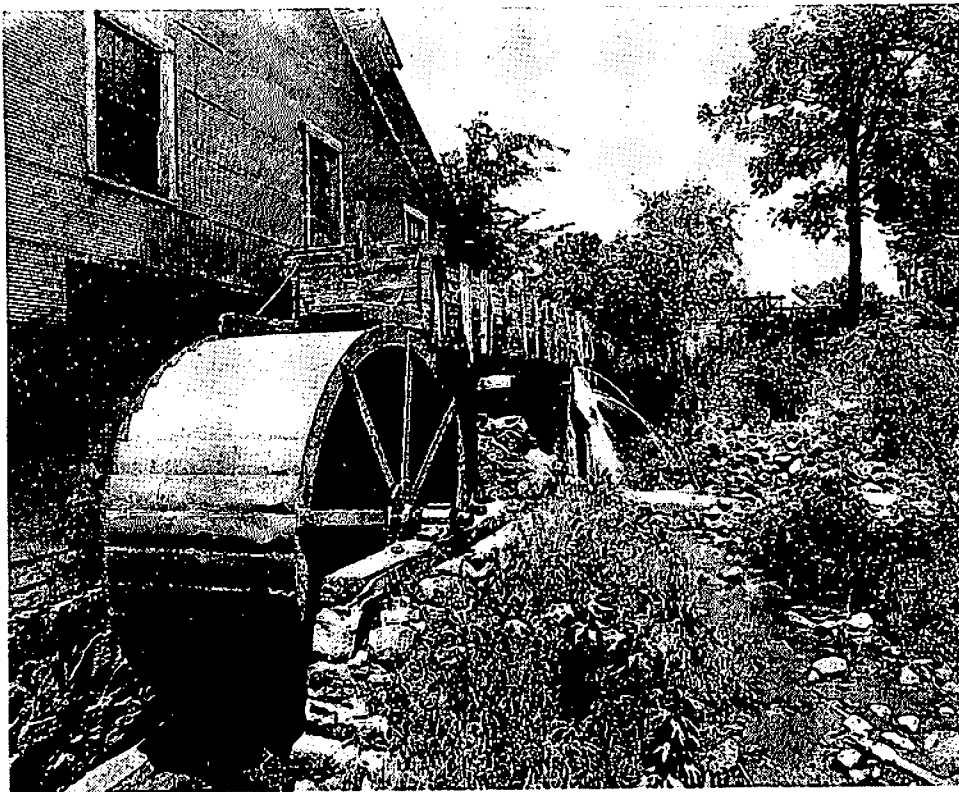


The **NEW - CHURCH MESSENGER**



Aug. 4, 1956

THE NEW-CHURCH MESSENGER

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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.

LETTERS to the EDITOR

MR. PRESLAND WRITES:

It was with a thrill of pleasure that the editor of the *Messenger* opened and read a letter from the Rev. Claude H. Presland, the charming representative to our recent session of Convention of the General Conference of Great Britain. We reproduce it here in full knowledge that the readers of the *Messenger* will enjoy it as much as did the editor:

Dear Mr. Editor,

May I seek the privilege of a few lines in your columns that I may thank all my good friends within the Convention for their tremendous kindness to me during my recent visit as the representative of the British Conference?

I find on my return home that there are very many calls upon my time which must, to some extent, delay my writing in person to several to whom I have promised letters or information and my carrying on the discussions which I hope will not die down too soon. But I would like to place on record my deep appreciation of the friendship and frankness which surrounded me, of the many opportunities which were given me to express the thoughts that were in me, of the great kindness and hospitality with which invariably I was treated. It is indeed the measure of the kindness of the General Convention that I found the final farewells after the closing Sunday Service difficult to carry off with a smile; the roots of affection sink deep fast in New-Church circles, or should do so, for we are one in faith.

I may add that I reached Scotland safely as planned early on the Tuesday morning following the closing of Convention—in time to take my place as Secretary of the General Conference when the morning's session commenced there. I took great delight, in open session and in private talks, in telling all I could of the brethren in America and of all their works. We were delighted at having with us the Rev. Alfred Regamey from Switzerland and the Rev. Brian Kingslake, home from the South African Mission field, so that the Church overseas was much in the news. We shall meet next year for our 150th Annual Meeting, at Manchester, during the week commencing 27th May, 1957—and have every hope that then, as this year, we shall be stimulated and encouraged once again by the reminder that we here are part of a larger company sharing the one faith in the Heavenly Doctrines of the Lord's Church.

Again I thank you.

Sincerely yours,

C. H. Presland

MINSTREL SHOWS

To the Editor:

I wish to urge the unsuitability of so-called minstrel shows as a means of entertainment, especially if the performers are made up in traditional black-face style. When such have been produced, very likely there was more thoughtlessness than malice; nevertheless the racist symbolism is in bad taste.

In this connection it might be worth while to remind ourselves of a unique feature of the organized New Church around the world. As one minister likes to point out, it is predominantly a 'colored' church, alone among Christian denominations originating in Europe. The British Conference and General Church statistics of New-Church adherence in South and West Africa, not to mention Asia, indicate a ratio of something like five to one in favor of colored Swedenborgians as against all American and European Caucasian constitutencies. This fact is not only of proper interest to students of denominationalism and ecumenicity, but it may be indicative of future developments in organized religion, in line with Swedenborg's prophecies concerning human susceptibility to spiritual truth.

Here at home, the New Church is thus in an excellent position to take the lead in promoting interracial fusion on the congregational level. Apart from small financial contributions made by 'missionary' agencies to assist them, Swedenborgians in Africa function spontaneously and autonomously. Whatever their present unfortunate political status, their religion is not colonial. This seems to be worthy of wide publicity.

Howard Davis Spoerl
Springfield, Mass.



THE FORGOTTEN GIANTS

To the Editor:

I want to thank Lelia M. Tinsley for expressing so well my own personal sentiments concerning the lamentable case of the 'Forgotten Giants.' I have been much disturbed over certain books being allowed to go out of print. Anyone reading with an open mind the *Commentary on the Gospel of St. Matthew* by Rev. Wm. Bruce, cannot but read it reverently with bowed head. It is not only enlightening but it also touches the heart as it clarifies the Lord's unfathomable love, wisdom and tender mercies. This book is indispensable to both clergymen and lay leaders and yet it is out of print. My present volume is getting quite shabby, and though it is listed in the New-Church Board of Publications' catalogue, I have tried in vain to procure a new one.

Another book of inestimable value which is out of print is, *Parables of the New Testament* by E. C.

Mitchell. I would so love to have this book in my missionary work but it simply is not available.

Many inquiries have also been made concerning that fascinating book entitled, *The Wedding Garment* by Louis Pendleton. Those who have read it, some in the German language, have been greatly impressed with it and regret deeply that it is no longer available to pass on to the younger generation.

Rev. H. W. Reddekopp
Saskatoon, Sask., Canada

Prize Winning Letter

The April issue of *The Gadfly*, published by The Great Books Foundation at Chicago, carried the following announcement:

BOOK PRIZE

The Rev. Robert Loring Young of San Diego, California, has been awarded a set of Great Books Foundation readings as writer of the best letter to the Editor of *The Gadfly* this month. Rev. Young is pastor of the Church of the New Jerusalem.

OH God, forgive me,
For I have looked upon the beauty of Thy world
And have forgotten
The Creator of its loveliness.

When was it first I looked upon a tree
And did not think to thank Thee for its grace,
Forgetting it was Thou who twisted its gnarled
trunk
And daubed the lacy tracery of green,
Filling each leaf with wonderous network of such
busy vein
That though Thy beauty fade, yet shall it live again.

When did I first marvel at tall form and grace
And thought the building's beauty made by man,
Forgetting that the secret of proportion and of line
Lies still—incomprehensible—with Thee.
And though man draws the line, and stretches steel-
work to the sky
Yet still does beauty in Thy thoughts and untold
secret lie.

When did I know jewelled light on altar's upright
grace,
Tall candles' radiance, and vast organ's chords
And did not free my heart of leaden ties to rise
In consummate beauty of Thy presence known.
In golden glow, 'neath gothic arch, I lifted up my
voice,
Forgetting it is in Thy love that I must first rejoice.

Oh God, forgive me,
For I have looked upon the beauty of Thy world
And have forgotten
The Creator of its loveliness.

—Frances Rothaermel McIntosh
(Reprinted from *The Grand Alliance*)

"A HALF PAGE IN THE Times"

By Vincent H. Bergmann

AS CHAIRMAN of the Public Relations Committee, you look to me for some word of discussion on the subject of advertising. I appear before you with great humility. I am a professional outlander immensely ignorant of the affairs of Convention. I come from the world of advertising. Its operation is quite on the natural plane. My claim to your attention in advertising, however, lies in the fact I've spent over twenty years in the profession of advertising research, and am now associated with one of the country's outstanding agencies.

The late Clarence Barron, once said, whether a man makes toothpaste, breakfast food or automobiles, his success will be in direct proportion as his operations are efficient. So with Convention plans for advertising, our efforts will be resultful only when carefully planned. The word advertising seems to have exciting connotations. People talk about advertising, in an assumed informed sort of way. I've heard, as you have, "Why can't we advertise?" "If we advertise we could attract the crowds". "Let's run a half page in the New York Times". Even television is suggested. These comments reflect sincere interest I'm sure, however, they do not indicate experienced advertising judgment.

The Smart Advertiser

By way of explanation, let me start with this approach to advertising. Advertising is communication. It brings two views together. Therefore it becomes important to know how the other fellow feels about us—what he thinks. Every smart advertiser surveys his customers and his market. In your own profession, gifted in speaking, don't you always take a telegraphic appraisal of each audience you face? Advertising has dimensions of meaning, richness and feeling, connotations which most of us overlook or at least minimize. In semantic theory, communication is an inter-change of feeling not of logic. We must contend with the other person's attitude. Norman Vincent Peale said, we think with our feelings. Psychology repeatedly demonstrates that we believe what we want to believe. Mere logic never convinces when it runs counter to deep-seated feelings. We have examples of this in racial prejudice, religious beliefs and political loyalties.

Communications theorists, Shannon and Weaver sum it up this way: feelings and attitudes exist as tangible realities. These exert a subtle influence on the receptiveness of any advertising appeal we

hope to get through. These are the barriers we must pierce. We all have the ability to perceive feelings in others. Even a youngster will voice his demands in a tone to meet the feelings which he thinks he recognizes in parents or teacher.

Planes of Wants

Let us ask ourselves, how do others look at Convention promotion today. How do they regard our efforts to reach them? What symbol, if you will, what image, is conveyed in our printed approach? In outline, is it positive or negative? Does it run counter to apathy or prejudice or hidden resentment? Or does it catch on? Will it roll with the movement of the times? Is it in 'gear' with current thinking? As an example, the viewpoint of many of us, is probably different than our younger group. One-half of the country's population is under thirty years of age. We've been told in Convention that our appeal to the young marrieds has slipped in recent years.

Many of us lead rather successful, partially sheltered lives. Have we ever tried to estimate the different interests, the different values, the planes of differing wants, desires, prejudices, patterns of culture which today influence our young people?

Why do these young people buy pink refrigerators, colored telephones, shop in blue jeans, wear Bermuda shorts, drive station wagons and cherish foreign cars? Why the enormous migration to suburbia? I might add, that the suburb of yesteryear which sheltered the older business executive and gray haired professional is almost gas-lamp in its extinction. Today's suburban living is young and vital and moving, expanding and exciting.

Suggesting Modernity

Why this recent growth in do-it-yourself, casual living, informality in clothes, large families? Chevrolet's big lead over Ford this year is not because of any notable mechanical features. Instead its advertising has added new facets of character to the product's personality. It suggests modernity, individuality, youthfulness, gaiety, color and self-expression. Snob-appeal, in a sense, gives way to class-appeal. We reach for different, exciting, interesting things like hi-fi, white wrought-iron furniture, outdoor living, power tools, skiing and trips abroad.

Railroads talk of dependability. People look for other meanings. Recall the modern new airports around the country, crowded with people, enjoy-

ing the piped-in music, the smart shops and cocktail lounges, the feeling that these are the same kind of people that you are. We like to project ourselves where it is lively, youthful, and stimulating. There is the talk of planes, "Was it a DC7 or a Golden Falcon?" Anyone ever asked you, "Did you come by Baldwin or a GM Diesel?" Pierre Martin-eau, exponent of psychological research in advertising, sums up this yearning in all of us for self-expression—we strive to be different but still cling to staying much alike.

We no longer carry an umbrella. It stamps us as ultra-conservative. A trench coat is smarter. You recall other symbols in the ads of today—the black eye-patch, the tattoo on the wrist, the return of the beard, oversized cuff-links, filter cigarettes, the craze for vodka, colored shirts, the crew haircut—these call to the masculine. The feminine world has its own subtle imagery. These references I use only as points of emphasis. They are the surface indications, of course. We might view all such as the crass, crude forms of materialism. But can we ignore entirely the underlying significance of such group norms.

The Other Side

Now, let us turn to the other side of the coin—advertising itself. It is a vital motivating force. It is costly. Advertising is big business. Its greatest importance is its influence upon people, its ability to mold minds, even to change old habits of living—not of a few but in mass millions. It triggers the emotions and uses logic to reach the reason. Its achievements in business, in industry, in education, even in politics and in church promotion are well known.

Advertising is communication. As said earlier, it brings two viewpoints together. You might think of the telephone, a telegram, or even talk across the back fence. An ad is a signal. It conveys a message. A few years back, it might have been a notice slapped on a convenient wall or building announcing a coming circus or carnival, a lecture in the Town Hall or the local church supper. Today advertising can be as simple as single column newspaper space whose copy merely proclaims the sale of a book. You are quite familiar with such ads. Results as we know are in proportion to the tie-in with events, celebrities, the appeal, the receptiveness of the reader group, the price and other factors.

Again, is this enough? Today's stimulating variety of advertising must be faced in competition. The vast array of magazines, round the clock radio, television in every living room, the bright color of highway billboards, animated familiar signs from rooftops and street corners, even the intrigue of the morning's mail—each bids for attention. Each leaves its imprint in the pattern of our lives.

To attract, to appeal, to convince, advertising

must be resourceful. It grows complex in its detail. Its use of the social sciences is extensive. As an example in our Company we use every psycho-clinical tool to measure reader impact, and to evaluate symbol connotations which might be reflected in our client's advertising. Such studies become our radar; without it, we would be flying blind. A similar problem exists in Convention promotion.

I would like to emphasize that advertising is not simply a few inches of space in some local newspaper. It is many more times this effort. It is complex, intricate, it requires skill and daring. It must be thought of as a complete promotional package.

Advertising creates an environment, it prepares and conditions, sort of pollenizes the public mind toward an idea, a belief, a promotion, the same as you would for a product or a service. Without this concept of advertising, we miss its tremendous power to do the job it is expected to do. I trust you get this feeling of advertising. David Reisman in his book *The Lonely Crowd* draws a similar picture, though in somewhat more somber tones, of the influence of advertising.

At this point, let us not overlook the negative view levelled against advertising. Chronic left-wingers and pseudo-intellectuals, would remake advertising to a "nuts and bolts" affair. Gone would be the fascinating display of colored packages in our super-markets. Instead rows of cans with shoddy labels—"No. 2 peas, government inspected".

These self-appointed critics hold up advertising to scorn because one or two half-minute commercials were laced in a half hour television show. Or a costly-edited feature magazine, spread with ads, annoyed some frustrated sophisticate. They forget that advertising willingly pays the bill. In no other place around the world do you enjoy in such generous measure such good things.

To Promote Convention

The point I come to, concerns promotion for Convention. There appears no readily available blueprint or program. It would be rash to make any hasty suggestion. A greater contribution I believe is to become familiar with the story of advertising. In bringing this understanding of advertising, this look into advertising's busy world, I believe that as a group we will be in better position to discuss, to offer suggestion and to help plan an effective program for Convention. Any advertising plan short of this will miss the strength and value which Convention should expect as a goal. Convention promotion should come from group effort, not the views of any one person. In this direction lies a real challenge.

(Mr. Bergmann is a prominent advertising man. He is chairman of Convention's Bureau of Public Relations and a member of the Detroit New-Church Society.)

EDITORIAL

"THAT'S IMPOSSIBLE!"

Americans have probably come closer than any other people to erasing from their vocabulary the word, 'impossible.' When new and revolutionary discoveries are announced Americans tend to accept them with an 'I-am-not-surprised' attitude. It is not unusual to find hard-headed business men and engineers speculating over their lunch rather seriously about trips to the moon inside of 20 years; about space ships that may bridge the distance between the earth and Mars, or about automation that may render all but superfluous the labor of either hand or brain.

This was not always true. When the telephone was introduced not a few scoffed. Only an idiot could believe that the human voice can be propelled over metallic wires, they said. And there are some still living who recall articles by learned men which declared that the idea of flight by a heavier-than-air machine was purely the product of a lively but uninformed imagination. It was simply contrary to all that experience taught. But the dizzy speed with which scientific discoveries and inventions have come in the last century seems to have dispelled scepticism about the possibility of industrial and scientific wonders. These are now more or less taken for granted.

However, there is another field in which scepticism holds full sway, and where the word 'impossible' still finds ready employment. We refer to the social and the spiritual. How often have not students of Swedenborg been solemnly assured, "But you know that Swedenborg's claim that he traveled over the spiritual world for many years is fantastic—such a thing cannot be done." Similarly, accounts of startling results in the healing of disease by means other than those which orthodox medicine accepts, no matter how well attested to, seldom meet with any reception other than incredulity, and perhaps accusations of fraud and deception. Even the experiments of Dr. J. B. Rhine, carried on, as they are, under rigidly controlled scientific conditions, have met with more of ridicule than of interest. They do not fit into the usual way of thinking and the pattern of everyday experience and are, therefore, dismissed as not worthy of a serious hearing. Yet it may be possible that Dr. Rhine's work is pointing a way to a knowledge of human nature that will be revolutionary in its impact. One need not become a devotee or a partisan of Dr. Rhine's to be willing to grant that his work is worthy of more sympathetic consideration than it has yet received.

Healthy scepticism is wholesome and necessary

THE PRESIDENT'S CORNER



Edmonton, Alberta

July 8, 1956

This is "Conference Sunday" at the Western Canada Conference, — a bright, clear, cool day, and I am writing before attending the Sunday Services.

We have met in a rented hall, representatives from the four western provinces, Manitoba, Saskatchewan, Alberta, and British Colombia with the three ministers present,—John Zacharias, Henry and Erwin Reddekopp. About 30 people attended business sessions and enjoyed a lunch prepared by the Edmonton Ladies Aid.

The major matter of business was the adoption of a revised constitution which took the larger part of the morning but was handled with order and dispatch. After lunch I spoke on Convention organization and some of the things it endeavors to do. President Erwin D. Reddekopp, who was later re-elected for a two-year term, urged more lay participation and leadership in Western Societies, particularly in the locations where the minister can visit only once in three Sundays or less. A beginning was made by the acceptance of Mr. Zowatsky's offer to lead services in Roblin and Boggy Creek, Manitoba.

Following adjournment, a "motorcade" toured the city . . . Gathering so infrequently, members plan a heavy schedule.

On Sunday evening, the home of the host minister and his wife, Erwin and Elsie Reddekopp, became the center for a social gathering. All went home strengthened in their faith and desire to serve the New Church.

Sincerely,

David P. Johnson
President of Convention.

in all creative thinking. Blind incredulity is always to be deplored. But scepticism should not be the principal and determining element in evaluating theories and opinions that depart from the orthodox and the accepted beliefs. If it is, it will readily lead to a blindness that will hamper the advance of truth and the progress of man.

JUNE NINETEENTH

Address to Council of Ministers

By Clayton Priestnal

IN HIS CONCLUDING and crowning work *True Christian Religion* Swedenborg three times speaks of an event which is uppermost in the minds of New Churchmen on this nineteenth day of June—the sending forth of the disciples throughout the spiritual world to ‘preach the Gospel anew’. This missionary endeavor was the culmination of the greatest spiritual revolution in the whole history of the human race—even more momentous than the Incarnation, for the Lord’s coming in Person was only the beginning, the first step, in the redemptive process. When the Last Judgment, the reorganization of the world of spirits, the restraint placed upon evil forces there, was completed, the way was prepared for the propagation of those doctrines represented symbolically in the descent of the New Jerusalem as seen by John and described in the Book of Revelation. By a long series of events the Lord had restored to man his lost freedom and rationality, so that now he was capable of entering with the understanding into the mysteries of faith.

For this preaching of the Gospel anew the Lord chose the very men who were first called from their employments around the shores of Galilee, from the tax collector’s office and elsewhere, to follow Him in His earthly ministry. And now, long after the disciples had left behind the dusty highways of Palestine, the narrow, teeming streets of Jerusalem, the temple there and the quiet groves on the hillsides, the Lord had need of them again. For the second time the disciples responded; this time without their former misgivings. The doubts of Thomas were over; Peter’s faith no longer wavered; all the disciples had that deeper insight into the Lord’s purposes which is possible in the other life. But if we can judge from the experiences Swedenborg had and recorded in his memorable relations, the twelve undoubtedly met with a lack of cordiality in some quarters.

Slow-Burning Embers

The directive given by the Lord to the disciples on that memorable June 19 has an especial appeal to the ministers of the New Church. When we early in our ministry first read of this sending forth of the twelve, there suddenly came into view a new vision of service, a new imperative. It was a tremendously moving experience. In a flash we saw that we could be an integral part of that divine mission. The disciples’ scope of activity was the spiritual world; ours was the lowly plane of the natural life. But the message to be spread abroad was the very same—the Lord Jesus Christ in His

Divine Humanity as the One God of heaven and earth. The call we received from the Lord may not have been so clear and distinct as the instructions given to the disciples; nevertheless, we did feel an inner glow, an enthusiasm, a zeal which moved us to bring to the world a new and compelling message.

But somewhere along the way the vision vanished or became distorted almost beyond recognition; the voice of the Lord became muffled in the din of the world; we became paralyzed and impotent by hesitation and doubt. Our spirits would soar and then fall to the ground. The mind became subject to many moods, vacillating between high hope and bitter despair. Working alone, and in obscurity, surrounded by the skepticism of the world and the apparent indifference of some of our own church members, is it any wonder that our initial zeal should flicker and perhaps burn slowly like the embers of a nearly quenched fire? After all, ministers are made of mortal stuff; we are just as vulnerable to baneful influences as other members of the human race. But being more acutely aware, perhaps, of the importance and urgency of our mission, the depth of our discouragement is correspondingly greater. So one of the major problems we must face as ministers of the ‘new Christianity’ is how to restore and to maintain a high level of enthusiasm and effort in the face of the widespread apathy towards the doctrines of the New Jerusalem. This we must do if we are to meet successfully our responsibilities as spiritual leaders and if the New Church is to fulfill her use in the world.

The High Mission

In one of the passages which describe the sending forth of the disciples Swedenborg wrote that they are even now ‘executing with great zeal and industry, each the district assigned to him’. Certainly the twelve have set a high example for us to follow. In commemorating, therefore, this day of June 19 we can do no better than consider prayerfully the great opportunity and privilege the Lord has bestowed upon us as ministers in the New Jerusalem. This occasion can be a time of self-appraisal, of rededication, and of arousing a stronger and wiser zeal for the salvation of souls, which Swedenborg declares is necessary for a fruitful ministry. Are we executing with ardor and industry our mission in the district assigned to us?

Our part in this great missionary movement which began in the spiritual world can be made more urgent, more alive, by constantly reminding

ourselves of the Lord's reliance upon us, for His providence operates through the instrumentality of individuals. The integral part we play in the transformation of human beings from states of self-love to states of love to the Lord and to the neighbor comes to mind with a startling impact when reading this statement in *True Christian Religion*: "The salvation of men, by means of the church, is a continuation of creation". The implications of this truth have not been adequately explored by those of us who have been placed by the Lord in positions of spiritual leadership. This continuation of creation does not involve the perpetuation of the species in the animal kingdom, nor is it concerned with the preservation of trees and flowers, but it is the creation of a new heaven and a new earth in the spirit of man. For this supreme work the Lord depends upon the church; we are the accepted leaders of that divinely appointed institution. Can we go forth in our work with any less zeal than did the disciples as they went abroad throughout the spiritual world to preach the Gospel anew?

Rationalizing Failure

Since we are admittedly imperfect men still in the painful process of regeneration, it can be expected that our enthusiasm and industry will become contaminated by our own inherent weaknesses and by the pernicious influences of the world. It becomes of paramount importance, therefore, for us to recognize the countless forms this corrupted zeal will take and to be acutely aware of the subtle rationalizing used to disguise its true quality.

With our critical eye only half open we often find ourselves seeking to excuse our misguided zeal or lack of diligence in the pursuit of our mission. Or reasoning usually follows a course in this general direction: if only we had a society as large as this minister, or if we could have the eloquence of that preacher, or if we had the scholarship, the intellectual background, of some one else, things would be vastly different; without the slightest question success would be ours. When like Bunyon's Christian we get mired in the dismal swamp of Despond, the far-away hills seem so secure and fertile. Indeed we are fashioned out of mortal clay. The same was true of the disciples during their first missionary endeavor, for they had these same dark thoughts encroach upon the mind. The desire for pre-eminence was a temptation for them too. But for a man to allow himself to be overpowered by these longings for recognition and for the gifts and opportunities of others is to cripple and even destroy the particular talent with which the Lord has endowed him.

When such thoughts endanger the effectiveness of our work, it might be constructive to turn to the 3rd Chapter in *True Christian Religion* and ponder carefully these words: "... it is well known that

A Spirit's Memory

AN ANGEL or spirit is not permitted to speak with a man from his own memory, but only from the man's memory; for angels and spirits have a memory as well as man. If a spirit were to speak from his own memory with a man, the man would not know otherwise than that the thoughts then in his mind were his own, although they were the spirit's thoughts. This would be like the recollection of something which the man had never heard or seen. That this is so has been given me to know from experience. This is the source of the belief held by some of the ancients that after some thousands of years they were to return into their former life, and into everything they had done, and in fact, had returned. This they concluded because at times there came to them a sort of recollection of things that they had never seen or heard. This came from an influx from the memory of spirits into their ideas of thought."

(*Heaven and Hell* n. 256)

(We are indebted to Stephen Koke, Point Richmond, Calif. for calling our attention to the fact that this may have a bearing on the current discussion on re-incarnation.)

the apostles, after they had received from the Lord the gift of the Holy Spirit, preached the Gospel throughout a large part of the world, and published it both by preaching and writing; and this they did of themselves from the Lord. For Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own particular intelligence. He filled them with His Spirit; but each took a portion according to his particular perception, and exercised it according to his ability." As ministers doing the Lord's work should we not do likewise; that is, seek out and develop our own particular mode of 'preaching the Gospel anew'?

Humility Needed

In a group of New-Church ministers who shepherd such small flocks on the extensive ranges of Christianity, a mere handful of church-goers, it hardly seems sensible to even suggest that perhaps a lack of humility prevents us from carrying forward with power and effectiveness the mission to which the Lord has called us. How quickly our resentment rises to such a scurrilous idea. But if the mere intimation that we lack humility stirs in us a feeling of the need to put forth a vigorous protest against such a charge, surely that is some indication that perhaps we are more susceptible to the dictates of the proprium than we generally suspect. It oftentimes becomes a grave question whether we fully recognize the inherent danger in

our often apparent smugness, our sense of superiority in our relations with the other denominations of Christendom. The degree to which this charge is warranted must be left to the conscience of the individual, but this we can state most categorically to be true: in the degree that pride pervades our ministry, the Lord's mission will be made less effective, for as Swedenborg declared, "Wisdom from the Lord inflows only with those who are humble". As the disciples set forth to 'preach the Gospel anew' in the reorganized world of spirits, it is more than likely that they prayed most fervently for humility.

At the end of a series of statements which describe with striking imagery the prime importance of worshipping a visible God, Swedenborg adds this interesting bit of information, "The above was written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing". Does this not reveal to us that it is well within the realm of possibility that when we enter into the work of the New-Church ministry with humility, with a trust in the power of the Lord to fulfill His ends, and when industry, wisdom and zeal mark our labors, the twelve disciples may come into our presence, unseen perhaps, but bringing with them the strengthening and sustaining influx of the Divine?

As we meet to evaluate our past work and to devise more effective methods of carrying out our mission in the future, if we assemble in the spirit of solemn dedication to the preaching of the Gospel anew, the Lord may send His twelve apostles to be with us as invisible associates in the mission of the New Church. The Lord, acting through the disciples and through our brother ministers who are now laboring in the vineyards of eternity, can so inspire us in our efforts that even if the world does turn an indifferent ear to our message, we will grow spiritually into the image and likeness of an angel; we will receive power from on high; we will be worthy of playing a part in that great missionary movement which began with the twelve apostles in the spiritual world on that memorable day of June 19.

(The above address was given on June 19, at the gathering of the Council of Ministers in La Porte, Ind. The author is the pastor of the Baltimore Society and the summer preacher at Yarmouthport, Mass. He was chosen for Convention preacher for next year.)

SWEDENBORG'S WRITINGS

To new readers, 10 cents; regular, 25c each:

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

Swedenborg Foundation Incorporated
51 East 42nd St. New York 17, N. Y.

URBANA SYMPOSIUM

May 30, 31, and June 1, 1956

Recorder's Notes

Edwin G. Capon

THE MEETING began with a consideration of the informational needs of the dozen or so participants, during the course of which a number of suggestions were made and later revised and placed on the blackboard as follows:

1. Convention financial help for operating expenses
2. Foundation, industrial, community help for operating expenses
3. Some Urbana-Theological School combination (this was considered in conjunction with the trustees' possibility No. 1.)
4. A branch of a larger school
5. Preparatory course for college
6. Research center
7. Emphasis on adult community education program
8. Emphasis on freshman-sophomore program
9. Intrinsic value of New-Church college
10. This item eliminated
11. Conference center (New-Church activities and others)
12. Administrative quarters for Convention
13. Teaching for Convention adult and youth leadership education
14. Department of Religious Education
15. Educational pioneering in selected areas

After further discussion it was agreed that certain of the above numbered items involved church relationships and certain community relationships and certain of them involved both. Frequently during the three days of the conference the question was in the minds and on the lips of different members, "Should there not be some tangible benefit to the church, some church relationship, in what Urbana does?" No one questioned the reasonableness of Urbana's performing service for the community, the question rather being, "Ought not there to be some service to the church also?"

The various items in the above list were discussed, with some items getting much more time and stress than others.

Convention financial help (No. 1) was not considered likely for the present program or for any program that had no New-Church element in it. Opinion was divided as to what might be raised for some startlingly new and different use of the college for church and/or community.

Foundation, industrial, or community help (No. 2) was not considered by itself at great length. It was discussed several times in connection with other specific topics. Not too much prospect was seen here for any of the approaches to Urbana's problems considered most favorably.

A joining of the assets of Urbana and Convention's Theological School was discussed. The difficulty in the way of giving up either location or property was recognized. The matter was postponed until after further discussion of other items.

The idea of Urbana's becoming a branch of some other institution (No. 4) was discussed in the light of a specific proposal that had been obtained by Mr. O'Keefe from Wittenberg College 14 miles away in Springfield. This matter was taken up by the members of the Symposium not belonging to the Board of Trustees in a special meeting Thursday evening and the following statement received from them: "This plan is not worthy of consideration unless Wittenberg or some other college would agree to a radically modified proposal providing for far more New-Church control and influence." Most doubted that this was likely.

Number 5 was also considered at some length. The thought of reintroducing 11th and 12th grades was questioned on the following grounds:

- too few potential students
- probable cost above present endowment and probable tuition income of about \$25,000 per year
- competition from public school great
- few Urbana community boys and girls likely to attend today
- difficulty of building a New Church faculty (questioned by some)
- its use for the Church would be limited to isolated New Church families, a few from places where schools are poor, a few who hold strong convictions about New Church education

The group decided not to recommend No. 5.

Discussion of a research center, led to consideration of No. 15 (*educational pioneering in selected areas*). Here Mrs. Carolyn Blackmer presented a carefully worked out, comprehensive program. Certain of its main features are these:

1. Continue and develop the present program, make it self-sustaining
2. Prepare for a liberal arts program around these needs
 - a. spiritual growth
 - b. liberal arts, general education
 - c. need for more colleges in the rather near future
3. This idea might be called "education for spiritual growth"

Two years of research into how to go about this, what the curriculum should be, should be undertaken by a research group of four (more or less). Some of these might continue on the faculty at the end of the two years; some, not. They would also consider:

- How can we have a non-sectarian education that has religious import?
- How can a college provide a setting that is conducive to spiritual growth?

They would further have to recruit the interest of the church in this and come up with some angels with money.

Feeling about Mrs. Blackmer's plan was mixed.

The Thursday evening meeting of the non-Trustee members of the Symposium also came up with a strong feeling that perhaps the Trustees ought to give more thought to the possibility that the assets of Urbana might better serve the uses of the church if the property were sold and all resultant income used in other educational endeavors within the church. It was felt that perhaps the improvement of theological education within the church and the

development of a Department of Religious Education concerned with all ages might well be of more significance for Convention. Gradually the trend of thinking changed during the Friday session, and there is no longer a feeling that such a step should be considered at this time. Instead it was felt that further exploration of the matter of Urbana's usefulness to the church is worthy of much time and effort.

One specific suggestion on Friday was that Urbana offer to Convention part of the time of its present personnel and some monetary resources to pursue a study of the educational philosophy and needs of the church and their coordination. This was felt to be prematurely specific. It was agreed, however, that the members of the present Symposium ought to continue to think about the problems and issues raised by these meetings and probably come together again for a similar meeting some time in the Fall.

The Symposium, it was agreed, was most helpful. Many became well informed about Urbana for the first time. The Trustees got a better idea of some of the thinking going on in Convention about the School and of the willingness of Convention leaders to work with the School in positive ways. All discovered that a basic need of the past, present, and future, which we hope will be met in the future, is better communication between Urbana and the church at large from its officers right on down to the man in the pews. We are grateful for this opportunity we have had.

THE TRAVELLER RETURNS

Where has he been?
And is he different now?
Or did he lug his sameness all the way?

How does he seem?
And does he say
aught that enriches dust?

Dust, greater than he ever knew,
is final toll to earth
that each someday must pay.

What does he say?
Garner Earth into experience?
And love her more each day?

—MELROSE PITMAN

To The

National Association of Convention

By Clark Dristy

The weather was warm in La Porte (June 20-25th), but hardly warmer than the welcome extended to all by the La Porte Society. At the registration desk Mrs. Carl Messman, looking somewhat like a high school girl herself, told us of her daughters, one of whom was already in high school. Each newcomer was directed to his room reservation with efficiency and dispatch. At the Rumely Hotel, room 217, we found all in order and with the aid of open doors and windows and the small electric fan we had thoughtfully brought along, we managed to keep fairly comfortable in spite of the heat which reminded us so much of Cincinnati in '53. (Clark, Clark, how could you say that! Editor's Note.) Lucky indeed were those who held their meetings in the air-conditioned room at the YMCA.

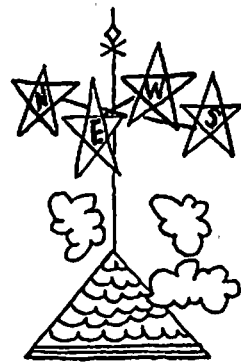
Several of the meetings were held in the historic church building built in La Porte in 1842 by sturdy pioneer New-Church men, but for the banquet (over 250 present), and the Sunday service, larger buildings were necessary. The beauty of the countryside with its lakes and fine farms was most impressive and more than one visitor expressed the thought that here would be a good place in which to live, and one group even went so far as to do a bit of 'looking.'

The English visitor, Rev. Claude Presland from the New Church in England, spoke several times and invariably captured the hearts of the people with his charming and gracious manners and his ready sense of humor.

Convention was pleased to see Mr. A. C. Ferber, author of that most interesting book, *Where Is Heaven?*, at the meeting, and he was publicly introduced by the President of Convention. Mrs. Dristy and I had the pleasure of a luncheon with Mr. Ferber, the Eisenhardts, Mrs. John Grosh, and Howard Mitchell, the latter a newcomer to the Writings from West Virginia. Another interesting visitor was Penelope Mack, daughter of Gwynne Dresser Mack, author of that excellent booklet,

And I Shall Be Healed. Mrs. Charles Kuenzli, younger and happier than ever, was seen greeting her many friends. And there were the three Tafel Brothers, all ministers and all active in the affairs of the Church. And the out-going President of Convention, Rev. Franklin Blackmer, as active and as hardworking as any man who ever held that high office, and as deeply interested in the welfare of the Church. And the new President, Rev. David Johnson, Kitchener, Ont., shouldering simultaneously the burden and the honor of the office; perhaps as yet not completely aware of the various duties involved and the sacrifices he will be called upon to make for the good of the Church. May he have the loyal support of all of us.—One of the busiest men there was the local minister, Rev. John Spiers, who had unselfishly shared his home with many of the visitors. And scarcely less busy were his loyal helpers and the women of the Ladies Aid.

Great energy, foresight, and ability were also displayed by Robert Gass in his efforts with the Layman's Fellowship meetings, several of which were held and found to be both interesting and instructive. About 100 attended the Layman's banquet at which the main speaker, Mr. Wertheim, spoke so effectively on the subject of *Witnessing*. Seen at the banquet were James Brush and Irv Malawsky, and also one gentleman who was 96 years of age but as active as a man of 65 or 70. Later the Rev. Robert W. Shields came over briefly from Ft. Wayne, and visited with friends. Of the National Association's four officers, three were at La Porte, and a business meeting was held. Our secretary, Mike Wilmoth from Oregon was unable to attend. In so brief a report we can but touch upon the highlights such as the wonderful banquet Saturday night, the excellent talk by the speaker, the Rev. Mr. Presland, Sunday a stirring sermon by Rev. William Woofenden, New York, and a beautiful Communion Service administered by the President of Convention with the assistance of the New-Church ministers.



NEWS By Carol Lawson

Those Massachusetts Association-goers who met Barbara Perkins last spring will be interested to hear that she and Donald Dunbar, Bridgewater's Interim Minister, were married this summer.

Another wedding of interest is that of Eleanor Goodman, daughter of Mrs. Alpheus M. Goodman (Clara Browning) and the late Prof. Goodman, Ithaca, N. Y. Miss Goodman became the bride of Rudolph Corvini, June 13. Mrs. Corvini is a graduate of Cornell University and is employed at Cornell as a Counselor at the New York State School of Industrial and Labor Relations where her husband is an associate professor. There's nothing like propinquity to make hearts grow fonder.

The rather sizeable group of General Church members in the San Diego area and the San Diego Society held a Union Service July 1. The Rev. Harold Cranch, Glendale, Calif., read the lesson from the Heavenly Doctrines, delivered the sermon, and assisted at the Communion service. The pastor of the San Diego Society, Robert L. Young commented: "We hope to repeat this happy occasion two or three times each year."

People at the recent meeting of the Western Canada Conference at Edmonton were welcomed by the president of the local Society, Mr. John Jeffery. Before attending the Sunday Service (at which he delivered the sermon), Convention's president, the Rev. David J. Johnson took time to write *The Messenger's* new feature: THE PRESIDENT'S CORNER.

Our attention has been called by the Rev. Robert W. Shields, a student at our theological school in 1946, now residing in Fort Wayne, Ind., to an illustrated article on

Johnny Appleseed which appeared in the Fort Wayne *Journal Gazette* June 17. Elvah Clayton, of the Ft. Wayne DAR, includes some seldom quoted facts. "He was a dedicated man," this writer says, and so "with his Bible, his Swedenborgian tracts and his seeds, he went ahead of the great immigrant tide ever sweeping westward."

At the American Legion parade in New York, which two-year-old Josephine Haag and her parents were watching, the Legion's official photographer came over and asked if the Haags would mind having Josephine's picture in the Legion magazine. Being the daughter of a former newspaper man (and present editor of *The Messenger*), Mrs. Haag told the photographer to snap away. He posed Josie in front of the reviewing stand, and then all the other newspaper photographers began snapping pictures too. Josephine began her career as a model as the cover girl (Christmas 1954) on a well-known fortnightly published by The New-Church Press, 108 Clark St., Brooklyn, N. Y.

Miss Marion Midgley, Boston Society, and her niece are spending three months this summer gallivanting around many countries in Europe. Miss Midgley hopes to visit some of the members of the British Conference while in London.

The three lay members taking over the Sunday services of the Wilmington, Del., Society, June 24 were somewhat startled when between 30 and 35 visitors entered the church, but they maintained their equilibrium and conducted the services most admirably. The visitors were senior high young people from Congregational Church in Worcester, Mass., and were returning from a trip to Washington, D. C. The Wilmington pastor remarked, "If a lay service attracts such attention, we will have to plan two or three each month, or perhaps every Sunday." After attending the Ministers' Institute at Blairhaven, South Duxbury, Mass., during the week of July 15-21, he returned to Wilmington to conduct the closing worship service July 22.

Did you know that the 1957 Convention will be in Boston? . . . And that *Presbyterian Life* magazine devoted three pages of its May 26 issue to a story and pictures of

Helen Keller? The article was based on Van Wyck Brooks' book and on Helen Keller's *Teacher*.

There are several paragraphs referring to Emanuel Swedenborg. According to our sharp-eyed Betty Pobanz, New York, who sent us this information, two statements from the article are of particular interest to us.

"Her creed is one which has been 'distilled from many religions' but there is no question that she found her greatest inspiration in the writings of the Swedish seer, Emanuel Swedenborg."

"Although she had always been a student of the Bible, its meaning was illuminated for her by Swedenborg; and she discovered 'many precious truths which had escaped her.'"

The Newtonville Society expects to have a parsonage available soon and is looking forward to enjoying the fellowship of the Reed family. (The Rev. Thomas Reed, you may have heard, began his work as minister to this society July 1.)

The Arcana Class conducted by the Rev. Louis A. Dole has an enthusiastic booster in our cousin, Miss Serena Dandrige, who writes to us all from West Virginia: "Do we all feel the call from heaven imploring us, . . . to read the Opened Word . . . ?"

A busy summer is in store for the students at our theological school. After graduating from Harvard with a S.T.B. in theological studies, Ted Foster will again be "The Musician" at the Fryeburg Assembly . . . En Bo Chung will study languages at Harvard and Chungsun Lee is taking a course in pastoral training at Andover-Newton . . . Ken Traegde, who attended Convention with Mr. Bray, will spend the summer months giving the School building a 'new look.' . . . Incidentally, Mr. Bray, retiring president of the New-Church Theological School, is planning to move into the first floor of No. 42 Quincy St., (this is the large old house on the corner of the NCTS campus.) Mr. Bray is on the faculty of Fryeburg. . . . According to the latest report, the Rev. John King was to represent the NCTS at the Almont Institute and summer camp after attending the Ministers' Institute at Blairhaven. In odd moments, in between and on the move, Mr. King studied Hebrew!

But the busiest summer of those connected with our theological

school is being undertaken by the new president, the Rev. Edwin G. Capon. In his program to bring before the people of Convention the growing necessity for more ministers, Mr. Capon went to California for the first two weeks in July. He spoke in San Francisco, El Cerrito, Los Angeles, and at the Wayfarers' Chapel. Mr. Capon will give two lectures and preach at the Fryeburg Assembly in August.

Calling all doctors, Lise Jungshoved has just been accepted as a student at the Newton-Wellesley Hospital School of Nursing, Boston. Lise has just stepped down from the presidency of the ANCL. The ANCL Journal says: "Congratulations to you, Lise. You'll make a pretty (good) nurse."

Congratulations also, to Don Severs, president of the La Porte League on his recent engagement.

And speaking of leagues, the ANCL has happily welcomed the St. Paul League into the national league. St. Paul has ten members headed by Walter Fricke, Jr.

Is Cape Cod your favorite vacation land? No need to miss a Sunday of your favorite church service: there is a New Church within easy reach of any part of the Cape, and a very lovely, old one too,—the Yarmouthport Church of the New Jerusalem. You will be warmly welcomed by the Rev. and Mrs. Clayton Priestnal. Services start at 10:45 every Sunday, July 1-Sept. 2.

And all Western travellers, stop at the white church on the hill, four miles south of Norway, Iowa, and visit with the energetic Lay Leader, Dan Pedersen, who, according to the *Lenox Community News*, has friends all over the world, especially in Yugoslavia and in Berlin. We are told that Erich Reissner, pastor of the New Church in Berlin is grateful for the 15 German liturgies sent to him from the Lenox church. He needs at least 50 more.

For all those people writing to the Swedenborg Society in London for reprints of their recent lectures, we are informed that you must be a member to qualify.

Please send all information relating to Swedenborgian, summer romances, care of this department.

MEASURING THE HOLY CITY

(Address Given at Convention, June 22, La Porte, Ind.)

By Peter Peters

MUCH MEASURING has to be done before the power from the Lord can be applied.

John was given a reed like unto a staff to measure the Holy City: its temple, its altar and the worshipers. The Holy City is the heavenly church, or, the ideal church, the goal towards which we labor. The staff signifies power from the Lord; and to measure the Holy City, of course, means to know and understand the state of the heavenly church. John had to measure the Holy City, to know and understand the state of the ideal church before he could see it descending. So we must have some understanding of the ideal church before it can descend, or before we can lift the earthly church up to it.

Thinking of measuring, when we measure things we have standard units of measurement. We measure distance in units of feet or miles. We measure the power of an engine in units of horsepower. John was given a staff to measure the Holy City. But that was no ordinary yard stick. Did you ever wonder in what kind of units it was calibrated?

Units of Measurement

May I suggest that the units are: Faith and Charity (or Love)? By fuller definition, as in *Apocalypse Revealed*, they are the two essentials of the New Church: First, Faith in the Lord Jesus Christ as God of heaven and earth and that His Human is Divine; and second, a life of charity according to the precepts of the Ten Commandments.

In Rev. 11, these units are called: the two olive trees and the two lamp stands. These again are identified as the Two Witnesses. These units of measure are the divinely given standards by which to measure the state of the church or individual, as to its state of faith and love. If you like, call each of the Ten Commandments a unit.

John was to measure the temple, the altar and the worshipers, but he was not to measure the outer court. The outer court is perhaps closest to us, so let us look at this first and then go on with the measuring of temple, altar and worshipers.

The OUTER COURT is the church on earth, especially as to its externals. This would include buildings, plant and equipment, social projects, business activities, rituals, rites and ceremonies.

We cannot measure the state of the church as to Faith and Love by its externals, its plant and equipment, nor by the mere fact that ten or a thousand people gather in a church and go through the ritual, whether it be that of High Mass or that of a revival meeting. We cannot measure the state of the church by the number of people baptized with water, or the number who take bread and wine at Communion. These are no indication of the spiritual state of the church and cannot be measured by the Divine Staff. Hence, cast it out, measure it not, for these things pass away.

The outer court was given to the Gentiles, those who think of externals only, of temporal things, things measured by statistics and worldly popularity. These trample the Holy City underfoot.

The Gentiles are also defined spiritually as Egypt and Sodom, meaning the pride of self-intelligence of the natural man and his love for honor, power and dominion. These rejected the Witnesses and refused to be measured.

Yet there is need for the outer court. It is through the courts, externals, that the worshipers enter the temple area. We can gain spiritual life only through outward acts, ultimates. We need to worship together, work together for mutual encouragement and inspiration; for where two or three are gathered together in His name, He is in their midst. The danger is that the Gentile mind places too much, if not all, emphasis and reliance on externals. The power from the Lord can come to us through externals only to the extent that the faith and charity of the worshipers measure up to the Divine standard.

The temple, altar and worshipers are to be measured. We are to measure the eternal spiritual values, not the temporal.

The temple relates to the faculty of the mind; our faith, our beliefs and our knowledge of truth. There is power, potential power, behind the understanding of truth. We can draw on the power of the Lord when we know how His truths and laws work. The doctor who knows and understands the laws governing physical life can harness the healing powers of the Lord. All of us can enjoy the power of the Lord to the extent that we know and understand the laws of spiritual life, and use them for good. Both Scripture and doctrine urge us to look up, 'Now it is permitted' to measure the City. It would seem that our first duty is to measure the temple as accurately as we can.

The altar is to be measured; this relates to the matters of the heart; our love for truth, for the Ten Commandments; our affections, hopes and aspirations. The potential power of knowledge becomes effective only when love gets behind it. When we hunger and thirst after righteousness, we shall be filled to the capacity of our knowledge with power from the Lord.

While the measuring of the Holy City was going on, the two Witnesses were given. The two Witnesses come to us with power when we start measuring. The Witnesses began to prophesy, that is, to teach, and taught for 1260 days, while the Gentiles trampled the City underfoot. The 1260 days are mathematically equal to the 42 months, but have nothing to do with our calendar. They indicate periods and states of temptation, or, the time required for a new truth to become digested and assimilated. The Witnesses taught in sackcloth, humbly, quietly, planting the seeds of truth. There were no spectacular results. There is never any external evidence when a new truth begins to work in the mind; there cannot be for 42 months. Finally the beast, the god of the Gentile mind, made war on the Witnesses and killed them. The Witnesses lay dead in the streets, apparently dead. The Gentiles mocked them, scorned them and were glad because the Witnesses had tormented them.

But behind the scenes, underneath the tumult of the outer

Births, Baptisms, Weddings

BIRTHS

MATTESIAN—Born May 21, to Mr. and Mrs. John Mattesian, Bridgewater, Mass., a daughter, Roxanna Harriete.

JOHNSON—Born June 5, to the Rev. and Mrs. David J. Johnson, Kitchener, Ont., a son, Paul.

ZACHARIAS — Born June 23, to the Rev. and Mrs. Eric J. Zacharias, Pretty Prairie, Kans., a son, Ames Eric.

BAPTISMS

SMITH — David, baptized March 18, at the Harlem New-Church Mission; the Rev. William E. Fairfax officiating.

Children's Sunday, June 10, at the Fryeburg New Church Society the following children were baptized:

Richard Allan, Ronald Everett, and Donald Everett Baker, Jr., sons of Mr. and Mrs. Donald E. Baker; Ellen Amy Benson, daughter of Mr. and Mrs. Robert W. Benson; Kenneth Leo, Helen Lois, Doris Elaine, and James Winfield Brown, children of Mr. and Mrs. George C. Brown; Henry Edward and Patricia Eileen Brown, children of Mr. and Mrs. Shirley N. Brown; Julie Mary Burnell, daughter of Mr. and Mrs. Millard R. Burnell; Mary Lee Downs, daughter of Mr. and Mrs. Perley Downs; David Rowe Hicks, son of Mr. and Mrs. Clarence R. Hicks; Alan Donald Leach; son of Mr. and Mrs. Donald A. Leach; Walter Eugene Lord 3rd, son of Mr. and Mrs. Walter E. Lord, Jr.; Stanley Richard, Carlton Edgar, and Calvin Dennis Magee, sons of Mr. and Mrs. Harry Clifford Magee; Marilyn Jean McAllister, daughter of Mr. and Mrs. Vernon LaRoy McAllister; Ralph William Massure, son of Mrs. and the late Mr. William N. Massure; Donna Lee and Sheryl Anne Patten, daughters of Mr. and Mrs. Wilmar P. Patten; Julie Rankin, daughter of Mr. and Mrs. Herbert E. Rankin; James Edward Ranger, son of Mr. and Mrs. Shepard G. Ranger; Sharon Ann Richardson, daughter of Mr. and Clayton E. Richardson; Amanda Lee and Roland Everett Seavey, children of Mr. and Mrs. Earl Seavey; Penny Elizabeth and Darla Marie, daughters of Mr. and Mrs. Richard R. Snow; Suzanne Lynn Thompson, daughter of Mr. and Mrs.

Mrs. Robert K. Thompson; Harris Joseph, Roberta Ruth, Sarah Jane, and Irving Frederick Thurston Jr., children of Mr. and Mrs. Irving F. Thurston; the Rev. Horace W. Briggs officiating.

WHEATON-PALMER—Mary Jane Wheaton, daughter of Mr. and Mrs. Louis N. Wheaton, and Ronald Irwin Palmer, baptized June 17 at the Fryeburg New Church; the Rev. Horace W. Briggs officiating.

CONFIRMATIONS

NEWMAN — Mrs. Frances Newman and Mr. William Newman, confirmed June 24, at the San Diego Church of the New Jerusalem; the Rev. Robert L. Young officiating.

CLAYTON-HORNBECK — Evyeline Clayton and Mrs. Anna Hornbeck confirmed July 8, at the Harlem New-Church Mission; the Rev. William E. Fairfax officiating.

WEDDINGS

ROBERTSON-PRATT — William Robertson and Carol Pratt, married April 21 at the Elmwood New Church.

CLARK-GLOVER — Howard E. Clark, Jr., and Lois E. Glover, married June 17 in the Elmwood New Church, the Rev. Warren Goddard officiating. Mr. Paul Zacharias gave the Pastoral Prayer.

LEITZ — Mr. and Mrs. Robert Leitz chose to consecrate their civil marriage by a remarriage ceremony according to the rite of the New Church. This service took place June 30 at the New Church, New York City; the Rev. William R. Woofenden officiating.

MEMORIAL

BARTMAN — Ada Glenn, beloved wife of William J. Bertram, President of the Vancouver Society of the New Church, passed into the higher life June 4, at the age of 60. She had been in failing health for several years, yet she will be remembered by her many friends for her warm friendship and cheerfulness which remained with her to the end. Resurrection services were held June 7; the Rev. John E. Zacharias officiating.

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court, the power of the Lord was silently at work. In the end the Lord breathed spirit into the Witnesses and they stood upon their feet. There was an earthquake and, remarkably, ninety per cent of the Gentiles in awe and terror joined the worshipers and gave glory to the God of heaven. That is usually the first reaction when we become aware of the tremendous importance and power of a new truth.

The Worshipers

The Witnesses are at work; we go on to measure the worshipers. These are the people who in some measure live the life of faith and love, who worship the Lord in the temple in spirit and in truth. It is important to remember that John was to measure them, not judge them. If we wish to avail ourselves of the power of the Lord to improve human life, it is necessary that we measure, that is, know and understand what goes on in the minds and hearts of people. The best place to begin is to measure ourselves. We are among the worshipers, I hope. How do we measure up to the measure of a man, that is of an angel? How does our love for the Lord's commandments measure up to the Divine standard when someone crosses our path? How does our faith in the Lord measure up when Mammon begs our allegiance? We can become very careless in little things. How do people react when a new truth clashes with the traditions they love?

When a new truth or new idea is suggested to man's mind there is immediate conflict. The old idea rebels, there is battle between the beast and the Witness. Not only one battle, but many battles. The whole Gentile crew, including Egypt and Sodom, go to war in a life and death struggle. There are fermentations, earthquakes in heart and mind. It takes years of study and labor before the two essentials, or Witnesses, become alive and fill the spirit of man.

The Christian world has been indoctrinated for centuries with doctrines that are directly opposed to the two essentials of the New Church. The same battle that goes on in the individual goes on in society and is repeated over and over. A new idea is grasped, here by one, there by another and the battle is on. This is true, not only in the field of religion but in sci-

ence, in politics and even in business. New ideas come to us. They have to be tried and tested, the wheat separated from the chaff. After the process of 42 months of battle and temptation is completed the wheat is garnered and the chaff blown away. It takes generations before the greatest truths, like the two Witnesses, can stand upon their feet.

Let us not think that the New Church is the only body that asks: Why are people so slow to accept new truths?

We know that it takes years, not only of study but of life, to get a hold on the meaning and power of even a few truths. Can we expect people to take a book, say, *Heaven and Hell*, read it in a week, store a few truths in the memory and then be one hundred per cent New Church? Life does not develop that way. This is not pessimism, but is an attempt to look at reality, to measure the worshipers.

Not the Spectacular

The Bible often mentions earthquakes. In our chapter, Rev. 11, there is an earthquake when the two Witnesses come to life. These earthquakes describe the great upheavals that takes place in and among the worshipers when a new truth comes to life. It would appear that the new truth is the cause of the disturbance, but it is not. The earthquakes are caused by the evils of the natural man, pride and self-love, also by ignorance, falsity and superstition. All these oppose any and every truth that disturbs the *status quo*. Evil is the cause of disturbances; the power of the Lord gives peace.

The story of Elijah and the four hundred and fifty prophets of Baal helps us here. Elijah was going to convince those Baal worshipers that the Lord is God. His purpose was good, but his method all wrong. He resorted to the most dramatic and spectacular methods by calling down fire from heaven. (Some of the disciples wanted to use this method on the Samaritans but the Lord forbade them.) However, Elijah won the argument with the prophets of Baal, he stole the show, and his pride was inflated like a balloon. But he found a little later that he had not converted a single soul, not even Queen Jezebel. In utter despair, he fled to a cave and there learned the great lesson that the saving power of the Lord is not in thunder and lightning, not in wind nor

earthquake but in the still small voice. Elijah had to go through that disturbing experience, that earthquake caused by his own pride in thinking that he could compel people to believe that the Lord is God, before he was ready to walk humbly, back to his own people. Then he found that he was not the only true worshiper, as his pride had led him to believe, for in the obscurity of the wilderness there were seven thousand worshipers who had not bowed their knee to Baal. People may think that the power of the Lord is behind great spectacular and dramatic performances. It is not. These are merely the sound and fury caused by the zeal of the natural man.

The only power from the Lord that we can expect will come through our knowledge of and our love for the Holy City, its temple, altar and its worshipers. Yes, measure the Holy City.

When we have measured, we must, with the help of the two Witnesses, constantly examine ourselves, measure ourselves to make sure that our ideals are the Lord's and look up to Him. We must lift up our aims and purposes, our hopes and aspirations to the altar of the Holy City that we may be inspired to love the best.

And finally abide in the City. As we labor for the descending City and all that it stands for, let there be no wavering of purpose, no seeking for sensational signs, no discouragement in apparent failure; and never must we let our impatience and selfish pride tempt us to seek spectacular short cuts. Our hopes and ambitions to prepare the world to receive the two Witnesses must never waver.

Then when we have done our best, each in his own way, the Lord Himself will breathe life and power into the Witnesses. When 'the tumult and the shouting dies, the captains and the kings depart, still stands thine ancient sacrifice, an humble and a contrite heart',—there we find the power of the Lord. Let us pray the Lord to give such power, that our sons and daughters may prophesy, our young men see visions and our old men dream dreams.

(The author is the pastor of the Gulfport Society and the missionary minister in that area. Previously he served many years in Western Canada and did much to promote the work of the Church there.)

The **NEW - CHURCH MESSENGER**

August 18, 1956



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WHAT WOULD YOU DO?

MANY New-Church young people possibly will find themselves placed in the following situation. In such a position, **WHAT WOULD YOU DO?**

The parents of the person to whom you are engaged have always been active members of a local and prosperous Protestant church, NOT Swedenborgian. Your fiance (e), partly as a result of parental pressure, and partly because of lifelong attachments to the church wants very much to continue membership and raise any children in the local church.

You, as a loyal New-Church person, attended the Swedenborgian church since Sunday School days, have become attached to the Church, and have formed many friendships among the members. Since the Church membership is small, you somehow feel it your duty to have your spouse and children become members of the Swedenborgian church, although it is located in another town, several miles away.

You have honestly investigated the beliefs of other churches, including that of your fiance(e), and are still convinced that you could not accept anything but Swedenborg's teachings as the basis for your religion. Your fiance(e) takes his (her) religion as seriously, and feels just as strongly that the principles of the local church are the only ones that are acceptable.

Although both of you realize the necessity for basing your marriage on a firm religious foundation, your discussions of religion have led to nothing but stalemates. Each of you holds certain beliefs that the other cannot accept. Hence both of you have hesitated to press your own religious feelings too far, hoping all the while that things would eventually work themselves out. Both of you are deeply in love, and outside the question of religion, you each complement the other perfectly, and seem to be in complete harmony on all other matters.

However, the date of the marriage is only a few months away, and a decision concerning where the ceremony will be, and what church you will attend later must be made. Assuming you are both planning to live in the town of the local church, and do not foresee moving away, how would you solve this problem?

Would you give in to your mate, become a member of the local church, and forsake the New Church? Would you expect your mate to do the same? What Sunday School should the children attend? Is there some compromise? Mention anything you feel pertinent to the problem, and make any assumptions or qualifications you feel necessary, in order to answer these questions.

WHEN CHOOSING A MATE

Traditionally, the wedding ceremony takes place in the church of the bride's choice. Later, in trying to decide which of the churches to attend, each partner could attend his own church—or perhaps both of them might be willing to attend the two churches alternately.

But can there be a real marriage between two people who are not united in their basic religious views? New-Church doctrine states that "love truly conjugal is the union of two minds." I think, therefore, that New-Church young people should keep this thought in mind when choosing a life partner.

Miriam Rice,
St. Paul, Minn.

USE NEW-CHURCH RESOURCES

I am sure that many Swedenborgians find themselves living in towns where there is no New Church. I am also sure that most of them feel that participation in the activities of some local church is better than no church activity at all. Such participation need in no way take the place of, but helps to supplement the many resources the New Church offers its isolated members. My own experience bears this out—in Tampa, Fla., I attended an Episcopal Sunday School, and what I was taught there was filled out and strengthened by "The Sower Notes" and other New-Church literature.

In the problem stated by *The Messenger*, one which is bound to face many New-Church young people, I think that some arrangement of the same

sort could be worked out. It is, of course, hard to state a general solution, since each individual case will be different. There should be no problem of where to hold the marriage ceremony, since this decision is traditionally left up to the girl and no right-thinking man of any faith should object to this! I think it essential that children should get the habit of attending Sunday School and church as soon as they are old enough. I also feel that both parents should attend church with their children whenever possible, as this helps provide a foundation for a strong family relationship.

As far as the children are concerned, take them to the Sunday School of the local church and plan to devote some time during the week to New-Church Sunday School lessons. And I see no reason why the same solution cannot be employed by the parents. There are many New-Church sermon services available to members-at-large, and no one should object to the small amount of time necessary for this amount of home worship. This will not only be a fair and equal basis on which to begin a marriage, but it will also provide a means of gathering information about the other person's faith, so when the question of confirmation of the children arises it can be decided wisely by the parents.

Edward C. Hinckley,
Fort Bliss, Texas

DON'T STIR UP CONFLICT

Without pretending a complete situation, let me try to outline the considerations I would try to include in my thinking.

First I must remember that what Swedenborg was given has been given, in part, to me; it is not something to be dropped altogether or in part because it is not socially suitable. However, I must realize that what I have is not necessarily also a part of my fiancée's life or thought—I would not expect it to be so under her circumstances.

In another area, I am sure that the ties she has made with the local church are as strong as mine are. I would want to break her ties off less than I would my own if I loved her more than myself.

What my thinking seems to boil down to is this: to insist that my girl remove herself from the church where she feels at home and accept my church would mean a loss of long friendships for her, an inconvenience for her and for our family, and above all, it might, by forcing conflict with something she may not understand or be ready for, destroy in her the religious convictions she has developed.

I, on the other hand, am sure I could find friendships in the local church. I would take a tactical church loss for a strategic family gain. But again most important, I would not lose the basis of my

thought in New-Church teachings if I moved myself physically to a place where doctrine is less clearly taught. I would be able to strengthen my convictions by seeing their power next to half-truths, and I would have the constant opportunity to gradually mold the thoughts of my family into a truer Christian form, once I had done so to myself.

Richard A. Foster,
Camp Walters, Texas

SHARE TEACHINGS

It is very difficult to know what one would do in a certain situation when that particular situation has not as yet occurred in one's life. We can make presumptions, but often we find ourselves unable to go ahead with the decision that we had taken at an earlier date.

The problem which we were presented with, is typical for most engaged young couples. They must come to a decision. Unless they break off the engagement, one of the parties involved will have to suffer.

For the young people within the New Church we must remember that the choice of a mate within the Church is quite limited due to the relatively small membership. Thus it is more likely that the New-Church young people will fall in love with someone outside the church. I do consider religion as one of the most important aspects for a successful and happy marriage. Concerning this Swedenborg writes that the husband and wife become one in spirit and body, in accordance with Matthew, "They are no more twain but one flesh."

I am grateful that Swedenborg's writings have been revealed to me. I feel that we in the New Church share very beautiful teachings concerning love and marriage. When the time comes for me to make my decision, I hope that I will bear this in mind, so that some day I will be able to share the teachings that I love so much with my husband and children.

Lise Jungshoved,
Cincinnati, O.

WHAT I WOULD DO

The question you presented, I'm afraid, is one that troubles many of our New-Church people and is very difficult to solve. I believe that to make a happy marriage, both the husband and the wife should belong to the same denomination and center their lives around it. In the Washington Society I have seen a number of cases like the one you have presented. Either the wife or the husband are New-Churchmen. They tried to accept one church but they never succeeded in doing so. First,

they would try the New Church, and in one case it worked for some years but eventually they left the Church altogether and tried another one. The result: either they went to different faiths or they didn't go at all.

It might be that we could say to the young couple mentioned in your example, to break up and look for another companion, but it is not that easy. Love is a strong force, and many times people go ahead and get married without thinking about religion, which is a mistake.

In my opinion these two would not have a happy life together, especially if they have children. Speaking for myself, I would be very unhappy if I had to leave the New Church. I would be unhappier still if my wife went to one church, my children to another, and I to still another church. There would be no harmony in the family if we led our lives that way. We wouldn't be able to discuss our troubles with one another or express our feelings because we would have different beliefs.

The children are usually the ones who suffer the most. They keep switching from church to church and eventually they become so confused they don't know what to believe; consequently, they end up not going to church at all and are easily led astray. They also see and hear their parents arguing and in turmoil and they get a warped view of marriage which may follow them all the rest of their lives.

God designed marriage so two people would become one. A married couple with two different religions make two *different* people, not one, as marriage was intended to accomplish!

Daniel L. Nielsen
Friedberg, Germany

ALTERNATE CHURCHES

You have given me the problem of solving a case that could happen to me with my religion.

Seeing that it now becomes my job to solve this possible predicament, to which there is no perfect answer, I will give it a day's thought before writing any more.

* * *

After much debating for a solution, I have come up with at least a beginning.

I would alternate churches every other week, explaining to my fiancée, that after we had visited each other's church for six months, we would sit down by ourselves and discuss what we had learned

towards solving the problem. If we could not decide on just one religion, then I would go to my church, and she would go to hers, but only as a last resort.

David Alden,
Fort Bragg, N. C.

EACH ATTENDS OWN CHURCH

Complying with the above situation, placing myself fully in this person's position, and speaking as a man, I feel there is but one answer to the problem: hold the wedding ceremony in the church of the bride's choice, which would undoubtedly be the local church. After the marriage, if the same situation persists, each should go to his own church, but attend social functions together in the other's church, and alternate attendance together on the important religious holidays. It probably would present fewer problems to have any children attend the local Sunday School, at least until they are mature enough to make a decision for themselves. They, of course, should be exposed to the Swedenborgian point of view while they are attending the local Sunday School.

If a person is deeply satisfied with his religion and church organization, as both of these people seem to be, no argument or debate can change the mind of either of them, nor should anyone attempt to do so. Therefore, I feel that neither of the two should be expected to change his church affiliation, or religious convictions.

I have offered this solution strictly in terms of the problem, and emphasize that, at this point, I could not possibly be satisfied with such a situation, and would make every attempt to avoid getting into it in the first place. Speaking 'before the fact,' I would like to say that from my limited experience, I would never consider marriage unless the two of us were in basic agreement on the question of religion, and a philosophy of life. Affiliation with a church organization is secondary to the matter of one's personal religion, but there are many distinct advantages to such a membership that I definitely want to include in my life experience. Thus, I have no desire to make any such change, and plan to wait until I can find someone who will basically agree with me.

Arthur James,
Boston, Mass.

This live situation which The Messenger presented to this group of New-Church collegians was written by Arthur James. Mr. James, a student at Antioch College, Yellow Springs, O., and a past president of the ANCL, chose a problem which is a very real one. Several of those who answered it commented on its importance for them.

EDITORIAL

What's In A Name

WHAT does the word 'league' mean to you? To some it may first give a slight reminder of the old League of Nations. To an active worker in the League of Women Voters or the Associated Junior Leagues of America, 'the League' means simply the organization around which her life (outside of the home) revolves. To a New-Church person 'the League' means, of course, their church society's Young People's League. Yet even if their society has an active League at present, to many New-Church members the word 'League' brings a sphere of the glorious years (40 or more ago) when membership in the League was more than ample and dramatic projects were crowded with enthusiastic faces.

The young people in the somewhat lonely areas of our present day Leagues probably have more real tenacity and determination than their parents. Nevertheless it is a sad lot to fall into the shadow of past glory, and, taking an honest look,—is it not somewhat irritating to be working under the banner of a name invented (under such different conditions) by one's parents or grandparents?

As we pointed out, the word 'league' means various things to various people,—why bring such a general term as 'league' into such a tiny group as ours? In other words, we ask the Young People's League of the New Church if they should not at least consider a change. And in particular, we wonder if they might find a name with an invigorating emotional tang to it, such as 'The Mariners' found. (Young Presbyterian couples group).

This is just an idea thrown at you young people, so that in case you've been keeping with tradition in order not to hurt our feelings, you'll feel a bit more free. Then again, after consideration you may decide a name is not important.

C. L.

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Faith That Is Firm

RECENTLY we had the pleasure of a visit from an isolated New Churchman, who traveled 135 miles to see us. The reason for his call was that geographically we were the nearest to him of his fellow-religionists, and, in his own words:

"I have not seen nor talked to a New Churchman face-to-face for many years and I was getting hungry for a little chin-chat on the subject. In my community people are tolerant and accept me readily enough but underneath I think they feel that my views about religion are queer."

It was thrilling to meet our caller. He was an authentic witness to the truth of the New-Church teachings. He was also a witness to the strength of the appeal which the New-Church teachings can exercise. To hold to his faith this isolated reader had to resist various social pressures. This is a real test of faith, for it is easy to accept what nearly everyone else accepts. It is more pleasant to belong to a large organization and to float along with the tide of public opinion than to stand alone. It may even seem reasonable that an opinion or a faith held by a large number of people is more likely to be right than one held by only a few. And who does not desire to be on the popular side?

When Alexander Pope admonished,

'Be not the first by whom the new are tried,
Nor yet the last to lay the old aside',

he was advising that one should not jump onto the passing vehicle until sure that it was a bandwagon.

Only a faith that has taken a firm hold on the mind and heart will endure when it meets with popular disapproval or indifference. And likewise, only the person with strength and firmness of character will be loyal to his faith when social pressures, even though not overt, are used against him because of his faith. It is a fact that from the time that the New-Church teachings were given to the world up to the present, there have always been some who embraced it and clung to it even if no such external props as an organization or public worship were on hand to help and encourage them. When we of the New Church talk about our weakness in numbers, we can take comfort from this fact.

No cause is ever lost as long as there are a few who will witness for it. And each one of our isolated receivers is a witness, and in the long run his loyalty is going to bear fruit. It is by their witnessing to the New Church that our teachings are making an impact far wider than is often suspected.

The future does not belong to the ideas, opinions and beliefs that has the largest numerical following at any given time but to the truths which are most firmly adhered to, even though by but a few.

Use vs. Merit

By David J. Garrett

Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth. (Matt. 6:1, 3)

ONE OF THE foremost teachings of the New Church is the doctrine that everything which is good and everything which is true must be made serviceable in promoting the Lord's work on earth and the welfare of the neighbor. This is called the doctrine of use. We are told that everything in the physical universe and everything in the hearts and minds of men are not there as adornments, or accidents of evolution, or as objects to be reasoned about in an academic way, but are there to be useful for the common good. Hence, in religion, the accumulation of knowledges about what is good or what is true is of no value unless it is practised in one's life with a view to overcoming one's evils, permitting the Lord to rule our lives, and being of service to our fellowmen. Some of the most fiendish individuals we may meet are people who are well-versed in religious matters but use their knowledge to rule others, to captivate others' minds, and to make other people serve their selfish interests. We know from experience that knowledge in itself does not reform the individual nor the world, and that knowledge can only be beneficially serviceable when we apply it in non-selfish, altruistic actions. The one great end of religious knowledge is to subordinate the self, and to serve the Lord and the neighbor without thought of reward for ourselves. The Lord summed up his exhortations to selflessness in these words from the Sermon on the Mount:

Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine and doeth them not, shall be likened to a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the wind blew, and beat upon that house: and it fell: and great was the fall of it.

Resisting the Lord

It is the natural state of man to resent and resist the Lord's teaching about use. Our lower nature wants to dispose of all responsibility to learn the truths about human evil, the truths about the new and better life, the truths which teach how we can serve our neighbor for his spiritual good, and the truths which humble us to the Divine will. We plead lack of interest, or lack of time, or complain

of the difficulties encountered in learning from the Word and the Writings. Even when we overcome those obstacles and commit ourselves to spiritual study and meditation, our lower nature asserts itself by wanting to keep religion an intellectual exercise, and by preventing our newly acquired knowledges of the good life from being used in daily action. Reasonings are conjured up which reject responsibilities to the Lord and the neighbor on the plane of conduct. In this state, it seems sufficient to have a correct understanding of things and to cultivate harmless, pleasant affections for our fellowmen and the Lord. Even where we reach the state of applying what-we-believe-to-be-right in our everyday life—, attempting to reconstruct our own individual world, and to help in the reconstruction of the world around us—our lower nature rises to the fore to seek selfish benefits, rewards, and merit for what we are doing. We feel we must get something in return for our selfless thoughts and acts. We want to be congratulated, to receive the praise and recognition of men.

The Lord teaches us plainly that nothing of the self must tinge our efforts to become better people and our efforts to benefit our neighbor and serve the Lord, if we would be truly spiritual. Of the Pharisees He said:

All their works they do to be seen of men . . . but he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted. . . . Take heed that ye do not your alms before men to be seen of them: otherwise ye have no reward of your Father which is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth.

Desire for Merit

In the internal sense of the Word, the 'left' pertains to that side of our nature which seeks credit for itself and insists on devotion to truth without regard for our neighbor's good. It is the striving of 'faith alone' which self-righteously dictates what others should do, and desires to be thought well of by the world for its devotion to duty. It is without any genuine love for the neighbor's welfare and looks first and foremost for merit and glory. The 'right' is the other side of our nature which puts the neighbor's good first, and uses truth as the instrument of charity. This side of our nature has no desire for recognition or praise, but finds ample reward in simply doing good and being useful. With this deeper meaning in mind, the Lord gave us the teaching:

"But when thou doest alms, let not thy left hand know what thy right hand doeth."

DON'T WRITE
a Letter to the Editor
if your September 1 issue of *The Messenger*
does not come.
It is just possible that the *Messenger* staff may take
a two-week vacation.
See you September 15!

As the Writings interpret the passage:

"This signifies that good is to be done from good and for the sake of good, and not on account of self and the world for the sake of appearance."

(*Apocalypse Explained*, 600)

There is only one way to overcome the desire for merit, in our efforts to do what is good and true, and to acquire the affection of use. In the Lord's words, it is he who "humbles himself" who "shall be exalted" . . . "he that is greatest among you shall be your servant." It is clear that man, on his own initiative, must consciously and deliberately make the effort to remove the self in acts or thoughts of charity. He must oppose within himself the desires for recognition, glory and praise. He must combat with his own free will the lusts for merit which seek to pervert pure affections for doing good. To cite another of the Lord's teachings:

"He that findeth his life shall lose it: and he that loseth it for my sake shall find it."

If we will make the effort, in our conscious life, to 'not let the left hand know what the right hand doeth,' the Lord will cleanse our inner parts of the source of self-merit. But we must persist in it, perhaps for years, before merit will be completely eradicated from our minds. The teachings of the New Church tell us that a single evil on the external plane of life has myriads of connecting evils deep in man's interior. It is the deeper evils which are the cause of man's outward sinfulness, and only when they are removed, is man in freedom from the corresponding evil that appears visible to his eyes and the eyes of others. Since the cause of man's wrongdoings is so complex and deep-seated, and he is completely unaware of most of it, only the Lord is able to save him from the deeper evils. But in order that the Lord do this, man must co-operate consciously by refraining in his conscious life from the evil in question. Then, and only then, can the Lord get at the root of the trouble. This is illustrated for us in two outstanding features of the Lord's life on earth. Two of the Lord's greatest achievements were the giving of teachings that lead to the good life, and the casting out of evil spirits in people who were powerless to cope with them. The teachings which He gave about the good life were what men had to do to become free from sin and to inherit the kingdom. The exercising of spirits that had driven men insane was something only the Lord could do because they were so deep-seated

and beyond man's reach. On the one hand, we see illustrated what man must do in his external life. On the other hand, we see illustrated what only the Lord can do on the interior plane of causes.

Merit Belongs to the Lord

The claiming of merit for oneself in our knowledge of spiritual things and in our efforts to help the neighbor is, then, very serious and has many implications. If we pursue it deeply enough, it is, at the bottom, stealing truth and good which belong only to the Lord, Man, of himself, is wholly nothing. He is only a receptacle for the divine life. When man desires praise or congratulation for good he has done, he is actually claiming for himself what is not his own, and what the Lord has entrusted to him. In speaking of the 8th law of the Decalogue, the Writings tell us:

Take the precept that men must not steal: by this the angels who are in heaven perceive that they should take nothing away from the Lord, and should not claim anything of righteousness and merit for themselves. (*Arcana Coelestia*, 2609)

In another place we read:

To claim truth and good to one's self is contrary to the universal that reigns in heaven, as well as contrary to the acknowledgement that all salvation is of mercy, that is, that man of himself is in hell, but is of mercy drawn out thence by the Lord. Man cannot be in humiliation, nor consequently can he receive the Lord's mercy (for this flows in only in humiliation or into a humble heart), unless he acknowledges that there is nothing but evil from himself, and that all good is from the Lord. Without this acknowledgement, a man attributes to himself as merit, and at length as righteousness, whatever he does; for to claim to himself the truth and good which are from the Lord is to make himself righteous. This is the source of many evils; for he then regards self in everything he does for the neighbor, and when he does this he loves himself above all others, whom he then despises, if not in word, yet in heart. (*ibid*, 5758²)

We can see that the implications of claiming merit for ourselves go very deep. Under all circumstances, with only one exception, claiming or wanting merit is extremely detrimental to the spiritual life. The only exception allowed, the Writings tell us, is the merit a child, an adolescent, and a man beginning to regenerate is permitted to feel when they do something good. This is permitted for awhile because it introduces a person to the real values of religion, and is a gateway to doing good and seeking truth for the sake of good itself and truth itself. The natural man can be interested in the selfless life only by first seeing something meritorious in it for himself. But in time, he must come to see the values of the spirit as being blessed in themselves, and not as things that are valuable because they receive praise from others or congratulation from himself. In the Writings, we read:

They who suffer themselves to be regenerated do not confirm this in their thought, or persuade themselves that it is so; but the idea is gradually dissipated. . . . When the Lord flows in through the internal man with the light of intelligence, and thereby enlightens the external

man; the man then begins to believe otherwise, and ascribes good not to himself, but to the Lord. (*ibid*, 4174)

Coddling

Then the passage continues with a note of warning against coddling other people who are adult, or coddling ourselves, in thoughts of praise and congratulation:

But if when a man has arrived at adult age, he confirms in his thought, and altogether persuades himself that he merits salvation by the good he does, the evil in question inheres radically, and cannot be amended. For such men claim to themselves that which is the Lord's, and thus do not receive the good which continually flows in from the Lord; but immediately on its flowing in, divert it to themselves, and into their own, and consequently defile it. (*ibid*, 4174)

One of the greatest factors in the regeneration of an individual and the regeneration of a church is the desire to be useful. True usefulness has nothing in it of merit, self-interest or the desire for reward. The truly useful person does what he does because he believes it to be right and to be needed by his neighbor. His joy is in seeing the work done and having beneficial results. He asks for no more. If the good he tries to do does not succeed, he is pained and unhappy, not because he's been put out or has suffered a personal loss, but because the opportunity has been lost (for the present anyway) to make the world a better place.

No Gratitude Needed?

Some may conclude from this that the useful person needs no signs of appreciation or gratitude. But that is not the case. The useful person does not, to be sure, demand appreciation or ask for gratitude, for then he would be seeking merit and reward. But he is glad to receive it when others give it to him of their own accord. He needs that appreciation because it is an external confirmation that his use is succeeding, and it enables him to take further steps in the right direction. However, he does not receive the thanks of men to redound to his own glory, or because he claims the good he has done as his own. Before him, there is always the thought that 'there is none good but God.' If he is not thanked, on the occasion of performing

a use, he does not feel slighted or hurt. But if a use is performed for a length of time without signs of appreciation or its doing some good, the useful person may rightly contemplate performing the use elsewhere.

The importance of the 'sense of use' to the regeneration of the individual and the church is further seen in the useful man's willingness to accept suggestions and criticisms, if they are humbly given and have as their end his own spiritual welfare or the spiritual welfare of others. Quite obviously, the individual or a church cannot grow, cannot regenerate, unless they are willing to accept constructive help from others. If the individual, or a church, really have use as their primary goal, they will readily give or accept suggestions and criticisms that are humble and constructive. For in the giving and taking of spiritually-motivated criticisms and suggestions, the individual or church, bent on being useful, will not react to such action as though it were a personal insult or personal affront. They will instinctively know it is being done for the purpose of use. So many heartaches and so many well-conceived but interrupted plans could have happy outcomes if the persons involved dedicated themselves to use rather than to merit.

In humility and self-honesty, let us listen again to these words of the Lord:

Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

Nothing can compare, of all the worldly rewards, with the blessings and joys that the Lord imparts to us, when we perform uses without thought of reward.

(The author of the above is now the pastor of the St. Louis Society and the chaplain of the ANCL. He was born in England.)

The Miracle of Willie

By Barbara Aitken

MY NAME IS George Kasp and I'm writing this story because I think it is my duty. It happened while I was a patient in the hospital during the winter of 1953. It was December 9th and thick clouds of snow darkened the last rays of the sunset as an ambulance drew up to the receiving door of Victoria Cross Hospital.

A new patient had arrived, but to the occupants of the 8th floor ward this was nothing new. Patients had been coming and going for so long that a new

one made little difference. The patient was registered under the name of Willie, just Willie. He was an only survivor of a car accident. Since the car had been burned beyond any chance of identification, Willie would remain Willie till someone claimed him. Well, the new arrival made little impression on the occupants of the eighth floor. Our ward would scarcely have paid any attention if Santa Claus had slid down the chimney.

You see our ward was made up of just boys,

boys like Jimmy Dare who broke his leg during a hockey game, Sammy Saran with a fractured collar-bone, me with a broken arm with complications, and then, of course, there was Danny Caren. Danny was a kid who really worried the doctors. You see, his twin brother Denny had been in an accident. Only Denny had been killed and Danny was determined to die too. Well Danny was given to us to cheer up. That was a laugh. All we could think of was Christmas away from home. So this was the condition of our ward when Willie arrived. Two days after his arrival, Willie was up in a wheel chair making the ward ring with laughter. Why even Danny smiled, and who wouldn't? Willie was about 10 years old. He had wild red hair, mischievous blue eyes, and was minus his two front teeth, which you noticed as soon as his freckled face creased into his nearly perpetual smile.

Needless to say, Willie was taken to our hearts. We loved him. He easily made us forget Christmas away from home and see things as he saw them. From then on the ward simply hummed; even the doctors noticed the change. When they came, they found us laughing. When they left, they heard our singing ringing down the corridors. Maybe we wouldn't have been so happy if we had seen them shake their heads as they viewed Willie's shining face. Willie was a happy guy. The only time he stopped laughing was when visitors came. Then a thoughtful little smile would appear and he'd wheel over to the window and stare out with something like inner happiness shining through his big blue eyes.

I remember the day Jimmy asked him why he never got any visitors and he said, "They are with us always". We later found out from the nurses that his whole family had been killed in the accident that brought him to us. Well, maybe it was wrong, but we were glad of this because we had Willie all to ourselves.

Christmas came and went without a regretful tear because everywhere we looked we saw Willie's happy face. It was the 28th of December and we were all gathered in the assembly room for an evening of songs and prayer. It was a happy oc-

casion with Willie outdoing himself in being amusing. In fact we were so happy that we failed to note the paleness of Willie's face or the brightness of his eyes. We had all bowed our heads for benediction and when we looked up the first thing we saw was Willie. With a small peaceful smile on his face, Willie was lying beside his little wheel-chair.

For three days and nights the doctors fought death for Willie, and for three days and nights we prayed for Willie. But in the end a hand greater than our human ones took Willie. It was a sad day for our ward and sobs were the only answer to our doctor's question. At last Sammy stopped crying long enough to ask a question that had been weighing heavily upon our hearts.

Why did Willie die? Why? We prayed for him. Why couldn't a miracle have happened to save him? Why?

Our doctor looked at Sammy and then at all of us, sighed and said, "A miracle did happen." It was a miracle that Willie lived at all. When we found him, he was lying in sub-zero weather. His whole family was burned to death. That Willie was thrown clear was a miracle, and that he lived with his heart in the condition it was, was an even greater miracle, you see I think the reason Willie was spared was because he had a job to do. And that job was giving you a Merry Christmas and saving Danny Caren's life. Danny's going home tomorrow, thanks to Willie.

Well that was a couple of years ago and we're a little older now. The worry has faded a little, but the boys and I know that no matter where we go or how long we live, we shall always thank the Lord for the miracle of Willie.



The talented author of this short story, Barbara Aitken, is a member of the Kitchener, Ont. Young People's League. She wrote this as part of her school work last year when she was 17. Although Barbara says she hasn't won any prizes for her writing, she has submitted one story to a magazine.

DOWNSTAGE

BEFORE our children passed that precious age
Of sweet dependence and a need of me,
I thought my mother-role had set the stage,
Come parents, see me act maternity!

The childrens' adolescence stole my scene;
So then I stalked the boards, a tragic queen.
I saw myself! I laughed and dropped pretense.
My present place is in the audience!

Ruth Hargrave Skinner

Remember When . . .

I remember when in my early 20's I went to Boston to seek my fortune. Being of the third generation of New Church "believers", I joined the Boston Society and, of course, the Young People's Association. When the General Convention met in Boston, I attended my first meeting of the National Young People's League. I sat in the gallery and looked down on it all.

I was especially attracted by a girl about my own age who was acting as Secretary. I thought "What a wonderful girl! I could never do anything like that." She was Bona Pearl Spamer of Baltimore. The next year I was sent as a delegate to the League Conference and was "roomed" with that "wonderful girl" and a beautiful friendship began and lasted until she went to her Eternal Home.

The next year, to my astonishment, I was elected Secretary of the League! That year, John Stockwell was President. A goodly number of young people travelled together to the Convention meeting in Philadelphia—quite a long trip for us—and Lloyd Frost, who "knew the ropes" became our conductor—a very good one. That year I was "roomed" with Effie Hayward and another lovely friendship began, and is still in force. After our return, my sister and I gave a reunion dinner to the group and we planned to show our appreciation to Lloyd Frost by giving him a book.

We invited John Stockwell, then a student at the Theological School, to give the presentation speech. Near the end of the dinner John slowly arose and said, "I think I am going to make a speech." On all sides came, "don't bother," "forget it," "cut it out" etc., but the speech went on and he worked in all the "cat calls" so ingeniously, I wish I had a copy of it. The whole affair was a great success, and when it was breaking up some "wise guy" said, "Why don't the whole push meet at some other house and have another party?"

By common consent we became "The Push" and parties and picnics were on the agenda. These included a climb up Great Blue Hill (on the wrong side being much more fun), a week-end at Onset Bay besides theatre parties and trips.

Some of us have gone to the Happy Hunting Grounds and I am getting old,—But if it's a Push Picnic! Let's go! !

Mary E. Bates,
Boston Society

* * *

I remember when in the early 1900's we were members of the Boston Y.P.A. These were busy times for the young people in carrying out our programs. Our transportation were trolley cars (5c per ride!), trains and good, old "shank's mare". These were the days of the "Stanley Steamer" and

the old "Model T". The few wealthy people who owned them sallied forth in their autos, swathed in yards of chiffon veiling, on pleasure bent!

Our Y.P.A. was a large and active group. Our weekly Reading Circle began with supper, which we prepared and each one chipped in 15c to pay for the frugal meal! Then we had a discussion of the readings for the week, which were printed each month in the League Journal. These discussions were strong and lively. In the course of our studies we learned of such books as "Heaven and Hell", "The Divine Providence", "Divine Love and Wisdom", etc. We learned to appreciate the meaning of life in the light of the New-Church teachings. No one of us, I am sure, would ever want to give up the experience of happy comradeship of this phase of our church life!

Our once-a-month business meeting and supper had an attendance of the present-day Tea Parties. The Annual Spring meeting was a festive occasion—Boston's finest caterer served delicious food by white-coated waiters. We went all dressed up and, with our church friends, the attendance taxed the capacity of the Vestry.

Each winter three beautiful dances were held at some "swank" place. We wore formal evening dress with white kid gloves for both boys and girls. With the best dance orchestra in town—what wonderful times we had!

I remember one dark and handsome young lady who danced every dance with gay abandon. She was most popular, and when she and her partner danced the "Barn Dance" they were the focus of admiring eyes. Who was this charming girl? She was none other than Leslie Carter, now our beloved Mrs. Charles W. Harvey!

I often wonder how we managed to do all we did! Add up the hours we spent in meetings, preparation for them, rehearsals for plays and entertainments, choir rehearsals, church engagements—add to this our college studies and the time consumed traveling back and forth and our days were full! We were happy and very well satisfied with this experience.

Edith W. Blackmer.
Boston Society

—reprinted from the *Mass. New-Church News*.

SWEDENBORG'S WRITINGS

To new readers, 10 cents; regular, 25c each:

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

Swedenborg Foundation Incorporated
51 East 42nd St. New York 17, N. Y.

REVIEW

THE JUNE ISSUE of *Guideposts*, the magazine edited monthly by Dr. Norman Vincent Peale, had as its feature article a beautifully written discussion of Swedenborg's teachings. The article, *My Luminous Universe*, is by Helen Keller who, nearing eighty, is still traveling, lecturing, writing, in selfless devotion to the needs of the blind everywhere.

Miss Keller says that ever since her young girlhood she has endeavored to live according to Swedenborg's teachings which she sums up in the concept of God as Love, Wisdom, and Power. Love, to her, is not a sentiment but an urge toward good combined with wisdom, expressing itself in action. She says: 'Man has been civilized only a few minutes', and she has deep faith that he will grow to spiritual maturity. She delights in her knowledge of the reality of heavenly existence, and sees life from beginning to eternity as an ever-increasing opportunity for learning and usefulness.

Especially interesting is Miss Keller's interpretation of Swedenborg's presentation of the New Church on earth. She says that he was not referring to an ecclesiastical organization but to a 'spiritual fellowship of thoughtful men and women' dedicated to serving mankind. This church would represent a universal religion based not upon dogma or ritual but upon good will and mutual understanding.

In this issue of *Guideposts* there is also the first in a series of articles on spiritual healing, in which such healing is defined as that which is 'wrought directly through religious faith.' Here the belief is expressed that the first cause of all physical or mental disorder comes from a 'human sense of separateness from God.'

G. D. M.

LETTERS to the EDITOR

FIND WORK FOR YOUTH

To the Editor:

If this letter doesn't bring out any new ideas about the state of our Church concerning which we are all so anxious, it may emphasize some that have already been mentioned and that I believe need to be emphasized.

The fact that New-Church membership cannot be counted as the sum of the members of our societies should be accepted. This, I believe is true for two reasons: first because so many people without any

New-Church affiliation receive the New-Church doctrines; and second, because some people with New-Church affiliation have not accepted the New-Church doctrines for a way of life. This latter statement may seem harsh but our Church cannot escape that indictment any more than any other. So our concern for the state of the Church should be two-fold: for the membership of the societies and for real and potential receivers outside the societies.

I recently had the privilege to worship in one of our New-Church congregations. The music was furnished by an organist of superior talent and a magnificent choir of six. The sermon was a real New-Church sermon—what more can I say? There were perhaps thirty worshippers. No wonder they were concerned. So was I. It was as though a great banquet table had been set with every delicacy and starving people passed it by with hardly a glance. Why? Could it be that our young people—and those not so young—are not being imbued with a sense of the mission they must perform? What preparation are they receiving for that mission? In this day and age there is a good chance that our young people will live elsewhere when they make their own homes. This thought should be kept in mind in their training. Not only should they be grounded in New-Church doctrines but they should also be taught how to be 'wise as serpents and harmless as doves' in dispensing these doctrines. Give these young people a sense of the importance of the work they have to do and you may find they will respond with as much interest to that as to social affairs planned primarily to keep their interest in the church.

And when they do leave the society, don't leave them high and dry. They're out there now fighting a pretty lone battle and they need all the help and encouragement they can get. Is there someone they can come to with their religious problems? Are there books not too difficult to be understood by the lay mind? Is the church enough concerned about keeping the books in print, once such treasures are written?

Our ministry is, no doubt, overworked already. If young lay people could be pressed into service as assistants in the numerous duties of a pastor, it could serve a two-fold purpose, relieving the minister and training the assistant. These few thoughts are from one who has not for years had the privilege of worshipping regularly in a New Church. How many times is this case multiplied?

Anna Graber Raile
Benkelman, Neb.

Why was the little shoe crying?

Because his father was a sneaker?

No. Because his mother was a loafer.

—ANCL Journal

WORK DAY BALLAD

I

Memorial Day we Crowded the highway
With twenty-two families Off to the campsite
With thirty-eight grown ups—Twenty-nine children!
The thirtieth of May!

II

Remember, our camp stuff All had been stolen
Our tables, equipment Everything taken
Then where could we get the Lumber to build things?
Chas. & Don found a way!

III

Their friends Louis Navellier, Hill Lumber Company
In Albany, Brighton Avenue lumber yard
Gave three hundred fifty Lineal feet of
Good lumber away!

IV

And then El Cerrito Lumbering Company
(We had to put "ing" for the sake of the meter)
Gave us three hundred lineal feet also
Our thanks we convey!

V

Don Shields was in charge of All of the building:
Two toilets and four precisely made tables
With Connolly, Slezin, Minassian, Miller
And Dawson, Murray!

VI

Lloyd Delahaye built a Dam for a swim pool
And Winnie his wee wife Carried huge boulders,
While Tidmon manned shovel and Owen layed rocks,
And called it all play!

VII

The cabinets Don had Bought for the kitchen
Were Scrubbed and set up, utensils placed in them
By Martha and Edie, Mrs. Pickett, Maye Helphren
You should See the display!

VIII

Suggestions galore from Chick, Evy, Gerry
As well as delicious Cakes, drinks and salads;
Adele and DeWitte brought Brooms and soap powder
We're fed, clean, and gay!

IX

Claudette and Paulette with Pickaxe and Shovel
Dug on a hole for burial of garbage;
Dick Voliva Made a stand by the fountain
The mud to allay!

X

Babette and Fran Bergstrom unloaded boxes
Helped with the holes, the dam and the kitchen
And with the two Picketts, in case of a rain storm
Turned over the hay.

XI

Believe it or not the Ripleys once asked us
How much they should pay for camp for their children!
How much they should pay us, on their hundred acres?
What should *who* pay?

XII

The Turleys and Lindquists, Volivas, Keenans,
Charlene, Denny, Randy, Donalyn, Terry
Two Billys, two Nancys, John, Vonnice, Donnie
Jana and Ricky, Stephanie, Jeana
Were all there that day!

XIII

And did you all Notice? Did you all wonder?
With twenty-nine children, Never one Whimper!
With thirty-eight parents, Never one Nagging!
Those kids just obey!

—The El Cerrito Society

To The National Association of Convention

By Clark Dristy

A LETTER from Gene Burrell takes me to task for that issue of June 7th of the *Messenger* in which there was no N. A. column. The reason? At the time we should have been getting it together, we were taking that big trip to La Porte. We could use a bit of help in the matter of material, and suggest that you send us news items and also letters that would be of interest to all. We thank Gene for his interest, and might say that two or three others also missed the column. Later, there will be news of a plan to make this bit of the *Messenger* more interesting. — And remember, friends, that when your subscription to the *Messenger* expires, send your \$3 to our Treasurer, Mrs. John Grosch. You'll get the paper, and the N. A. will get one dollar.

We'd like to buy a set of the *Spiritual Diary* for a friend. Also copies of another out-of-print book, *Visions of the Spiritual World*, by Sadhu Sundar Singh. We recently found a book, *Theological Lectures*, by one Thomas Wilson, published in England 106 years ago. Mr. Wilson was what we would now call a Lay Leader, or Missionary Minister, but so great was his zeal for the doctrines that he became a famous lecturer, and his influence for good was tremendous. When he died suddenly in 1850, he had so many friends that funeral discourses were called for, and delivered to crowded audiences in seven different places, and this was—and we quote —'a circumstance, we think, unprecedented in the history of the Church.' All of which goes to show what one individual man can do when thoroughly aroused.

One thing more, we hope to have an election of officers this fall and your nominations (to Sec. Mike Wilmoth) are now in order.

FAITH—During the Civil War fourteen inmates of the Andersonville Prison, Aug. 20, 1864, bowed in prayer to the Almighty that He would send them water; and a spring broke out on the outside of the wall and ran through the prison. The people there were unanimous in their belief that it was of divine origin, the water in the near-by stream being fearfully unwholesome. The spring is reported to be still flowing.

BAPTISM

TOROK.—Thomas James, third child of Mr. and Mrs. Charles Torok, South San Francisco, baptized June 10; the Rev. Othmar Tobisch officiating.

The Swedenborg Student

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

ARCANA CLASS I—Sept., 1956

Volume I, 460-598

September

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THE FIFTH CHAPTER of Genesis is in form a genealogy. It begins, 'This is the book of the births of Man.' The King James version reads, 'This is the book of the generations of Adam.' The word *Adam* means *Man*, and Swedenborg notes (478) that "he is never properly called 'Adam' by name," for this word is predicated of both man and woman. Also the term *Adam* refers to the Most Ancient Church in which good and truth were united in perfect marriage. Wrong ideas of creation have followed upon the use of *Adam* as if it were the name of an individual.

None of the names in these opening chapters of Genesis is the name of a person. They are names of churches or spiritual developments. We are told (470) that the first person mentioned in the Bible is Eber (Genesis x, 21 and xi, 14), who was both a person and the head of a church called by his name.

This genealogy is in its spiritual meaning a description of the decline of the Most Ancient Church, beginning with 'Man,' the Most Ancient Church in its perfection, in the image and likeness of God. Then comes Seth, which Man begat 'into his likeness after his image,' which means that this development was 'not very unlike' the Most Ancient Church. But it was a decline, and the successive 'generations' indicate further decline, until perception is lost and Noah and his sons, the last in the line, represent the church in which 'remains' were left from which the next dispensation or Ancient Church could be built.

The name Enoch (519) should be noted here, for in this church perception had become very general and the church of Enoch reduced to doctrine the things known from perception in order that they might be available when perception was completely lost. The church of Enoch completed the work started by the church called Cain, and this

work culminated in the first written Word, which was subsequently falsified and lost. This was the Ancient Word, from which the first eleven chapters of Genesis are taken and which is mentioned in other parts of our Word. The part of the Word we are now studying is from this Ancient Word.

It may help to make this fifth chapter of Genesis more real to us if we try to write a summary history of the Christian Church in the same style. Let us start by calling the first Christian Church *Peter*, after the name of its organizational founder. Then we go on to say: Peter lived three hundred years and begat Athanasius and Arius, and Peter died. The Council of Nicaea in which the doctrine was formulated in which the Godhead was divided into three Persons was held in 325 A.D. This marked the end of the primitive Christian Church. Arius put forth the Unitarian doctrine which has its descendants. We can proceed: Athanasius lived seventy years and begat Augustine. And Athanasius lived after he begat Augustine 575 years and begat Leo III, and he died. (Leo III marks the beginning of the Church of Rome when it attained control of all Christendom.) And Leo III lived 700 years and begat Luther, Melancthon, and Calvin. And Luther lived 250 years and begat sons and daughters (here could be named the founders of the various Protestant sects) and he died. It should be noted, of course, that the names and years in our genealogy have no spiritual significance, as those in the Word do.

Notes

561. Definition of 'remains.' These are states of good and truth stored up in the internal man by the Lord entirely without the man's knowledge. Number 530 emphasizes the importance of an abundance of remains: the fewer they are the less can the man be enlightened.

562. Describes the state of the people before the flood. Remains had been almost completely destroyed in them so that their salvation was impossible.

586. Note Swedenborg's translation of Psalm ciii, 14 as compared with the King James version, and the difference it makes in the interpretation.

587-590. This is worthy of frequent reading as bearing on the apparent contradictions in the letter of the Word, especially with reference to the character of the Lord.

592. Read carefully the explanation of the meaning of 'permission' as applied to the Lord. Statements in the Writings have sometimes been misinterpreted because permission has been assumed to imply approval by the Lord. This distinction is very important.

597. Make a special note of this number as giving a brief and clear statement of the character of the Most Ancient Church.

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Volume VIII, 6168-6285

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The interchapter reading continues to be on 'influx,' and this will be the subject of the interchapter readings to the end of this volume of the Arcana, which completes the interpretation of the book of Genesis. The interchapter readings are always important to the understanding of the text, and perhaps none of them more so than this doctrine of influx.

The story of Jacob and his son's coming into Egypt and being sustained there subject to Joseph is the story of the spiritual flowing down into the natural, disposing all things into order, and finding ultimate and complete expression.

All things come into being and exist from influx. The world of nature lives from the influx of heat and light from the material sun, which itself exists from the sun of the spiritual world, which is the Lord.

The interchapter readings preceding those on influx were about the association of angels and spirits with man, showing that through this association man is connected with the spiritual world and with the Lord. The doctrine of influx helps us to understand our relation to the world of spirit and to the Lord. The following quotations from our present reading illustrate this:

6225. "The external of the church is strengthened and receives forces

from no other source than the internal."

6234. "Manasseh and Ephraim . . . the will and the intellectual of the church in the natural, born from the internal."

6266. "Without influx through the internal into the natural there is nothing of will or understanding therein, and not even anything of life; for the internal is the intermediate through which is life from the Lord therein."

6275. "The internal and the external are indeed distinct from each other; but in the natural where they are together, the internal is as in its own adapted form, which form does nothing from itself, but only from the internal within it; thus it is merely acted upon."

6279. "The very evil with man is nothing else than hell, for it inflows therefrom . . . So on the other hand, the very good in man is nothing else than heaven in him, for good flows in through heaven from the Lord."

6284. "Internal good and truth must be in the external in order for these to be good and truth. For . . . the external is merely a formed something, of such a nature that the internal can be in it, and lead a life there according to the influx into itself from the Lord; neither also is the internal anything else relatively to the highest, which is the Lord, wherein is all life; and the things beneath are merely forms recipient of life through the degrees in their order, down to the last, which is the body."

The importance of our knowing this doctrine of influx is especially in the fact that a man must prepare himself to receive influx. As he learns the truths of the World his mind is prepared to receive enlightenment from the Lord, and as he lives according to them his will is prepared to receive love from the Lord. We make ourselves organs of influx either of love and truth from the Lord through the heavens or of evil and falsity from the hells. The law of influx is this, that if we live according to the Divine laws we become recipients of love and wisdom from the Lord, according to the Lord's words: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John xiv, 23).

Notes

6213. "In order that angels may be able to avert the influxes from hell, there must be in the man truths of faith joined to good of life into which they may flow. These

NOTHING BUT THE TRUTH

By The Cast

Over fifteen years ago the last performance on the stage of the First Church of the New Jerusalem in Philadelphia rang down the curtain on a glorious presentation of *Patience*. 'Patience' has been the watchword ever since. But patience was rewarded on Saturday evening, April 28, when the Young People's League put on a performance of *Nothing but the Truth*. There was standing room only as the curtain rose on a dedicated group of young people who inaugurated a new era of acting in the Philadelphia Church. Our league members range in age from 12 to 16 years and so, naturally, we are very proud of the achievements of this cast, as the play normally is a senior high-school class production.

We never could have done so well on such an ambitious project without the untiring coaching and encouragement of our directors. The sacrifices of personal interests made by the members of the entire group was truly commendable, but the pleasure we experienced as a result of these self-denials will long be remembered.

Our endeavor was a spur to our elders and the Board of Trustees to redecorate the auditorium of the parish house. Our play was attended by many teen-agers from various communities and we felt proud to introduce our Church among our friends who are looking forward to participating in our future activities.

We hope that our experience will encourage other young people's groups to follow suit.

We would like to note one element of this success: our parents and other friends have backed us all the way. We hope that other young people will help arouse the enthusiasm of New-Church men and women.

In keeping with the spirit of 'nothing but the truth,' we must admit we had a wonderful time preparing the play, and many times New-Church doctrines were brought into practical application. We all thoroughly enjoyed the acclaim and financial success which enabled us to donate \$25 in cash and \$51.50 in permanent stage properties.

We hope our next play will please our audience even more than our first endeavor.

Respectfully submitted by
Pam Tafel,
Secretary.

must be the plane into which they may operate."

6240. What is a truly rational man? "The rational consists in inwardly seeing and perceiving that good is good, and from this that truth is truth; for the sight and perception of such men is from heaven."

6247. On the difference between an intelligent man and a wise man.

6272. Those who put faith above charity come "into such obscurity

that they do not know what good is, neither what truth is; for good is like flame, and truth like the light from it: if you take away the flame, the light also perishes."

BEG YOUR PARDON

In the July 21 issue of the *Messenger* some errors crept in which we would like to correct.

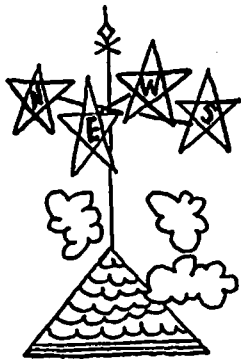
The name of C. T. Moulton, the oldest visitor at Convention, was misspelled on p. 227 and again on p. 240.

The fifth word in the second paragraph on p. 228 should have read 'eight', not 'eighty'.

The Rev. Clayton Priestnal officiated at the presentation of the baptismal font by the Mack family to the La Porte Society; not the Rev. Claude Presland as stated in the second column, sixth paragraph, p. 232.

PAUL SPERRY MEMORIAL ORGAN NOTICE

Contributions made by friends of Rev. Paul Sperry to build the Memorial Organ in the National Church may be credited to an individual's income tax report. The checks or money order may be made out to PAUL SPERRY MEMORIAL FUND, and sent to Dr. R. K. Somers, 5704 18th Road, No. Arlington, Virginia.



NEWS By Carol Lawson

One of our 'Favorite Sons' is Danny Nielson, a fine chip off the old block. Danny volunteered for the draft, for 21 months; was assigned to General Patton's division, the 3rd Armored; trained at Fort Knox, radio operator, now in the 67th Armored Field Artillery Battalion; now in Germany, (Friedburg). He is taking a summer course in conversational German; will go on with Maryland University extension course this year in German Language, preparatory to going to Maryland in Sept. 1957, three months after his 21 months in the Army are over.

The Philadelphia YPL production of *Nothing but the Truth*, (See story elsewhere in this issue), reminded us of the two fine plays put on by the Thursday night Thespians of the New York Church. These dramas rolled'em in the aisles on a Friday night, (Not a Thursday?), late in May, beginning with the melodrama *Fog*. The incessant sound of a fog horn contributed to the suspense. Next Virginia Flynn and Bonnie Benov gave really professional, (this is straight from the Rev. W's bulletins), performances in two scenes from a Scotch play. Then came the featured work, a rip-roaring melodrama, complete with blushing heroine, black villain, stalwart hero, scheming vampire, twittering ingenue, and domineering dowager. We don't know which was which, but the cast included, Betty and Bob Lietz, Betty Pobanz, Lois Seekamp, Eleanor Lohn, and Randy Wood.

'Minister to Youth' is the title the El Cerrito, Calif., Society has bestowed upon Richard C. Madden. Dick is going to be right-hand man to the Rev. Owen Turley during the coming year and started off by conducting the Sunday Services during part of the summer. Dick (who was born in Massachusetts in 1933) is a student for the ministry at the Pacific School of Religion,

Berkeley, and is working at our El Cerrito Church under the field work program of that school. Dick and his wife, Sharon, met at, married during, and were graduated from a liberal arts college in Oregon.

During the past year Dick has been doing his field work at the Piedmont Community Church where he worked with children. In fact both the Maddens are vitally interested in the work with young people and have said, "We look forward to serving the El Cerrito Hillside Church and becoming part of the church family in all its activities."

By the way, judging from the epic poem written by the El Cerritoans, which practically rivals *Hiawatha* in length and meter, we'd predict that the Maddens couldn't have picked a more cheerful and energetic bunch of associates. (Look for the poem in this issue.)

To keep the congregation from complacency during August (?), Mr. Winthrop E. Sullivan preached July 29 on the theme of "No Man is Good." This was the last in the series of summer services conducted by the laymen of the New York Church.

Why Teen-agers Stop Going to Church was one of the facets of a panel discussion at a League Rally in May when the Young People's Leagues from Boston, Brockton, Bridgewater and Elmwood all met at the Brockton New Church to have a day of fun together.

Summering in Alaska is Othi Tobisch, San Francisco, as a member of a surveyor's crew hacking their way through the thick spruce and birch forests southeast of Fairbanks. One slap of the hand produces 16 dead mosquitoes. Othi's well-known father, the Rev. Othmar Tobisch, and Mrs. Tobisch are also following the northward trek, but in moderation. Following the meetings of the California Association at Portland, Ore., the Tobischs planned to spend some time in the vast expanses of Olympic National Park in the state of Washington. Mr. Tobisch, whose photographs added so much to the Convention issue of *The Messenger*, hopes to bring back colored movies of Olympic elks, mountain goats, etc. Incidentally, Mr. Tobisch was recently elected to the Board of Missions.

One hundred years young is Mrs. Annie G. Hobson, San Francisco, who celebrated her birthday June 30 amid a group of the Society members and other friends.

The St. Louis Church now has an architect who is working with them, advising on the sites under consideration for their new church building, and suggesting designs. The name of the architect's firm is Erwin Carl Schmidt and Associates. This firm has designed such well-known St. Louis landmarks as the Jewel Box and Medart's Old Cheshire Inn. The old St. Louis New Church is now up for sale, being listed with realtors, and having a FOR SALE sign up on the front of the building. . . . Incidentally the St. Louis Sunday School has done something rather revolutionary about their annual picnic. Instead of holding it in the crowded month of June, it is planned for late August or early September when people may look forward to seeing church friends they may not have seen during the summer. The children, it is hoped, will welcome a picnic during the long vacation when they are sometimes without enough to do.

We are happy to report that the Sanctuary Fund of the Boston Church got off to a good start. Our latest report was that \$1211 had actually been received—almost 25% of their goal. Through the cooperation of the sexton, George Washburn, the job has been in progress during the summer.

Walter Brown, San Diego Society, who graduated from California Polytechnic Institute in June, has been the Director of Split Mountain Camp this summer, (Aug. 11-25). Did you know that this is America's oldest Co-educational primitive Church Camp?

If you are anywhere in the vicinity of the Little Harbor Chapel, Portsmouth, N. H., during your summer travels, this little spot is well worth a visit from all New-Churchmen. The Chapel is located on Little Harbor Road which runs off Route 1A at the eastern edge of Portsmouth. The Rev. William F. Wunsch, Washington, D. C., has preached there twice this summer.

On September 23 the first New-Church service to be held at the Cathedral of the Pines, Rindge, N. H., will be conducted by the Rev. Edward B. Hinckley.

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