clothed with their priestly garments, and to offer the sacrifices in the particular way directed. That Aaron and his sons should offer the sacrifices pictures the fact that salvation is the work of the Lord alone, Aaron representing the salvation of those of the Lord's celestial kingdom and Aaron's sons the salvation of those of His spiritual kingdom. "And thou shalt fill the hand of Aaron, and the hand of his sons:" this part of the ritual represents the Divine power of the Lord from Divine truth from good—that the Lord alone has all power, and that an angel or spirit or man has none at all save what is from the Lord. The Divine power here represented is the power of saving the human race; and the power of saving the human race is power over the heavens and the hells.

As we have noted, the sacrifices and offerings represent the removal of evils and falsities. This is necessary that goods and truths from the Lord may be implanted. The process of regeneration is the removal of evil and implantation of good. The blood of the bullock represents truth implanted in the natural or external man. "This truth teaches him what is good, and how he should live, and when a man knows this, then for the first time can the affection or love of good be implanted and thus the man be regenerated. For knowledge must come first, before a man can have faith, and live the life of faith, which is the life of good." (10026)

In regeneration the truths learned first of all are such truths as can be apprehended by the sensuous man, such as are the truths of the sense of the letter of the Word. The principal teaching of the letter is that there is one

God, the Lord, and that He is Divine. To deny this truth is to close the mind to heaven.

ARCANA CLASS II—July, 1955 Volume VI, 4828-4914

July	
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Judah and Tamar

The reading for this month is the interpretation of the story of Judah and Tamar. In its letter, as recorded in the Scriptures, it is not pleasant reading. But we must bear in mind that we are dealing with a time when spirituality was approaching its nadir. With the descendants of Jacob there was no such thing as marriage as a spiritual relationship, or even as a natural one. In many cases the parties concerned were not considered and the marriage was arranged by the parents. This was the case when Leah instead of Rachel was given to Jacob. And it was thought nothing amiss for a man to have two or more wives. In these Old Testament times one of the laws was that if a husband died having had no son, it was the duty of the husband's brother to take the widow to wife—even if he already had a wife—and raise up heirs to his brother. It was this law which was operative in the case of Tamar.

In its letter the story gives us the origin of the tribe of Judah. Judah's first three sons—Er, Onan, and Shelah—were the offspring of his union with Shua, a Canaanite woman, whom he took to wife contrary to law. Er and Onan died without sons, but a part of the tribe of Judah was descended from Shelah, thus from an illegitimate connection. And the rest of the tribe, those descended through Tamar, were born of fornication. (4818^{1, 2}) David and Solomon were descended through Tamar, as is recorded in the genealogy in Matthew 1. Such was the origin and quality of the Jewish nation.

True marriages represent the conjunction of good and truth. In fact regeneration is but the learning of what is good and true and doing it until it becomes written in the heart. Disorderly marital connections represent attempts to unite falsity with good or truth with evil, or evil with falsity. Spiritually the story of Judah and Tamar is the story of the vastation of the Jewish Church, its decline until it became completely external, with no knowledge of spiritual things nor any desire for such

(Continued on page 208)

SPLIT MOUNTAIN CAMP

The Founding

It was a gay party. A brilliant blue canopy hung overhead. The surf was gentle, as long rollers washed up on the sands of Capistrano Beach, midway between Los Angeles and San Diego. In fact, it was a beach party of the two New-Church leagues. I hold the yellowing photographs of that memorable day now in my hands. The date says: July 28, 1929. That was the birthday of Split Mt. Camp on the sands of Capistrano Beach. Irion Shields, Thedia Schellenberg (now Mrs. Don Barnes of Rangoon, Burma) Mary Schellenberg, Gwynne and Leonore Dresser, Mary Funchess, Ted Swinney, Ethel Dibb (now Mrs. Swanton) and many more that became active in S.M.C. later like Irving McCallum, Socrates and his wife "Tip-py," all enjoying the outdoor activities of a picnic on the beach, gave birth to this camp. It was at this enjoyable gathering that the thought arose and was passed around "Why not do that together in the mountains and make it last longer?"

Sure enough. Next spring a search party went out from Los Angeles, under the leadership of the Schellenbergs, spearheaded by that hard pressing first director, Thedia, who earned here her camp name "Go-go"! A site was found suitable on a cascading mountain river, springing from our nation's highest mountain, Whitney, in the Sierra Nevada; and here it started, "THE CAMP ON THE KERN." Above us towered Split Mountain. Split Mountain Camp!

The First Announcement

Shortly afterwards the following was sent out:

Its Prospectus and Prologue

The California Association of New-Church Leagues announces a SUMMER CAMP for you and your friends near Kernville on the Kern River from July 19 to August 2.

Where the thunder of the rapids of the sparkling river is in your ears, where laughter mingled with sparks from the campfire floats upwards into silent nights; where study challenges, and "one touch of nature makes the whole world kin". . .

There we gathered for that memorable first session. Rev. and Mrs. Paul Dresser of San Diego

with their two daughters, Gwynne and Leonore, Mr. and Mrs. Schellenberg with three girls, Thedia, Mary and Betsy (now Mrs. R. L. Young), Warren Worcester, the Swinneys from Los Angeles, two or three from the Golden Gate League in San Francisco, a cook, and lots of vivacity and vitality made this first camp set the pattern for all to come. Primarily the idea was to create in raw nature, a human society, temporary to be sure, but knit together by pervading purpose, to be one for all and all for one. Menial tasks to be done for the joy of serving others, spiritual truths to be incorporated in daily living, demonstrating to the youth of our church that the Christian religion was a religion of uses and services and neighborly deeds, and not all theory in books.

And youth caught the flame. It subordinated itself to simple rules and matched the enthusiasm of the leaders with devotion to the ideals. They slept in the open, on the ground in sleeping bags, they washed in the river, they cooked on a stone-age stove. There was the first class by Socrates on the relationship of Nature to Spirit. There was the first issue of The Splitting News, that hilarious evening paper. There was worship and singing, boys and girls in innocent fun, living together under the canopy of trees by the river's edge.

Films and Memories

Since 1930 the fire of Split Mountain Camp burns every summer on the Kern, for fourteen memorable days. Many leaders have come and gone. Many campers send their children now. It still is a primitive camp. It has no buildings. Every year it has a different staff, now consisting of a director (college age); an assistant director; two camp mothers, a men's counselor and a minister of the church. There is a registered nurse in camp and a full time cook. In song and story Split Mountain Camp has kept its early spirit alive. Twenty-five issues of the Splitting News deposited in the Los Angeles Parish House tell a detailed story of this venture. The future historian will have to wade through these pencil written pages. There are thousands of photographs, up and down in California homes, illustrating camp life and fun. There are several hundred feet

of motion picture films to bring some of the events to life.

And there are the memories of the hundreds who kept trust by the Kern. And every year—and this is the real miracle—out of an entirely new group of campers and counselors, new directors and new situations, there is recreated the esprit de corps of that living community, called Split Mountain Camp. From 1930 till World War II, there was an uninterrupted number of wonderful years. Then a pause with S.M.C. "in exile" at the Napa River ranch "Oneonta."

Sessions began anew in 1946 and continue to this day.

Historical material may be found in all Journals of the California Association since the inception of the camp. See also, Autumn Nov. 4, 1936, vol. II of the New Christianity: "A Venture in Creative Living"; and the New Church Messenger, August 30, 1939: "Paradise Recaptured"

Yours socraterially,
Othmar Tobisch.

SWEDENBORG STUDENT

(Continued from page 205)

knowledge. This story incorporated in the Word is testimony to the amazing character of the inspired Scriptures. The historicals of the Old Testament are Divinely selected to teach spiritual lessons. In this story Judah represents the Jewish Church and Tamar the genuine Church and Judah's thinking that Tamar was a harlot pictures in very vivid terms what the unregenerate natural man thinks about spiritual things. The unregenerate natural is selfish and bends all things to suit its wishes.

An example of this is found in the history of the Christian Church when from self-love the priests formulated and believed the doctrine that they had the power of opening and shutting heaven. This and other falsities so closed the mind that many lost belief in heaven and hell and in any life after death. It is in this way that men come into such a state that they cannot know what evil is because they do not know what good is, for there is no light except from good.

The children of Judah by Shua represent falsities and evils resulting from a perverted marriage relationship, Er representing falsity and Onan evil and Shelah the final state of idolatrous worship. This worship, while it made the Jews prosperous in the world, did not make them blessed and happy in the other life. Such worship today has the same result.

NATURAL NOTES

By Carol Lawson

Mrs. Adrienne Frank of the N. Y. Church attended a meeting of the Lesson Committee of the Sunday School Association in Cambridge, Massachusetts, during the latter part of May. Miss Dora Pfister of the Cleveland Society returned with her for a brief visit to the New York Church. . . Mrs. Thelma Price, Clerk of the Elmwood, Massachusetts, Society became a grandmother in May with the birth of a son to Mr. and Mrs. Richard Price. . . Mr. Paul Zacharias, Student Assistant to the Rev. Capon at the Elmwood Church, receives his A.B. degree cum laude from Boston University, June 5.

Rev. Leon LeVan's recent visitation journey through Ohio, Indiana, and West Virginia on behalf of the Ohio Association and the General Convention added several hundred miles to the previous visits. The principal new element was the visit to the Indianapolis Society which is currently without a minister. By arranging to be in Indianapolis the May 22 weekend, Rev. Le Van was able to meet the members and lead them in Worship Sunday. At the same time, Gilbert T. Heddaeus conducted the Worship Service for the Pittsburg Society.

In Riverside, California, where John L. Boyer is the pastor, a community Sunday School was recently started at the home of Mr. and Mrs. Gene Denning, members of the Riverside Society, who visited their neighborhood families, and gathered sixteen boys and girls for the first session. There were six adults present in addition to the sixteen children. After introduction by Mr. Denning, the program was turned over to the pastor and his wife, who spoke of the importance of religious education in bringing self-understanding to the individual. This is a community group about six miles from the church. Riverside also reports an increase of worship service attendance. Recently twelve visitors attended from the neighborhood, and others are talking with the pastor, who has visited diligently.

Guests of honor. . . at a farewell reception, June 9, at the Elmwood, Massachusetts, Church, were Rev. and Mrs. Edwin G. Capon. . . at a fifty-ninth wedding anniversary celebration at their home in Mansfield, Massachusetts, Mr. and Mrs. George M. Buck were feted by ten of their thirteen children plus grandchildren and great-grandchildren . . . and at the Children's Sun-

day June 5 at the Fryeburg, Maine, Church, seven children were honored for their perfect Sunday-School attendance records.

Spotlight on Fryeburg: the "Orah H. Bray Cabin," a memorial to the late wife of the Rev. Everett K. Bray, (President of the Theological School), must make a quick change, from the blueprint stage to its finished condition, for the expected premises have already been rented for this season. . . A young people's overnight is scheduled for June 24. . . While the well-known artist of Fryeburg, Miss Bradley, will hold the annual auction of her paintings August 18. . . In September the Fryeburg New Church will be host to the Maine Association of the New Church.

Other artists of our church are Ladybelle Adams and her daughter Betty Ogram, San Diego Society, currently exhibiting paintings in a show sponsored by the Southern California Music Company. . . There are two vocal artists in the El Cerrito, California, Church, Kay Guthrie and Virginia Cherniak who sang the very amusing "Life on a Wicked Stage" garbed in costumes of the roaring "20's." This was at the installation luncheon of the Women's Alliance at that church.

Two other examples of fine teamwork are in evidence in Elmwood, Mass., and Kitchener, Ontario, Film projectors were purchased in both of these societies. The children of the Elmwood Church raised the necessary money themselves, while the other was bought by the Kitchener Women's Auxiliary and donated to the Western Canada missionary work. . . All hands pitched in to make light work at San Diego's Before-Church Brunch and May Loyalty Dinner.

Rev. Owen Turley will serve as guest minister of the Wayfarers' Chapel, California, June 1 to 25. Rev. Othmar Tobisch will be guest minister at the Chapel July 19 to August 2. Both of these ministers serve societies in the San Francisco area.

In the report of the Manchester Society we notice that Mr. Hoellrigl states that they probably have the greatest number of German New Church books in the United States. . . A San Diego Sunday School pupil, Darlee McNeill, was baptized on her birthday. (See *Baptisms*.) . . The new caretaker of the Kitchener Church is Joseph Quaiser who was a church caretaker in Germany before going to Canada. Their former very faithful and conscientious caretaker, Mrs. Gossen, is to be married.

. . . Ann Onimus is the name of the artist of the pen who wrote the following RHYME:

A rhyme without reason
Is teasin'
But now is the season
When fanciful flights are allowed.
For the year is springing,
The flowers are swinging,
In the breezes flinging,
And the sky's swept clear of cloud.
I was going to write—
As well as I might—
A song in praise of Kitchener.
But I could not find
In the farthest corner of my mind
Anything to rhyme except Michener.
There's a lady in Defiance
Who wants to go to the Alliance,
Which meets the sixteenth of June.
It isn't so far,
Should she go by car
Or by train
Or by plane
For she has to be there soon?
She might just as well stay
The following day
(I thought I would mention)
To be there in time for Convention.
Heigh ho the derry oh!
We're off for Ontario!

This is reprinted without permission from "The Grand Alliance," official publication of the National Alliance of New-Church Women. By the way over a thousand copies of that bulletin were assembled, stapled, fastened, stamped, and addressed by a number of industrious men and women of the Wilmington Society.

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Births, Baptisms, Weddings, Memorials

BIRTHS

RAYMOND—Janice Margaret, born to Mr. and Mrs. Jack Raymond, Edmonton, Alta., May 22.

PETERS—Wendy Jean, born to Mr. and Mrs. Fred Peters, Edmonton, Alta., May 25.

BRAND—Peter Frederick, born to Mr. and Mrs. Fred Brand, (Miriam Seekamp), Long Island, N.Y., April 7.

CHRISTENSON—Candis Lee, Born to Mr. and Mrs. Marvin Christenson, San Francisco, April 27.

BAPTISMS

MCNEILL—Darlee Cheryl, baptized May 23 in the Church of the New Jerusalem, San Diego, by the Rev. Robert L. Young.

LUTJEN—Margaret Ann and John Adolph, children of Mr. and Mrs. Martin Lutjen, were baptized into the faith of the New Church May 29 at the New York Church, the Rev. Wm. R. Woofenden officiating.

BOYER—Michelle Denise Boyer baptized in the San Diego Church Thanksgiving day, November 25, 1954, Rev. John L. Boyer, paternal grandparent, officiating.

WALKER—Maxine Walker, daughter of Mr. and Mrs. Walker, New York, was baptized May 22 by the Rev. William E. Fairfax.

HAXTON—Michel Lee Haxton, infant son of Theodore and Edna Haxton, was baptized, May 15, in Indianapolis by the Rev. Klaas L. Peters.

WEDDINGS

BAZAAR-DANIELS—Miss Olga Bazaar and Mr. Harold K. Daniels, were married in the New York Church May 29, the Rev. William Woofenden officiating.

GIBSON-BROWER—Arlene Gibson and Donald Brower were united in marriage at a candle-light service in the Riverside Church on December 22, 1954. Rev. John L. Boyer officiated.

MEMORIALS

BATES—Dr. Walter Bates, organist and choir director of the San Francisco Church, May 19. Service was conducted for him by his Episcopal priest, Canon West, San Mateo, with the assistance of Rev. Othmar Tobisch. His ashes will be interred in Hamilton, Ontario, Canada, where his family resides.

SHAW—Mrs. Charles E. Shaw, (Nellie White), formerly of Elmwood, passed into the spiritual world, May 13. Resurrection services were held May 15 in Elmwood, the Rev. Edwin G. Capon officiating.

WEISS—Mr. Hubert L. Weiss passed away, May 27; the funeral

services were conducted by the Rev. Andre Diaconoff, May 30, (Memorial Day) with interment in the Forest Lawn Hollywood Hills, May 31.

DRYSELIUS—Mr. Carl Dryselius, father of Dr. Harold Dryselius, passed away, May 25, at the age of ninety years. Funeral services were conducted by the Rev. Andre Diaconoff, Wednesday, June 1.

ALICE E. COBB (MRS. C. JESPER COBB)
Chicago, Illinois

(Presented at the Annual Meeting of the Chicago Society on Apr. 24, 1955.)

In the fleeting span of years here on earth we sometimes are privileged to meet some few with whom we can establish a harmony of spirit, a quietness of being far different from the casual friendship or the accidental meeting. The spirit expands in their presence. The soul finds tremendous avenues of beauty opening up in all directions, and the person who so inspires one becomes a friend, a true friend in the most exalted sense of the word.

Such a noble personality made itself warmly felt in richness of life lived by Mrs. C. Jesper Cobb.

One sometimes lives, momentarily at least, in doubt as to the outcome of events, yet in the presence of Mrs. Cobb one knew for a certainty there is an all-wise and loving God; there is a life of breathtaking beauty beyond the shadows known as death; and one of the surest and most direct paths to both is through a life without compromise according to the doctrines of the New Church. Mrs. Cobb so lived, and those who knew her felt the warmth and compassion she had woven into her life, traits that must always and forever proclaim the truth, "there is a God and a hereafter."

Kind, gentle of spirit, she proclaimed louder than any words that can be uttered the fact that the writings of the church are true and workable. Her whole life demonstrated that life is the whole of existence, that until the truths of the church are lived, loved and cherished one has missed the whole point of creation. She carried the living truths in her life to the market place, her social gatherings, and every meeting with her became a memorable event one didn't forget.

As an example of how to live, our beloved friend will never perish from this earth. Her smile, her

radiance, her love, once felt in the human heart will never fade, and while we who knew and admired her remain upon this earth, the great work of trust and faith she kindled within us will remain unfinished. Thus does her work and faith go on, bridging the gap existing between us here and our eternal home.

We who knew her are indeed all saddened at her passing. To say otherwise would be to deny the truth, but because she lived, because in living she arose above the ordinary way of life and inspired others to live in like manner, we may be very certain that she is even now rejoicing in an eternal sphere of heavenly endeavor that embraces in her warmest love all mankind and the New Church which knew her loyal devotion.

Alice E. Cobb (Mrs. C. Jesper Cobb) was born and raised in a New Church family. Before marriage she was Alice E. Benson.

Mrs. Cobb was a devoted and active member in both the Sheridan Road Parish and the Chicago Society of the New Church. Also she was active not only in the local Women's Alliance but also in the National Women's Alliance. For many years she was a trustee of Urbana Junior College.

Mrs. Cobb was a lifelong resident of Chicago. Her interest in matters of civic and social concern brought her into community leadership in various organizations for the betterment of society.

She passed into the higher life, June 12, 1954. Surviving her are husband, C. Jesper Cobb; a daughter, Jessamine Cobb; and a sister, Margaret Benson.

Rev. Rollo K. Billings, pastor of the Sheridan Road Parish, Chicago, officiated at the funeral service.

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