

The **NEW - CHURCH MESSENGER**

February 4, 1956

The Grandeur of Service

Henry C. Giunta

Ruler of Light and Darkness

William F. Wunsch

Clouds of Protection

Kenneth W. Knox



THE NEW-CHURCH MESSENGER

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

THE GRANDEUR OF SERVICE

The Spirit of Humility

By Henry C. Giunta

"I am among you as he that serveth."—LUKE 22:27.

IN the above words of Scripture we find the meaning of true service and the high spiritual quality of humility. The heavenly features of service and humility are well described by the Lord Himself in His timely retort to a disingenuous band of followers who artfully hoped for prominence and affluence. But notwithstanding the lofty character of His teachings, men are not too prone to respond to His words with general approval. In these days of pseudo-learning, or pretended superiority in spiritual matters, coupled with an avowed allegiance to luxury and leisure, the idea of service or humility is, for some persons, both unpopular and disdainful. Some men recoil at the mere mention of the word "service" or "humility" thinking that its practice degrades them rather than exalts them in the scale of human values. Hence they prefer to be served rather than to serve, to be proud rather than humble. But they do err who think thusly, for no quality of the human spirit can more enhance the character, the dignity and potential worth of the soul. We will remember that it was no ordinary man who admonished His followers to serve as a mark of discipleship, but the Lord Himself, the Exemplar of true manhood, dignity and grace. It was He who said, "I am among you as he that serveth".

Stems from the Divine

Today, the desire to be important and influential is general among all men. It is not to be confined to any one class of people or to any one age, for we find it among the young as among the old, the poor as among the rich, the low as among the high in the scale of human life. We find it in every walk of life, in every clime and in every culture, for all men feel its drive. Some men go as far as to say that it is good for all of us to have such feelings of importance, and that it is good to feel superior, for it strengthens our morale and helps us to override many of the obstacles encountered in life. Now all this is to the good, providing one does not forget the fact that true greatness, influence or superiority, have their stems and roots in the Divine concepts of service as they emerge from hearts and minds which have been emancipated by the spirit of God; and as they are shared in the spirit of true humility. No great sense of achievement can be more powerful in its effects than the conviction of having served God through service rendered to man. More to be desired than gold are the qualities of

spirit that emerge from a love of service.

But, however, the love to serve has never been without its dangers, for one cannot help conforming himself to the thing he loves. "Love is the life of man", we are taught, because love is still the moving force, the motive power, the effusion and the advancement of the heart and mind, toward the good and the true as well as the decline of the soul toward the evil and the false. Thus the affinity which causes love to move toward a certain direction may not always be traced to resemblance as to the mutual relationship that exists between the lover and the thing loved. And so it is that love, finding us unequal, tends to equalize us; finding us separated, tends to unite us. Little wonder that the Lord soon recognized this trait in human nature, for when He found His own disciples bickering among themselves as to which of them should be accounted the greatest, it was high time that He set them straight in their thinking. Accordingly, and notwithstanding His own greatness, He called Himself, the "Servant". This was a bid for unity of purpose, the unity toward which His Divine Love aspired, for all must be subject to a heavenly love, including man, who will either be king or slave.

Test of Greatness

But were not His disciples truly great men? Were they not elected to their high positions because of their potential qualities of spirit, and because of their love of service in the Lord's kingdom? They were! But there was no valid reason for any of them to assume superiority over the others. They were all equal in the task, and they were all to labor together for the advancement of the kingdom of God on earth. They were great, but their greatness was not to undermine the love for the cause, nor was it to fan the fires of ambition which sooner or later would have led them to an unwarranted despotism and subsequent dictatorship. They were the "free men of the world", and as such they were not to assume the tyrannical practices of evil kings and potentates. Their greatness was not to be measured by what they thought, nor by what the world would think concerning their qualities, but by what they actually were in spirit and motivation. Hence, in speaking to them on this point, the Lord said to them, "The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let

him be as the younger, and he that is chief among you as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

These are the unforgettable words that the Lord addressed to His disciples on the eve of His life on earth; and He uttered them, as we have noted, because a strife had been fermenting among His followers as to who should be accounted the greatest. To this same crucial cause we may trace much of the present social, economic, political and religious unrest, and we do well to take heed of the Lord's words on this subject.

The strife, we will remember, was not so much precipitated by an actual evaluation of merit,—for there was not much of that in evidence,—but by the insidious suggestion and desire to be accounted the greatest; the most esteemed, or the most worthy of the appellation. Thus, as it was in those days so it is today. Circumstances may have changed, but not the setting. Human nature, being what it is, still drives men to strive for the "account", for the "consideration", for the "title", rather than for the qualities of spirit that make men truly great: consideration, kindness, generosity and humility. For some persons, the mere thought of being considered great is sufficient. It is enough to appease their hunger for recognition and to satisfy their desire for self-sufficiency. But not for the truly great, for to them greatness is synonymous with humility and with service. "Let him that is greatest among you be as the younger, and he that is chief among you as he who doth serve," saith the Lord.

Two Kinds of Greatness

In this context, the Lord points out that there are actually two kinds of greatness: the greatness that men admire, and the greatness that the Lord inspires. The former is natural, the latter spiritual. The contrast between the two is, therefore, made clear and comprehensive.

Natural or earthly greatness, He would have us know, is the kind of greatness which the kings of the Gentiles exercise over their subjects. This compels obedience, exacts demands, and often enforces servitude. But spiritual or heavenly greatness consists of a love that ministers unto others willingly and graciously. It is the love of benevolence without pretense of any other pleasure than that of serving God through man. And, in this sense, there is nothing small in him who longs to serve God and man, for in such a heart resides a love that rejoices over human happiness and contentment.

To exemplify the meaning of true greatness the Lord resorted to various examples in the course of His ministry, and as situations arose. In one instance, you will recall, "the disciples came unto Jesus saying, Who is the greatest in the kingdom of heaven? And He called unto Him a little child

and set him in the midst of them and said, Verily, verily, I say unto you, except ye turn and become as little children, ye shall in no wise enter in the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven". And, in another, when there arose a reasoning among the disciples "as to which of them should be the greatest", Jesus, perceiving the thought of their hearts, "took a little child and set him by Him and said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever receiveth me, receiveth him that sent me: for he that is least among you the same shall be great."

From these instances, and from many others which could be brought to our attention if time permitted, it can be deduced that our Lord did associate greatness with humility, with perfect trust and child-like response in affection and thought. For true greatness is found in hearts which exercise a child-like love for good; in hearts that love the neighbor in charity, and in hearts that regard service as the love of God in man.

Moreover, true greatness will not be found in hearts that are bent to self-ennoblement; in hearts that are chiefly concerned with gaining worldly power and prestige; and in hearts that are inclined to make slaves of others; but in hearts that are rich in charity, in hearts that are wealthy in love and devotion to God and to man.

Without Thought of Reward

The Christian teachings then, regarding greatness, become increasingly clear as we consider the subject fully and as we take due notice of its various facets. According to our Christian doctrines, a man becomes great in proportion to his willingness to serve unselfishly as well as wisely. A man is great when he can give of himself for the happiness of others; when he can find joy and contentment in doing good without thought of reward, and when he can respond to the needs of his neighbors in the spirit of love and devotion. We can, therefore, find greatness in service, and we all serve when we do our work willingly, faithfully, sincerely and honestly. We also serve when we share with others those principles of truth and good that tend to ennoble the soul and strengthen character; and when we surround our neighbors with sympathetic and understanding love.

To be sure, the ways in which we can serve are many! There are innumerable opportunities that open up every day! Love and charity may not be limited to the execution of few good works or a few acts of benevolence, for life demands a continuous flow of love, of friendship, or encouragement, of good cheer and confidence. We can always bring help and strength to him who is weak and weary by a show of patient, honest and unselfish

effort to be kind; by transferring to him the thought that we are really and truly interested in his plight, and that we are ready to lend a helping hand in his struggles for a happy life. I know that we can all serve in these and many other ways. I know that we can achieve a measure of happiness by bringing cheer to others, but I also know that we have not always the good sense to do it. And, as a result, we too may become miserable.

But be that as it may, there are certain principles which the Lord wishes us to follow. They are the principles of love and charity. In these lie the foundations of human greatness, for he who ministers unto others in the spirit of love and charity is endowed with heavenly power and grace. In services rendered with such spirit there is nothing that is undignified; nothing that is belittling, and nothing that can be termed unworthy of manhood or womanhood. Thus the willingness to serve in love and charity is the mark of true discipleship. No matter how exalted our position might be in life; no matter how favorable our situations might have placed us; we can still exercise the love, the charity, the humility, the trustfulness, that little children exemplify in their relations with one another. In more ways than one, we can maintain the dignity of our office or calling and still be child-like in affection and thought. In this context it is even possible for brutish kings and potentates to become affable, kind, generous and trustworthy; for it is possible to be very wise and learned in the affairs of the world and still be humble and kind, loving and charitable in heart. In fact, it was the One exalted above all men, the most wise of all men; the One who knew the innermost thoughts and desires of man, and the most worthy of the appellation "King of kings and Lord of lords" who said in effect, "I am among you as he that serveth."

Live Close to the Lord

But how can we cultivate and acquire the spirit of unselfish service which gives rise to child-like humility and trustfulness? How can we obtain pleasure and derive a sense of delight in the service of others in such a cold, competitive, suspicious and selfish world? And the answers are simple: by living close to the Lord our Savior, who is "meek and lowly in heart"; by opening our hearts, minds and souls to Him who beckons us to "follow Him along the paths of life, and by rejoicing in all we think and do in His name. If we will do this consistently and sincerely, we will soon find ourselves well along the road to human happiness, for joy is found in serving others, or in the exercise of passionate sincerity for the sake of good.

When the Lord lived upon the earth His mind was not burdened with thoughts of self-ennoblement, nor was it cluttered up with questions of how He could best receive the homage of men or the praises of angels. But He was rather concerned

with the problems how best to serve humanity and how best to help men in their struggles for a happy life. When He healed the sick; sustained the maimed; and raised up the dead, He did it not for fame or honor, but for the love of serving, for the love of helping and saving men. And many a time He said to those upon whom He had bestowed some blessing: "Go, and tell no man". This is to teach us that He desired, first and foremost, His peoples happiness and health. He did not care for applause, neither for popularity. And, on more than one occasion, you will recall,—when the populace insisted that He should become their king and lord, in a worldly way,—He would depart from them into a mountain to pray "by Himself alone". Hence He sought not for worldly fame or honor, but only for the privilege, for the opportunity, to serve others and to help them become "the children of light". His desire was to lead men, women and children to the very gates of heaven by showing how to live the life of heaven on earth. In short, He came not "to be ministered unto but to minister". Can we now afford to do less? If we are heirs of the kingdom of heaven as we believe that we are, then we must be willing to pick up the cry, "I am among you as he that serveth", knowing full well that in the execution of our tasks in love and devotion to one another we are actually serving Him and His cause in the world.

Such are the teachings of the Lord's Word concerning service, and such are the teachings that the Lord implores us to live on earth. Times and seasons may change, but His Word remains unchanged. The Lord is the same today as yesterday and tomorrow, for He is still serving us, helping us and sustaining us in all the circumstances of life.

May it be our lot, therefore, to re-think our purposes, our aims, our desires and our ambitions. May it be our lot to seek for greatness not in ourselves but in the service of others. And may it be our lot to love the good for the sake of good, thus leading a life which is blessed with the knowledge of the Lord and of His saving power. We will remember His words, "I am among you as he that serveth", for the Lord regards man for his soul, his soul for its will, and his will for its love of serving.

(The author is the general pastor of the Ohio Association and was formerly the pastor of the Cleveland New-Church Society. The above was given as the sermon on Association Sunday, November 13, 1955 at Lakewood, Ohio.)

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EDITORIALS

Hopeful Signs

(A Guest Editorial)

If there is a feeling that the New Church cause is weakening because there has been a shrinkage in the number of its church societies and in the Roll of Ministers, two factors of interest may somewhat lessen any resulting pessimism.

First, Convention membership statistics for the current period show the highest figure, with one exception, for the past twenty years which, whether partially due or not to better records, surely is encouraging.

Secondly, as has been more than once editorially pointed out in these columns, Convention is keeping abreast of the times by expanding the uses of the Church into new and important fields, reaching as a whole more people who have had no acquaintance with the Heavenly Doctrines, than ever before.

Among such comparatively new uses are centers for contact with the public, strategically, as it were, located in California, Illinois and Florida. The remarkable story of the Wayfarers' Chapel, located on the beautiful cliffs of Palos Verdes (Portuguese Bend), overlooking the blue Pacific near Los Angeles, often has been told, and its success is writing its own history. Also the uses of the Centre in Chicago are well known, but not so much has appeared in our columns concerning another beautiful and impressive New-Church center, as situated, in St. Petersburg, Fla.

In several respects it is different to any other institution of the Church in that it has a settled residential sphere, rather than serving the use of reaching overland travellers or of attracting attention by the uniqueness of construction and operation. The lake on which the St. Petersburg Center is situated suggests a serenity and beauty befitting its participants after a long life in the hurly burly of affairs.

The Center stands in a garden: palm trees, flowering shrubs, fruit trees, flower borders, with giant poinsettias, form the setting of a large building which is on three sides of a square, in the center of which is a southern type patio, goldfish and lilly pool, with a fountain. From this a circular stairway reaches to a sun deck on which a high flag pole stands in the corner.

A sunken garden, with a fountain; a cloistered walk, where monthly the tables are spread for a churchwide dinner, and then a remarkable hibiscus flowering hedge surrounding the entire quarter acre, complete the exterior setting.

The front of the building, facing the lake, consists

of a large entrance lobby, one side lined with books of the church. To the left is the library, again lined with books and comfortable seats. Beyond are the quarters of the missionary, forming the left side of the semi-square, and completing that wing, the office and Missions Stamp Outlet workroom. That space was formerly a three-car garage, recently remodelled for the purpose.

On the right, upon entering, is a large room, with seating capacity for about 50, in use by the St. Petersburg Society as its place of worship. To the rear on that side is a large room and bath suitable for guests, and beyond, completing that side, the newly constructed three-room and bath guest apartment.

Since its founding by Mrs. Vivian M. Kuenzli early in 1953, the fruition of a goal set by her late husband the Rev. Charles H. Kuenzli, for some years missionary for the Southeastern Field, about three hundred visitors have registered from all parts of the country.

The Center's work and availability is comparatively widely made known through a weekly broadcast Saturday mornings over WSUN, conducted by Mrs. Kuenzli as initiated by herself and her late husband more than twelve years ago. It is now Convention's only radio program.

The scope of New Church uses in the southeastern section of the country as radiating from its headquarters at the Center in St. Petersburg has been widened the past year by the employment of the Rev. Ernest L. Frederick, former Brockton, Mass., minister, who is now responsible for the Florida east coast field. He and Mrs. Frederick make their headquarters in Ft. Lauderdale, near Miami.

This brief account of a new departure for the Church, having its inception in the ideals, devotion and ability which can be invoked and accelerated by its teachings, is illustrative of new vistas and new avenues which lie ahead for those with "patience, meekness and long suffering" in their dedicated work for the Master.—L. M.

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YOUR HELP IS NEEDED

RULER OF LIGHT AND DARKNESS

By William F. Wunsch

I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things.—Isaiah 45:7.

Is this how we think of God today? Have we not progressed beyond this idea of Him? Is this the God manifested in Christ? "Former of light," this assuredly God is, but creator of darkness? Well, yes, of course, if we mean the darkness which falls as the earth turns away from the sun, but can we mean it of the darkness which befalls when human beings turn away from God? "Maker of peace," so He is, indeed, for only as we have motives of action which He imparts, will we know and enjoy peace; but can He be the creator of evil in any sense, of natural disaster, or by any possibility be the creator of moral evil or iniquity?

Is There a Malign Power?

Isaiah spoke these bold words centuries before Christ. He plainly meant them in all earnest. He was speaking with zeal for God's sole government of the world: "I the Lord do all these things." The prophet might easily have held a concept of God that later would prove to be out of harmony with the manifestation of God in Christ. From God's hands, Christians are clear, we have light, and goodness, and peace. But let us consider time and occasion. In the days of Isaiah there were those who entertained the idea that there is an evil power in the world quite on a par with God, the good power. Sometime earlier, Zoroastrianism had spread the idea. It insisted there was a God of light and a God of darkness. The God of light, it was even believed, had created man for man to help Him against the God of darkness. Today, still, in our vagueness about God, we can have some such idea, and in the face of the incorrigible evil of the world we may feel that there is an evil power, some malign being, independent and God's rival, with whom He must share the world, even the making of the world. Isaiah is one of the minds that have exerted themselves to keep our religious thinking straight. Not so, he cried; there is but one God; and He is supreme over this world, in which are light and darkness, and peace and evil. It is His world, not in part the creation of another god. He may have to battle evil and subdue it, as the wrongly directed will of His creatures, but He is battling no independent and sovereign evil power. "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."

Obviously it is a general or over-all truth which Isaiah puts into bold words in order to convey it in utter contrast with an erroneous idea. The prophet is convinced he is speaking God's Word. Over the thousand years of the Old Testament period God was edu-

cating the human mind in His mind. Like a good instructor He began with over-all truths like this about Himself. God made all there is—so we tell a child to begin with—heaven and earth and all that in them is. And in more adult language, the one God does not have only a part of the world in His hands, and leave the rest in other hands as powerful and creative as His. He is the sole Creator. The idea is so basic that it has needed at times to be put over against any contrary notion in words as extreme as Isaiah found necessary: "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."

Only after this general truth got settled in men's minds, could they be led to more discriminating insights; otherwise they would give some things, like the darkness of ignorance and the existence of evil, a disproportionate place in the world, and a power of menace they do not actually possess. Only in the light of the more comprehensive truth, can we go on to see the relation which unlikely things have to the Creator. The Scriptures themselves progress so. Much in the world and in life, as we very well know, cannot be to the divine liking or mind; there is much that cannot possibly issue from the divine Being. Yet the over-all truth will continue, and will underlie the discriminating insights to come. For the darkness of ignorance, or the still worse "outer darkness" into which a perverse life passes, would not be, would it, if there was not light to be refused, which does come from God? The evils of the world could not be, were there not a goodness issuing from the divine Being which can be perverted. Blasphemy there would not be except for a holiness to be despoiled. Moral disorder implies that an order exists that can be violated. In darkness and in light, in peace and in evil, we have to do directly or indirectly with a world in which God is sovereign.

Whom Shall We Fear?

The Christ Himself could return to a stern, elemental truth when need arose, and speak it, too, in strong, sweeping words. He once bade His disciples: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." But do we mean to say that this was said about God by the Christ? Very naturally we hesitate to think so. Yet that is what the occasion and the preceding and following words indicate. And does some one other than God rule over human life and destiny? From the Lord's lips we have much the same over-all truth that Isaiah spoke, and again it is delivered in bold words. The Christ was speaking to men who at the moment needed to have this truth recalled to them.

There are times when any of us need to hear it, when, for instance, we shrug off the thought that a moral and spiritual order exists which we defy at our peril. The Lord found His disciples filled with fear. They were fearful of the world, of what the world might think of them, fearful of what the world might do to them, persecuting them. The Lord had at other times spoken to them out of His own courage; He was persecuted, and they would do well to have His courage, for could they expect to fare better than He? But now, what of these fears of theirs? If you are going to act out of fear, He told them in effect, then fear Him, disregard of whom means no worthwhile life at all, refusal of whose order of life means an infernal existence. That at least is an upbuilding and saving fear. Some one has called fear of God the one rational fear. For it carries us toward a world of order and light, even of confidence and joy and peace. "Fear Him, ye saints, and you will have nothing else to fear." God will not have it that Gehenna or the "outer darkness" is a detached order of things, set up by a rival sovereign; it is a bad outgrowth on His order of things and a violation of it. So again a basic first truth is brought home to us, now by the Christ Himself.

The Moral Order Stands

Once again, when the first truth is firmly in mind, we can proceed to the discriminations which reflection will make. We can say, as we do, that it is the human being who casts himself into outer darkness, for he is morally free to choose the manner of his inner life. That is true. And God also does everything to inspire man to choose life abundant, and light, and the good. Yet there it is, for choice, that better order of life; it is God's order and He stands by it; violation will mean that the man casts himself into Gehenna. The moral and spiritual order impressed on human life by God asserts itself. The fact that it does assert itself and lets no one violate it with impunity receives this stark, stern expression from the Christ: "And fear not them which kill the body, and are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Is this not a wholesome, elemental truth?

We have in the Scriptures some first, general truths basic to finer insights; to these insights the Scriptures also proceed. We are reminded of the progressive revelation to be found in the Word of God. Both Isaiah's saying and the Lord's saying are to be understood, furthermore, in their intent, to which the striking and arresting words give such force. Incidentally we learn something about Scripture. Primarily we learn about living. These Scriptures—the Lord's saying, too, but mainly it is Isaiah's that has engaged our thought—give us an attitude toward life in the face of the darkness and evil in life. They embolden us to live nevertheless in confidence and faith. Evil is not the work of a malign power that rivals or equals God's. It is not the owner of any part of the world, but a trespasser wherever it is. It is an

encroachment on God's order, and His order repels it. It is a scar on the fair face of His world. He takes the dark ignorance of the human mind as part of His world, for who else can enlighten it? And evil, whether it is outward calamity or moral obliquity—who can overrule the calamity for good, or forgive and straighten the obliquity, except God? In whose hands would we rather have the blindness of our minds, or the evil to which we are prone? Surely in the Lord's kindly hands rather than in the hard hands of a rival and equal malign power. Speaking in the name of God, Isaiah cried, "Do not think that anything gets out of my hands." "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."

(Mr. Wunsch, pastor of the National Church, Washington, D. C., was formerly the Principal of the New-Church Theological School. He is well known in our Church for his scholarly works: "Outline of New-Church Teaching." "Handbook of the Arcana Coelestia," "Gist of Swedenborg," etc.)

THE MEASURE OF A MAN

By Lennie Rolerson

If God had not so needed sons
and daughters to return His love
He might have made automatons
with whom to share his home above.
When he had finished heaven and earth
His thoughts turned wistfully again
to angels who would first know birth
and life and love as mortal men.

Receiving Love's transcendent ray
earth yielded a peculiar race:
immortal life conceived in clay,
a being with an upturned face
who stands between His good and ill
the sands of time beneath his feet.
A field of battle is his will
where right and wrong in combat meet.

God's gift of reason makes man free
to set his course and choose a goal,
His motives shape his destiny.
He is the captain of his soul.
What joy must flow through heaven when
he chooses to return God's love
and do His will. These are the men
who grow to angelhood above.

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LETTERS to the EDITOR

TWO SCHOOLS OF THOUGHT

To the Editor:

The recent letters to the editor on the state of Convention are one of the best yet most pathetic things that have happened in Convention in a long while. Best, because it shows there are still people in the church who have strong convictions about the New Church's distinctiveness, and potential strength, and who are anxious to see a change from the present anemic state of things. Pathetic, because it is the voice of a people who are tired, whose deepest yearnings are going unanswered—a people who can hang on only so much longer.

Two recent letters call to mind two typical schools of thought that are to be found in Convention. The first speaks of how we share in common with other Christian denominations "the general Christian message", and puts in the class of "specialities" the New-Church doctrines of "the spiritual sense of the Word" and "the glorification of the Lord's humanity." These, we are told, are only doctrinal differences, and we should not allow them to obscure our identification with other churches; and, I infer, our part in the ecumenical movement.

It has always seemed to me strange that a New Churchman could hold this position. As someone who belonged to the Church of England until nine years ago, I feel very keenly the difference of comparing non-New-Church denominations with each other and comparing the *New Church* with them. The differences between most Christian denominations are, from a New-Church point of view, relatively external. Where we differ from them, a complete change of one's thinking and way of life are required. Once one has made the leap from the Old Church to the New, one feels that he has relatively little in common with the Old Church. Its thinking and its ways of doing things are in great part foreign to the new life that has been found. It may be true that we have many general teachings in common with the Old Church. But the point, as far as my experience is concerned, is that the way the Old Church thinks of those teachings and the way it acts on them is very different from the way the New Church should think of them and the way the New Church should, act on them. This is to be expected when the Old Church is shackled by errors from its past, or has abandoned doctrine altogether because of dissatisfaction with the doctrine it has known. It is to be expected when we do not both agree on the enlightenment the Lord has given us in His Second Coming. To me, the analogy of Christianity's spiritualizing of Judaism and break with the Jewish Church fits very well

the New Church's spiritualizing of Christianity and the break that has to be made with the Old Christian ecclesiasticism. This does not imply, as some Convention people maintain, the foolish notion that salvation is not available to people in the Old Church. Nor does it necessitate inferring New Church people are spiritually superior. The most important factor always is the individual response to opportunities provided by the Lord for him wherever he may be. The New Churchman should be able to distinguish, at this point, between the fact of an ecclesiasticism that is spiritually dead, and the fact of the Lord's continual outreach, through the Word and through influx, to individual men living in the Second-Coming age. We should remember too, that the New Church is first of all within men, and its external manifestation can only come afterwards. For this reason, it is within the realm of possibility to have an alleged New-Church organization which is spiritually empty interiorly. Assuredly, the Lord is working among Old-Church people and among the unchurched, to lead them to Him in His Second Coming, as much as He is working among members of the external New-Church organization. How people in Convention can miss this reaction to the Old Church is hard to explain, since it seems to me we are getting evidences of our fundamental cleavage with the Old Church all the time, particularly in our contact with the public. People who are satisfied with the Old Church find the New Church puzzling and repelling. It is the people who are dissatisfied with the Old Church and are yearning to be led out of spiritual darkness who find the New Church literally a revelation. Perhaps part of the answer to the Convention's dilemma is that too few of our members have had a first-hand, life-changing experience with the gospel of the Lord's Second Coming.

The second school of thought as appears to be characterized by another recent letter to the Messenger questions the nature of the New Church; at least in its early stages, as an ecclesiastical institution. The letter draws attention to statistics which show the decline, if not failure, of the New Church as a church organization. Perhaps the figures do indicate the failure of the Convention branch of the New Church. But to say that statistics show the lack of success of the General Church branch of the New Church is to me a misinterpretation of the facts. The General Church began in 1891 with only a few hundred members. Today, it has at least five times as many members. It is a growing church with a large number of young adults. (Convention's lost generation), and more important, with a large number of children and young people. In some societies of the General Church, they are worried about keeping up with the demand for more class-rooms in which the General Church carries on a daily New-Church education for its future members. How different from

the situation in Convention! Another notable difference between the two branches of the New Church is that the average General-Church person believes and knows that his church is succeeding, and is expanding its uses in the world. Undoubtedly, the main reason why the General Church is where it is today is because it has a system of organization, deliberately aimed at carrying out the practical implications of the Second-Coming message, which is consistently and uncompromisingly put into action. Herein, it seems to me, is where Convention has been lacking, and is a prime reason why Convention is in the position it is at the present moment. Herein, is proof that the New Church can work, and work well, as an ecclesiastical institution.

One of the realizations that has come to me in a few years of working in Convention is that present conditions in the church should be forcing us to re-evaluate the meaning and the purpose of Convention's form of government. People have been heard to say that the Convention branch of the New Church has a definite part to play in the development of the New Church on earth. When they say this, are they thinking of Convention as it is, or as it is in political theory? Are they talking of a political structure of loosely organized societies with most of the policy-decisions vested in the local society—are they talking of a form of government which leaves the local society free to make decisions of local importance but has a central bureau which makes decisions of basic and overall importance to the church—or are they thinking in terms of the mixed-up, uncoordinated combination of grass-roots and top-level government which we are staggering under now? No one has made the decision as to what type of government Convention should have, and it is a real question as to whether there is a well-worked out and carefully conceived precedent for church government in Convention's past. Even if there was, it would not necessarily be the one to meet our needs today. Most significant of all, does our Constitution or tradition allow for a person or group of persons, with official endorsement, to inaugurate a type of government that will come to grips with our problems firmly, and boldly carry out a vigorous program of New-Church development? If it does not, how are we going to extricate ourselves from our predicament?

In conclusion, I would like to express one more concern. It appears to me that a most important reason why we do not make progress, and a symptom of our organizational aridity, is that we have few executively-minded and executively-able laymen and ministers left in the church. Even if our planning were the best, it would be well nigh impossible, if not impossible, to carry them out. We do not have enough people who understand the subtleties of organization, much less conceive original

ideas of organization, and there is constantly a rebellious tide of individualistic persons who oppose or unconsciously work against group-spirit and group-attainment. It appears that Convention is providing neither the training nor the environment through which we might expect a growing crop of young and older leaders. Impoverished as to leadership and struggling with an inadequate form of government, for both of which there is no immediate remedy, we are naturally left wondering—where does the church go from here?

These are my opinions as I look with cold realism at our church's circumstances. But something in my heart keeps me hoping, as perhaps is the case with many of us, that with prayer and conscientious efforts to develop a distinctive New Church in our personal lives and in our church life, we shall see the dawning in our lifetime of an inspired Convention—united in uses predicted in the Lord's Second Coming—cooperating more closely with other branches of the New Church—but serving a need which is not being met elsewhere in the New Church or in the world around us.

David Garrett,
St. Louis, Missouri

INVITATION TO SCHOOL

To the Editor:

The Arcana Class is a response to a movement in the Church which was at first rather startling to those who are in it, and will be to those who contemplate joining it; the aim is to appropriate the Word more interiorly.

We are beginning to realize that we cannot do this without daily, consecutive studious reading of the opened Word. I do not think that there is one among the hundreds now reading who fancies that we will understand a thousandth part of the wisdom of the angels concerning the Word, and that wisdom which is more than the wisdom of the angels—wisdom from the Lord alone. The miracle is that we are hungry to read it, and that we are reading it together every day, although doing so in every part of the world, and I suppose, too, in many different states of love and understanding.

To us who have seen the class grow to its present proportions, and who feel that the genuine effort to welcome the Lord returning to "the earth" will soon be a part of every New Churchman's life and consciousness, this undertaking is a part of the miracle of the Lord's approach. The things that are impossible with man are possible with God. It is possible for Him to come to each one of us in the glory of the clouds of heaven.

To join the class it is necessary to have at least the first volume of the *Arcana*, and the others as they are needed. The schedule, of course, keeps you more intimately in touch with the other readers.

There has already developed a world-wide move-

ment of great importance in the formation of a true understanding of the Sacred Scriptures. The future development of the Church depends on the understanding of the WORD. Many of our ministers are co-operating in this movement. Each year a new class begins. The present one started in September. You can join the class. A little extra reading will enable you to catch up. Daily readings are assigned. A daily schedule of lessons for each class is furnished to each student. The lesson requires only a few minutes each day. Two or three pages constitute the daily reading.

The plea of lack of time is not valid. Why cannot you give a few minutes each day to storing your mind with the treasures of heaven which neither moth nor rust can corrupt?

The plea that you cannot understand the *Arcana*, that it is too deep for you, is not valid. Why disparage your own capacity? Many of our students thought so too before they began, but now they write telling of their delight in reading it.

Swedenborg's Theological works contain a systematic unfoldment and revelation of Divine contents of the Sacred Scriptures which have been hitherto unknown. The old creeds obscured rather than revealed the glory of the Word. Now that these creeds are being discarded by many intelligent men, this new light from the WORD will re-establish faith in its DIVINE NATURE. This heavenly light is unfolded from the spiritual sense of the WORD.

Will you not join with us in our study of the stores of wisdom now revealed in *Arcana Coelestia* from the books of *Genesis* and *Exodus*? Applications to join the class should be sent to S. K. Dandridge, Secretary, Shepherdstown, W. Va. All the classes are taught by Rev. and Mrs. Louis A. Dole, 887 Middle Street, Bath, Me., who will be glad to answer questions.

Let us unite in this effort to prepare for our returning Lord.

S. K. Dandridge
Shepherdstown, Pa.

THE WORLD WANTS PEACE

To the Editor:

Reading with interest the many comments on why the New Church as an organization does not grow, and agreeing with most of them, I have yet another idea which might be helpful at this time of self-examination.

Despite all the beautiful sermonizing and the fine literature that is our stock in trade, we do not stir the world with our doctrinal discourses because we do not live by them. Round and round we go preaching about Love and Wisdom, Goodness and Truth, the Love of Wisdom, the Truth of Good, the Wisdom of Love, the Goodness of Truth, ad infinitum, but when it comes to applying this to any cause, as an organization we follow the other sectarian

bodies in any world movement with the same old formulas and usually begin our arguments of self defense with "Yes, but . . ." We bring little that is refreshing, little to a weary world in need of it.

At the moment there is a renewal of interest in church-going. Everywhere they are building new edifices for religious services, only we are not keeping pace with this. Why? Let's face the fact that we have failed. Yes, the world is ready! But are we? Why have we failed if, as we so often hear it said: We have it? Is not this but a weak defense against our lack of applying what we think we have? And is this renewed interest in church-going but a symptom of a guilt complex, en masse?

We should hang our heads in shame that it was among Christian nations that world war became possible. Not only a First World War, but, crucifying our president who took to the warring countries at its close the First Peace plan for world unity, we are responsible for the Second. And who knows but that these very nations are again maneuvering toward a third World War? Yes, the world wants peace! It is fed up on sermonizing. Deeds, not fine words, are wanted. The world is ready! Are we?

Why cannot we, as a change from old thinking, begin organizing a movement that will call war what it is, and begin ridding our consciences of the mass guilt complex with which we, too, are burdened. It is high time the New Church was making a stir in the war-weary world with something new in the way of old-world thinking. Until we make of neighbor-love something workable on a world scale, we dare not say: WE have it. Let's take a stand on something that is good and true in unison and have the courage to be loyal to it. Then, and only then, will the Lord build His house.

Lina D. Miller
Katonah, N. Y.

SHE WAVES FROM HER WINDOW

She waves from her window whenever I pass,
She waves long and gaily, and smiles through the glass;

Then, waving and smiling I pass on my way,
Leave my friend at the window the rest of the day.

I thought of her window, and the pleasure it gave
Seeing someone she knew to whom she could wave;
How thoughtless I'd been when she needed so much
From outside the window—a friend she could touch.

Now I visit my friend, and I see in her face
A brave dauntless courage, a radiant grace;
She has taught me true patience; of joy she has much;

So perchance it was I more in need of the "touch".

Frances S. Tuckett.

The Children's Corner

GRANNY'S CORRECTIVE

By Wouter Van Garrett

IT WAS more than fifty years ago and Granny was a mother of thirty summers. She had four children, two girls and two boys, ranging from eight to fourteen years. She had the same problems that mothers of four children had in those days but Granny usually solved them in a way that was distinctly her own. She may not always have had the wisdom of a Solomon but there were times when she came mighty close to it. Her methods may not have measured up to modern principles of pedagogy but when she taught her children a lesson they usually remembered it.

One Sunday morning she started her four youngsters off to Sunday school, as she did every Sunday, and as they left the house she placed in each child's hand a nickel for the offering. The two girls, the youngest of the four, hurried along the street toward the church four blocks away. The two boys took their time, trying in every possible way to kill time and to get rid of their sisters, for they had a sinister plan in their minds.

About two blocks from home, on the way to Sunday school, was Dulaney's Confectionary Store, apparently closed on a Sunday (because it was considered not respectable to sell sweets on the Lord's Day), but for those in the know there was a side door through which one could slip and buy candy and ice cream. The boys had recently heard about the secretive plan of spending money at Dulaney's on a Sunday. They knew full well that their mother would never countenance any expenditure under such nefarious conditions. But there was the nickel for an offering. At first they scarcely dared think of the idea yet with repetition it became more attractive. Who would know if they were to appropriate it for their own pleasure? So they timidly slipped in the side door at Dulaney's and that explains why they were some minutes late for Sunday school. But it was a secret, and their mother would never know, since their sisters were in a different room.

When the children came back from Sunday school the mother had several routine questions to ask as she always did. But the strange silence, and the peculiar expressions on the faces of the two boys, made her suspicious. Some inner intuition prompted a feeling of distrust. She too knew about Dulaney's side door. Could it be possible that they had yielded to temptation? Well, she would soon know!

"Did you give your offering to the Lord?" The question came like a bomb shell.

"Yes mother," responded the two girls.

The two boys hung their heads. They had long since learned that it didn't pay to tell untruths to their mother. She could spot a lie a mile away. Her suspicions grew into horrified reality with their continued silence. Her questions came quick and fast and with the force of a machine-gun and, in a moment, she had the admission of guilt.

"Gather round me children!" She took a seat in the center of the room. "I have a story to tell you and it's a very important one."

Her children loved stories and especially the ones their mother told them. She had their complete attention from the very first moment. This story had to be just right; it had to teach a lesson that would never never be forgotten. So one can pardon Granny if she took some liberties with the original facts.

"It happened back in Bible times," began the wise woman. "The people were planning to do more work in the church for their Lord and they needed more money. So the Apostles asked every Christian to bring as much extra offering as he could afford. No one told them how much they had to bring but the people responded generously and God was pleased."

The boys began to wonder just what kind of story this would turn out to be. The girls were satisfied with the simple idea that a story was coming.

"Well, one day a man by the name of Ananias came with a hundred dollars—perhaps that wasn't the exact amount but it serves to illustrate the point—and told the Apostles that he had sold a piece of ground and this was the entire sum of money he had received for it. It was to be his special offering to God. The other Christians were much impressed by his generosity."

And then she told them how one of the Apostles, Peter, had frowned upon the gift and began asking questions of Ananias.

"Ananias, no one told you to sell your land," and give the money to the Lord," said Peter. "That was your own idea. But you haven't brought all the money; this is only half of what you got. You have cheated God! That's serious!"

By that time one could hear the boys breathing hard, so complete was their attention. She told them how Ananias fell to the ground and died, and men carried him away and buried him. That was his punishment for having cheated the Lord. She told them about Sapphira, the wife of Ananias, who came three hours later and knew nothing of what had happened to her husband. She was asked about the sale of the land and she too told an untruth and cheated God. And she fell dead at Peter's feet.

Then came the climax of the narrative,—the moment when Granny was to show her prowess as a teacher of the old school.

"My two precious boys cheated God this morning when they spent his offering for ice cream."

The moment was dramatic. "But this time God did not strike them dead! Suppose He had!" What a silence!

"Now let's all get on our knees!" whispered Granny. And four children dropped like logs. "We want to thank the Lord for not having struck our two precious boys dead for cheating Him; and ask Him to help us all never, never to do such a wicked thing again."

And then followed a momentous prayer. Fifty years later each one of them could repeat it word for word. It was brief but it was frank and to the point.

Granny's corrective could be classed with castor oil and sulphur and molasses but it did the trick. Her method may be considered crude and cruel in these days of complexes and exaggerated frustrations but it surely got results.

Dulaney's side door held no further interest for the two boys on their way to Sunday school.

(Mr. Garrett is a frequent contributor to religious publications. His home is in Sea Isle City, N. J.)

BOOK REVIEW

THE CHALLENGE OF SCANDINAVIA: NORWAY, SWEDEN, DENMARK AND FINLAND IN OUR TIME, by William L. Shirer; Little, Brown & Company, 437 pages, \$5.

One valuable quality of the northern peoples is their making the best of what they have—and not pretending to be other than they are. The very title of William L. Shirer's new book, "The Challenge of Scandinavia", invites comparison with our own American handling of similar problems. One thinks, for example, of the ban on the use of the word "blizzard," in a Wisconsin newspaper—and of the way the Swedes and Norwegians capitalize even the northern lights and the midnight sun.

"Education never seems to stop in Finland," Shirer writes—and the same observation is true of Denmark, with its folk schools, and study circles. In contrast is my home state of Missouri, where a constitutional provision forbids school districts from providing educational facilities after age 21.

There is the Royal Theater in Copenhagen with the provision that at least fifty shows a year must be given in the provinces, with the result that Danish communities have access to the drama, including many American plays that never reach the interior of the United States. In one of these countries after another there are stipends from the public treasury for artists, musicians, writers and scientists. In some cases these funds are raised through state lotteries involving such matters as soccer scores, a financial

operation that is left to private enterprise in other lands that choose the path of hypocrisy. The subsidy for libraries goes even to the length of making a cash payment to the authors of books, based on popular reading, much as American musicians are paid a royalty on the playing of their recordings.

The business of these social welfare states is to help their citizens lead richer lives, largely through the application of the insurance principle to the exigencies of unemployment, accident, illness and age. Cheap, long term loans to homebuilders (at 2½ per cent interest for 75 years on wooden houses, 100 years on brick or concrete), include in some instances additional subsidies. Family rents are subsidized where there are more than two children. The meticulous planning in public housing even allows for spare rooms on the top floor for guests, including a frequent mother-in-law, who is thus not in too close contact with the younger generation. Housewives in need of a vacation may obtain free accommodation from a state fund.

The importance of voluntary associations, such as cooperatives, is not diminished by any of this state planning, and in Finland one-fourth of all trade is through co-ops, with only somewhat smaller slices throughout Scandinavia. It is not considered that state support through taxation bestows something for nothing, but the objective is to equalize the burden of assuring a decent standard of living for all (including a three-week paid vacation for all wage earners, by law).

These are smaller populations than ours, perhaps enabling a happy combination of centralization and de-centralization, of compulsory and voluntary social progress. But in one way or another things get done—as in the case of the complaints from Norse parents of the stupid and even brutal nature of children's toys, in which, guns, tanks and war material figured most largely. Today there is a volunteer group, *Right Toys, Inc.*, which has progressed from toys to children's books and furniture, under the advice of a committee including a psychologist, and the management of a teacher, with a minister on the board.

The profound changes in the collective life of these northern peoples have come about partly as a result of the heavy migration to the United States, which forced governments and politicians to improve conditions if their countries were not to be drained of all the most alert people. New and hopeful relations between capital and labor, between private enterprise and the collective system as manifested in the welfare state and in voluntary co-operation, the recognition of education as a continuing process with no age terminus—this is the challenge of these old lands made new.

(Paul Greer, author of the above review, is a well known writer, who was formerly the state editor of the "St. Louis Post Dispatch.")

Clouds of Protection

By Kenneth W. Knox

ONE of the most frequent questions asked about the Wayfarers' Chapel structure is in connection with the sections of blue tile and acoustic plaster which form the roof. Almost daily some one, who has visited the Chapel previously notices them for the first time. They are, almost without exception, quite sure that they were not there before and think they have been added since their last visit.

From the practical point of view, the sections of tile and acoustic plaster form the roof and give a certain amount of protection from the heat and glare of the sun. At the same time, they provide the necessary acoustic-properties. They were not noticed by some in the beginning, I believe, because of the lack of protection from the plants and trees. The first impression, apparently, was one of all light. Now that the plants and trees have developed to the point where they absorb a large percentage of the light and glare, it is possible to look up and so see that the whole of the heavens are not open to view. And at the same time, the beauty of the Chapel is seen to lie in the combination of light and shadow, rather than in all light.

Spiritually this can teach us a lesson. It corresponds to our relationship with the Lord—the heavenly Sun. We may enter into a relationship with Him which makes us, for a moment, think that we have a clear and open view of the heavens. But the glory of the Lord is too powerful a thing to be seen “in itself” by man. We need protection and, even though we may not see it at first—it is there. When we acquire wisdom and understanding from the light and heat of the spiritual Sun, it becomes apparent in our spiritual growth and development. We are able to look up and see that we cannot—and will never—be able to see *all*. We are able to see that we can progress to eternity—and still be in relative obscurity.

But this does not mean that we cannot attain a sense of “completeness.” It simply means that we become aware of the relationship of the creature to the Creator. Of the relationship that exists between the finite and the infinite—and are thus able to acquire, daily, a life that is our own—and yet freely seen and acknowledged to be from the Lord.

In the early chapters of the Bible, we find that the children of Israel could not come near the Lord—nor even near Moses—after his contact with Him—without a protective covering. Their concepts were so external that they could not endure the heavenly truths without a veil between themselves and the communicator.

Through their relationship with Jesus, three of His disciples were able to look—for a moment—not only on Moses and Elias—but even on the glory of

the Lord Himself—as Jesus was transfigured before them.

But even here the vision is soon overshadowed by a cloud which veils and moderates the light. And, after receiving the confirmation and commandment—the spiritual vision of the disciples is closed and they descend the mount of vision to the world of suffering below with the command to “Tell the vision to no man, until the Son of man be risen from the dead.”

In this—as in other records — is expressed the gradualness of the development of spiritual awareness. What is shown through revelation—within—cannot be communicated immediately to the outer life. It must be veiled and covered to protect it from misuse, misunderstanding, and perversion.

And so we should be grateful for the shadows and the clouds which protect us from too much heat and light. Eventually the trees that surround the Chapel will provide the needed protection for everyone and I think all will agree that—even though they may shut out or temper some light—the Chapel will not be less beautiful.

We need the protection of a growing and developing understanding if we are to have constant intercourse with the Lord. If we do not, the light becomes too much for us.

Swedenborg was prepared by his background and experience to see the glory of the Lord and the heavens and to acquire an understanding of them. His writings provide the protective covering whereby we too can acquire an understanding of heavenly things, and thus be able to look out and beyond ourselves towards the universe and our fellowmen—with intelligence, understanding, and confidence.

The external facts of redemption and salvation can only become alive and meaningful when they are surrounded and enclosed by a living faith and a constantly growing and developing understanding.

Let us not be guilty of assuming that we have all the light—we need to realize that we have not—to be able to look up—and, to be able to share what we have with others. May we constantly strive to do so.

(The Rev. Mr. Knox is the pastor of the Wayfarers' Chapel, Palos Verdes, Calif. He was born in England, and served as an aviator in World War II.)

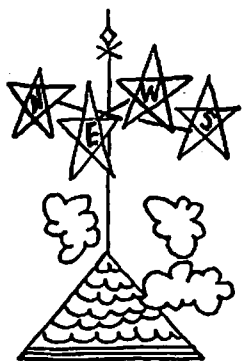
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NEWS By Carol Lawson

Pittsburgh was blitzed Jan. 29 by Swedenborgian material. The first showing in the nation of Helen Keller's film, *The Unconquered*, took place in that city on Swedenborg's anniversary. *Variety*, professional journal of the American theatre, describes this film: "as moving as anything the CBS projectors have ever ground out." Narration is by Katherine Cornell. Pittsburgh may have scooped the nation in the showing of this film on that date. Three string quartet numbers by the Reinkraut Chamber Players were also to be played at the program. Complete information on the film and the quartet music was given to the Pittsburgh papers for publication and the Swedenborg Foundation furnished copies of "My Religion" by Miss Keller which were available to the public. . . . The Pittsburgh Society hoped to complete its local collection for the Convention Appeal by Jan. 29, as is its annual custom. . . . The stamp containers in the vestibule of the New Jerusalem Christian Church in the city of the Golden Triangle are bulging with the biggest stamp collection of many years, destined for the Board of Missions. . . . And amid all this activity romance has bloomed. for friends of William Warner Haddaeus and Janice Anne Pannier were happy to see their engagement announced in the *Pittsburgh Press*, Jan. 7. Miss Pannier, daughter of Mr. and Mrs. Ralph A. Pannier, graduated from the Presbyterian School of Nursing and her fiancé, son of Mr. and Mrs. Gilbert T. Heddaeus, is a senior at the School of Engineering, University of Pennsylvania.

The January Edition of the *Toronto Swedenborg Fellowship Journal* contains a message from the Editor, Reynalds E. Becherel, inspiration in the form of a poem titled "Facing the New Year," a

doctrinal exposition of correspondences, help from the Lord by way of a passage from the Bible, a parable about the sower and the seed, and a quotation from Swedenborg showing that no one is born for hell but that all infants are intended for heaven. By and large, a model religious publication.

Transferring from the Brockton Society, Mr. and Mrs. Carl L. Sjostedt, Watertown, Mass., joined the Boston Society, Dec. 11. Bostoners are happy over the marriage of Richard S. Lovis, grandson of "Captain" and Mrs. Fred Lovis, to Miss Jane Barger, who were married in Upper Montclair, Dec. 17 . . . and all the Boston society rejoiced on the 82nd birthday of their church secretary emeritus, Mrs. Alice B. Hatheway, Jan. 3.

Westward, in Lakewood, Ohio, that Society was happy that two of their members were starting the new year right,—on the mend, at last, were Mrs. Frank Long and Mrs. Robert Dean.

If they have looked at the bulletin board in the parish hall lately, Wilmington New-Churchgoers will have seen a letter from the Portland, Ore., Society in appreciation of the contribution made by the Wilmington Society . . . and if they went to the Church one evening in the middle of January, they may have gained a more intimate understanding of the Theological School, its needs and plans, from the Rev. Edwin G. Capon, who had taken enough time from the meeting of the Executive Committee of the Council of Ministers (Philadelphia, Jan. 17-18) to go down to Wilmington to speak about the Theological School. . . . While the Rev. Ernest O. Martin, pastor of the Wilmington Society was away in Philadelphia to preach Jan. 29, the Rev. John C. King was the guest preacher in Mr. Martin's pulpit.

THE FINAL JUDGMENT and the CONTINUATION

by

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The genial faces of the members of General Council were also seen in Philadelphia Jan. 19, following the ministers' meeting. Every member of the Council was present.

Pollster, Mr. Clarence Hotson, is recovering from an injury to his left arm,—this is not the counting arm. His wife enjoyed a visit from her brother-in-law, the Rev. Andre Diaconoff, who went out Pennsylvania-way from Los Angeles for the General Council meeting.

Humor from Detroit New-Church News:

First little girl: "How far have you gotten in your catechism?"

Second little girl: "I'm past original sin."

First little girl: "I'm past redemption."

After close to fifteen years service on the Board of Directors of the Church of the Good Shepherd, Kitchener, Ont., Mr. Roy Hemmerich has stepped off the Board for the present. As did Mr. David Schneider, after ten years of service, and Mrs. Gordon MacPhil, after two years. This is all due to a new rotation plan for that Board which aims to spread responsibilities on a variety of shoulders. Mr. Harold Rothaermel was elected to the presidency of the Board at the annual meeting, which was attended by 70 or 75 persons.

There has also been a sharing of the responsibility in the leadership of the St. Louis Women's Alliance. Alfreda Gale is the new president, elected at the recent annual meeting. As outgoing president, Mrs. Robb completes a long and faithful term in office. . . . At the annual meeting of the Bridgewater, Mass., Ladies' Sewing Circle, the following officers were re-elected: President, Mrs. Frank N. Houghton; Vice-president, Mrs. John R. Carle; Secretary, Mrs. Harold F. Flood; Treasurer, Mrs. Miriam R. Wheeler.

"The Dead Sea Scrolls and Our Modern Bible" was a series of TV programs in the Chicago area during the last part of January and the first week of February by the Church Federation of Greater Chicago (of which our Kenwood New Church is a member).

Scoop!!! The Baltimore Society has decided to move from their downtown location. They have bought two and a half acres elsewhere.

Births, Memorials

BIRTHS

BORDULA.—Born in October, 1955, to Mr. and Mrs. Bordula, Calgary, Canada, a daughter, Deborah Rose Anne. Mr. and Mrs. Cornelius Hiebert, Boggy Creek Society, are the maternal grandparents.

HASKELL.—Born Jan. 4 to Mr. and Mrs. Ernest Haskell (Annie Perry), Bath, Maine, a daughter, Helen Jo.

GUEST.—Born Jan. 8 to Mr. and Mrs. Philip Guest, Detroit, a daughter, Barbara Jean.

MEMORIALS

LUCIO.—Mrs. Mertie Lucio, Cherryvale, Kansas. In loving memory.

It seemed quite fitting that one, about whom it had been so truthfully said, "she drinks deeply the Divine Truth," should peacefully take leave of this world on Christmas morning.

Mrs. Mertie Lucio made her transition early Dec. 25, 1955. For many years, she had been a devoted and useful Robin, being leader of several groups, and writing in others, and she was a long-time valued member of the National Alliance Round Robin Committee. It is also noted, that, according to a bulletin of The National Association (March, 1954), she was, "by declaration of faith," a member of that group.

It was a sad day for each group when word of her withdrawal seemed imperative because of failing health in her advanced years, for every one missed the joyous uplift imparted by her letters which indicated her deep understanding of the teachings of the New Church.

The material body, which had served her active spirit so well during her sojourn in this life, was placed beside that of her husband at Coffeyville, Kansas.

Round Robins,

National Alliance of New-Ch. Women,
C. M. P.

KEITH.—Edwin Keith, member of the Bridgewater Society, entered the spiritual life Dec. 13, 1955 at the age of 82 years. Resurrection services were held in the New Jerusalem Church in Bridgewater Dec. 15, 1955 and were conducted by Rev. Harold R. Gustafson.

Mr. Keith was associated for many years with the Sumner Keith Coal Company of Bridgewater, before his election to the office of Town Clerk, an office which he held for thirty years. As Town Clerk he came in contact with many people and made a host of friends. He also was an

authority on the early history of the "Bridgewaters." He was an active member of the Bridgewater Society, and formerly held office as Treasurer of the Society.

Surviving are two sons, E. Harrison Keith, of Braintree, Mass., and Lewis H. Keith, of Melrose Highlands, Mass.; two daughters, Miss Saba Keith, of Falmouth, Mass., and Miss Margaret S. Keith, of Bridgewater; and a brother, Joseph W. Keith, of Bridgewater.

UNRUH.—Fred C., devoted and loved member of the Pretty Prairie Society, passed away at his home Nov. 18. His health had been failing gradually over the last year.

Fred Unruh was a devoted New-Churchman. These are not idle words. He was a militant New-Churchman. For him there were many familiar, worn paths through the Bible and our New-Church writings. Here was the Bread of Life. Here he found the truth with which to build the structure of spiritual manhood. This he demonstrated by his unwavering loyalty to God, the church, his family. His life shines before all who knew him as a warmly cherished symbol of what can be accomplished by the wise use of the resources so freely given by our Creator.

Fred Unruh and Lydia Krehblel were married near Pretty Prairie in the year of 1904. The late Benjamin P. Unruh of Pawnee Rock officiated at this wedding. To this couple were born nine children—Frank, living with his family at Anchorage, Alaska; Mrs. Ruby Hampton, Pontiac, Michigan; Col. Marion D. Unruh, Austin, Texas; Alvena, Dallas, Texas; Mrs. Eva Albright, Pretty Prairie; Mrs. DeEtte Ellis, Darien, Conn.; Mrs. Naomi Sharp, Wichita Falls, Texas; Richard died at the age of 14 years as the result of an airplane accident. Lincoln died at the age of 9 from illness. Also surviving Fred Unruh are his wife, Lydia, of Pretty Prairie; five brothers; two sisters; nine grandchildren and a host of relatives and friends.

The Lord granted our friend a long life in which to accomplish the purposes of his being. He was born Feb. 14, 1874 and entered into the fuller life of the spirit in his 82nd year. To the servant who had doubled his five talents, the Lord said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee a ruler over many things; enter thou into the joy of thy Lord." How aptly these words fit the life of the servant now taking up tasks of ever-widening influence and usefulness.

ANY VACANCIES?

Mrs. Paul Dresser, of California and Massachusetts, is spending the winter visiting her many church friends in Los Angeles, San Diego, and San Francisco. (See *Messenger*, Jan. 21, p. 28.) She plans to return to Boston in the spring and would appreciate any suggestions which would help her in apartment-hunting (one-room, bath, kitchenette, elevator—with transportation and groceries near!)

Gretchen and Penelope Mack have returned this year to the Academy of the New Church, Bryn Athyn, Pa. Gretchen is a freshman in the Junior College, and Penny is a junior in the high school.

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The
**NEW - CHURCH
MESSENGER**

February 18, 1956

Eternity in Time

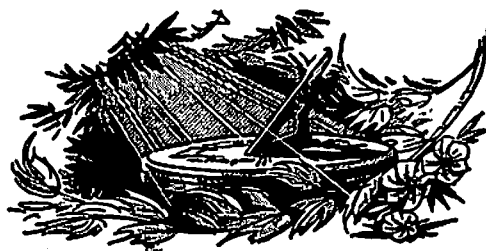
Antony Regamey

The Race Problem

Edwin McNeill Poteat

Time and Space

Kenneth W. Knox



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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.

ETERNITY IN TIME

By Antony Regamey

WITH mingled feelings, we look back on the past. It has not been an easy road. As always, there have been ups and downs, shadows and sunlit hours, moments of grief and despair and, on the other hand, of unexpected happiness.

Yet, all in all, it has not been meaningless. The passing of time is always with us. "Like an ever-rolling stream," it bears us along in its irresistible current. But we need not be enslaved by it. To us Christians, it is not what the days bring that matters most. It is what we make of their gifts. Neither is it length of days, but how deeply we live. We are not children of time and chance. We are spiritual beings. In the words of Harnack, our challenge is to live the life eternal in the temporal. For us, then, time is nothing, until it is undergirded by eternity and finds in it its true worth and significance.

Process of Growth

We are spiritual beings. We are citizens of two worlds. This means that, after a fashion, we become part of all we meet and that, in all we meet, there is also an invisible something which becomes part of us. Nothing we ever consciously or unconsciously feel, seek, desire, or think, or will, or do, leaves us unchanged. It means that there is in us a power, divinely given, to wrestle from time values and incentives that make for growth of character, or degeneracy; realities of a higher order, if we are wise enough to choose them, which—we know not how—do become the very fabric of our permanent personality.

These are love and concern for our fellow-men, courage, trust, patience, faith, integrity and loyalty to the best and highest we know, the pursuit of truth and beauty and goodness, victory over selfishness, forgiveness and an understanding heart. They are the sum-total of our dependence on the Lord, the subduing of our minds and wills to His.

From State to State

Time "marches on" for the spirit, as we move on from state to state, at our own pace, making these our own; as we take what time puts in our hands and transform it into some finer quality of our immortal spirits; as we banish also from their hidden places within, hatred, anger, pride, jealousy, greed and prejudice, ill-will, malice and all uncharitableness.

Because of this, whatever lies ahead of us it will not be just more of the same monotonous mixture of dark and sun-lit hours, happiness and unhappiness, unrelated to a nobler quest. Because of this, as we look back on the past, we say, rather, that there have been disappointments and frustrations enough

to keep us from self-reliance and help us overcome our sense of self-importance; deprivation and losses enough to teach us that the true life does not consist in the possession and enjoyment of things; sorrows and pains enough to test our faith, to deepen our patience and courage, to reveal new treasures of friendship, to make us more compassionate also and more appreciative of others.

Closer to the Lord

We say rather, again, that as we tried, even in clumsy ways, the practice of love, our burdens have been given wings; that with it new insights have come; that our little renunciations filled our hearts with gladness; and that our every attempt to follow our Lord's footsteps more closely — though not always outwardly rewarded—has brought us not bitterness but a deeper inner peace, the burning desire to do more. Even our weaknesses, defeats and failures have led us to lean on His strength.

Even if this picture is true only in part of each of us, enough of it is true to help us face the days to come with hope and confidence and a sure sense of direction. Enough of it is true, so that they shall not be for us altogether a leap into the unknown. Whatever awaits us, the familiar transmutation will remain the same: Eternity in time; the great constancies of the spiritual order, the unchanging moral structure of the universe, life as it is in heaven, making their way to us through the incidence of time, finding a home in us, becoming part of the inner texture of our soul and thus of our world; "the high and lofty One, inhabiting eternity, whose name is Holy," in whom all these originate, coming to "dwell with him also that is of a contrite and humble heart."

If we have eyes to see it, it is the glory of a moment such as this, to dramatize the strife of the human spirit against time, to make it yield a blessing, to feed on its eternal content. Deeper still, it is the glory of Christmas, the after-glow of which still shines in our hearts. The word made Flesh! The eternal God, taking on Him our nature and shining in the face of Jesus Christ! But, deepest of all, it is the glory of our most holy Sacrament.

The Communion

For in that Sacrament we celebrate "the mysterious intermingling, yet the utter distinctiveness, of the natural and the spiritual and the divine life in us." Eternity in time. There the wonder of the Incarnation becomes ultimate in us. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world."

The whole of Christianity is in that. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Christianity is Christ living in us. And, neither does this ultimatum stop with us.

As we receive and welcome the living Christ in us, we become the "body of Christ." Ours it is, henceforth, to make Him real among men. Ours to cultivate and nurture the spiritual life everywhere, by what we are, as much as by what we both do and say. Ours to make ourselves channels of His

presence in the world and to see that the life He gives transfigures all life and penetrates and transforms our social order and our human relationships into his image and likeness.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

(The Rev. Mr. Regamey, a highly inspiring preacher, is the pastor of the Boston New-Church society and a teacher of homiletics in the New-Church Theological school.)

The Race Problem

CURRENT PERSPECTIVES

By Edwin McNeill Poteat

RACIAL differences, however deep or superficial they may be, and which H. G. Wells thirty years ago said hide more villainy and peril than any other observable fact in our modern world, have been sharply focused for us in the question of segregation.

No matter what part of the country one calls one's own, the question of racial segregation is in the public mind and the opinions and feelings of all who are concerned about it are both varied and volatile. The two recent decisions of the U. S. Supreme Court have made necessary the examination of situations some have hitherto been unwilling to confront and the readjustment of social practices that have existed so long that they have come to be regarded not only as sacrosanct but as morally invincible. It would appear, therefore, that an attempt to understand both the problem and its solutions, must take us back to certain basic propositions on which we may all be thought to agree. Only as we agree on the bases upon which new social practices are to be established shall we be able to fashion the superstructure of solution.

A Democratic Society

The first base is what we call "the free democratic society." It is not difficult to carp about the important words in this phrase. To some "freedom" is limited so severely as to be little different from tyranny; to others the exercise and function of the democratic processes are under dangerous restraint; and to call the American conglomerate a "society" is, to some, mockery. Nevertheless, however inadequately the phrase describes us, we are in no mood to abandon or greatly modify it.

The basic presupposition of the free society is that in the sight of the law, every man has equal rights. Our legal structure is neither patrician nor plebeian although social rank may occasionally throw the scales of justice out of balance.

The history of the U. S. Supreme Court decisions

from 1896 until 1954 shows that the imbalance created by a legalized slave system has, in terms of the concept of a free society, been redressed. When in their judgment segregated public schools were a violation of the principle at the heart of a "free democratic society" the Court had no alternative to the outlawing of the system of segregation that had operated, with more or less success, since the Civil War. It is not surprising that the decision created reactions endlessly varied; but it is difficult to see how those who are aware of the free democratic basis of equality of all before the law, can question the basic justice of the Court's opinion.

An Ethical Society

The second base may be called "the controlled ethical society." Again a caveat may properly be uttered against these words. We do not like the idea of control; authoritarianism of any sort is miasmic to the free air we breathe. And, it must be conceded, ethics sounds somewhat stuffy to some who feel themselves superior to moral limitations. Nevertheless we will not soon abandon the praise for its opposite; we will not knowingly kick this support out from under our social structure. The basic presupposition of this idea is that every man has equal dignity in the sight of God, for our ethical concepts are derived directly from the premise of a righteous God who has prescribed the norms by which we are to behave. It is not easy to see the dignity in the tramp that is obvious in the aristocrat, and a word of Jesus warns us against judging people by the externals of the tattered suit and the white tie and tails. And somehow, we have been taught to believe, God's eye searches beneath the integument of fabric and flesh and sees a dignity in the heart that is common to all.

This is something to which the civil law does little homage, and properly so. Much of our law is based on ethical principles that are part of our Judeo-Christian traditions. Yet while the court must re-

spect the human dignity of the culprit, it would be regarded as sentimentality if man's status before God were introduced as evidence of innocence. Nevertheless the problem of racial segregation cannot be disjoined from the concerns of ethics. We must not, in an excess of self-righteousness, denounce judgments against anti-segregation on grounds of feasibility as perverse or amoral. At the same time, within the legal and moral structure of our society there is no place for discrimination against any member as though, with the approval of God, he is not to be allowed his freest efforts toward self-realization. The probability is that those who feel this moral obligation most deeply will be less censorious of those who evade or dilute it. This will not be easy, particularly for the victims of discrimination who have their injury insulted by the superior moral attitudes of those who dispute the legality or the wisdom of the Supreme Court's ruling. And yet, within the context of our society, there is the compulsion "to be Christian" however lightly the compulsion may rest on us.

The Christian Obligation

The third base upon which the structure of settlement must rest will perhaps be disavowed by some who take seriously the other two. Unhappily we cannot assume that the democratically and ethically oriented individual will always accept the specifically Christian obligation. "To be Christian," as the phrase is used above, does not mean for many what it truly means. It is more nearly synonymous with decency, fair-play, giving the other fellow a break, or the good Anglo-Saxon idea of sportsmanship. This is what has broken down the barriers against the Negro's participation in sports, the arts, and to a much more limited degree in education and government.

The Christian, however, must not be satisfied with the mandate of traditional democratic and ethical principles, important though they are. His is a ministry of reconciliation. This familiar commission is stated in St. Paul's Second Letter to the friends in Corinth (5:18).

What is needed is a ministry of reconciliation. The point of this, of course, is not that the majority group alone has been given the ministry of reconciliation; it has been given to all who are within the Christian community. Nor do we have here a blueprint for the construction of a problemless society. What we do have is simply a motive. To those who accept the ministry of reconciliation no attitude or action will be taken in respect to the settlement of a problem that has not reconciliation as its aim.

This is a mood that government can only inferentially assume. So long as society is kept orderly and reasonably content its work is successful. The Supreme Court may, after a fashion, have been seeking to reconcile the law to newly changing racial attitudes but the job of reconciling person to person,

group to group, section to section is beyond the Court's jurisdiction.

Similarly sports: when Jackie Robinson broke down the color line in professional baseball, it was—whatever idealism Branch Rickey may have had—good business, and Negro stars have paid off handsomely ever since. Yet we do not think that the New York Giants are acting as ministers of reconciliation because Willie Mays is a top-flight star. Similarly the arts: When Marian Anderson was offered a starring role in one opera at the Met much was made of this "first." Her personal life has been a ministry of reconciliation as has that of Roland Hayes and others, but one doesn't make the Met if one hasn't an operatic voice. Similarly business: Negroes have been slowly graded up in the skilled industries but again the reason is less a matter of public relations than of production. The Church is the only institution in our society the primary business of which is reconciliation.

We are far from saying that those institutions of society that have been constructively dealing with the race problem are wholly free from disinterestedness; that they are unresponsive to the necessity and the advantage of being decent and "Christian." What we are saying is that the mandate under which they must operate is different from the Christian's commission. We assume that when the batting averages of Negro stars fall below 200, they'll be dropped from the active playing roster. But will they stay on as coaches or step into a manager's job? Or will they even be shipped back to the minor leagues?

A Mood of Reconciliation

Now to perform the ministry of reconciliation may not mean that the Christian must plead with some second division club to take on a cast-off Negro star as manager; but it will mean that our society is

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so pervaded by the mood—undergirded legally by our constitution and ethically by our social mores—that men of all colors will seek to be reconciled with each other.

And what does that mean? Some of the professional reconcilers we have seen make us aware that taking the ministry of reconciliation seriously has made a nuisance of them. Does that mean there are to be none others besides—say Schweitzer—who give themselves wholly to this dedicated responsibility? By no means. If we take what St. Paul was talking about as the clue to what we are saying, it means that every Christian, in every relation into which he is set is to act in such a way that everything he does is reconciling.

We are baffled by the immensity of the problem that confronts us. The law will not give us a final solution nor will our ethical presuppositions lessen the tension very much, very soon. It will only find its solution when all those committed to the Christian obligation, no matter what their skin or their status determine that in those areas, be they large or small, where they can determine the mood of personal contact, shall see to it that the mood they create is reconciling.

This is what some have called building bridges over the gulfs that separate us. It does not call on us for giant construction jobs that span the great expanse of sparkling waters. It will be more often, perhaps, a hand extended to help another toward us over a ditch that seems very small as we look back at it.

The job is immense, but then, our resources are incalculably great. We wonder, indeed, whether there is any human heart anywhere that does not have enough of the power of reconciliation to lift "one of these least," across a divide, be it ever so narrow or so wide.

(The above article, in which the explosive issue of race relations is approached from a new point of view, is possibly Dr. Poteat's final message to the world, for shortly after he wrote it he passed away suddenly. He was formerly the president of the Colgate-Rochester Divinity School, Rochester, N. Y., and was the author of "God Makes the Difference", "Parables of Crisis" and many other books.)

PUBLISHED ON WEST COAST

The Swedenborg Library, 2107 Lyon St., San Francisco, publishes the following: **WHY ARE THERE SWEDENBORGIANS? SWEDENBORG AND THE NEW CHURCH, THE GARDEN CHURCH OF SAN FRANCISCO, and MARRIAGE** (a brief guide). At the church one may obtain the latter free while the first three are ten cents each.

FLASH! FLASH! FLASH!

News has just arrived from La Port, Indiana, that this will be the city in which the 1956 Convention will be held.

RELIGION AND PATRIOTISM

by Julia W. Wolfe

Patriotism and religion are inseparable. Their source is from the same emotion, affection. If our country does not aspire after divine guidance and the favor of God—the Ruler of Events—we cannot give loyal support and approval. We believe in justice, righteousness and truth. And all should believe in God as a being who inspires and favors the achievements of these things among mankind. What is justice, righteousness or truth? Who shall decide the meaning of these terms? The answer is: the still small voice, the moral conscience, implanted in every human soul. In fact, is not the matter of right and wrong, as a moral issue, being tried in our international relations each and every day? The lofty assumption of evil-minded men that might makes right is ever before us. Of course, we all feel sure that righteousness will win, for does not righteousness exalt our nation?

Patriotism and religion are indissolubly connected, because in every transaction and affair of life the moral issue is the decisive factor. In every controversy between men, find the moral point at issue and the way of settlement is made plain. Often we hear, "keep religion out of politics." This cannot be done. In matters of morals there is no middle ground; no such thing as neutrality.

"He that is not for me is against me." Ways and means of attainment are debatable; opinions and beliefs are variable and subject to constant mutation, but moral principles and truth are everlastingly the same. By no means and no manner of thought or reason can we separate religion and patriotism. We have faith and trust in the one, because we have faith and trust in the other.

Patriotism, as well as manners and morals, should be given more attention in the teaching of school children. To make our inheritance secure let us see to it that the schools in our land and all public libraries advance, step by step, to make America a nation of great enlightenment. To this end the religious leaders, the teachers are factors of the foremost significance. From a moral point of view do we fully realize the responsibility of these agents? The fate of America is dependent on the intelligence and character of its citizens.

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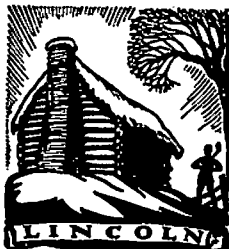
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EDITORIALS

Men of Destiny

WERE these three giants: Benjamin Franklin, George Washington and Abraham Lincoln, men of destiny? Undoubtedly many of the millions who took part in January and February in the observances of the natal days of these men felt that. In a uni-



verse endowed with purpose only an affirmative answer can be given to this question. Speaking of Swedenborg in the *Messenger* for Jan. 21, p. 19, Cyriel Odhner Sigstedt observes:

"If it is not to be believed that by a lucky chance a plurality of atoms came together and formed the circumstances that finally produced a Swedenborg, one must believe that those circumstances were willed and minutely planned by God, who knew all the factors needed to produce the phenomenon, and willed them throughout."

From a slightly different point of view these words apply to the three great American heroes that have been mentioned. Indeed, they apply to all men. All are men of destiny. For when God brings the human being into the world He equips him to react to the experiences that he will meet with in such a way as to win through to his destiny which is heaven. But there are some to whom God assigns special jobs and equips with a special combination of character and intellect commensurate with their tasks. In the minds of most of us these are the men of destiny.

This is not a doctrine of fatalism. Fate, as this idea is employed in the literature of the ancient Greeks, or that of the Scandinavians of the middle ages, or as it manifests itself today in the Orient, implies an inexorable, inescapable decree governing the lives of

men. It brushes aside as of no avail the initiative of the individual and the rational sequence of events. But destiny, as the term is here used, takes account of the human will and of human freedom. Destiny means that Providence has set up certain goals and supplied the means by which these may be attained. And yet leaves man free to reject his destiny and to pervert the powers given for its attainment. The three men we are speaking about might have done just that for the courses of their lives were not fore-ordained. Today these men are honored because they accepted their jobs, put every ounce of strength they had into it and came out victorious.

They have become more than men who carried to completion a difficult assignment. They have become symbols of the upward thrust of the human spirit. They are a demonstration that man is not only a creature who emerges from below but a spirit who is akin to what is above. Man is formed from the dust of the earth but into him God has breathed the breath of life and made him a human soul. We may also say of these men and many others who have wrought to enrich life that they are a demonstration that the forces which give strength to the spirit are infinitely greater than those forces which stand in array ready to destroy it. They are mightier because they have their source in God and are a manifestation of His will. The destructive powers have only such strength as human perversity and selfishness can lend them.



Men such as Franklin, Washington and Lincoln are not products of blind, impersonal forces but are men of destiny. They accepted their destinies and did not wail:

"The time is out of joint; O cursed spite,

That ever I was born to set it right."

Rather, their prayer was, as set forth in the words of Rupert Brooke:

"Now, God be thanked, who has matched
Us with His hour."

Religious Intolerance Again?

Strange news comes from Spain. And not only strange but disturbing. According to an Associated Press dispatch an orphanage has been closed and its directors given 15 days in which to find homes for the 25 children sheltered in it. The reason? The police informed the directors that it was unlawful in predominantly Roman Catholic Spain to permit Protestants to operate an orphanage. The institution in question is under the care of the Spanish Union of Evangelical Churches, an affiliate of the World Council of Churches.

The dispatch continues that American Ambassador John Lodge has intervened in behalf of the orphan-

age, but does not say of what this intervention consists.

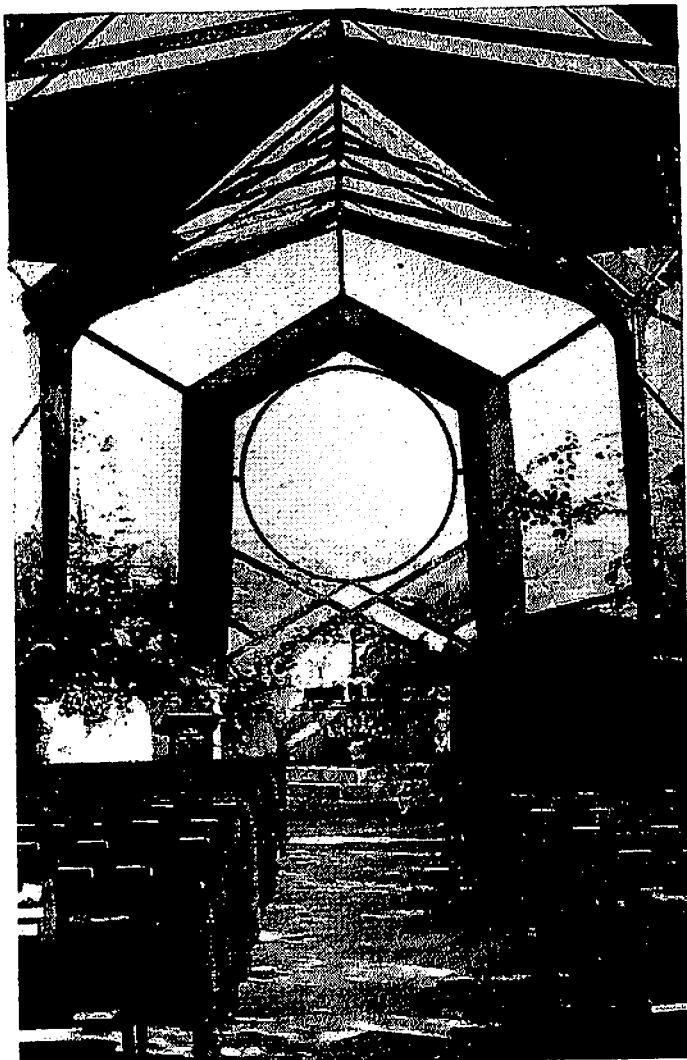
Here again the spirit of intolerance is raising its ugly head. And ostensibly in the name of religion. It is hard for us to believe that the action of the Spanish police has the approval of the authorities of the great Roman Catholic Church. How incredible if in this age a religious institution dedicated to the spirit and the teachings of Christ and commissioned to promote brotherly love and understanding were to countenance such an outrage as the news dispatch describes. Were the logic resorted to by the Spanish

(Continued on page 60)

TWO SERMONS ON

By Kenne

... presented recently at our Wayfarers' Chapel, the "gladness" of the nation's attention and thousands of visitors every week in worship and



Time

WHAT IS TIME? When the earth turns completely on its axis, we call it a day's time. When it makes a complete trip around the sun, we call it a year's time. With our clocks and our watches we divide the days into hours, the hours into minutes, and the minutes into seconds. In many ways, our lives seem to be ordered and often enslaved by the clock and the calendar.

And yet, how real and how dependable is time? Do you remember how time used to drag, when you were very small? How long a year is when you are doing something you dislike and when you are far from those you love? And how rapidly time passes when you are doing what you enjoy doing and are with those you love? Is not time, as we experience it in everyday life, very relative—relative to our individual moods or states? But relativity of time is something more than a product of the imagination. Today, science is providing us with many physical facts which confirm and strengthen the idea that time

is simply a means of ordering existence in physical consciousness. It is even possible to demonstrate the relativity of time by scientific, physical means.

In a recent film, entitled "Time and Eternity", produced by the Moody Institute of Science, Dr. Moon demonstrates, by means of camera, tape recorder, clock, scale, and amplified heart beat, how time literally ceases—or stands still with acceleration of speed. If it were possible for a man to travel at the speed of light, and he were to visit a star nine light years away, he could go and return, without aging. And, although it would seem like a day to him, 18 years would pass on earth before he returned.

At one time we used to think of time as a straight line—with one end fading off into an endless past and the other into an impenetrable future. But today, thanks to science, time is thought of in terms of a circle—a complete state of existence.

We are told by the astronomers, that all we have to do to go back millions of years—literally—is to go out on a clear evening and look at the heavens. There, we can see now, events that took place millions of years ago—activity in the heavens, so far away that it takes millions of light years to reach our planet.

Those who study the earth's formation and the plant and animal life of bygone ages can now, through their knowledge, ingenuity and skill, take us back millions of years too. And so, in relation to the universe—and the world in which we live, each one of us is, in a very literal way, bound up with the past, the present, and the future, whether we realize it or not.

Many things, dealing with time and eternity, are fairly recent discoveries in the areas of science. But they're not new in the area of religion. The Bible constantly emphasizes the relativity of time and its relationship to eternity. Because it is the Word of God, the Bible is essentially a book of eternal truth. The things which have relation to time in it actually correspond to spiritual and eternal things. The Bible expresses states of life—past, present, or future—depending on 'where we are' spiritually. It is quite evident that God does not exist in time but simply manifests Himself in time. And, because we are made in His image and likeness, we are not prisoners of time. We have the potential to transcend and live above it.

TIME AND SPACE

W. Knox

church" designed by Lloyd Wright, which has attracted
k since it was opened in 1951 to the wayfaring public for
meditation.

Time, with its limitations is a physical thing and belongs to the natural man. Eternity, with its never-ending growth and development, is spiritual, and is the heritage of the spiritual man. When Moses asked God his name, God said unto Moses, "I AM THAT I AM, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

And Jesus, when he was confronted with the Jews, who seemed to believe that the death of the physical body was the end, said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." God is always in the present tense, above and beyond time. God is in a different kind of existence which is superior to time. The timeless spiritual has its ultimate expression in time. But before it is possible for us to understand this expression, it is necessary for us to develop a spiritual consciousness which enables us to think above and beyond time.

Because we are born and exist in time, and, in the beginning, have our consciousness there, it is not possible for us to conceive of any other medium of existence. That is why God, through His manifestation in time, in the Person of Jesus, provided us with a place to begin. A place to begin our journey from time to eternity. Jesus is before Abraham, as well as after him, in the experience of each individual, just as he was in the history of the world. Jesus is the First and the Last, who was, and who is, and who is to come. He is the inmost life in every soul. He is the moving cause in every spiritual activity of the heart and the mind. And He is the ultimate good in which life is embodied and activity becomes fixed and expressed in use.

We are created in the image of the perfect God, and because God appeared in the likeness of sinful man, it is possible for us to realize our spiritual potential and enter into a Kingdom 'not of this world' and unfettered by the chains of time. May God, in whose sight a thousand years are but as yesterday when it is past and a watch in the night, teach us to number our days that we may apply our hearts to wisdom and develop into the perfect day when time, as we know it now, will be ordered by our nearness to Him,—the Sun of heaven.

Space and Space Travel

A recent announcement that the government of the United States is to launch a satellite in outer space, from which, by means of instruments, it hopes to determine conditions there; and another announcement to the effect that new and different shaped aircraft, resembling so-called flying saucers — are now being constructed — have once again directed our thoughts towards the possibility of space travel and visitors from other planets.

In spite of the fact that several books have been written by people who claim to have had first hand experience with 'flying saucers' and visitors from other planets; and in spite of the fact that there have been many reports of sightings of a strange aircraft, the Air Force still deny that there is any real evidence to the effect that we are being visited by people of other earths. In fact, many believe that life on other planets of our own solar system is not possible.

I do not expect to give conclusive answers to the question of space travel and 'flying saucers' but I am sure, that, in connection with space, and space travel Emanuel Swedenborg can help us a great deal. Through his spiritual world experiences, Swedenborg was able to outline accurately the limits of our solar system, including the planets Uranus, Neptune, and Pluto,—even though these three planets were not discovered in space until after his death. And the fact that much of the information he gives us, in connection with time and space, through his spiritual world experiences, is now being confirmed by discoveries on a natural and scientific plane, seems to indicate that the source of his information, though unusual, was nevertheless reliable and worthy of consideration.

According to Swedenborg, the overcoming of the limitations of time and space is not simply a matter of technical development. It involves development on other planes as well.

We are, essentially, spirits. The body we carry about in the world only serves us to perform functions in this natural and earthly sphere. Although changes which take place in the inner life are expressed in the natural world through spaces, distances, and progressions, their first cause is in the realm of spirit. It is possible, therefore, for a man to be transferred, as to his spirit, even while his body still remains in its place on earth. And so people can be 'together'—spiritually—even though separated by physical distance. It is even possible for people of different earths to meet in this way too. As a matter of fact, this is the manner in which Swedenborg ob-

tained his very accurate information about the other earths and their inhabitants in our own solar system and even of earths and their inhabitants beyond our solar system.

But space travel is not something that can be undertaken successfully by anyone. There is considerable in the way of preparation—not only on a natural and physical plane but on the spiritual plane as well. Swedenborg tells us that “to lead the spirit beyond its own world by variations of the state of its interiors, and to make the variations advance successively even to a state agreeing with, or similar to, that to whom it is led, is in the power of the Lord alone. For there must be continual direction from first to last, in going and returning—; especially with a man who is still in the world of nature as to his body, and thereby in space.

“It is not easy for us, while we live in the world of the natural senses, to understand this type of travel because, while we live in space and time, we are inclined to measure our movements by them. But in the idea of interior thought itself, there is not space nor time, but instead of these, those things from which space and time exist. And, when we think from the sense of the spirit, somewhat removed from the body—or interiorly, it is possible for us to be led to believe and to comprehend.”

It is quite possible then, that the conquering of space is not to be by travel—as we know it in the world today—but rather by what might be called ‘transcendence’. Not through space ships—although such devices may express something of it on a natural plane—but essentially spiritual living and interior development. And is it not possible that herein may lie the answer to the phenomena of the past decade in connection with peoples from other worlds? The ability to ‘see’ and to comprehend both visitors and messages from other planets may not be just a matter of being at a certain place at a certain time—physically. Nor of securing technical data and evidence. Perhaps those who depend solely on such data and evidence will always remain in the dark and thus continue to deny the existence of things they cannot see nor understand.

The fact is that each and every object and experience in space and time—past, present, and future—has its real meaning and significance within the spiritual life of man. And the fact that time and space simply comprise a state of existence—the outermost or ultimate state—means that the answer to time and space and the things of time and space is to be found in relation to the interior state of men and women—not only in our world—but in all worlds—and in relation to eternity. Because our Lord, is Lord, not only of our world, but of all worlds, He alone can give us an understanding that is able to include—even peoples of other worlds.

The purpose of our Lord’s life on earth and of His manifestation in history at a certain time and at a

certain place was for the purpose of relating time and space to eternity—the temporal to the eternal—in the consciousness, the thought, and the life of man. And He is the Way by means of which this is accomplished. When the Greeks—who represent historically the intellectual approach to life’s problems—approached Philip, and Philip in turn went to Andrew, and thence to our Lord, the Lord’s reply was “The hour is come, that the Son of man should be glorified” . . . and later, “And I, if I be lifted up from the earth, will draw all men unto me.” As soon as we begin to approach Jesus, sincerely, in the name of truth, enquiring, He withdraws—not for the purpose of hiding Himself from us—but in order to keep us moving forward—progressing towards the infinite and the eternal — wherein lies the answer to all things.

It is within the power of each one of us to find our relationship with all of God’s creatures and creation—if we will but choose to have faith and to hope. God has provided the means whereby we can order our lives so that instead of feeling, thinking, and living in terms of the finite and the temporal, we can develop a conscious awareness of the infinite and the eternal. And thus bridge the gap of space—to reach—even those in other worlds.

Mr. Knox is the minister of the Wayfarers’ Chapel, Palos Verdes, Calif., and in that capacity has an opportunity to present New-Church ideas to more strangers within our gates than has any other minister in Convention.

A PIETIST, ALSO?

Claimed as a Sabellian, spiritualist, vegetarian, Mason—to choose only at large from a varied category—it remains lately for Wallbank-Allister* to place Swedenborg among the Pietists. Under the heading of “Religion in the Age of Reason,” in their exhaustive “Civilization Past and Present,” these professors at the University of Southern California assert, p. 46, vol. 2, “Another European Pietist was Emanuel Swedenborg (1688-1772), the brilliant son of a Swedish professor of theology. After an intense religious experience in 1745, Swedenborg devoted himself to writing religious works tinged with a strong mystical spirit. After his death his followers established the ‘Church of the New Jerusalem’ which has come down to the present day and retained its mystical Pietist character.”—L. M.

*T. Walter Wallbank, Alstair M. Taylor; pub. Scott, Foreman, Chicago, ‘42.

(Editor’s Note: Despite the Spencer-Francke ideal, Pietism lapsed from its aim that the true Christian life must be a life of “uses,” though hardly in the New Church sense, and became more or less a cult, many of its adherents affecting a distinctive dress, and professing puritanical ways. In short nothing could be much further from New-Church concepts, showing too the absurdity of naming Swedenborg a Pietist.)



WHAT THE RELIGIOUS WORLD IS THINKING

The Meaning of Struggle

Life seems to consist of conflict and struggle. We are always having to make decisions, to choose between right and wrong or selfish and unselfish interests; we must continually weigh flesh against spirit, expediency against ideals.

Why is daily living inseparable from struggle? Because the human soul, like the plot of story or play, can have no development save through conflict.

Oscar Wilde spoke of the brain holding within a cell "God's heaven and hell"; R. L. Stevenson wrote that the point of life in this world is not to be good but to *try* to be, and fail and try again. For there is always the striving to become better. It is like climbing a ladder, for we are struggling to ascend to God.

There are three ways of meeting conflict. We may run away and hide, but then the pressures only accumulate and wait for us. We may drift along with the strongest current, but this way nothing is accomplished. Or we can face the conflict squarely and cut straight through it. This is freedom, whence character is born.

And it is by this way that peace is found. For peace is not a lull achieved by release from strife, but a power attained by coming closer to God. It is the sense of strength and courage that comes from finally arriving where God is.

(Condensed from *"The Struggle Is Not In Vain"*, by Robert G. Tuttle, Methodist pastor; *Religion and Health*, Dec. 1955).

G.D.M.

Miracles of Healing

Jesus did not heal just for the sake of restoring bodily health. Such health is of value only as it is constructively used; and there is no point in prolonging life except as it serves to develop the soul, to help humanity, and to glorify God. The miracles of healing, therefore, were done for larger purposes than just physical recovery from illness.

The account of the paralyzed man let down through the roof as the only way to come near Jesus, shows an emphasis upon the presence of faith. Confidence in the Lord's power seems to be a prerequisite to healing, yet apparently it need not exist in the sufferer himself if it is strong in those desiring to help him.

Next comes the element of forgiveness. Healing processes require a freeing from the oppressions of anxiety; and Jesus, Who knew the thoughts and

feelings of men, bestowed this freedom through forgiveness.

There are attempts to explain healing miracles in terms of hysteria or functional disorder, as if only organic disease were real and difficult to cure. When we realize that half the hospital beds in the U.S. are used by mental cases, we must see that functional disorders are not only as serious as organic, but more difficult to treat. It is easier to operate on body tissue than to cure psychosis.

Jesus' followers can not possess His same powers of healing, for He is in creation and we are created. We therefore, work with God, and this relationship is important to remember.

Healings are not just favors to the individual. They are for the benefit of all concerned, and especially for the spiritual values involved. The body is a temple for the Holy Spirit, and serves this use as long as we remain in this world. Healing the body, therefore, is for the sake of the soul which is the eternal part of man. It was for eternal purposes that the Lord performed His healing miracles.

(Condensed from *"Thou Art Made Whole"*, by Carl J. Scherzer; *Religion and Health*, December 1955).

G.D.M.

The Authoritarian Temptation

There is a sense—and a profound one—in which Christian tradition is the ultimate guarantor of human freedom. Locked in the heart of this tradition, majestic and inviolable, is the Church's teaching on conscience. A man must follow the dictates of his conscience, whatever the cost, and no man's conscience may be forced by any power—either of this world or the next. With a daring that must puzzle those who fail to understand her depth, the Church has always maintained that a man must obey his conscience when he is subjectively certain that it is correct, even though, in any given situation, his conscience may be objectively in error.

These are truths essential to the Catholic tradition. There is a paradox as well as sadness in the fact that many Catholics—sometimes an overwhelming majority of them—have shown a peculiar readiness to ally themselves with temporal orders opposed to political freedom. Because of this many men of goodwill consider the Church an opponent to human freedom, a defender of authoritarian political orders, an enemy of the democratic State.

The ideal of freedom in the political order is thus too often left to the "liberals" to fight for, while Catholic energies are spent in fighting rearguard actions in defense of lost causes. Does this mean that the Church should or can adapt herself to every changing political order, that Catholics should or can support every aberration of the modern spirit and remain silent before perversions of right political

order? It clearly does not. What it means is that if the attitude of Catholics toward the world remains as negative as it has often been in the past, then the world is indeed lost to the Church's enemies. It means also that faced with the challenge of materialistic concepts of human society the Christian today must be willing to search in his own tradition for positive answers to society's great needs.

Men today, perhaps more than at any time in the past, hunger for justice, for freedom. The future will belong to those who can satisfy this hunger. The future is revolutionary, dynamic, and the question is only whether it will take the form of a Christian-democratic revolution or a materialist-Marxist one. Marxists feel the future belongs to them because the genius of the West is dead. They will be proved wrong only if Christians answer with their own dynamic.

That is why we have a sinking feeling every time we read of some new attack from some Catholic quarter on the errors of "liberals" or pseudo-liberals. It is not thus that the world will be saved. Whatever may be the errors of the liberals—and they are many—liberals are at least fighting in many instances for things that Catholics must not lightly oppose. The fight for civil liberties, for example, is too important to be left to those who fail to understand why man is really free. The great task of Catholics in this century is to meet the age's demands with answers adequate to the age's needs. In order to do this, merely negative attacks on the age must be replaced by a wider vision and a deeper charity.

(Condensed from an editorial in *The Commonweal*, October 28, 1955, pp. 75-77.)

H.D.S.

INTOLERANCE?

(Continued from page 55)

police used in predominantly Protestant United States what would happen to all the orphanages, seminaries and other institutions of the Roman Church? No such reprisals will be forthcoming, of course, but it is hoped that freedom loving Americans will not let this pass by without protest. We hope that before these words appear in print, the Roman Catholic authorities will have clearly dissociated themselves from the action of the Spanish police.

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LETTERS to the EDITOR

ARE LAYMEN APPEASERS?

To the Editor:

Commenting on the letter regarding appeasement in "Letters To The Editor" Nov. 26 issue, I wish to say I am in sympathy with the writer. But I would go further than placing all of the appeasement attitude at the door of our ministers and place it squarely at the door of each individual member of our New-Church congregations. I think there is where we find that most appeasement takes place. Do all our members bravely take a stand among "Outsiders" (a word I dislike, but use for want of a better)? Do they assert themselves about our knowledge that the Lord is here in His Second Coming? Are they afraid to be different? Yes, and is it not true they feel they are not well enough versed in the doctrines to make a bold stand?

Not so long ago we had a sermon which dealt with "Old" church beliefs of the trinity: falsities taught were emphasized by reading a clipping from a current magazine. Do you know what happened? Some of our members criticized the minister because they thought he was offending those in the congregation who were not of our church or who had old-church connections. Appeasement? Certainly, but not by the minister. Let us all take heed, study the Word, go to Sunday School, learn more of the doctrines and not become appeasers!

Gilbert T. Heddaeus
Pittsburg, Pa.

IS IT OURSELVES?

To the Editor:

"Look to your hearths, my lords"—the rest of the quotation may not be tactful in the *Messenger*, nor even correctly remembered but Cicero presents an angle not so far mentioned in discussing why the New Church does not grow numerically.

Obviously the truths of our Church should be convincing to every child born into a family dedicated to these teachings. Equally true is the axiom that we cannot inherit our theology. If we could our churches could not hold the increase.

"These people have something," remarked a bride, referring to our New Church. This bride came from a church claiming authoritative teachings. That something must be demonstrated by family life. Children are quick to see sincerity and appreciate such parents who try to be sincere.

However, the parents who keep youth from courting outside of the Church are defying one of our cardinal teachings—freedom of choice.

There is a suspicion it is we ourselves who keep our congregations small.

Hazel Baker Clark,
Needham 92, Mass.

The Swedenborg Student

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

ARCANA CLASS I—March, 1956

Volume XII, 10513—10590

March

1- 7	10513—10540
8-14	10541—10557
15-21	10558—10573
22-31	10574—10590

In number 10523 the internal meaning of the thirty-third chapter of Genesis is summarized. It tells of the quality of the Israelitish nation and its worship. It was purely representative in character, without any internal or spiritual content. Yet in the worship itself, separated from the people, the Lord could be present. For this reason, with that nation the internal was closed, although the people believed that the Lord was with them.

The Scriptures always have present application. The Lord cannot be in worship if there is in it an evil internal, for such worship is hypocritical. The Writings put it in these words, "They who are in external things without what is internal, thus in the loves of self and the world, cannot possibly receive anything Divine, and therefore the internal with them is kept closed." We are familiar with the principle that no one is admitted interiorly into truth unless he can be kept in it. Truths may indeed be learned by the evil as well as by the good, but with the evil they are received only in the external memory and not into the understanding or will.

To represent this the Israelites were commanded to "bring down thine ornament from upon thee." Here "ornaments" mean specific goods and truths of the Church. Ornaments are of the external clothing, and to be stripped of them is to be deprived of Divine truths in the external.

Those today who have no knowledge of the internal sense of the Word are in obscurity as to its meaning and nature. We often hear it said that the Bible is the product of the Church, that the Old Testament is the product of the spirituality of its human penmen, and that the New Testament was the product of men of the early Christian Church.

The reading for this month should make it clear that this is not the case. The Church is the product of the Word according to its ability to understand it, and this understanding makes the dif-

ference between the Jewish, First Christian, and New Christian dispensations.

That the Gospels are not the product of the First Christian Church should be self evident. The Gospels were spoken by the Lord, and lived before they were written in books. It should be equally clear that the Old Testament was not the product of the men of that age; it was a revelation from God to them. Not only could the human penmen not have written the Word, they could not even understand it when given to them. It contains hidden depths beyond the comprehension of men or angels.

The words of Moses, "Make me see, I pray, thy glory," express the desire to see the inner truths of the Word. The glory of any Church or of any individual mind is the truth that it possesses. To see the truth within the Word one must be in enlightenment, and no one can be in enlightenment unless he is in love to the Lord and the neighbor, and seeks truth for the sake of applying it to life. We read, "In heaven there is not any truth which is not conjoined with good, for the reason that truth is not anything without good, nor is good anything without truth."

External worship such as is described in our reading is sometimes found today. It is such worship as is practiced "by all those who are in external things without internal, for if they reverence and adore God, and as it were love Him, it is not for His own sake, but for the sake of themselves." It is the love of self that excites their reverence. It is the character of this worship that is described in Jacob's words at Bethel, "If God will be with me, and will keep me in the way wherein I walk, and will give me bread to eat, and a garment to put on, and I return in peace to my father's house, then Jehovah shall be my God." Some are ready to acknowledge God when all goes well with them, but blame Him and depart from Him when adversities come or when they do not get what they want.

We get an echo of this when we hear it promised that religion will enable us to get what we want—health, friends, success in business. We should realize that no one of himself—neither man nor angel—has any understanding of truth or

will of good whatever (A.C.633), and that the purpose of life here is not to find out how to get what we want, but to learn to want what we ought to want.

Notes

10514. A description of the places of worship on another earth. When the trees planted about the Wayfarers' Chapel at Palos Verdes are grown, the Chapel will have somewhat of a resemblance to these.

10569⁴. The light that enables our minds to see is a real light from the sun of the spiritual world.

10584⁸. "Those who do not believe in the Word, do not even see the back parts of Jehovah; but they turn themselves backward from Jehovah, and see only themselves and the world."

ARCANA CLASS II—March, 1956

Volume VII, 5528—5632

March

1- 7	5528—5563
8-14	5564—5584
15-21	5585—5608
22-31	5609—5632

The return of Jacob's sons from their first journey to Egypt for food, the continuation of the famine, their fears on finding their money returned in their sacks, and their final persuasion of Jacob to let Benjamin go back with them is the subject matter with which the reading for this month is concerned. It is a sort of "in between" reading, and affords an opportunity to note some particulars rather than to attempt a general summary.

We are familiar with the fact that the twelve sons of Jacob, as do the twelve Apostles later, represent all the truths and goods of the Church. Among them Reuben, the first-born, represents faith in the understanding. Regeneration is the process of forming a new will in the understanding. So we start by acquiring the truths of faith. Simeon represents faith in the will; truths must be received by the will, or they will not be carried out into act. And Judah represents charity, or the embodiment of truth in life.

In its spiritual meaning our reading teaches what must be in a Church to make it a Church. There must be the internal. When Jacob says, "Joseph is not" it means that the Church among the Israelites is without an internal; it consisted of mere outward rites and ceremonies. When he says "Simeon is not," it

teaches that there was no faith in the will. And when he says, "And ye will take Benjamin," it means that all connection between the internal and the external of the Church would be taken away, and the Church would perish.

Reuben tried in vain to persuade Jacob to let Benjamin go back with them. Then Judah persuaded him. It is also noted that Reuben calls his father "Jacob" but Judah calls him "Israel." This testifies to the nature of the Word. Every expression and word in it in the original language is Divinely chosen. Reuben could not persuade Jacob because no one can be persuaded by mere appeal to the intellect. There must be the desire to apply truth to life. So it is Judah who prevails over him.

The famine is the lack of truth and good, by which alone a truly human life is nourished, and by which the Church in man and in the world is established, as is clear from the Lord's words, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" and again, "My flesh is meat indeed and my blood is drink indeed."

There is a spiritual famine in the world today. The great lack in the churches is the lack of true Christian teaching. There is a longing for this teaching which is not being satisfied. People know too little about the Lord and the things of spiritual life. They do not know enough to give foundation, strength, and nourishment for spiritual life. They do not understand their Bibles. Egypt represents the storehouse of knowledge. Part of man's hunger for God is intellectual, and what we really believe determines our lives, for the heart will not long revere what the mind rejects. Our longings cannot be answered until the mind is satisfied. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." To those who feel this lack and wish for truth the New Church should make its appeal. But the words "Ye shall not see my face except your brother be with you" teach us that truth must be sought for use in life.

Notes

5536. "When therefore 'bereavement' or 'bereaving' is spoken of it signifies that the Church is deprived of its truths, and thereby it becomes no Church."

5579. "When they had finished eating of the produce"—We are in continual need of acquiring truths.

Progress is always dependent upon new knowledges.

5605. In reading this number it should be noted that the word "appearance" does not mean something unreal, but something that is presented to view or becomes visible. If the appearances present things as they are in heavenly light, they are "real" appearances, but if in the light of falsities they are phantasies or fallacious appearances.

5608³ "If you take away that which is interior, the exterior falls; for the exterior comes into existence and subsists from its interiors in order."

5620. In order that men might take delight in reading the Word it was given in its present form. The literal sense "admits of being unfolded by interpretations in everyone's favor." Not so the internal sense. Thus men are not deterred at the very threshold from reading it.

Lending Library

The Loan Library of the Evidence Committee contains the books listed below. Any book from the list may be borrowed for a period not exceeding one month by making application to Rev. Warren Goddard, 295 West Center St., West Bridgewater, Mass.

1. Human Personality And Its Survival of Bodily Death—Myers. 2 vols.
2. Occultists And Mystics Of All Ages—Shirley.
3. Clairaudient Transmission—Hollen.
4. Edwin Markham—A Biography—Stidger
5. My Religion—Helen Keller.
6. Annals of The New Church—Odhner.
7. Sketches of the New Church In America—Silver.
8. Transactions of the International Swedenborg Congress—1912.
9. Swedenborg's Historical Position — Hite.
10. New Church in the New World—Block.
11. Flaxman, Blake, Coleridge And Other Men of Genius—Morris.
12. Testimony of Genius—A Compilation.
13. Diagram of Swedenborg's Life and Works.
14. Swedenborg As Philosopher And Scientist—R. L. Tafel.
15. Story of the Swedenborg Manuscripts —Eby.
16. Theism And The Scientific Spirit—Horton.
17. Henry James The Elder—Austin Warren.
18. Herschel V. Johnson of Georgia States Rights Unionist—Flippin.
19. The New Church In The Religious Congress of 1893.
20. The Exploration of the Inner World—Boisen.
21. Swedes in America 1638-1938—Benson—Hedin.
22. Swedenborgianism Examined or Swedenborg And His Doctrines—Pond.

23. Episcopalianism Vs. Swedenborgianism—Burgess—Barrett.
24. Living Biographies of Religious Leaders—Henry and Dana L. Thomas.
25. Pastor Oberlin—Compton.
26. John Chapman—A Bibliography of "Johnny Appleseed"—Price.
27. Johnny Appleseed: Story of John Chapman.
28. River of Years—J.F. Newton.
29. Forgotten First Citizen John Bigelow—Clapp.
30. The James Family—Prof. Matthiesson.
31. Religion In The Twentieth Century—Ferm.
32. Emanuel Swedenborg—Scientist And Mystic—Toksvig.
33. Story of Religion—Potter.
34. William Blake—Gilchrist.
35. Life of Ralph Waldo Emerson—Rusk.
36. Small Sects In America—Clark.
37. The Illusions of Immortality—C. Lamont.
38. World's Parliament of Religions — Vol 1.
39. Better Known As Johnny Appleseed—Hunt.
40. Balzac—Saintsbury, Vol. 1.
41. Five Plays — "Johnny Appleseed" — Conkle
42. Rise and Progress of the New Jerusalem Church—R. Hindmarsh.
43. Faith and My Friends—Bach.
44. Philosophy of Henry James, Sr.,—Young.
45. Johnny Appleseed and Shorter Poems —E. C. Levenenz.
46. Heavenly Discourse—Wood.
47. Angelic Revelations—Vol. 1. Angel Purity.
49. The Swedenborg Epic—Life and Works of Emanuel Swedenborg—Sigstedt.
50. Buckeye Titan—O. D. Smith.
51. How We Got Our Denominations—Stuber Ass'n Press.
52. Immortality — Scientific Evidence—A. J. Smith.
53. Golden Multitudes—Mott.
54. Johnny Appleseed—Man and Myth—Robert Price.

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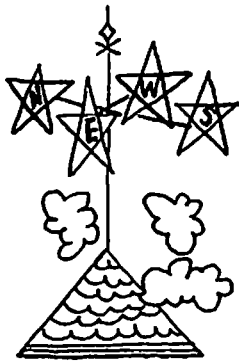
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NEWS By Carol Lawson

In Fryeburg, Maine, it is believed that the coming generation has a message for us all. The national Young People's League chose, years ago, the Sunday near Swedenborg's birthday as "League Sunday." In some churches the young people plan and conduct the Service, not always attempting their own sermon, but up in Fryeburg they wrote their own sermon this year, and we quote the Fryeburg church bulletin which says that the youngsters' "religious sincerity and responsibility promises well for the future."

Our last report from the western courier was that the Ministers' Council of the California Association planned to meet in Los Angeles early in the New Year for its semi-annual gathering. The Board of Directors of the California Association may have converged at the same point at the same time. Who knows?

Does it not auger well for the future to hear that in Kitchener all reports of all organizations are mimeographed to avoid the lengthy time spent in reading them aloud at the Annual meeting? A worthy reform. Let's carry it further.

Paul Zacharias, Student Minister of Elmwood, Mass., after reading J. B. Phillips book, *Your God Is Too Small*, found it to contain many New-Church ideas and wrote to the author asking him whether he had ever read any New-Church literature. The author disclaimed any knowledge of Swedenborg and so his New-Church ideas probably have come from the influence of the New Church on the general stream of religious thinking.

Speaking of books, are you aware that Clarence Walker Barron, financial wizard, born 1855, recently deceased, was an ardent and practicing Swedenborgian? Mrs. Winifred Mathews, Daytona Beach, has just studied his biography in *They Told Barron*, by Arthur

Pound and Taylor Moore, and feels "this internationally known financial authority adds lustre to the choice and select circle of independent thinkers who used their God-given gift of reason to discover the truth of Swedenborg."

A tape recorder has been purchased by the Kansas Association for the Montezuma Society, and that society is now holding regular services each Sunday under the able direction of Alvin Friesen.

A thrilling and absorbing sound motion picture produced by the American Bible Society, titled *Our Bible, How It Came To Us*, followed the birthday dinner, Jan. 29, at the New-Church House, New York City.

We forgot to mention that the San Diego Society was happy to welcome a number of old and new friends during Christmas week; among them were Mrs. Birdella Kindig and daughter Jean, Salem, Ohio; Mr. and Mrs. Ward Skeen, Larned, Kansas; Mrs. Olga Cofield, Chicago; Mr. and Mrs. Donald P. Barnes, Rangoon, Burma, and their sons, Craig, a student at Stanford, Erik, from Colorado A. & M., and Frank and his bride, from Palo Alto.

We have heard of people wanting their religion spoon-fed but trust that has nothing to do with the Lakewood, Ohio, Society's call for spoons to replenish the Parish Hall supply.

It was 18 degrees above zero, in fact you might say that kind of degree is anything but discreet in arriving on Swedenborg's birthday in the windy city of Chicago where a group of Swedenborgians gathered in Lincoln Park to place a wreath at Swedenborg's statue, Jan. 29.

The Washington, D. C., Society celebrated Swedenborg's anniversary on the evening of Jan. 27. A representative of the Swedish Embassy, Mr. Lennart Rydfirs, gave a talk on his country followed by a film in color. The minister, Rev. William F. Wunsch, spoke and then read out a portion of the interesting article by Madeline George (Mrs. Edward L. Wertheim) which appeared in the December number of the magazine *Church Management on John Wesley and Emanuel Swedenborg*. All this began at eight p.m., and refreshments followed. The celebration in Pittsburgh (see *News, Messenger*, Feb. 4.) brought out four times the number of the Society's membership.

Bob Hall, Elmwood Society, went to Amherst, Mass., at the end of January where he spent three days

attending a restaurant and hotel managers' conference . . . Little Donna Reed of the same Society has just returned to school for the first time since Thanksgiving when her ankle was severely damaged in an accident . . . Mrs. Thelma Price and Linda are going to move back to Elmwood, and Mr. Paul Zacharias, Student Minister there, says that it will be good to have their efficient Church Council clerk nearer home . . . Elmwood's Ashward Kenny makes lamps of driftwood. At present they are being displayed in the windows of a large bank in downtown, Boston.

How low can you get? In the entryway of the New York Church there is now an Attendance Graph. If you are a New York New-Churchman and fall down on your most important Sunday responsibility you will cause the line on the graph to fall as well.

Life Magazine's outline of Christianity in a recent issue inspired the YPL of the St. Paul, Minn., Church to make it the subject of study in their regular monthly meetings. They met recently at the home of Walter Fricke, Jr., the President of their group.

Following the Urbana trustees meeting the first weekend in February (see p. 64), several of the trustees took advantage of being in the big city of New York before returning to their homes. Urbana's President Edward F. Memmott took in a play, Robert G. Lawson went to dinner at the Woofendens' apartment at the New Church House, while Miss Catherine Snow went back to Philadelphia to visit her brother, Mr. Philip Alden, Secretary of the Board. . . . By the way, if you have not yet received your questionnaire from the Urbana trustees, please write to Mr. Memmott, Urbana Junior College, Urbana, Ohio, for another. If you have received a questionnaire but haven't answered it, the trustees of Urbana will consider it a great favor if you do so. Here is your chance to have a real voice in a big decision.

Those with fond memories of the Brooklyn Church will be interested to know that a recent sale transaction fell through, thereby giving another fine old church building at least a temporary reprieve And speaking of real estate, Third Avenue in New York City is experiencing a revival; large and expensive apartment houses are rising in the wake of the destroyed Third Avenue El. This is not far from the New York Church at Lexington and 35th.

* * *

Baptisms, Memorial

BAPTISMS

OLIVER.—Donald Ray and David Allan, sons of Mr. and Mrs. Donald Oliver, baptized Jan. 8, at the Church of the New Jerusalem, Cincinnati; the Rev. Bjorn Johannson officiating.

DELPHENICH.—John Christopher, son of Mr. and Mrs. John Delphenich, Columbus, Ohio, baptized Jan. 29, at the Church of the New Jerusalem, Cincinnati; the Rev. Bjorn Johannson officiating.

MEMORIAL

DOWDEN.—In loving memory of our dear mother, Florence Josephine, who

passed on to the spiritual life, Jan. 31, 1955, Montreal, Can.

You've been away but one short year,
Still we feel you very near,
Watching over everything we do,
Sharing our happiness and when we're blue.

We know you're at peace in your heavenly home,
And never again will you be alone.
Our thoughts are with you every day,
And we miss you since you went away.

—M. D.

Always remembered by Paul and family, and Peter and Gloria.

MRS. BLACKMER ELECTED

An important meeting of the board of trustees of Urbana Junior College was held all day Saturday, Feb. 4, in New York City. Results of the questionnaire recently sent to all members of the New Church in the U.S. proved disappointing. It is hoped that more replies will be received, since the trustees would like a genuine expression from the membership of the Church as how best Urbana can serve the Church. This may be a critical year for the College, because a decision will be made whether to continue with a limited student enrollment along with an expanded adult education program, or to revert to a full-time junior college program, or to close the College.

Two new trustees were welcomed to the meeting, and Mrs. Frank-

lin H. Blackmer was elected to the Board to fill the vacancy created by the resignation of Miss Jessie Selee, New York. Mrs. Blackmer, wife of the President of Convention, is on the faculty of Bradford Junior College in Massachusetts and once was a student at Urbana. Along with Miss Selee's resignation, that of Dr. Edward Hinckley was accepted with regret. The pressure of other work has led Dr. Hinckley, President of Babson Institute, Wellsley, Mass., to resign from Urbana's Board of Trustees, thus leaving one vacancy.

Other trustees present at the meeting in New York were: Philip M. Alden, Laurence R. Atwood, John S. Peck, Yeatman Anderson, Robert G. Lawson, Edward F. Wunsch, Thomas O'Keefe, and Miss Catherine Snow.

CHAPLAIN'S CORNER

Under this heading Chaplain Charles J. Coch, sent a message to his comrades in the Cincinnati Chapter of the Disabled American Veterans in their publication, *Number One News*. The article began with an announcement of Swedenborg's birthday celebration, Jan. 29, and continued with a brief introduction to him. Then there followed six full paragraphs describing Swedenborg's best known books. After that came tributes to Swedenborg from Emerson, Edwin Markham, Carlyle, and Balzac. The article closed with the following:

"These above mentioned books by Swedenborg make for fine reading in this Year of 1956. Make it a point to take advantage of this intellectual store-house of spiritual knowledge, it is the most practical conceivable.

Any of Swedenborg's writings may be obtained or borrowed by contacting the Chaplain or the Office of Chapter 1. This courtesy is extended to all members and friends of the Chapter.

Best wishes for the New Year."

Mr. Coch is a very active member of the Cincinnati Society, as well as holding this important post in the DAV.

Wanted: A copy in good condition of the *New Church in the New World* by Marguerite Block; also a copy of the *Rise and Progress of the New Jerusalem Church* by Robert Hindmarsh. The New Church Library, 2750 Winslow Ave., Cincinnati, Ohio.

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