

The
**NEW - CHURCH
MESSENGER**

September 15, 1956

Every Family a Subscriber

Ernest O. Martin

Cathedral of the Pines

Dorothy Hinckley

Ministers at Blairhaven

Stay-at-Home Missionary

THE NEW-CHURCH MESSENGER

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THE EVERY - FAMILY PLAN

By Ernest O. Martin

HOW MANY families in your church society subscribe to the *New-Church Messenger*? If your group is typical, the majority of members never see the *Messenger*. From one year to the next they are completely out of touch with Convention activities. The *Messenger* is the official organ of our national church, but it can serve the church only to the extent that it is read by churchmen in every society.

At the 1956 convention in LaPorte, Indiana, it was voted unanimously to initiate an "every-family plan" for the *Messenger*. The goal is to enroll every family of every New-Church society as a subscriber during the coming year. Each society that has 100% of its active family membership subscribing will be entitled to a special subscription rate of \$2 a year for each family rather than the regular rate of \$3. A society may also enter gift subscriptions for schools, libraries, or non-New-Church members at the rate of \$1.50 each.

New subscribers and readers will mean an improved *Messenger*. Members will be more interested in contributing articles to a paper that is going into the homes of all New-Church families. The National Alliance of New-Church Women has voted to incorporate its bulletin, *The Grand Alliance*, into the pages of the *Messenger*. It has been suggested that other organizations in the church make similar use of the *Messenger*. Through the *Messenger* each group will be assured of a greater reading public, fewer publication headaches, and lower cost or perhaps no expense at all. The paper will become more and more representative of the whole church. Increased circulation will make the unit cost lower and make it possible to spend more money on special features, pictures, and artistry.

The "every-family plan" is a group subscription plan. Each society will be asked to send a complete mailing list of its active families and other names it wishes to include as subscribers. It will be responsible for correcting addresses and adding the names of new families. Subscriptions will begin on the month following the receipt of the names. Your society will be billed at the end of each year for all families included in the subscription plan.

Societies may handle the raising of the subscription money in different ways. Some groups may want to pay the bill from their treasury, making the subscription a gift from the church. Others might ask each family to add the \$2 subscription cost to their annual pledge to the church. In other cases the treasurer or an appointed representative will collect the \$2 from each family.

All of the details about this new subscription plan are being sent to your society this month. Urge your trustees or church committee to take immediate action. Get your church on the band wagon and show that its members are concerned with their national church. The editorial staff of the *Messenger* pledges itself to a renewed effort to serve the church in an even more effective way and asks your co-operation in gaining new subscribers.

Mr. Martin is the Pastor of the Wilmington New Church and has been asked by the Editor to take charge of the every-family subscription plan.

THE CATHEDRAL OF THE PINES

By Dorothy Hinckley

"... a Place where all People may Worship."

On Sunday afternoon, September 23rd, at three o'clock, the first New-Church service will be held in The Cathedral of the Pines, Rindge, New Hampshire. Dr. Edward B. Hinckley, Wellesley, Mass., will conduct the service, and Mr. R. Lawrence Capon, organist of the Newtonville Society of the New Church, will play the Cathedral organ and arrange the music.

The Cathedral of the Pines is a beautiful and unique place of worship. Standing on a knoll in a wooded section of ponds and foothills, just over the border of Massachusetts in New Hampshire, the Altar of the Nations has as a reredos the quiet lake at the foot of The Knoll, and a panorama of interval and foothills stretching to Mt. Monadnock in the blue distance. The congregation, sitting on simple, sturdy benches under the tall, stately pines which give the Cathedral its name, literally and figuratively illustrate and find new meaning in the familiar line: "I will lift up mine eyes unto the hills, from whence cometh my help."

The Cathedral was begun by Mr. and Mrs. Douglas Sloane, as a simple memorial to their son, Sanderson Sloane, a young Lieutenant in the U. S. Air Force, who was killed in action in 1944. The first dedicatory service was held in August 1945, on the beautiful site which young Lieutenant Sloane had selected seven years before as the place where he would like some day to build his home. It was also the culmination of a plan the Sloane family had long cherished: that of building an out-of-door chapel.

The service in August of 1945 appealed to the hearts and the imaginations of the people present, and of many who only heard of the idea from others. More than ten years of dedicated effort on the part of Mr. and Mrs. Sloane and their family have directed and focussed the contributions and ideas of people from all over the world. The result is an impressively beautiful Cathedral which is worthy of the description so often quoted:

Dedicated to the Glory of God and in loving and grateful memory of Sanderson Sloane by his parents, Douglas and Sibyl Sanderson Sloane, as a place where all people may come and worship, each in his own way, returning thanks to Almighty God for His innumerable benefits, for the strength and inspiration which come from His hills, solace and assurance from His valleys with their life-giving waters, joy from the songs of His birds, courage, under God's boundless heaven, to meet the daily needs, sympathy and understanding by association one with the other, and as the wind whispers through His Pines, re-echoing voices and prayers from the past, acknowledge, each for himself, a continuing obligation to the forefathers to keep secure their heritage of spiritual and intellectual freedoms in accordance with the Great Commands:

"Thou shalt love the Lord thy God"

"Thou shalt love thy neighbor as thyself"

The altar, the altar rail, the lectern, the baptismal font, and the other appointments for the Cathedral are made of stone. In the altar there are stones from each of the 48 states, and stones sent by the Commanding Officers of the Army and Navy. These particular stones were requested because of their significance for this particular use. The foundation stones used throughout for the Cathedral appointments were taken from the land around the site, and were stones which had been gathered out of the soil to clear the land for plowing ever since 1760, when the land first began to be cultivated. As news of the Cathedral spread, beautiful and significant stones were sent from all over the world—"voluntary expressions of love of God and love of neighbor by peoples of many countries," the Sloanes remind us in the brochure they have prepared to answer the many questions about the Cathedral in the Pines and 'How it all Began.' So conscious are they of the care and guidance of the Lord's Divine Providence that they have printed the title 'What hath God Wrought' over a list of the strange and 'providential' things which led, step by step, to the founding of the Cathedral.

In the booklet are listed carefully the stones given, and diagrams are drawn to show their location. There are no typical listings, for each is unique. For example, a quick leafing through the pages may give you some such selection as this:

... part of the Rock of Gibraltar ... from the floor of Solomon's temple in Jerusalem ... pink granite from quarries on the Upper Nile ... stone Indian tomahawk ... Icelandic Spar ... basalt from the Pre-Cambrian shield in Canada—three billion years old ... anthracite coal ... stone taken from the place where Christianity was first preached in Sweden ... chip from the top of the Great Pyramid in Egypt ... from the crater of an extinct volcano in Russia ... from the Acropolis ... from a Prison Camp in Pusan, Korea ... from the battlefield where General Custer and his men were killed ... from the center of the Blast Area at Hiroshima ... granite used in building Brooklyn Bridge ... from the wall of the house of Hans Christian Andersen ... lava rock from Mexico City ... field-stone from a farm in Connecticut ... from the hill where the Book of Mormon was translated ... from slate mines in East Texas ...

The list seems almost endless, and to a New Churchman the correspondence is wonderful and inescapable.

Vesper Services have been conducted, we are told, by 34 different religious denominations: 'Catholic, Jewish, and Protestant; White, Negro, and Chinese.' During the first nine years the Cathedral was opened, Dr. Sloane arranged for 550 different services; and over a million and a half people—from every State in the Union, and from all over the world—visited the Cathedral.

No collections have been taken at any of the Services or organ recitals. There has been no charge for parking. No mention has been made of the need of maintenance

BOOK REVIEWS

Primitive Christianity in Its Contemporary Setting. By Rudolph Bultman. Meridian Books, New York, 240 pages. Paper jacket. \$1.25.

For many years, Protestant churchmen and educators have been calling for a popular series of inexpensive books edited to appeal to the rising interest of lay people in the history of the Protestant tradition, contemporary developments in religious art and literature, liturgy, and the study of the Bible. It is not therefore unusual in itself that a trade publisher, such as Meridian Books, in cooperation with leading representatives of American Protestantism, should undertake the presentation of such a series. Meridian Books is already well-known as the publisher in paper covers of works by William James, G. G. Coulton, Evelyn Underhill, Denis de Rougemont, Martin Buber, and many other esteemed religious thinkers of our times.

The first six volumes in the Living Age Books series was published this year on August 27, delayed from May because of production and trade requirements.

The first of these books to come to our attention is the one listed above. This work covers a wide range of topics. It discusses in detail the Old Testament heritage and the Greek heritage; the influence upon Christianity of Judaism and of Hellenism. Primitive Christianity emerged as a 'syncretistic phenomenon.' Says the writer: "The Gospel had to be preached in terms intelligible to Hellenistic audiences and their mental outlook, while at the same time the audience themselves were bound to interpret the gospel message in their own way, in

support. Vitally necessary, but unsolicited, voluntary support maintains the Cathedral, and has come through contributions left in the boxes marked for that purpose, and from those who wish to forward the Cathedral effort.

Rindge is within easy driving distance of Boston and Springfield, Mass., and of Keene, Concord, and Manchester, New Hampshire, and other places in this 'circle.' Any New-Church people who are able to attend will find the Cathedral of the Pines an inspiring place of worship. On September twenty-third, this first New-Church service in the Cathedral will be an especially interesting occasion for us. (In case of rain, the service is conducted in the small Chapel, and heard over a public-speaking system by the congregation in their own cars in the parking lot.)

"Everyone," says the Invitation to the Cathedral, "is welcome at every service."

"My house shall be called an house of prayer for all people."—Isaiah 56:7.

The author is the daughter of the beloved missionaries, Vivian Kuenzli, and her late husband, Charles H. Kuenzli, and the wife of Dr. Edward Hinckley, President of the Babson Institute.

the light of their own spiritual needs. Hence the growth of divers types of Christianity." (page 176). The chief difference between Hellenistic Christianity and that which arose in Palestine was that the 'former ceased to be dominated by the eschatological expectation and the philosophy of life which that implied'. (p. 176). Hellenism conceived of the Lord as a mystery diety and ideas of Gnosticism and asceticism crept in. Nevertheless, Christianity brought in a new and revolutionary idea, namely, that God was a God of grace. The writer sees in this the unifying element in what was otherwise a blend of many diverse idealogies.

Current Problems in Religion. By Herman F. Bell. Philosophical Library, New York. 648 pages. \$10.00.

The publishers describe this book as "A persuasive plea for fundamental freedom in present-day religion and theology." We concur in this. But we do not consider it a study of current religious problems. The author seems mainly interested in contending that religion is not divinely revealed but is wholly the product of human needs and experience. He wants no fixed or final creeds. He declares that he believes in God, the Father Almighty and Creator. But he does not believe in the Lord Jesus, hence not in the virgin birth or the resurrection. He neither denies nor affirms a belief in a life after death, saying merely that he does not know.

The author acknowledges a great debt to the late Charles E. Garmen, Professor of Moral Philosophy and Metaphysics at Amherst College, whom he quotes often and sometimes at great length. Prof. Garmen concerned himself very much with the nature of evidence, and Mr. Bell does not find that most religious tenets can pass the test of evidence—in short, the case for them is not proven to Mr. Bell's satisfaction.

The book is very largely an anthology of the religious utterances from great writers, both ancient and modern, as well as from the Bible. The chapters that constitute the first 440 pages of the book are introduced by brief statements from Mr. Bell's own pen but from thereon his theme is developed by extensive quotations. The last section of the book is purely an anthology.

Those who are interested in the thought of Prof. Garmen will welcome the lengthy chapter which he devotes to this thinker.

Despite all the labor that the writer must have put in to compile this work and the value that it has as an anthology, we did not find it a significant contribution to current problems in religion. The author fails to examine the claim of Christianity to being divinely revealed; also to inquire into the difference between the experience of those who may be termed *revelators* and the emotional experiences that pertain to everyday living.

EDITORIAL

A Phase of Democracy

Political conventions, long an important phase of American politics, can now, thanks to television, be viewed by millions. Quite possibly, Joe Smith, sitting in his living room and watching as he sips lemonade, may get a better view of a convention as a whole than one who has a seat in the galleries. For trained reporters will center the camera on what seems most significant: Now a scene on the floor, now a group engaged in a heated discussion, now the man in the speaker's rostrum. Other reporters with a background of knowledge will interpret for Joe what is going on and give hints about back-stage maneuvering. Moreover, Joe Smith in his living room will not be as emotionally involved, hence not as confused, as he would be were he an active participant.

What were his reactions, and that of millions of his fellow Americans? So far as we know the Olympic wisdom of the public opinion polls has not given an answer to this question. But personally we have heard such comments as: 'wonderful', 'thrilling', 'disgusting', 'bombast and hokum', 'very interesting', 'a great show', 'all cut and dried', 'a travesty on democracy'.

In some measure each one of those comments may be justified. Certainly, it would not be correct to describe these political gatherings as deliberative assemblies that brought sober and disinterested thinking to bear on the complex problems of today. The chief motive that seems to govern a political convention is to build a cohesive fighting force. This demands some form of harmony, for a party divided against itself can hardly hope for victory. So there must be compromise, a soothing of ruffled feelings and a conveying to all participating a sense of their importance. When necessary weasel words and double-talk are employed.

However, let us not condemn political conventions too harshly because of this. The problem they face is the problem of all human relations. Man is an individual yet endowed with a social nature. The battle in his soul is usually between his individual desires and the demands that society must make for the sake of an orderly life. Give-and-take, compromise and adjustment are necessary. Some middleground between the egoistic desires of the individual and the demands of society is found by that process.

Democracy as a way of life is the middleground between the chaos of anarchism and the despotism of society. Democracy in its actual functioning is far from perfect: hence any expression of it such as a political convention leaves much to be desired.

Nevertheless, Democracy as a form of government is vastly superior to any other that has been tried.

SWEDENBORG, THE GEOLOGIST

That Swedenborg's contributions to science are often overlooked even by competent students is shown vividly by the following letter by the Rev. Leslie Marshall addressed to Dr. Harry S. Ladd, U. S. Geological Survey, Smithsonian Institution, Washington, D. C.

"My dear Sir:

"I read with the deepest interest and appreciation your, and Dr. Brown's important article, 'Fossils Lift the Veil of Time' in March '56 *Geographic*, and noting the reference, p. 365, to some early investigators in your field, wondered if you are familiar with the original discoveries of Emanuel Swedenborg, Swedish scientist and philosopher? (1688-1772).

"In any case, happening to have in my small library on the fascinating subject in which you have done such significant work, an illustrated pamphlet dealing with the Swedish sage's investigations, I thought you might like to see it. You need not return it.

"There also is in existence, I think, a plate showing the skeletal remains of some pre-historic mammal unearthed by Swedenborg—the first, as I recall it, in Scandinavia."

Dr. Ladd in a courteous reply to Mr. Marshall says:

"Dear Mr. Marshall:

"I want to thank you for your letter of April 9 and for sending the paper by A. G. Nathorst on 'Emanuel Swedenborg as a geologist'. Like everyone else I had heard of Swedenborg but strangely enough, I was not aware of the breadth and significance of his geological work. Since receiving your material, I have checked three of the leading works on the history of geology and find that only one refers to Swedenborg and that reference is very brief. Swedenborg certainly should receive greater recognition in the geological field than has been granted him to date."

What Mr. Marshall has done in this instance is something that many New-Church people could do more of, namely, to call the attention of writers and researchers to significant contributions to the subjects in which the latter may be interested, by Swedenborg.

SWEDENBORG'S WRITINGS

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Ministers at Blairhaven

COMBINE a meeting of New-Church ministers with the beautiful seashore setting at Blairhaven in South Duxbury, Massachusetts, and the results are almost indescribable. But at the invitation of the editor perhaps we can communicate something of the joy of that experience.

On Sunday evening, July 15, ministers began to arrive by automobile and train. The earliest arrivals were rewarded with priority in the choice of rooms and beds. They were soon unpacked and settled and ready for an evening snack. Plans for the Institute were discussed and everyone looked forward to the opening sessions on Monday morning.

Each day began with a devotional service and Henry C. Giunta conducted the opening service on Monday. Richard H. Tafel presented an informative report on the Dead Sea Scrolls and everyone entered into the discussion. The only thing that could have interrupted the questions and comments was the call to lunch. Delicious luncheons were served each day by two women from the community. Breakfasts were prepared by the ministers who showed hidden talent as chefs. For our evening meal we ventured from our Blairhaven retreat to dine at a Kingston restaurant.

It would be wonderful (but hardly truthful) to say that Blairhaven was overrun with New-Church ministers. Those who attended the week's program were David P. Johnson, Henry C. Giunta, Antony Regamey, John C. King, Richard H. Tafel, Edwin G. Capon, Thomas Reed, Ernest O. Martin, and theological student Ted Foster. The group was entertained on Friday by Dr. and Mrs. Edward B. Hinckley at their lighthouse summer home in West Barnstable on Cape Cod. Amid the sand dunes in the shadow of the lighthouse, Clayton Priestnal led a discussion on the subject of how ministers can make the best use of their leisure (?) time. His topic was "Augmenting Our Resources." Following our visit with the Hinckleys, we were ferried to the mainland and stopped at the Yarmouthport New Church. Clayton Priestnal is the summer pastor at this church.

The discussions at Blairhaven were on an informal basis and covered a wide range of subjects. John King spoke further about the Dead Sea Scrolls and brought us up to date on modern research. Ted Foster shared his conclusions made in a study at Harvard on the early church. One of the highpoints of the program was a talk by Antony Regamey on the church. He spoke of the church as the living presence of the Lord in the hearts and minds of men and challenged us to hold that ideal before us at all times.

Discussions covered four general areas of doctrine, Bible study, the church and its organization, and the ministry. Richard Tafel, the minister most active in the publishing field, spoke on New-Church publica-

tions. He reiterated the need for new pamphlets and other collateral literature. Edwin Capon and Ernest Martin led a discussion on "The Church in the Community." Members of the group shared their experiences in bearing witness to the New Church in their communities.

David Johnson, the new president of the General Convention, took charge of two sessions and spoke of his hopes for the church and his plans as president. Edwin Capon gave a very practical talk on the subject of parish administration and distributed bibliographies as a guide to further individual study. Brother ministers were also interested to learn of Mr. Capon's trip to the west coast on behalf of the theological school. Antony Regamey spoke from his long experience on the Board of Missions and gave a comprehensive account of the mission work of the church.

The evening sessions were the most informal and 101 subjects were discussed. Each man had questions he wanted to raise and problems to discuss. One evening was devoted to the discussion of Dr. John Swanton's recent paper on the church with particular emphasis on the question of the eternity of the hells. The men were unanimous in their expression of respect for Dr. Swanton and the power of his thinking and there was general agreement with his ideas.

A lively humor pervaded the meetings, preserving us from an otherwise exhausting schedule. In the evenings Henry Giunta regaled his brethren with stories of his seminary days and of his ghost-writing experiences. Richard Tafel's baritone voice echoed through the halls and hills morning, noon, and night, and led one of the cooks to ask whether this was a conference of church choirs.

The Institute closed on Saturday morning, July 21st, with a communion service conducted by Antony Regamey. It was a fitting conclusion to an inspiring week of study and fellowship. During the week we had participated in a frank discussion of many topics. Differences of opinion arose and strong feelings were aroused. Through it all each man came to learn more about himself and his fellow ministers. Strong points were revealed and weaknesses uncovered. We learned more about leadership and discussions and realized that we have much more to learn.

The group was unanimous in desiring that a ministers' institute become an annual event. Reports of the 1956 institute will be sent to all ministers of the Convention along with a questionnaire to determine the best time and place for future institutes. It is fervently hoped that more and more of our ministers will be able to attend institutes to share the invaluable experience.

(Continued on page 280)

To The National Association of Convention

By Clark Dristy

Solicitude about futurity when confirmed by act, greatly dulls and retards the influx of spiritual life. (*Arcana*, 5177.)

Solicitude about the future does not mean that we are not to consider the future in a normal ordinary way as does the farmer when he makes hay for the coming winter, and, as does the thrifty person who saves for a rainy day. What is meant (we believe) is that one is not to be overly anxious, and one is not to worry and fret about what may happen, for this implies a lack of confidence in the Lord's Divine Providence and His ability to care for us, and to bring to pass those things that are best for us and for the whole human race.

HERE AND THERE

Is there any good member of the N.A. who would like to act as our Librarian, and take care of the books? No salary, but you could read the books, and perhaps make it your hobby to collect more. . . . A letter from the Rev. Clyde Broomwell (Steamboat Springs, Colo.) offers us some more books, and states that he will soon leave for the West Coast. . . . Another branch of the New Church (The Lord's New Church) is sending out free, 10,000 copies of a booklet called, "The Bible, or the Word of God Uncovered and Explained." For the most part, this pamphlet is of a non-controversial nature, and designed to introduce people to New Church doctrine. . . . Cornelia Hotson was again Cook and Chief Aid at the Green Pastures Summer Camp, and reports a successful meeting. See her report elsewhere. Her son, Donald, is in Europe and will study in France for a career in the Foreign Service. . . . One of our members reports a dream (or vision?) in which the Lord was seen with a beautiful smiling face. This person was naturally amazed, and even a bit frightened.

BLAIRHAVEN

(Continued from page 279)

Members of the 1956 Institute express their deep appreciation to the Massachusetts Association for making the beautiful facilities of Blairhaven available and to the Convention for the financial appropriation to meet the expenses of the Institute. We trust that our participation in the Institute program will enable us to be of increasing service to the Lord and His Church.

The Institute Planning Committee:

Ernest O. Martin, Chairman
Antony Regamey
John C. King

THE SWEDENBORG SOCIETY OF LONDON

By Forrest Dristy

For nearly one and a half centuries, the Swedenborg Society of London has been publishing, translating, and distributing the works of Emanuel Swedenborg. It is, in fact, the only organization in Great Britain that is engaged in the work of publishing the Writings; so its importance to the New Church in England and, for that matter, all of Europe is very great indeed.

The Society was founded in 1810, and on July 23, 1956, it held its 146th annual meeting. On that date I was in London and was very grateful for the opportunity to attend the meeting, which was held in the Swedenborg Hall at the Society's premises. The Society's 732 members are scattered all over the world, so I was surprised to see 160 of them were able to gather for the meeting. Incidentally, America was well represented because the General Church was having its General Assembly in London the same week, so many American General Church people were on hand for the meeting.

The Society is fortunate in having very desirable premises. It has its own four-storied building — with reading room, library, offices and assembly hall—in a part of London known for its learned associations. It is only a few hundred yards from the famous British Museum. The Society is able to augment its income by letting parts of its premises to other organizations.

Last year the Society published 2000 copies of a new edition of *The White Horse* and reprinted 5000 copies of *Revelation Through The Ages*. Over 5100 books and booklets were distributed. The revision and preparation for the printing of *Heaven and Hell*, *Summary Exposition of the Prophets and Psalms*, and *The Spiritual Diary*, are now in progress. The Society is also working on a new Latin edition of *The Arcana Coelestia*, of which the first four volumes are already finished and printed.

My visit at the Swedenborg Society gave me the impression that it is a vigorous, healthy and very useful organization. However, there is one factor concerning the Society's financial situation which is rather disturbing and which was pointed out at the meeting; the Society is living largely on the benevolence of the past, although its uses are enjoyed by present and future generations. Less than one-fourth of its income is from current subscriptions and donations. In recent years it has been necessary for the Society to dip into its investments in order to pay for its various projects. Unless this reduction in invested principal can be made up by an increase in donations, the Society will eventually have to curtail its work just for lack of money. One way that anyone can help is to become a member of the Society. For a yearly subscription of \$1.40 one may become an annual member, or one may become a life member for a gift of \$14.00. It is an organization worth joining.

HEAR THIS BROADCAST

Edward L. Wertheim, public relations consultant for the Swedenborg Foundation, Inc., through the good offices of Dr. J. W. Montgomery, Director of the Radio and Television Commission of the Columbus Area of the Council of Churches, has arranged for a radio and possibly a television program for Sunday, Sept. 23. Frank J. Lausche, Governor of Ohio, has consented to speak on this program on the story of Johnny Appleseed. Our latest information says that the broadcast will be between 9 and 9:30 a. m. over Station WTVN-TV, and quite likely over the Mutual network or over the Crosley network. There may be some last minute changes, so watch the radio and TV news in your local paper. The program in general will be prepared by Mr. Wertheim's office and will be conducted by Dr. Montgomery. In addition to the ten minute talk by Governor Lausche there will be musical numbers and perhaps a pageant on Johnny Appleseed.

GREEN PASTURES CAMP

Green Pastures held its second session from June 20 to July 8. Again it was successful in having campers from all branches of the New Church and all friendly to each other.

This year our sum total of campers was 12 who stayed over at least one night at camp as against 16 who did last year. We conducted our own services each Sunday in a beautiful dell by the brook, and we read the Arcana with commendable faithfulness with whomsoever was there each night and morning.

Green Pastures is a work camp as well as a study camp. We helped Miss Serena Dandridge all we could with her sheep, the pasture (chopping down thistles), her hay, her roads, and only regret that rain interfered with some of the haying.

Green Pastures is a beautiful vacation spot on a sheep farm high among the hills of West Virginia near Shepherdstown. We have tents, cots, mattresses, nice new dishes and a good cook house for eating in on rainy days. Besides all this there is Miss Serena's own little farm house which houses our possessions between times.

Green Pastures is a real farm where we can perform uses along with our recreations and our study of what the New Church offers to all of us.

Corneliea Hotson

Kindness is love in everyday clothes. Kindness is the overflowing of self upon others. It attracts friends, transforms enemies and wins souls.

MEMMOTT RESIGNS

Edward F. Memmott, President of Urbana Junior College, has submitted his resignation to the Board of Trustees, effective at the end of December, 1956. On January 1, Mr. Memmott will take up his new position as educational director with the Michigan Credit Union League. This position, among other duties, involves working with five colleges and universities in Michigan.

In concluding his letter to the Board, Mr. Memmott said:

It is, of course, with mixed feelings that I submit my resignation as president of Urbana University, effective at the end of December, 1956. I cannot leave the college at age fifty-two and after twenty-seven years without many regrets. My decision yesterday forced me to decide whether to plan to live out my life in Urbana or to make a radical change. I have decided to make the change and to enter what I believe will be highly useful work in adult education.

My interest in the college cannot and will not end with the year 1956. Though my relationships with the college and with the Board must be different in the years to come, I hope they will always be cooperative and beneficial.

LETTERS to the EDITOR

FRATERNAL DELEGATES

To the Editor:

Reference has been made to the visit of the Rev. C. H. Presland to Convention as the first time 'since 1932' that a fraternal delegate from the British Conference was present.

Please allow me to point out it should be 1938. I had the honour and privilege of being the first delegate in 1923, and visits were paid in alternate years by Convention and Conference Representatives until 1938, when again it was my great joy to be appointed. I was accompanied by my late beloved wife and we received most generous hospitality from the American New-Church friends. I have before me my daily-written diaries of both the first and the last years named above; and re-reading them fills me with deep emotion and revives many memories of precious worth.

There can be no doubt but that good and benefit accrue to those who are chosen to make these visits, and to the closer and better understanding of the two great branches of the Lord's New Church. May the interchange long continue in unbroken sequence.

With warm regards to all friends who remember me.

J. C. Goldsack
Surrey, England

ARE ALL SAVED?

To the Editor:

Nearly all of those who have replied to my questions regarding salvation have done so by writing me directly or in letters sent to yourself and kindly transmitted. But one of unusual interest by the Rev. William F. Wunsch was printed in your columns, July 7, and I would like to consider certain statements it contains.

Mr. Wunsch intimates, I notice, that the term 'eternity' as Swedenborg employs it may be open to more than one interpretation. That is true, I think, not merely of this term but of several others. Swedenborg often gives the impression that he is dealing in absolutes—a downright assertion in one place seemingly is contradicted or modified by a downright assertion in another. But I had in mind what I believe to have been the thought in the minds of numbers of New-Church people, as it was for years in mine, that when Swedenborg speaks of souls which have entered hell remaining there 'to eternity' he is using 'eternity' in the sense of endless. If he had something else in mind, as he may have, that would alter everything.

Again, when Swedenborg says, as he does in certain places, that God desires the salvation of all and labors to that end not only while they are in this world but afterwards, he can only mean by 'salvation' entrance into the state we call heaven. If anyone stands out endlessly against all the efforts of God and fails to reach that end I do not see how it can be denied that he has defeated God.

But Mr. Wunsch replies, "As long as lives still defiant hereafter serve some purpose of God, as they do, if only to excite others to the good fight, can God be said to be defeated?" This seems to be a restatement of the words which I think we have heard too often that those who enter hell act as attorneys for the negative 'though lost to all good themselves.' But that is no answer to the question, for God wishes to raise all into heaven, not to use them as means of bringing others into that state though they may serve such a purpose temporarily. If His basal desire has been defeated, God has been defeated.

Mr. Wunsch finds fault with me for ignoring the fact 'that these lives are steadily tempered for the better by the divine mercy and care,' but here he is touching upon what I regard as another New-Church misconception, the idea of a reconditioned hell. This is derived in part from what Swedenborg says of entrance into hell being from choice; in part from temporary manifestations of seeming happiness by new entrants; and in part from the natural reaction, which all mankind shares, to the thought of eternal loss. Hell is supposed to be made over into a kind of comfortable sensuous state. But as a matter of fact its inhabitants are continually thwarted and made to suffer by those they have chosen to associate with and who are of the

same character. It is granted that souls in hell are less uncomfortable on their first entrance than they would be in heaven but it does not follow that they are ever really comfortable or happy so long as they remain there. Says Swedenborg: "The glorying and gladness of the wicked is external, or of the body, which in the other life is turned into infernal unhappiness." Souls there are 'steadily tempered by the divine mercy and care' as rapidly as they can be led to desire something different and cease to be satisfied to remain devils.

As to children, Mr. Wunsch asks: "Is it just the fact that one dies in infancy that takes one into heaven?" No; but it is a fact that Swedenborg says one who dies in infancy *does* go to heaven, and surely life and death are in the hands of God. Mr. Wunsch suggests that children may be taken because God has foreseen that when they grow up they will be faced with 'impossible conditions' preventing them from choosing aright. But it is only fair to inquire whether there could be any such impossible conditions. A defective child might be rated as faced by such but some defectives grow up. On the other hand there are perfectly formed children with loving parents where every influence for the good may be foreseen and such are equally taken. The argument for 'impossible conditions' does not seem to me borne out by the evidence available.

So far as I can see the essential difference between the conception of hell which Mr. Wunsch is setting forth and mine is this. He seems to envision a permanent state where those who have entered it are 'made as comfortable as possible' and while 'lost to all good themselves' minister to the salvation of those who are not. To me it is a temporary condition in which no one is comfortable and which discomfort serves to terminate. The one would use some to save some; the other would save all. And if the former is true, I do not see how it can be denied that God's overmastering desire for His human children has been defeated.

John R. Swanton
Newton, Mass.

EXTRACTS FROM ARCANA

To the Editor:

Earlier readings of the *Arcana* rather surprised me in the amount of pleasure I experienced in reading these sections introduced before and after the expositions of the several chapters of Genesis and Exodus. I renewed this experience recently and it has occurred to me that it would be very useful to make a separate volume out of them. In Swedenborg's day the Bible was accepted by the majority of Christians as a literally inerrant Word of God but skepticism was rampant in scholarly circles, and Swedenborg was particularly concerned to confirm scriptures sacred character. Very many of his read-

ers would, however, be favorably inclined toward his expositions because of their existent background of faith. Since then, however, Biblical research has altered the situation fundamentally. While continuing to reverence the Scriptures highly the religious minded men of our time no longer demand literal infallibility of the kind formerly thought necessary. Modern thought therefore has to be approached in a different way. The fact of a correspondently created world must be placed before any appreciation of a correspondently produced Bible. And, back of both, students would wish to know how Swedenborg came to believe in both types of correspondence or in other words what his personal approach to the entire subject was. New-Church thought has generally been presented to the public through the circulations of Swedenborg's purely philosophical and theological writings such as *Divine Love and Wisdom*, *Divine Providence*, *The Four Leading Doctrines*, *Marriage Love*, *True Christian Religion*, and in laying emphasis on the expository parts of the *Arcana*. These are not without references to Swedenborg's personal experiences to be sure but, aside from the *Spiritual Diary*, the greatest number are given in the sections of the *Arcana* above noted. Moreover, taken together they appear to me to give one of the best introductory sketches of the system of truth set forth by Swedenborg. They combine this with all the interest of a personal narrative. The officials of the Massachusetts New-Church Union and of the Theological School have very kindly furnished me with discarded copies of the *Arcana* and from these I have cut out the parts mentioned. Another reading of them when incorporated into one narrative has strengthened the impression I had already obtained as to the interest such a work would have with suitable annotation. In the meantime I would suggest to *Arcana* societies that they introduce their work by starting with the supplementary sections, and I am sure they will find that subsequent study of the expository material will be more rewarding. I should suppose younger people would find this material of more interest and I am in hopes that an independent volume devoted to it will be made available.

John R. Swanton
Newton, Mass.

THE SHELL

THE echoing waves that vibrate in a shell
Re-sing the music of the mighty sea,
Its restless spirit seems to try to tell
The meaning of the ocean's mystery.

Just so the echoes from this heart of mine
When I shut out the clamour and the din,
Sing of the glories of the life divine—
As now and then the veil between wears thin.
—BESS FOSTER SMITH

Faith Brings Comfort

By Julia W. Wolfe

The sources of joy are many. They are rooted in all of the five senses, and ministered to by countless objects of beauty and harmony in the world about us. For them the seven colors of the spectrum blend and change in the never ending variation. For them the seven notes of the octave find expression of untutored nature and in the gifts of skilled musicians. Sight and sound, taste and smell all open gateways to the home of joy within the mind of man.

But the sources of comfort are few. There are not many ways in which consolation makes its approach to human life. And surely all men, women and children need comfort. Bright as is the world, the very shining of the sun produces shadows, and the stem that bears the lovely rose gives bleeding fingers to him who picks it. He who never needs comfort is the very young who has not as yet experienced sorrow or known bitter disappointment. And when sorrow and woes come, then comes also the discovery that, while the sources of comfort are not many they are adequate and precious.

First, there is the wonderful comfort of happy memories. No grief, no misfortune can take away the joys that have entered permanently into our character.

Then, in the time of need, is found the comfort of work, and of friendship that remains. There is always someone still who needs us and whom we need. Whatever our losses, we have never yet lost all.

Then we discover the comfort of sympathy! It has been said a thousand, or perhaps millions, times that "mere words" cannot assuage grief, and every time it is said untruthfully. Words that are fitly spoken, out of a sincere heart, and a kindred experience, are among the most precious, as they are among the most costly, of all comforts.

"The word we had not sense to speak,
Who knows how grandly it had rung?"

But the basis of all abiding comfort is faith in a loving and all-wise, all-comforting God. For this never can there be a substitute, and nothing can take away the strength and the peace it gives. "Lord, show us the Father, and it sufficeth us," said the disciples in the hour of their bewilderment and grief. Faith in a loving God, the God of all comfort is the basis of all reasonable consolation. And the world needs it all the time.

Kindness is the master key to all locks on barred hearts. Kindness is the fragrant incense that makes the home or workshop a gate of heaven. We think with inspiration of Abraham Lincoln, the man of kindness and of our Saviour who with a heart full of kindness "went about doing good."

Stay-at-Home Missionary

(The following article about a well known New Churchman, accompanied by a picture of him, appeared on the front page of the Hutchinson, (Kan.) News-Herald, July 7.)

DANIEL E. KREHBIEL has not been sent to a foreign field, but in his own way is an active missionary for the New Jerusalem Church.

For the past 20 years, this retired farmer and grain elevator operator has propagated his religion through the printed word. Many of the words have been his own, and he has also been responsible that the words of other church leaders and ministers have been spread over the world.

This 80-year-old man is not a minister, but probably has devoted as much time and money to his faith as many have from the pulpit.

Krehbiel was born to Mennonite parents in South Dakota, and came to this vicinity at the age of nine. He was twenty when he turned to the New Jerusalem Church, which was founded in the latter part of the 18th century upon the teaching of Emanuel Swedenborg.

The Pretty Prairie man began his service by teaching an adult Sunday School class. It was approximately 20 years ago that he began mimeographing his lessons and sending them out to friends.

Writes Pamphlet

Realizing the vast numbers he could reach by this method, he began writing longer manuscripts to be published in pamphlet form.

His first two, "It Is Written" and "Keys of the Kingdom", were printed through the church.

Later he decided to have the pamphlets printed himself and at his own expense as his contribution to his church. "It's kind of a missionary spirit," he explained.

He started expanding his publications to speeches and writings of others after hearing a sermon broadcast over a radio one Sunday morning. Krehbiel was so impressed with what he heard, he wrote the radio station in an effort to get a copy of the sermon.

After considerable effort, he managed to get the text of the talk, and has published it in a pamphlet called "The Power and Prestige of the Bible." It also contains Scripture, excerpts from Swedenborg's writings and quotes on Bible reading from several famous persons.

Supports Chapel

At the present time, Krehbiel is concentrating his efforts in keeping pamphlets supplied to the picturesque and modernistic Wayfarers' Chapel near Portuguese Bend on the California coast.

Dedicated in 1951, the glass-wall structure was designed by the famous architect, Lloyd Wright,

and was built by members of the New Jerusalem Church. Krehbiel has served on the board of managers of the chapel for the past few years.

His financial resources are taxed nearly to the limit in keeping the chapel supplied with three pamphlets. One is his own writing entitled "The King of Kings," another is "The Power and Prestige of the Bible" mentioned earlier, and the third is "What the New Church Teaches," a brief summary of the principles of the New Jerusalem Church.

The church here, of which Krehbiel is still an active member, is located just across the street from the Krehbiel home east of the high school. There also are New Jerusalem churches at Pawnee Rock and Montezuma.

"We believe that Jesus was God Himself revealed in the flesh," explained Krehbiel of his belief, "and that the Bible has a deeper spiritual meaning within the letter that is not apparent to the ordinary reader."

A New Age

According to his writings, the "New Church" as it is known is not a new church in the sense that it is a new denomination among religions now existing. "It is a new church in the sense that it is a divinely ordained institution designed to usher in a new Christian age, a new dispensation, a new era of religious freedom, an epoch of advanced religious thinking and righteous living," he wrote.

Krehbiel lives with his wife here, and despite his age he still assists his son in farming duties. The church worker was in the news a few years ago as an inventor. He designed a plow cleaner and grain auger.

A LITTLE PLACE

"Father, where shall I work today?"

And my love flowed warm and free,
As He pointed out a tiny spot,
And said, "Tend that for Me."

I answered quickly, "Oh no, not there,
Why no one would ever see
No matter how well my work was done!
Not that little place for me!"

Then His words—and, oh, they were not stern,
He spoke so tenderly—
"My child, look deep within thy heart,
Art thou working for them or Me?
Nazareth was a little place,
And so was Galilee."

(The above poem was sent to us by Alice Whittemore, West Newton, Mass. The author is unknown.)

ABOUT HEAVEN

(From Arcana Coelestia, 549-551)

The angelic state is such that every one communicates his own bliss and happiness to others. For in the other life there is a most exquisite communication and perception of all the affections and thoughts, so that each person communicates his joy to all, and all to each, so that each one is, as it were, the centre of all. This is the heavenly form. And, therefore, the more there are who constitute the Lord's kingdom, the greater is the happiness, for it increases in proportion to the numbers, and this is why heavenly happiness is unutterable. There is this communication of all with each and of each with all when every one loves others more than himself. But if any one wishes better for himself than for others the love of self reigns, which communicates nothing to others from itself except the idea of self, which is very foul, and when this is perceived the person is at once banished and rejected.

Just as in the human body all things both in general and particular contribute to the general and individual uses of all the rest, so is it in the Lord's kingdom, which is constituted like a man, and in fact is called the Grand Man. In this way every one there contributes either more nearly or more remotely, and in many ways, to the happiness of all, and this in accordance with the order instituted and, consequently, maintained by the Lord alone.

From the universal heaven bearing relation to the Lord, and all there in both general and particular bearing relation to the Very and Only Being both in the universal as a whole and in its most individual constituents, there comes order, there comes union, there comes mutual love, and there comes happiness; for thus each person regards the welfare and happiness of all, and all that of each one.

A FALSE EVALUATION

From certain religious quarters there have been heard of late some objections to the removal of the cornea from a dead body in order to graft it on to the eye of one who is blind. Some have condemned this medical procedure as contrary to the laws of God. One clergyman of fundamentalist persuasion is quoted as warning his followers that whoever permits such an operation will find himself blind

after the 'last resurrection'. Better keep the cornea intact, he declared, for the body will need it later. Others have decried the practice on the grounds that it showed lack of respect for the human body, which, after all, they say, is formed in the 'image and likeness of God'.

The religious objections to this cornea-grafting procedure are illustrations of a false evaluation of the function of the human body in the scheme of Divine Providence. They also indicate a misunderstanding of the relation of the spirit, or the real personality, to the physical body.

New-Church people know that the destiny of the person after he passes from this life is in no way connected with the fate of the body which for a short time he inhabits. But for most people it seems difficult to dissociate the person from his material body. Man is made in the image of God but only as to his spirit. The human body in itself is constituted of material elements and subject to the same natural laws as any other forms of matter. It is infused with that mysterious power which we call *life* only as long as the spirit dwells in it and uses it.

This, of course, does not imply that the mortal remains of man are not to be treated with respect. Certainly no one would urge that the cornea, or any other part of the dead body, be removed if there is objection on the part of those who love the person whose domicile it had been. Otherwise, however, it is hard to see much merit from a religious point of view to such medical procedures as cornea-grafting, especially if these should be the means of restoring sight to some who now walk in darkness.

THE TEACHER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The Teacher leaning hard on thee.

Leslie Pickney Hill

The President's Corner

California Association Meets

An invitation I received, while still President-Elect last February, to visit the California Association in the home of the new church building of the Portland, Oregon, Society in Cherry Park was fulfilled from the 1st to the 5th of August. After a pleasant crossing by plane of the great wheat-lands of the Western United States, the "badlands" of Montana, and the rugged Rocky Mountains, we flew near great Mount Hood only forty miles from Portland, Oregon. We hope that we captured a picture of this lovely mountain, snowclad in August, just before the plane began its descent to the Portland Airport.

On Tuesday and Wednesday the Ministers' Council of the California Association met in the church building. The Rev. Messrs. Calvin Turley, Host Minister; Owen Turley, El Cerrito, California; Othmar Tobisch, San Francisco, California; Andre Diaconoff, Los Angeles, Calif.; Robert L. Young, San Diego, California; Lloyd Edmiston, Seattle-Tacoma, Washington, and Henry Peters, Ferndale, Washington, were the ministers present. Discussion included subjects such as the church school curricula produced by the Rev. Othmar Tobisch, consideration of the very active California camp program, the ministers' thoughts and reactions to the revision of Article V.

Each year the California Association ministers meet for a Pastoral Conference in connection with the special schools sponsored by the Pacific School of Religion. This year it was again agreed that they would meet in February of 1957 when that school is usually held. The location will be in Berkeley, California.

The ministers were unanimously of the opinion that the Swedenborg calendar should not be discontinued, and a recommendation was made to the Association, which later concurred, that the Swedenborg Foundation be so informed.

It was agreed that the Rev. Andre Diaconoff should apply to Service Chaplain in the Church of the Sequoias in the summer of 1957. The Rev. Calvin Turley, who represented the Council of Churches at a Conference in Wisconsin early this summer on the 'United Stewardship Canvass' re-

ported his experience to the ministers, in detail. Its usefulness as a means in fund raising was agreed upon by those who were present.

The opening meetings of the Forty-eighth Annual Session of the California Association, were held on Friday at 2:00 p. m. Reports of the various organizations of the association and of the societies of which it is composed were given. Progress and development in the various churches were noted. Miss Mary Shellenburg, Chairman of the Camp Coordinating Committee, a person who has had many years experience in camping work with children and young people, had prepared an extensive and adequate report on the goals and needs of the California Camps. Her report was heard with a great deal of interest and later specific actions were taken thereon. These actions will strengthen the already very active and useful camping program in the Pacific Coast area.

The term of the past Presiding Minister, the Rev. John Boyer, having come to a close, a new Presiding Minister was elected in the person of the Rev. Othmar Tobisch.

It was the honor of the President of Convention to be called upon to address the assembly on Saturday before the afternoon session started. The theme 'Dreams to Work For,' used the closing phrases of our Faith: "They are saved who believe in him and keep the commandments of his Word. This is his commandment: that we love one another as he hath loved us." This was developed by urging the need of constantly increasing faith in our Lord and the constant development of love within the church itself. Two specific ways that this could be further developed through increasing use of the Bible and prayer were noted.

The service on Sunday morning was conducted by the Host Minister, the Rev. Calvin E. Turley. The sermon was given by the President with the title: "I Beheld His Glory." The service was concluded with the administration of the Holy Supper by the President.

One could not help but come away from the California Association with the feeling that it was an enthusiastic, growing part of our church. Two churches have

relocated in recent years and are showing much growth and progress. Other of the churches, through various means, are showing progress or at least holding their present position. Here the church shows confidence in the present and vision for the future.

David P. Johnson

Suburban Churches

What do new Protestant residents of suburban areas look for, when they're 'church shopping'? William Mather, sociology professor at Pennsylvania State College, made a survey to find out. He found that suburbanites seeking a church home are interested first in the minister; second, in the Sunday School; third, in the convenient location of the church; fourth, in the denomination, its theology and form of church government; and, fifth, in the music of the church.

The following note was added:

"Well, let's pick up the pieces of our shattered denominational pride (or maybe just let 'em lie!) and get on with the job!"

From *The Christian Herald*,
July, 1956

MAINE ASSOCIATION TO MEET

The annual meeting of the Maine Association of the New Jerusalem Church will be held at the church of the Portland Society, Stevens Ave. and Montrose, Sept. 29-30, 1956, to hear reports, elect officers, and transact any other business that may properly come before it. The meeting will begin with a business session at 3:00 p.m., Saturday, Sept. 29. Those planning to attend and who want accommodations should notify Michael B. Salvetti, 7 Longfellow St., Portland 5, Maine.

George E. Harding, Sec. of The Maine Association.

At this I marvel—

That this whirling globe is peopled
With folk like you and me

Who, unaware of their spinning
cage,

Go on with their daily lives

As if their little spot were all there
were

And their few days on earth were
all they had.

Madeline George.
Church Management, Jan., 1955

Baptism, Confirmation, Wedding, Memorials

BAPTISM

GLANDERS — Kathleen Mary, infant daughter of Mr. and Mrs. Norman Glanders, Michigan City, baptized July 27; the Rev. John W. Spiers officiating.

CONFIRMATION

WALTON—Thomas Walton, Philadelphia Society, confirmed August 12, at the Fryeburg New Church, Assembly, Fryeburg, Maine; the Rev. Richard Tafel officiating.

WEDDING

NUSS-MARCHANT.—Mr. Arthur Leonard Nuss and Ethel Margaret Marchant were united in marriage in Bradford, Pa., Aug. 4; the Rev. C. B. Yenger officiating. The bride is the daughter of Mr. and Mrs. Kenneth Marchant, the former a well known merchant of Bradford. Both Mr. and Mrs. Marchant were members of the New-Church Society of Buffalo, N. Y.

MEMORIALS

PALMER.—Mrs. Arthur H. Palmer (Wanda Rogers) Las Vegas, Nev., passed away suddenly, Aug. 20, in her home. Mrs. Palmer was born in Canada, Aug. 11, 1893. But she was still in her childhood when her family moved to Buffalo, N. Y. and most of her adult life was spent there. Her parents came from England and belonged to the New Church. Mrs. Palmer was baptized in Canada but joined the New-Church Society of Buffalo by confirmation, March 27, 1909, the Rev. Thomas French officiating. June 3, 1918, she was married in the church of the Buffalo Society to Mr. Palmer by the Rev. Eric G. Reissner.

Mrs. Palmer was always an active worker in the Church. An accomplished singer she helped greatly with the music in the services and for years served as a soloist. She was also much interested in children and gave unstintingly of her time and talents to the Sunday School. It may be added that there was no activity in the Church, whether a church supper or a communion service, that was not indebted to her. It may also be said of her that she was a beautiful soul who was ever ready to serve and to help. Her warm personality and cheerful nature attracted to her numerous friends many of whom often brought their problems to her, for they found strength in her counsel. During her last years she has been employed by a large department store in Las Vegas as the manager of its department for womens' clothes.

Mrs. Palmer is survived by her husband; her son, William Palmer, an engineer in Pittsburgh, Pa., three grandchildren; her mother, Mrs. Kate Rogers, Bradford, Pa.; three sisters: Mrs. Herbert

G. (Ethel) Fawcett of Florida, Mrs. Kenneth (Loue) Marchant, Bradford, Pa.; Mrs. George (Margaret) Leib, Buffalo, N. Y., and a brother, Albert B. Rogers, Buffalo, N. Y.

VANDERLIP — Kelvin Cox Vanderlip, 44, President of the Board of the Wayfarer's Chapel, Palos Verdes, Calif., a man of many interests, and member of a well known New-Church family died August 21, after an illness of many months. His death will be felt far and wide in New-Church circles. A Memorial service was conducted at the Wayfarer's Chapel; the Rev. Kenneth Knox officiating. Sunday, August 26, services were conducted in the library at "Beechwoods", Mrs. Frank Vanderlip's home in Scarborough, New York, with interment in North Tarrytown; the Rev. William R. Woofenden officiating. Mr. Vanderlip is survived by his wife Elin and four young children; his mother Mrs. Frank Vanderlip; three sisters and two brothers.

SERVANT

In all conscience it seems reasonably clear that he who accepts money from another for a given work becomes the servant of him who pays. It is a justly natural truth that if one is in serious disagreement with his employer he is expected to resign and refrain from putting himself in the immoral position of taking money under more or less false pretenses. Even men who live entirely from the proceeds of their wives' estates become slaves to her whims unless she is one of those rare females who does not choose to dominate while sitting in the driver's seat. These men prefer ease to spiritual freedom and are to be pitied rather than censured.

The fact seems to be that wages are a dominating influence in the lives of men and unless they take great care and are forever watchful their judgments become warped and slanted into the direction of the source of income. But it is inconceivable that an ecclesiastical servant could be expected to submerge his inner self under the domination of committees that pay his salary. However, as unbelievable as it may seem, we all know of instances where so-called servants of the Lord allow their thinking and spiritual trends to be guided in the direction of the desires of committees who are in financial control. In the sense that a minister of the gospel is the spiritual equivalent

of a Disciple of Christ, one can hardly picture the Lord instructing one of these to follow the lead of the money-changers; yet we do have lay committees who have an aspiritual tendency to assume that ministers must suffer domination of their majority voice. This evil must be eradicated wherever it raises its ugly head. True, a minister can rightly be asked to resign in all justice; but to try to slant his spirituality and inner sense of sociological ministration into any given channel is nothing short of downright wickedness.

A minister or an executive of the church must be left free to exercise his judgment and wisdom according to the particular spiritual influx that he may be allowed from the Lord through the angelic spirits that we must assume are guiding him aright.

On this basis we must learn to look to our ordained and spiritually dedicated ministers for sociological guidance whether it be on a community basis of usefulness or not.

* * *

For the purposes of this essay SOCIOLOGICAL pertains to the functions of humans with relation to one another.

Fitch Gibbens.

In temptations what is being fought out is whether good shall have dominion over evil, or evil over good. The evil that wants to gain dominion is in the natural or external man, while the good is in the spiritual or internal man. If evil wins, then the natural man rules; if good wins, the spiritual man rules. Adultery, the love of ruling, and deceit, will be especially shunned by those who will be of the New Jerusalem.

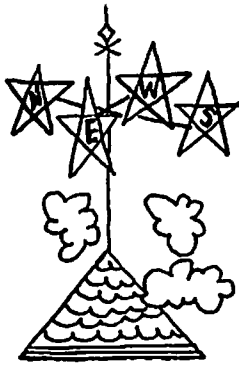
Nothing is more important for man than to know whether heaven be in himself, or hell, for in one or the other he must needs live to eternity.

"The sages do not consider that making no mistakes is a blessing. They believe, rather, that the great virtue of man lies in his ability to correct his mistakes and continually to make a new man of himself"

—Wang Yang-Ming

"... Of those men who have overturned the liberties of republics, the greatest number have begun their career by paying an obsequious court to the people; commencing demagogues and ending tyrants."

—Alexander Hamilton
in The Federalist.



NEWS By Carol Lawson

Mainly about Maine: Our reporter dropped in at the Fryeburg Assembly Sunday, August 19. Here are his notes: "Arrived assembly. Everyone gone to town to church. Grounds much shadier than I remembered. Fryeburg woman in charge of corral of youngsters swinging on new swings. Walked down trail to Saco river. Old fleet of canoes gone. Two new aluminum canoes and new dock. No diving board. Walked along river bank to other path—moss, ferns, wintergreen with berries. Saw many tents at top of hill. More cabins than there used to be. Legs aren't what they used to be either. Dropped down on steps of Assembly breathing hard. Grey Cadillac drove up containing Mr. and Mrs. Larry Young and family. Had driven up from their home in East-ondale, Mass., to pick up their young camper, Andrea. Andrea at church. Young family spread out over swings, porch steps, etc. Mr. Young wearing grey Bermuda shorts and knee socks. Went into Assembly room—same as ever except for gay new canvas and aluminum chairs. Bulletin board with old photos, notice of country auction in Fryeburg. Clipping from 1954 Portland newspaper of Mrs. Mack and Steven Perry — oldest and youngest at Assembly that year. Same handwork on handwork table-woven purse (50c), used picture frames, crocheted booties, etc. All in all Fryeburg is the same as ever, guess that's what we like about it."

Our reporter's notes end here for at that point people began arriving from church. We saw Nancy and Fred Perry with their four boys. Fred's vacation was over and he had to go back to Natick, Mass., the next day. He told us that the fleet of old canoes had been stolen and the two new aluminum replacements were adequate for the pres-

ent crop of young people who are not so fond of canoeing as we were.

Ken Traegde, who was at Fryeburg for the weekend with his wife and baby Kenath, greeted us and told what he had been doing at the Theological School during the summer. Among other activities, he has been painting the building which he says he admires as a fine old Cambridge mansion.

Heard that Marge Nichols, Boston, is being married in September.

Among others, we saw Alice Frost Vigerstadt, Mr. Dole in his clerics and panama hat, smoking a corn cob pipe, and his wife with her ever-ready smile, Mrs. Kuenzli, and Florence Murdoch. Dr. Hinckley was there for the annual meeting to be held the next day and had driven up from his family's summer home in Barnstable. (For more about the Hinckley's lighthouse, see story about the Blairhaven Institute elsewhere in this issue.)

About this time a song pealed out from the kitchen where the 20 young ladies who wait on table were eating an early dinner. Waitresses represented New-Church Societies from Philadelphia, Detroit, Boston, Bridgewater, New York City, and Bath, Maine.

Before we left Fryeburg we were asked to remind our readers that the current project of the Assembly is the Orah Bray Memorial Cabin, for which they have raised \$600 of the \$2000 needed. And that the next project on the list is to be a girls' dormitory cabin.

On another excursion to the Assembly we heard Bill Woofenden's tape recording of a lecture given by George Dole on the Dead Sea Scrolls. George is a graduate student at Yale where he is working for his Ph.D. in Near-Eastern languages. He greatly enjoyed a course last year under Dr. Miller Burrows. Expert cod fisher, Mr. Gardner Perry, enlivened the lecture by his reference to the deep sea scrolls.

Two New-Church leaders have completed a postgraduate course in group dynamics and human relations held at the Midwest Training Center at Urbana Junior College. For two weeks starting Aug. 12, the Rev. David P. Johnson and the Rev. John C. King participated in a "Training laboratory in Human Relations" and experienced first hand many of the new skills and techniques now available for success-

ful group work. Mr. Edward F. Memmott is the Executive Secretary of this Mid-West training center where once or twice a year, small groups of carefully selected people are brought together for this important training.

Rumor has it that the Franklin Blackmers have found a house a mile or two from the Wayfarers' Chapel, Palos Verdes, Calif., where Mr. Blackmer is now taking up his new duties.

Made a trip to Little Sebago lake to the Stewart Pooles' new summer home. Third most courageous sight of the summer was the eight tries it took Robert Lawson to get up on the Pooles' water skis. Second most courageous event of the summer was the Pooles' entertainment of 35 young Fryeburg people one Wednesday. Top honors go to the Richard Tafels. Mr. Tafel suffered a severe fall one Friday, smashing his glasses and gashing his forehead. Despite his injuries he left Philadelphia two days later in order to fulfill his lecture commitment. Mrs. Tafel, a relatively new driver, drove all the way. A week later they left the Assembly at the crack of dawn, drove to Cambridge where Mr. Tafel held the Union Services, returning to Fryeburg that evening in time for Mr. Tafel to officiate at the confirmation service of Thomas Walton.

Jimmy Ayton, son of Mr. and Mrs. Stewart Ayton, Wilmington, Del., spent the last week of his short vacation in a Maine hospital. Jimmy gave everyone a scare with a complicated and severe case of pleurisy.

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The **NEW - CHURCH MESSENGER**

September 29, 1956

Growing Old

The days grow shorter, the nights grow longer,
And headstones thicken along the way,
And life grows sadder but love grows stronger,
For those who walk with us day by day.

The tear comes quicker, the laugh comes slower,
The courage is lesser to do and dare,
And the tide of joy in the heart falls lower,
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of the earth seem best,
And friends are dearer as friends are fewer,
And love is our all as the sun dips west.

Then let us clasp hands as we walk together,
And let us speak softly in low, sweet tone,
For no man knows on the morrow whether
We two pass on—or but one alone.

Ella Wheeler Wilcox

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One God or Three?

By James Smith

Hear O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (Deut. 6: 4-9)

The above is the first of all the Commandments. There is none greater. It is the first because it treats of the Lord, and He is the First and the Last, the Beginning and the End. These words of the Lord demand our deepest consideration, and are a challenge to the highest principles in our lives. To a regenerating person, when received, and understood, they become the greatest joy ever witnessed. Because within them the greatest of all truths is being revealed before our very eyes. And when we dismiss all ideas and thoughts foreign to truth from our minds, become still before the Lord, listen to His great and awful voice, heaven draws very near. Then as this greatest of all revelations is slowly being given to our minds, we can in some measure begin to understand His words and what He is trying to tell us when He says, "Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else." (Deut. 4:39)

The Godhead

One of the most discussed questions among religions of today is the Godhead. And the majority believe that there is more than one Person in the Godhead, using the familiar words from Gen. 1:26, "Let us" make man. This is supposed to be God talking to His Son Jesus when creating the world. Swedenborg tells us that man is ruled by the Lord through angels and spirits. Hence the statement, "Let us make man." Also, the idea

that the Lord was talking to another Person in the Trinity concerning the creation, can instantly be demolished by the words of the Lord Himself, "See now that I, even I, am he, and there is no god with me." (Deut. 32:39) "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things: that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. (Isa. 44:24) Thus we see that there was no other god to assist or even keep Him company in the story of creation.

Again, the Lord declares, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I am the Lord, your holy One, the creator of Israel, your King." (Isa. 43:10, 15)

When Jesus was here on earth in Person, He was recognized by some of His disciples to be the King of Israel, "Nathanael answered, and saith unto Him, Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49)

There is one thing that the Lord says that even He didn't know, "Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any." (Isa. 44:8)

In the Old Testament the Lord declares this. "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." (Isa. 48:12) In the New Testament we hear Jesus say, "I am the first and the last. I am he that liveth, and was dead; and behold, I am alive for evermore," (Rev. 1:17, 18) There cannot be two firsts and lasts, for the Lord has said, "To whom will ye liken me, and make me equal, and compare me, that we may be like? Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me." (Isa. 46:5, 9).

(Continued on page 302)

Salvation by Faith

By D. E. Krehbiel

Therefore we conclude that a man is justified by faith without the works of the law. Romans 3:28.

THIS VERSE together with one very similar (Gal. 2:16), both falsely interpreted, form the basis of much of present day religious instruction.

'The law' as here used is taken by many to refer to the Ten Commandments. It can be clearly seen that this is an error; that Paul had in mind the Jewish law pertaining to sacrifices, cleansings and more specifically to circumcision. Paul wrote at a time when the highly controversial question was raging as to whether the newly converted gentiles should be subjected to the letter of these Jewish practices. The last verses of the previous chapter and the first verse of the third chapter of *Romans* clearly indicate that this was the question Paul was discussing. He took a stand against this ritualistic ceremony when he said,

Circumcision is nothing and uncircumcision is nothing; but the keeping of the commandments of God. 1 Cor. 7:10.

For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself. Gal. 5:14.

The DOERS of the law shall be justified. Rom. 2:13;

Love is the fulfilling of the law. Rom. 13:10.

His thirteenth chapter of *First Corinthians* is a hymn of praise to charity and good works.

Why then, we ask, ignore all these sayings of Paul and place all the emphasis on that one misconstrued passage first quoted?

Nor did Paul seek to abrogate any of these words of our Lord:

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

Whosoever therefore shall break one of the least of these Commandments, and shall teach men so, the same shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Every tree that bringeth not forth good fruit is hewn down and cast into the fire; Wherefore by their fruits ye shall know them.

And every one that heareth these sayings of mine and doeth them not shall be likened to a foolish man, which built his house upon the sand. But if thou wilt enter into life, keep the Commandments.

Now can we have any faith in the Lord Jesus Christ and at the same time ignore all these His words? The burden of His message is: DO. "This do, and thou shalt live."

Saving faith is to believe in Him and in keeping His Commandments, for they constitute a summary, an epitome of the entire Word, the very heart of the Bible. They are the fundamentals of all just laws, the basis of all ethics, the criteria of all proper human behavior here and hereafter, the bulwark of heaven itself. They are unchanging and unchangeable.

the basic laws of all tribes, all races, all kindreds in all worlds and in the heavens. Without their observance civilization would be a mockery, humanity would be dethroned, government would be a farce, nations would crumble into nothingness, order would become chaos, heaven would cease to be.

Paul was known as the Apostle to the Gentiles. His training enabled him to become a very adept teacher in the A B C's of Christianity. In the schools of Tarsus and later at the 'feet of Gamaliel' he was thoroughly prepared for this task. He was very zealous in making known to the gentile mind the story of Jesus of Nazareth. His letters serve as texts for many a present day sermon.

But why remain in the Kindergarten of the school of religion? Should we not strive to attain some of the higher grades? Progress is the watchword in all our other endeavors, why not in religion? We still sing, "'Tis the old time religion; 'tis the old time religion; 'tis the old time religion and it's good enough for me." But is it? Why should it be?

The Old Time Religion

The old theology says:

God, the Father, being angry with the human race, condemned it, shut it out from His clemency, and declared all men doomed and accursed, and consigned them to hell; and that He wished His Son to take upon himself this condemnation, and the Son consented, and for that purpose came down and assumed the human, suffered Himself to be crucified, and thus transferred to Himself the condemnation of the human race. Thus by interceding and meditating, He propitiated the Father; and then the Father, moved by the love for His Son, and witnessing His anguish upon the cross, determined to forgive men. But only those to whom He imputed the Son's righteousness would be changed from children of wrath and malediction to children of grace and benediction. These would be justified and saved. The rest would remain children of wrath.

—*True Christian Religion*, 134.

How shocking: What a fallacy: God does not withdraw His love and mercy even from a single individual, let alone, from the whole human race. He is, He always was, He forever will be—the loving Father. He never deserts His children, be they ever so prodigal. He is the Good Shepherd who leaves the 99 to seek out the one that is lost.

Is it possible to transfer guilt from a criminal to a person who is innocent? If a murderer were brought to trial and he should succeed by some hook or crook in having some innocent person hanged in his stead, would such action remove his guilt and make him a good Christian? Would he not thereby, in addition to being a murderer, also become a perjurer? The very idea fills us with horror. Fie, on any one that even desires to have some one else suffer for the wrongdoer's guilt!

Transfer of Guilt?

There are instances on record where even a hardened criminal after being convicted of crime, refused to divulge the identity of his accomplices in order to save them from punishment.

If a father had twelve sons and eleven of them were wicked, would it be possible for him to cause the death of the twelfth (who was innocent) in order to absolve the eleven of their wickedness? How absurd!

No one has ever explained the process by which sins can be removed by a mere belief in what happened on Calvary. Nor can it ever be explained because it is based on the false theory that there are at least two Gods—one an angry Father—the other a submissive Son. When we dismiss the idea of a multiplicity of Gods, we necessarily must dismiss the commonly accepted theory of the atonement. God is ONE made visible in the person of Jesus Christ. When Jesus was about to be crucified He said, "All power is given me in heaven and on earth." There can be but one ALMIGHTY. God said to Abraham, "I AM ALMIGHTY GOD." Jesus said to John, (Rev. 1:8), "I am the Alpha and the Omega . . . the ALMIGHTY." Jesus said, "I AM the FIRST and the LAST." There can be but one who is FIRST.

When Jesus was asked, "What shall I do to inherit eternal life," He did not refer the young lawyer to His impending crucifixion as the means of salvation. Instead, He asked, "What is written in the law? How readest thou?" The young lawyer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus answered, "This do, and thou shalt live."

God cannot forgive sin unless the desire to sin is removed. His charge, "Go, and sin no more" if heeded, holds within it all the elements of forgiveness. No scapegoat to carry away your sins is necessary. They become non-existent. Only by taking away the love of sinning can God save us from sin. This He can do, only with our co-operation.

To pray for forgiveness is not enough. Even if it could be granted as a favor, it would be of no avail as long as the desire to trespass remained.

(The author is an active lay worker in the New Church. He was formerly a school teacher and a grain buyer. He resides in Pretty Prairie, Kans.)

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The Children's Corner

THE RUNAWAY

By Wouter Van Garrett

HE HAD run away from home. For a little while he gloated over being free to do what he pleased and go where he wanted to go. But he soon found difficulties.

His new job in the city was dull. He was expected to be on time and obey the boss,—he didn't like that idea. That was one reason why he had left home. He had to work hard until quitting time. And then he was expected to do his work well and when he failed to do it right, the boss shouted at him,—he didn't like that either. So he shifted from one job to another but each one had the same rules.

Before long he had no job at all. And when he quit earning money he had none with which to buy food. So he was soon hungry. And when he couldn't pay his room rent he had no regular place to sleep. Life began to be very rugged. Hungry and cold much of the time he walked the streets wondering what to do and where to go.

He could not help but think about home. There they had enough and more to eat. The big country kitchen was warm and he had a clean bed with many quilts. He fought against these thoughts but they kept coming back again and again. The hungrier he was, the more satisfying his old home became. Finally he decided to go back. He shovelled snow to earn enough money for a bus ticket, and clambered on the big bus. He traveled along with a happy heart.

But as the bus neared his own countryside he began to feel sick. What if the folks at home didn't want him back? His parents must have been very angry with him after he had run away, especially his father. What if they were glad to be rid of him? The more he thought about it the sicker he felt. He simply could not take the risk of being turned away from his old home.

A plan came to him. Instead of getting off at the bus stop on dear old Main Street, he went on to the next town. There he spent the night with friends of his family and there he wrote a letter home. He told them of his sad experiences and of the lessons he had learned. He told them how sorry he was and how much he still loved them,—how his only wish was that his parents might still love him a little and give him another chance.

And then came his request:

Tomorrow I am going to ride along the highway in the upstate bus so that I can see the old farmhouse. If you want me back home please hang a white sheet on the line in the yard. That will tell me that I am forgiven and that you still love me. If there is no white sheet I will know that I have destroyed your love.

(Continued on page 298)

EDITORIAL

WHAT NOW, LITTLE COLLEGE?

DEEPLY REGRETTED throughout Convention will be the resignation of Edward F. Memmott as president of the Urbana Junior College. He is a competent educator and a capable administrator, and the New Church will feel his loss as a worker for higher education. He has given much to Urbana and his labors will not soon be forgotten. Our sincere best wishes go with him for success in his new field, and we know that he will continue to exert himself to advance the institution with which he has been connected so long.

Mr. Memmott's resignation focuses attention upon the relation of our beloved Church to higher education and raises most acutely the question of "What now, little college?"

Those familiar with the history of the New Church in America know that it has always had a strong interest in learning. It has produced several pioneer educators and it has established a number of schools, among which Urbana was the most ambitious in its aims. Urbana was born under what were pioneer conditions. That it served a use then and since no one will question. But the educational needs and values of a hundred or of fifty years ago no longer prevail. With the advent of state-supported universities and generously endowed institutions of learning, the status of the small church schools became increasingly insecure. One by one they either folded or were merged with other schools. Urbana so far has managed to survive this process but the going has at times been pretty bumpy.

But to return to the original question of "What now?"

At a symposium on the future of Urbana (reported in the *Messenger*, Aug. 4, p. 250), two suggestions came in for extended discussion. One of these was to change Urbana Junior College to a research center; the other was to have it pioneer in an educational area that is now neglected. These proposals are not in conflict; indeed, they may complement one another.

But what area should be chosen? To us it seems that the one which is a 'natural' for a New-Church institution would be the spiritual realm. That seems rather vague. Frankly, to be more concrete, we are thinking of explorations, with the aid of modern techniques, into the nature of the human spirit; into the hidden powers of the mind and personality, and into the various phenomena (here we take a deep breath) that seem to border on the occult. Important

work along this line is now being done by Prof. J. B. Rhine of the Duke University and by Prof. Pitirim A. Sorokin of the Harvard Research Center in Altruistic Integration and Creativity. But it may still be said of this field, "The harvest truly is plentiful but the laborers are few."

In this connection it may be interesting to recall that the great scientist, Charles Steinmetz, once declared that the revolutionary discoveries of the next half-century would be in spiritual matters, not in physical science.

The prospects for Urbana, if it is to function as a junior college in competition with other better equipped schools, is not bright. Its prospect in a field so little touched as the one mentioned above might make it into an institution of national prominence.

The time has come when serious consideration must be given by all in whose affections Urbana has a significant place—and that includes practically all its former students—to embarking it upon a bold new venture that will infuse it with new life.

MAN STILL NEEDED

Even scholarship in some fields is being replaced by the 'electronic brain'. (Or maybe it would be better to say, assisted?) According to news accounts an exhaustive concordance of the Revised Standard Version of the Bible will be done in 120 hours by using Remington Rand's Giant Univac Computer. It took James Strong, assisted by able helpers, thirty years to compile his Concordance of the King James Version.

What is the net purport of all this? Will it really make man unnecessary and useless, regardless of his muscles or his brains? The practical men, such as Mr. Cordiner, laugh at that idea. But the more imaginative peerers into the future are not so sure. It is easy to speculate that the Univac may be used to write poems, music, mystery stories, jokes for the radio and television—to produce church services and sermons which are then piped into the homes, thus rendering preachers and places of worship obsolete. If these and similar fantastic developments were to take place, would man's principal use be just to consume the goods and services of the robots? Hardly. Divine Providence has a greater role for man than that of idleness. There would be other tasks to which man would be called. Man's spiritual growth is dependent on having a job to do, and scientific advances can never render him superfluous.

As a postscript, may we add that the practical men who see automation coming gradually and bringing with it some more leisure and a higher standard of living are probably more right than those who have given free rein to their imagination.

WEST COAST IMPRESSIONS

By Faith Lear Dresser

We can be truly proud of our Pacific Coast churches—all growing in varying tempos, reaching out more and more to the increasing needs of their communities.

I was privileged to attend six of these churches during the past winter, and have brought away treasured memories of their special spheres.

San Diego: Dramatics, and sacred music with three choirs—chancel, sanctuary, and “cherub”; even a three-year-old thrills at wearing a robe and holding a Book of Worship!

Los Angeles: The group-spirit — welcoming its neighbors, offering its library, helping and being helped by its busy Stitch and Study Club.

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LETTERS to the EDITOR

ZEAL

To the Editor:

I always enjoy the *Letters to the Editor*, in *The Messenger*. I was particularly glad to see Rev. Leslie Marshall's reprint of letters to the Rockefeller Center and to the *Christian Century*; and I do admire the intrepid zeal of Dr. Hotson's very necessary letter to Dr. Feinberg, which you label “A Fiery Reply.”

I feel that every one who loves the Writings should be on his guard to correct false statements and false interpretations of the teachings of Swedenborg.

Alice Hoey Shaffer,
Ventura, Calif.

NEW ARCHITECTURAL STYLES

To the Editor:

The Messenger has had articles about a new style of architecture for the New Church. A new style has never been made by trying to make something new, but it grows out of the old, is developed from it.

The Palos Verdes Chapel, full of light from the sun, seems to me to be the expression of the New Church on the material plane. The El Cerrito Parish house is full of day light too, with wonderful views of the Bay, San Francisco, and the Golden Gate, and the Berkeley hills.

I am much interested in Frank Wright's desire to build new places of worship that will be the expression of the New Church. (I was an architectural draughtsman.)

Esther Chandler Perry,
Berkeley, Calif.

THE NEW WAY OF LIFE

To the Editor:

It is true that something outside the church may become a sustaining reason for people to attend same. In any case, it would be more likely something in which the people of the community are interested. Spiritual education could well be made a ‘raison d’etre’, rather than a Ladies Aid, Men’s Club, Junior League or Fellowship. It is questionable whether the traditional ‘family nights’ and Church Suppers ‘pull’ as well as they did before the day of the great American ‘expanding economy’.

The point is that the pastor who hasn’t the courage to abandon practices that have no more reason for being than the fact that ‘it has always been done’ will face an empty church come Sunday morning! The most interesting thing to the modern American is the *new way of life* and any form of intellectualism that overlooks it will be certain to suffer a period of lapse. Study groups that could be made to apply theologies to the problems that face people today, now (not after death) will ‘pull’ just as surely as

(Continued on page 297)

FASTER THAN SOUND

By Fred Chadwick

WE LIVE in an age when the accent is on speed. Less than 150 years ago the fastest means of travel was on horse-back, and the writer can remember the time in Great Britain when a mechanically driven vehicle on the road had, by law, to be preceded by a man carrying a red flag. Now speed records are continually being broken for travel by land, water, and in the air. Jet propelled aeroplanes can now travel at over 700 miles an hour, in fact they can travel faster than sound and we may say that we are living in the "supersonic" age.

This is typical of all the changes which have been made recently in all branches of science and invention. A mighty power has been released—the splitting of the atom and the discovery of energy beyond the wildest dreams of Jules Verne, H. G. Wells and others. Nuclear physics is occupying the thoughts and increasing the forebodings of people all over the world, especially when we consider that one hydrogen bomb is capable of destroying hundreds of thousands of human beings. It may be that the very magnitude of the destructiveness of nuclear weapons may deter any nation from going to war.

We believe that all that happens in this world is under the control of the Divine Providence. We know that our earth will never cease to exist because, as stated in Swedenborg's *Earths in the Universe*, 113, the reason why the Lord was pleased to be born on our Earth and not on any other "was for the sake of the Word, that it might be written on our Earth; and when written might afterwards be published throughout the whole Earth; and that once published it might be preserved for all posterity; and that thus it might be made manifest, even to all in the other life, that God did become Man." And in paragraph 120 of the same work we are told that on our Earth, the Divine Truth, which is the Word, remains in its integrity for ever.

Cosmic Travels

In the same work, Swedenborg relates how he was led by the Lord to speak and have contact with spirits and angels from other earths, and we are given information as to the people from the planets Mercury, Jupiter, Mars, Saturn and Venus. He also tells us of certain earths in the Starry Heaven outside the Solar system and which are myriads of million miles distant from our earth. He was permitted by the Lord to visit the spirits from certain of these earths and he explains that the spirits of every earth appear about their own earth so that there can be intercourse between the two. It would appear then that Swedenborg travelled enormous distances at enormous speeds, for he says that in one case the time taken was 2 hours, in another 10 hours, and in

another 12 hours, and the one which was farthest away took 2 days.

But some further explanation of this is necessary; for time and space, as we know them, do not exist in the spiritual world. Swedenborg says: "Being led to earths in the universe does not mean being led and translated thither as to the body, but as to the spirit, and the spirit is led through variations of the state of the inner life, which appear to it as progressions through spaces. Approaches, also, are effected according to the agreements or likenesses of the states of life; for agreement or likenesses of life conjoins, and disagreement and unlikeness disjoins." (*Earths in the Universe*, 127). This was the reason why it took Swedenborg 2 days to reach the spirits of this particular earth—for their spiritual state required many successive changes of thought and feeling.

On one of these journeys or progressions, Swedenborg was permitted to observe how immense was the Lord's Heaven, for from the parts uninhabited he says he was enabled to see that it was so immense that, supposing there were many myriads of earths and on each earth as great a multitude of human beings as on our own, there would still be a place of abode for them to eternity and it would never be filled. He concludes from this that the extent of the heaven which is about our earth was so small relatively, as not to equal one ten-thousand-thousandth part of the extent uninhabited (*Ibid*, 168).

Wondrous Implications

Now let us go a step further and consider the implications of this "supersonic" age in which we live. Things are moving fast in more ways than one, and we are left with little time to reflect on what is the meaning behind what is happening in this world. That spiritual causes are responsible for all that goes on in this world is a belief held by those of the New Church. Therefore, the release of enormous power and energy on the physical plane surely indicates that new sources of power and energy are being released on the spiritual plane—no doubt as a consequence of the Second Advent.

But Heaven is not a place of eternal inactivity, but a place of abounding life and activity. This is well expressed by Swedenborg in the work entitled *Arcana Coelestia*, 454 where he says:

Some think that heaven consists in a life of ease, in which they are served by others; but they are told that there is no possible happiness in being at rest as a means of happiness, for so every one would wish to have the happiness of others made contributory to his own happiness; and when every one wished this, no one would have happiness. Such a life would not be an active life, but an idle one, in which they would grow torpid, and yet they might know that there is no happiness except in an active life. Angelic life consists in use, and in the goods of charity; for angels know no great-

er happiness than in teaching and instructing the spirits that arrive from the world; in being of service to men, controlling the evil spirit's about them lest they pass the proper bounds, and inspiring men with good; and in raising up the dead to the life of eternity, and then, if the souls are such as to render it possible, introducing them into heaven. From all of this they perceive more happiness than can possibly be described. Thus are they images of the Lord; thus do they love the neighbour more than themselves; and for this reason heaven is heaven. So that angelic happiness is in use, from use, and according to use; that is, it is according to the goods of love and of charity.

From the Lord

All life and its activity are from the Lord alone, and they are received by man in proportion as he is born again or regenerated. So we read in the Writings of our Church:—"Delight from good and pleasantness from truth constitute the blessedness of heaven and these do not consist in idleness, but in activity." (*Arcana Coelestia*, 6410). Again in the same work we read:—"Whatever is in the Lord is infinite because it is Divine; the reason why the angels are His ministers is that they may be in active life and thence in happiness; nevertheless the ministries they fulfil are not from them, but from influx from the Lord as they all confess". (*Ibid*, 6482).

Swedenborg, in the revelation he was told to give to the world by the Lord Himself, has much to tell us about the future life and also about the employments of the angels. He wrote from things heard and seen and what he discloses seems reasonable and rational. He was allowed to do this so that men need no longer be in doubt as to the reality of the spiritual world. Maybe what he relates is not so exciting as some would wish, because it is so different from life in this world. It is certainly a land of beauty, peace and blessedness, but not of idleness; for it is full of true life and activity, bubbling over with joy and happiness.

In the work entitled *Heaven and Hell* there is a chapter on employments in heaven, and in introducing it Swedenborg says that the employments in heaven cannot be enumerated in detail because they are innumerable and various, but he says that he will give some general ideas about them. This he proceeds to do, but I must refer you to the work itself for further information.

Happiness Beyond

Now I should like to refer to the work entitled *Conjugal Love*. The opening chapter deals with the Joys of Heaven, and in my opinion it contains the most delightful information regarding the happiness of the angels as can be found in any of Swedenborg's works. If published separately under the title "The Joys of Heaven" it would make a most attractive booklet. I can only refer to a small part of this chapter, but it should be read in full. In it we are taught the important lesson that joy is found in useful employment rather than in idle pleasure. Swedenborg relates some of the things he witnessed in the world

of spirits. We are taken to various parts where those newly arrived in the spiritual world are receiving instruction on the joys of heaven. Everyone is allowed, for a time, to live the kind of life which he has thought to be heavenly. The method adopted is very effective, and to a certain extent humorous, but in a friendly way.

Many of them realize that what they believe to be the joy of heaven is a fallacy, and then if they are wise their instructors tell them the true nature of heavenly joy.

The example I have chosen is found in *Conjugal Love*, 9. We read how an angel instructed those who believed that heavenly joy and eternal happiness consisted in a perpetual glorification of God, and an unceasing festival of worship to eternity. They were taken to a city in the midst of which there was a temple and all the houses were sacred abodes or chapels. They were then taken into the magnificent and spacious temple and told that they must remain there for three days and afterwards to enter the houses and go from chapel to chapel, and in communion with those who were gathered there to pray, give thanks and repeat chants. And they were told to think and speak nothing but what was holy, pious and religious. There is not space to go into all the details given, but we are told that on the second day, the angel and his companions went into the temple and found that most of the congregation were asleep, and that the others were gaping and yawning. They all had an oppression of the chest and great weariness of spirits from irksomeness, and they turned away from the pulpit and cried: "Our ears are stunned; put an end to your sermon, we no longer hear your voice and the very sound of it disgusts us". They were then released from the temple and allowed to go their way.

The priests were then called together and told that the glorification of God meant bringing forth the fruits of love that is, doing the work of one's function faithfully, sincerely and diligently, for that was love to God and the neighbour, and the bond of society and its good. Thereby God is glorified, and, in that case He is glorified by worship at stated times.

A Day in Heaven

Later on in the chapter Swedenborg gives a delightful account of how a day in heaven was spent, but you must read this for yourselves.

How very different is the heavenly life, as described by Swedenborg, from that which has been held for centuries past, and what dismal doctrines have been held, and are still held, by many religious bodies. There is the widely held belief that the dead lie in the grave until the Lord comes again, when the elect will rise and re-assume their material bodies and live on this earth. Those who are not saved will, presumably, perish eternally, or be assigned to hell with everlasting torment.

Also there is the widely accepted view that heaven is a place of eternal rest and inactivity. Even in a New Church hymnal the opening verse reads:

"When the day of toil is done,
When the race of life is run,
Father, grant Thy wearied one
Rest for evermore."

And as we get older and our physical powers decline, this is probably what we long for—"rest for evermore". But when we find that in our spiritual bodies our physical powers are renewed to a fullness unknown in this world, we shall want to get busy doing something useful, and we may be sure that in heaven there will be no boredom or sense of frustration.

We cannot imagine that there will be mechanical means of locomotion in heaven, but there will be something far better. Even those who in this world travelled faster than sound, or broke speed records, will find as great thrills and interests in the corresponding states of life in heaven, where there will be an outlet for all their energies. Life will be renewed a hundred-fold and they will be able, if they are worthy, to enter fully into the joys of heaven resulting from a full and active life.

What a wonderful teaching on the future life we have unfolded to us in the Writings of the New Church! We have a wonderful gospel to give to the world, and we should proclaim it with no uncertain voice.

I will conclude with the following quotation from Swedenborg's *Spiritual Diary* (No. 3985)—"Only an active life has joy in it, and it is life because it is active".

(The author is a British Civil service employee. He is an active worker in the British Conference. As president of the Swedenborg Society, he successfully put on the celebration of Swedenborg's 250th birthday anniversary in 1938.)

LETTERS TO EDITOR

(Continued from page 294)

any live activity that is not bogged down with 'church' talk.

The church can no longer assume the role of judge nor censor! In a world plagued by the fear of atomic warfare it should not be too difficult to find ways and means to interest people in the obvious difficult pitfalls which the Word and a modern application of Swedenborg could help them to sidestep!

True strength can only be in moral principle that is alive! We of the New Church can no longer afford to drop and forget the fact that we are currently dead in the sense of 20th century living on earth amongst people who intend to live their lives to the fullest possible. Our reasoning is faulty in that we consider death before life; and faulty reasoning creates its own punishments which, in our case, is empty churches as well as fast emptying pulpits!

MIXED MARRIAGES

Fitch Gibbons,
Boston, Mass.

To the Editor,

In the August 18 issue you open with an interesting symposium from some of our youth on the question of mixed marriages. I am pleased with their wise and prudent answers, especially the thought that it is impossible to have a really heavenly marriage when the partners are divided in religion. This is a problem which faces many New-Church young people, because we often grow up in a community where there are very few, if any, other young people of our church, and little or no opportunity to meet some who might prove to be suitable life mates. I think it would be helpful to our youth if some adults who have had this problem should write on how they solved it, and how it turned out. In any case, I asked my future husband's permission to have all our children baptized and reared in my church before I married him. Only once in my married life did I find it necessary to remind him of that promise he had made. Both girls were confirmed in the New Church and are interested in its teachings. My husband was not a church attendant himself, which made the problem easier than if he had been pulling for a Church he had been reared in, which was the Methodist. There is nothing a young person has more right to pray for than for the husband or wife the Lord is preparing for him or her. When they finally meet, they will discover that each has been searching for the other with equal longing.

Alice Perry Van Boven.
Redlands, Calif.

Of Interest to The Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

BRAILLE VOLUMES

Heaven and Hell, Grade 2, 5 volumes.
God the Creator, Grade 1½, 4 volumes.
Doctrine of the Holy Scripture, Grade 1½,
2 volumes.
Doctrine of Life, Grade 1½, 1 volume.
New Jerusalem and Its Heavenly Doctrine,
Grade 2, 1 volume.
My Religion, by Helen Keller, Grade 1½,
2 volumes.
Divine Providence, Grade 2, 5 volumes.

TALKING BOOKS

Why God Created Man—3 records. e
The True Christian Religion (survey)
—6 records.
Divine Providence (survey)—5 records.
For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman for the Committee for the Blind of the Swedenborg Foundation.

CHILDREN'S CORNER

(Continued from page 292)

The next afternoon the youth boarded the bus with an anxious heart. He could hardly wait until he reached the stretch of the highway that ran past the old farm. At last the bus came to the place and what do you think the young man saw?

Hanging on the line and floating in the breeze was every white sheet in the house. He laughed for joy. He persuaded the driver to stop the bus right there. He jumped off and ran across the pasture to the old home. In a moment he was in the arms of his mother, and several minutes later his father rushed in from the field to greet him.

The welcome that awaited the wandering son was a precious one but no more precious than the welcome that awaits the wandering sinner who returns to the love of his heavenly Father. If an earthly father and mother can find it in their hearts to forgive an erring child how much more does the Father in Heaven wait for an opportunity to forgive a wilful sinner. The farmer and his wife had to wait until their reckless son came to his senses and missed the shelter of their care, to welcome him back to the old threshold. So must the Lord wait patiently and yearningly for the wandering child to come to himself, realize that he is away from the love and shelter of the great heart of God, and come home.

(The author is a graduate of the Gettysburg College and Seminary; now engaged as the pastor of a community church in Sea Isle City, N. J. He has contributed to several religious periodicals.)

SO CLEAR I SEE

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right and harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aim to win;

So clear I see that I have hurt
The soul I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdoms vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast,
Let me, repentant, work for thee!

Helen Hunt Jackson,

(Written a few days before her death.)

Power cannot be abolished by another and stronger power, for power having abolished power is still power. It is only by the elucidation in the consciousness of men of the truth that power is useless and harmful.—Leo Tolstoy.

VISIT TO OREGON

ON THE WAY to the meeting of the California Association at Portland, Oreg., we passed Mt. Thielsen in the Cascades of Central Oregon. It is about ten miles north of Crater Lake. It was named for a Mr. Thielsen, an engineer, and a prominent New-Churchman of Portland.

On our way south we visited at the ranch of Mr. and Mrs. J. J. Sechrist in Ballston, Oreg. Mrs. Sechrist was Cassie Sears and a granddaughter of Isaac Ball, for whom Ballston was named. He settled in Oregon in 1848 when the government gave farm land to every family who settled there. The Sechrists live in the farmhouse built by her grandfather Ball. Ballston is in a grain and fruit growing valley, surrounded by wooded hills. Ball had been reared in the Church of England, but unable to accept its orthodox teachings, had become Unitarian, but still was not satisfied. One evening he heard the customary traveller's greeting, 'Hello the house', which is what travellers

in Oregon called out when they desired a night's lodging. Ball heard a voice say to him, "This is the man who will straighten you out on religion." The traveller was Dr. John Jackson, an Irishman from Dublin, a homeopath, a student of Swedenborg. Ball was delighted with the teachings and built a little church beside an oak grove in Ballston a hundred years ago. It is now used by the Mennonites on Sunday forenoons, but two New Church women meet there every Tuesday afternoon and read from the Writings. These two women, Mrs. Sechrist and Mrs. Reese, are all that are left of the former Ballston society. Ballston is fifty miles southwest of Portland.

Esther C. Perry

(Note: We learn from Mrs. Perry's daughter, Alice Van Boven, that Mrs. Perry, now 89, was the oldest person in attendance at the California Association meeting.)

The darkness of your soul, the littleness which you have received,

and the confusion in which you live may not be because God has not answered; it may be because you are unwilling to receive. God has two kinds of gifts for us: first, there are the ones He gives whether we ask for them or not—the sun which shines, the air we breathe, the fertility of the soil. Parents give their children such things as food, shelter, clothing and watchful care whether the child asks for them or not.

The other gifts He gives only if we ask for them. I want my son to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must cooperate by opening his mind through study in order to receive the education. Yes, the reason we do not receive the answers to our prayers may be in us—in our failure to cooperate!

From WHEN THE HEART IS HUNGRY

by Charles L. Allen
(Fleming H. Revell Company)

CARL MILLES AND SWEDENBORG

You may be interested to know that in the latter part of 1926, the Council of the Swedenborg Society were invited to send representatives to the Swedish Legation in Portland Place to view the plaster cast of the proposed memorial. Mr. David Wynter and I attended and we were received by the Swedish Ambassador, Baron Palmstierna, who introduced us to Carl Milles, and then we viewed the plaster cast along with other works of the sculptor.

I had some conversation with Milles on the subject of the memorial which conformed with the description given in your editorial. The dominating figure was a large angel with wings and with arms upraised gazing down upon Swedenborg, who looked very small in comparison. He was kneeling and his face, turned away from the angel, was drawn and haggard and he appeared to be in great agony.

I told Professor Milles that it did not express our idea of Swedenborg in the slightest degree, but he explained that he had endeavored to express Swedenborg's extreme humility and awe in the presence of the angel. I said that Swedenborg received his revelation direct from the Lord and not from any angel, and that if he had made a representation of Swedenborg with a calm serene face looking up in adoration to something emblematic of the Lord's presence, it would be more in keeping with our idea of what the memorial might be; also that he might make a better representation of Swedenborg's features. Professor Milles thanked me for my suggestions, and I understood that he would give further consideration to the matter in the light of my criticism.

In December, 1926, the Swedish Minister asked for the names of gentlemen to serve on the Legation Swedenborg Statue Committee, and the names of Messrs. Bayley, Gardiner and Wynter were submitted. Nothing further is recorded, and I believe that no further communication on the project was received from Baron Palmstierna.

We gathered at our interview at the Legation that if the statue was proceeded with they would expect a substantial financial contribution from the Swedenborg Society, but we explained that we could not recommend giving any assistance for the model we had seen. It was

MARSHALL'S PASTORAL LETTER

September 5, 1956

Dear Friends:

As we prepare for the beginning of another Church Year next Sunday morning, I wish to take this opportunity for a personal message from your pastor. The substance of this message has been six years in incubation. More than six years ago I said to Mrs. Le Van: "Some day I am going to put on my clericals and not take them off." That time has now come. I have put them on, and they shall stay on.

This is figurative language for saying that henceforth my one surpassing interest must be of the mind and spirit. The labors of carpentry, plumbing, roofing, painting, masonry, and other such activities of maintaining the church plant have run full course. It is certainly not belittling of such building activities that motivates this decision. It is only that I cannot be trusted within sight and reach of tools. My workbench and tool board shall now become a mausoleum. Henceforth, I do not know what a screw driver, paint brush, crosscut saw, or masonry trowel are for.

It must not be thought that this adjustment will be easy for your pastor. So long has the life of practical doing been part of his experience that a life of study and visitation may at first seem as though nothing were being accomplished. There are many books urgent to be read. First of all, there are the Doctrines themselves. Through these God speaks to men. But there are many others — mainly New Church collaterals and historicals. Also, there are many modern publications of importance for ministers.

the intention of Baron Palmstierna to ask the London County Council for permission to erect the statue in Portland Place opposite the legation, and if a suitable memorial had been erected there it would, no doubt, have created a considerable amount of attention.

There is no doubt that Carl Milles was a great sculptor, and many evidences of his fine work can be seen in Stockholm. I shall always remember his extremely beautiful representation of a hind which we saw at the legation.

Fred Chadwick.

(Reprint from the *New Church Herald*.)

Perhaps most of us reach a certain level of ideas and understanding, and there we tend to remain. The minister must not permit himself to remain on such an achieved level. That level is described in the Word of God as a 'bed.' Your pastor feels he must again 'take up his bed' and walk to higher understanding and deeper, spiritual insights and uses. Only as a man is filled full of God-given truths and perceptions (and the love of putting them into use) can he overflow for others.

During the coming year I shall be much away from the parsonage, calling on our Pittsburgh members and other Pittsburgh people who take interest in New-Church teachings. Perhaps the word 'missionary' is not the best term. But Jesus gave commandment to the church: "Go ye therefore and teach all nations." From that commandment we have never been released. All Christians should teach the things of God. The coming year is to be mainly a year of teaching, preaching, visiting, and explaining that God has given a new revelation for the 'new world,' which is to be a world of the true Christian religion at last.

(The above letter sent out by the energetic Rev. Leslie Marshall to his parishioners will be of interest to MESSENGER readers.)

How concerned I used to be about the placing of my name as a "star" at the head of the cast, and about the little details of the performance! And particularly about the pay-check! The press notices I got, the part I was given to play—these seemed more important to me then, than anything else in the world. What a prison that was!

I was imprisoned by own ego. It was terrible. It's gone now, gone like snow in the sun. Dale Evans has evacuated that house, and the Holy Spirit has moved in.

Every now and then the ghost of that old Dale Evans comes around, and I get a good laugh. I just say, "Go away. I don't believe in ghosts." And away it goes, like a scared tramp.

I feel like Alice in Wonderland—only better, because my wonderland is real.

All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross.

From MY SPIRITUAL DIARY
by Dale Evans Rogers
(Fleming H. Revell Company)



The Swedenborg Student

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

ARCANA CLASS I—October, 1956 Volume I, 599-726

October

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THE SIXTH chapter of Genesis in its letter tells of the birth of Noah's three sons, of the corruption that had overtaken the Most Ancient Church, and of the command that Noah should build an ark and take into it pairs of every kind of fowl, every beast, and creeping thing, for God would destroy all flesh by a flood.

Spiritually "the subject treated of is the state of the church called 'Noah,' before its regeneration" (599).

As has been noted, these opening chapters of the Word treat of the spiritual history of mankind upon the earth. The Adamic Church is the infancy and early childhood of the human race. The will was developed in the Adamic period. As the will formed, love from the Lord flowed unimpeded into the understanding, giving to each the wisdom of his own voluntary, or the wisdom which belonged to the good which he received from the Lord.

When some had reached this height, there commenced what is called the 'fall.' Men chose to look to themselves rather than to the Lord and finally came into the insane love of self, thinking themselves gods (the superman idea).

But a 'remnant' was left, called Noah, which survived, and formed the nucleus from which the Noetic or Ancient Church was formed.

The Most Ancient Church perished because the will became corrupt. And as the understanding was inseparable from the will, it became utterly and hopelessly corrupt also. That the human race might not perish from the earth, the Lord wrought what is perhaps the most far-reaching psychological change ever made in man. He separated the will from the understanding and made possible the formation of a new will in an educated understanding. This will is called conscience. Now men had to get their knowledge in an external way by learning what is true and good and

then living according to it. Thus the Church called Noah was of a genius entirely different from that of the preceding one.

In this story of the successive churches we should note that a church develops by a slow interior process. Many temptations must be met and overcome. The story of Noah, the building of the ark, and the riding out of the flood picture this period of preparation. The Ancient Church is not established until the flood abates and the ark comes to rest. We also note that Shem, Ham, and Japheth, who represent 'three kinds of doctrine,' are already full grown and married at the very beginning of this period. We might think of this in connection with the difference of opinion among the Apostles which appears in the Gospel story and especially in the book of Acts. This is one very cogent reason why, in the New Church, we do not look to the book of Acts or to the Epistles for our Christian instruction, but to the inspired Gospels and the book of Revelation.

Both the Most Ancient and the Ancient Churches were exceedingly complex. The statements in the interchapter (684-691) give us an idea of this variety and complexity. Our own motives and thoughts are so complex that we ourselves cannot possibly comprehend them, but the Lord knows them all and leads us according to this knowledge. We should realize that if it is not possible for us to analyze our own motives fully, still less is it possible for us to pass correct judgment on the motives of others.

Notes

618. An interesting note on the Hebrew language.

621. In the Word one term is never taken for another, but uniformly that word is employed which fitly expresses the thing of which it is predicated. Translators should note this.

628. There never can be any understanding of truth 'except where there is a will of good,' for the understanding is such as the will is.

633. All will of good and understanding of truth is from the Lord; no man or angel has it from himself.

637. All men owe their existence to the existence of a church upon the earth.

661. A definition of 'remains.'

707. Repetitions in the Word are neither redundant nor interpolations.

714. This is worthy of careful study because it bears on many problems connected with our relation to the animal world.

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October

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THE Scripture story in this month's reading is the blessing of Joseph's sons Ephraim and Manasseh and the blessing of Jacob's sons. In the blessing of Joseph's sons Jacob puts his right hand upon Ephraim the younger instead of upon Manasseh the first born. Joseph thought that this was wrong, but it was done under Divine guidance to show that at first we must be guided by truth even though good is inmost first. The story in this respect is similar to that of Jacob and Esau, and when regeneration is attained, Manasseh, representing good, will like Esau come into his own. Because of the perverted will good has first to be planted in the intellectual part of man, forming in him the spiritual church. Here truth increases and develops. Truth may be learned even though the will is inclined to evil. The statement that Ephraim shall be greater than Manasseh is interpreted to mean that because the will is by heredity evil, truths are with difficulty received there and may often be perverted. It is not so with the understanding. An evil man may store his mind with truths in abundance.

The story of Ephraim and Manasseh is not a duplicate of that of Jacob and Esau, but represents a further and more external development. Israel (Jacob) represents the spiritual internal of the natural church and Ephraim and Manasseh the spiritual brought down to the will and the understanding of the external. There must be this further development that the Church may have its foundation in the ultimates into which the internal may flow and upon which it may rest.

It is noted that to do good to the neighbor without regard to any re-

compense is the internal of the Church, but to will this good and to do it from truth, that is, because it has been so commanded in the Word, is the external of the Church.

If one does not carry out in life the truth and good of the internal man, then the internal has no receptacle into which it may flow, and so is dissipated.

The words, "And God shall be with you, and shall bring you back to the land of your fathers," are a prophecy that the world would in time be brought back to states of purity.

Genesis xlix is the story of Jacob's blessing his sons. This chapter from its letter is evidence that there is an internal sense in the Word (Note 6333 on the purpose of the Word).

Of the sons of Jacob, Reuben is faith in the understanding. It is from faith in the understanding that truth first exercises its power. Yet in itself it has neither excellence nor power, and it is prone to become faith alone.

Simeon and Levi are faith in the will and charity in a good sense, and in the opposite sense falsity in the will and evil in act.

Judah represents the celestial, and the sons of Jacob being made subject to him means that in love is the power to dispose all truths and goods of the Church into their proper order. Judah's being called a "lion's whelp" signifies this power of the good of love in innocence.

Zebulun represents the marriage of good and truth and represents those who use their knowledges to confirm the truths of the Word.

Notes

6306. This is one of the cases in which the historicals of the Jews are changed to meet the demands of the spiritual meaning of the Word.

6309. Interior thought is what one inmosty thinks; exterior thought is what he expresses outwardly in speech and act. In an evil man the difference is often quite apparent.

6317. The reason for disbelief in immortality is that men make life to consist in the body.

6319. "Objects, however, such as a man sees with his eyes, do not appear before the spirits who are with man, neither are words heard such as a man hears with his ears, but such as the man is thinking."

6371. Before the Incarnation the Lord ruled by transflux through the celestial heavens. After He had made the Human in Himself Divine, He governed through His own Divine Human.

WHAT THE RELIGIOUS WORLD IS THINKING

Time magazine for September 5 also offered a discussion of the Dead Sea Scrolls. Of special interest to New Churchmen in this presentation, is a brief quotation from the ancient "Manual of Discipline" used by the Essenes:

"And He assigned for man two Spirits

By which to walk until the season of His Visitation:

They are the (two) Spirits of truth and perversion.

In a spring of light is the source of Truth,

And in a fountain of darkness is the generation of Perverseness."

This is something which Swedenborg tells us a great deal about:

"There are with everyone two spirits and two angels . . . Man through these spirits and angels is kept under the auspices and guidance of the Lord . . . The Lord places man in an equilibrium between evil and good and between what is false and what is true, by means of evil spirits on the one hand and angels on the other, so that man may be in freedom." (Arcana 5848, 5850, 5982).

Thus we see that not only does the Essene literature foreshadow things written in the New Testament, but even things taught in the writings of the New Church—indication, again, of the continuity of God's Truth as It is ceaselessly being given to mankind. G.D.M.

BOOK REVIEW

A Remarkable Biblical Discovery: The Name of God According to the Scriptures. By William Phillips Hall. Pentacostal Pub. House, St. Louis. 30pp.

This little book seeks to establish that Christ in His essential Being is uniquely one with God the Father. The writer holds that the Holy Spirit guided the early apostles into a complete understanding

of the "unique essential oneness of the Father and the Son," and that none of them doubted this truth. He also seems to feel that the disclosures in his book "were imparted to him by the Glorified Lord Jesus Christ the Son of God through the Holy Spirit's coming to him in, or with, the Name, and as the Spirit, of the Lord Jesus Christ." (p. 5) However, the argument of the book is based largely on scriptural grounds. His study corroborates our teaching that the early Christian church or the Apostolic church had no notion of any three separate Divine Persons in the Godhead, but worshiped God in Christ, baptizing all converts into the Name of the Lord and Saviour Jesus Christ, in Whom dwelleth all fulness of the Godhead bodily. It is most remarkable that anyone outside of the New Church should have arrived at this doctrine by study of the Scriptures in the original languages and of the relevant early church Fathers.

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ONE GOD OR THREE?

By James Smith

(Continued from page 290)

From the above quotations from the Old Testament, we understand that there is a God, that He is One alone, that there was no other God with Him, neither would there be any God after Him. Now we come to the promise of a Saviour coming into the world, Who was He? This is a question concerning which many are in darkness. And through the understanding of it depends the eternal welfare of mankind.

God, the Saviour

In the Word we hear the Lord God say concerning Himself, "Beside me there is no Saviour." (Isa. 43:11) Now let us see for ourselves from the Word just who was the Saviour that was to come into the world. "Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14) And when interpreted, the name Immanuel means God with us. Again in Isaiah, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of peace." Notice that in this same verse He is called Son, God, and Father. Isn't that wonderful? This must be the same Son that Isaiah again speaks of, "For thy maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." (54:5) Notice that He who is the maker (Regenerator) the same is the husband. And Paul declares that Christ is the husband of the church. (2 Cor. 11:2)

Here is another beautiful promise, "Say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened. And the ears of the deaf shall be unstopped. Then shall the lame leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters (truths) break out, and streams in the desert." (Isa. 35:4, 5, 6) Now in the New Testament we hear the dis-

ciples ask Jesus, "Art thou he that should come, or do we look for another. Jesus answered, Go and shew John again those things which ye do see and hear: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." (Matt. 11:2, 5)

Concerning His coming into the world as the Saviour, we hear the God of heaven and earth say, "For thus saith the Lord God; behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that was scattered; so will I seek out my sheep, and will deliver them out of the places where they have been scattered in the cloudy and dark day. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away . . . Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God," (Ezek. 34:11, 12, 15, 16, 30, 31) In the time that was to come, we hear the eternal words of Jesus say, "I am the good shepherd." (John 10:11) And when he said these words and began to teach that He and the Father were One, the Jews took up stones to stone Him. "Jesus answered, many good works have I shewed you from my Father; for which of those works do you stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God," (John 10:30, 35)

His Own Testimony

And now for one of the most amazing accounts ever recorded concerning the Lord Jesus Christ, we read, "And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go shew yourselves to the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at His feet, giving

Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." (Luke 17:12, 18) When Jesus healed the man, he turned back and glorified God who had healed him, and fell down at His (God's) feet, and give Him (God) thanks. And Jesus said, There are not found that returned to give glory to (me) God, save this stranger.

It is taught in many religions of today by those who believe in two or three separate Persons in the Trinity, that God had a Son from eternity. That is, that Jesus existed as a Son, and was separate from the Father. To such we may ask, if Jesus existed as a Son from eternity, and was separate from the Father, then who was His mother? For it is understood by all, that before there can be a son there must be a mother.

In His humiliation the Lord appeared to be separate from the Father. But in His Glorification He was the God of heaven and earth.

This is still a mystery to many people even as it was in the time of the Apostles. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16)

And now that we know Jesus Christ has come again, and has given us an understanding that we may know Him, that He is the true God and eternal life, we can say with Peter, "He is Lord of all." (Acts 10:36) and in Him we live, and move, and have our being.

(Mr. Smith is a newcomer in the pages of the Messenger. As this article bears out he has long been a student of the subject of what the Bible teaches about the Trinity.)

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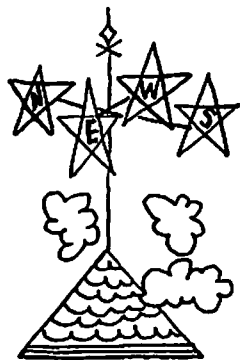
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NEWS By Carol Lawson

Hats off to the fine executive ability of many New-Church ministers, who keep their churches going most of the summer and at the same time get a well-earned and very necessary furlough for study and rest. In Los Angeles there is the Rev. Andre Diaconoff and his summer team of the Rev. Hendrik W. Boef, Mr. C. E. Conger and Mr. Albert J. Rado. In Baltimore, the Rev. Clayton S. Priestnal and his fine group of lay leaders; in Cincinnati the Rev. Bjorn Johansson and Mr. Charles F. Coch. Then there are the Rev. David J. Garrett, St. Louis, with Mr. Zibell and Mr. Robert Kirven as helpers; the Rev. Owen T. Turley, El Cerrito, with Mr. Richard C. Madden. We have not mentioned, of course, many other minister-laymen teams busy during the past summer.

The most startling new item is the resignation of the Rev. Owen T. Turley of El Cerrito who plans to take a sabbatical leave and then come back to the ministry to serve another church. Mr. Turley resigned regretfully for two reasons: his personal health, as advised by a doctor, and the need of bringing new ideas into the life of the El Cerrito parish, as he explained in his letter to his parishioners. He will move to his parents' farm property in Oregon, where over the years he has begun to build a house for himself and his family. In the fresh surroundings of forests and ocean air, he hopes to regain his health.

The new president of Convention visited El Cerrito, Sept. 13 to discuss ways and means of securing a new minister. The present membership of El Cerrito is about 150.

Speaking of membership—in the *New-Church Newsletter* (Aug. 23), published by the St. Louis Society, the total membership of 40 were chided for a midsummer attend-

ance of 6 to 10. Perhaps the other 30 members were at home storing up energy for the great move scheduled to take place this year.

Cincinnati's Rev. Bjorn Johansson put on his face paint for a Sunday morning television service sponsored by the Council of Churches. If his parishioners didn't appear at church at 11, perhaps it was because they felt they had already attended church.

Dr. Edward B. Hinckley (sometimes called Lighthouse Hinckley by his friends) has just become editor of the Gulfport, Miss., bulletin. Dr. Hinckley has recently left the Babson Institute and is now president of a private school near Wellesley, Mass.

If you want to gain weight, move to Kitchener, Ont., where the Samaritans sponsor dessert parties. Now we know why the Rev. David P. Johnson looks so healthy.

The *New-Church Herald*, published in England, has an interesting article in the Aug. 11 number in which the Rev. Claude Presland summarizes his busy seventeen days in the States.

Detroit is lonesome for the Rev. and Mrs. Wm. Beales who have now moved from Detroit. After 27 years of one preacher they are going to the other extreme—inviting New-Church preachers from all over the U.S. to fill their pulpit in 1956-7. Apparently they are well-aware that they are going to have to look long and hard to find another preacher as good as Mr. Beales.

The 20 children at the Lenox New-Church picnic this month in Iowa managed to eat up two fat watermelons.

If you want to receive an interesting bulletin, send 50c (or more) to the *New Heavenly Report*, 1155 Grand, Los Angeles 15. Bill Rawlinson is the editor, and the last issue had titles on everything from flying saucers and nudity, to little wooden children and spacemen.

The Gutfeldt infant (see back page of this issue) was a 10 pounder.

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

CHURCH CONVENTION VOTES TO GIVE CITY 133 YOUNG MAPLES

The 133rd annual convention of the Church of the New Jerusalem, Swedenborgian, which met in La Porte last week, late Saturday afternoon voted to donate 133 young maple trees to the city of LaPorte as a part of a proposed new city nursery.

Convention members decided to donate the trees to show their appreciation of the hospitality LaPorteans showed them during the convention.

The gift was suggested in response to a report published Tuesday in The Herald-Argus telling of the city's need for 3,000 new trees to fill vacancies in lawns here. The need was discovered after a recent tree survey of the city.

Members of the New Church Convention also wanted to uphold the tradition established by two early Church members, James Andrew and his brother, A. P. Andrew, Jr., who urged early inhabitants of LaPorte to help themselves to saplings from the Andrew woods and plant them in front of their properties. In this way LaPorte's maple-lined streets were started.

The Church is also connected with tree planting from early times, since Johnnie Applesseed, who traveled through Ohio, Michigan, Indiana planting apple trees, was an early missionary of the Swedenborgian Church.

Mayor Everett A. Koomler was notified of the gift in a letter from the president of the New Church Convention.

(The LaPorte Herald-Argus, June 25)

HELEN KELLER HONORED

Helen Keller was awarded an honorary doctorate of medicine very recently by West Berlin's free University. A scroll cited her "unique merits in the spiritual and professional promotion of the blind deaf and dumb."

The sweet sounds coming from the St. Louis organ are being made by the new organist, Naida Wilson.

When the editor of the San Diego Church's *Newsletter* couldn't remember the name of the women's sewing group, he wrote that Mrs. Young would be hostess to the Drop-A-Stitchers.

Births, Baptisms, Wedding, Memorials

BIRTHS

LOEWEN—Born July 23 to Mr. and Mrs. Donald F. Loewen, Sunnyslope, Alberta, Society, a son Donald Rodney.

GUTFELDT—Born August 4 to Mr. and Mrs. Horand Gutfeldt, Berlin, Germany, a son, Theodore Alfred.

LAWRENCE—Born July 5, to Sher'ey and Robert Lawrence, Boothbay Harbor, Me., a daughter, Pamela Dawn. The parents are members of the Bath, Me., Society.

BAPTISMS

ROSSI—Kent Allen, son of Mr. and Mrs. Mario Rossi, Los Gatos, Calif., baptized July 22; the Rev. Othmar Tobisch officiating.

REISERT—Lynn Leilani, daughter of Mr. and Mrs. Hans Reisert, Kaneohe, Oahu, T.H., baptized Aug. 24 at the San Francisco New Church; the Rev. Othmar Tobisch officiating.

BURTON—Paul George, son of Mr. and Mrs. George F. Burton, Kitchener, Ont., baptized August 26; the Rev. David P. Johnson officiating.

FRIESEN—Wendy Marie, daughter of Mr. and Mrs. Peter Friesen, Roblin Society, Manitoba, baptized, August 19; the Rev. Erwin D. Reddekopp officiating.

WEDDING

POLUTNIK-LOEWEN—Doreen Loewen, daughter of Mr. and Mrs. Frank Loewen, Sunnyslope Society, was united in marriage, June 9 to Terrance A. Polutnik.

MEMORIALS

BARTRAM—Ada Glenn, beloved wife of William J. Bartram, President of the Vancouver Society of the New Church, passed into the higher life June 4, at the age of 80. She had been in failing health for several years, yet she will be remembered by many 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.

DUNMALL—Mrs. J. George Dunmall Kitchener Society, passed into the higher life August 30. She was born Sept. 11, 1882. Resurrection services were held Sept. 3; the Rev. David P. Johnson officiating.

FRENCH—Lillie A. French, a life-long member of the Brockton Society, passed to the higher life in her 83rd year on August 24, 1956. Her husband preceded her to the spiritual world some years ago.

Mrs. French leaves two sons, Frederic R. and Warren F. and one daughter, Mrs.



Leonard King

With the passing of Leonard King from this world on Feb. 25 (see *Messenger*, March 17, 1956) one of the most active and devoted laymen of the Cincinnati New-Church Society left this worldly sphere of activities.

At various times Mr. King served his Society as a trustee, Sunday School superintendent, comptroller and building maintenance man. At the request of the Ohio Association he was appointed in 1953 as a lay-leader, and as such he often assisted the pastor of the Cincinnati Society with the services, filled the pulpit when the minister was unable to be present, and conducted many of the summer services. As lay-leader he also conducted the services for the Indianapolis Society for about a year. He started a summer-school for children in the Cincinnati Society, teaching handicrafts and the operation of marionettes, which came to have an enrollment of over 30 pupils.

C. Porter Packard of Dayton, Ohio. Also three grandchildren survive, Carla and Calvin Packard, Jr. and Ensign Frederic R. French, Jr. U.S.N.R., now stationed in Norfolk, Virginia.

Before the infirmities of age confined her to her home she was active in the work of the Brockton Society. She enjoyed her home and family and a wide circle of friends. Although her health had not been of the best in recent years, the end came suddenly and unexpectedly.

The resurrection service was conducted by the Rev. Clayton Priestnal. Interment was in the Union Cemetery at Brockton.

Mr. King was forced by circumstances to cease attendance at high school in his second year, but by pursuing evening courses he finished high school and had completed over two years of college work. He was enrolled in two courses in the University of Cincinnati at the time of his death. His hope was to complete his college training and then enter the New-Church Theological School to prepare for the ministry. Even from early childhood his ambition was to become a minister.

Endowed with unusual mechanical skill he was a superb workman. For many years he operated a business of his own for repairing shoes, leather goods, locks, etc.

A man of deep family loyalty he supported and cared for his aged mother and his invalid aunt as long as it was necessary. He and his wife were always partners and co-workers in any undertaking of his. A kindly soul he never spared himself if called on to help a friend or neighbor. Many felt that his most noteworthy characteristics were his tremendous energy and abounding enthusiasm. At times it seemed that he could work unflaggingly both night and day.

Mr. King was a rugged individualist; he never followed a course because it was popular; his own reason and feelings had to approve. He never hesitated to fight for what he regarded as true and right. His enthusiasm together with his strongly held convictions made him win many over on his side in debate and acquire the respect and love of those who knew him.

He is survived by his wife, Virginia, and by a daughter, Sylvia, both of whom now live in California.

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