

The **NEW - CHURCH MESSENGER**

December 8, 1956

"The Lord Will Come"

Henry C. Giunta



NEW FEATURE

Meet Your General Council

EDITORIALS

Silver Linings

Showmanship and Religion

THE NEW-CHURCH MESSENGER

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December 8, 1956

PRINCIPAL CONTENTS

EDITORIALS:

Silver Linings	373
Showmanship and Religion	373

ARTICLES:

"The Lord Will Come"	371
Henry C. Giunta	
Man's Two-Fold Memory	370
Charles J. Coch	

FEATURES:

Meet Your General Council	374
What the Religious World is Thinking	375
Letters to the Editor	376
The National Association	378
Book Review	380
News	382

MAN'S TWO-FOLD MEMORY

By Charles J. Coch

It is of the MEMORY that I wish to write something this time, and a very interesting subject it is!

Man has two memories, one natural and exterior and the other spiritual and interior; the former proper to his body, and the latter to his spirit. And although both memories act as a one, they are however distinct from each other.

This may sound strange to any one who hears such a statement for the first time; and yet, if to use the Apostle Paul's declaration, there is in us an "outward" and an "inward man," can we wonder at the fact that there should be in us an exterior and an interior memory?

But what, you ask, distinguishes the one from the other? Whatever a man thinks, wills, speaks, does, hears, sees, and is affected by—is inscribed in his interior or spiritual memory; and what enters there—remains forever impressed; it can never be obliterated, since it is inscribed at the same time on the spirit itself and on the members of its body.

The internal or spiritual memory retains also the impresses of certain things which, having become habits in the life of man, are entirely erased from his external or natural memory; in a word, his inner or spiritual memory is the Book of his Life, which is opened in the world to come, and according to which he is judged!

When man leaves this world, he comes into full possession of his interior memory which is the memory of his spirit; and although deprived of his natural body, he is not for this reason deprived of his external memory, and that for the following reason: Objects merely natural which are in this memory cannot, it is true, be reproduced in the other life, but the spiritual things adjoined to them by correspondences present themselves in their stead in a form altogether like that in the natural world. In this manner man's life really continues in the spiritual world by means of this representation of things merely natural. Thus the spirit-man does not cease to be the same man who lived in the natural world; his identity is forever the same, seeing that he can remember everything he did in this world.

We gather from what precedes that our natural languages are of no use in the other life, because the spirits having ceased to converse with each other in articulate sounds, which is done from the exterior or natural memory, now speak that universal language of ideas which is of the interior or spiritual memory and proper to spirits.

As there can be no languages without thought, let us for a while investigate its nature. Man's thought is either active or passive; it is active when he speaks, and passive when he does not speak. His active thought is expressed by certain vocal articulations which excite the organs of the body corresponding to speech. It seems, at first, as if the expressions of speech were in his thought—but this is a fallacy; it is only the SENSE of the speech which is there. When man speaks—his thought is the speech of his spirit; and if his thought does not appear to him to be a language, it is because it is conjoined to the speech of the body, and is in it.

That the speech of thought differs greatly from the speech of words, is evident from the consideration that a man can think in one minute—what takes him a considerable time to speak or write. It is evident he would not think with so much promptitude if the speech of thought was one of words such as the speech of the mouth.

But in what does the speech of thought consist? It should be known that man's thought is distinguished into ideas, and that one idea follows another, as one expression follows another in speech; but the ideas of thought take one another up with such rapidity, while man is in the flesh body, the thought appears to him as though it were continuous, and therefore there is no distribution.

(The above is an abbreviation of an article in the 'Number One News,' official organ of the Cincinnati chapter of the Disabled American Veterans, Sept. 1, by Charles J. Coch. Mr. Coch, an active layman of the Cincinnati New-Church Society and chaplain of the D.A.V., writes a regular column for the above-named paper under the general term of 'Chaplain's Corner.' All of his articles are based upon the New-Church teachings and have been received with much favor by the veterans for whom he writes. He has come in for high commendation from the commander of this organization.)

"THE LORD WILL COME"

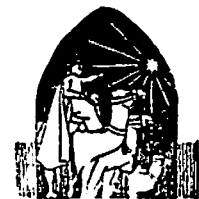
By Henry C. Giunta

Behold, the Lord will come with strong arm, and his arm shall rule for him; his reward is with him, and his work before him.—Isaiah 40:10.

WE ARE STANDING on the threshold of a new Advent Season, a season so named and reserved in the calendar of the church year to denote the coming of the Lord as Divine Man, and to renew our interest in the fulfilment of ancient prophecies.

The term 'advent' implies the expectation of an important event, the arrival of God in Person, or the manifestation of God's presence which Jesus Christ was to reveal in the world. Thus the advent

season can be said to be a distinct product of Christian thought, since it holds high the unique position in which Jesus Christ is placed in Christian life and faith. Nevertheless, it is fair to state that the thought of an Advent of major religious importance is not new, for it is not without precedent in



world religions. It has its parallel within the pages of the sacred writings of the East as well as in the prophetic utterances of Old Testament Scriptures. In all cases the inference is the same, for it accentuates the expectation or anticipation of the 'Day of the Lord,' when Deity would assume a Human Form to judge and save the human race, to quell the great crises created by human error, to subdue the forces of evil in their relentless war against justice and righteousness, and to set up a kingdom of love, of wisdom, and of service among men.

So it is that Advent, with all the anticipations that it implies, is a welcome season. It stimulates both the heart and the mind of man, giving rise to feelings of joy and gladness in all people. Moreover, the expectation and fulfilment of the Lord's promise that He would come with a strong arm, with power to grapple with the forces of evil and rewarding His followers with strength of will to resist, produces the comforting thought of peace in victory, a thought that arms men and women with endurance, for despite the cataclysmic occurrences in the lives of men, there is still the Presence of God, the Most High, to deal with and to guide the destinies of the world and of the human race.

Through the ages, man has often asked, "But why should the world and humanity have been so favored as to have witnessed the coming of the Lord as Man?" The answer is because the Lord, in

His Divine and Infinite Love and Wisdom, seeks constantly not only the redemption of the world, but also the eternal salvation of men.

In All World Religions

Much has been said and written concerning the Advent or the Coming of the Lord in the flesh. Anyone who reads the sacred writings of world religions with any kind of vision and understanding cannot help but be impressed by the fact that a great similarity exists between the religious thoughts, beliefs, customs, and laws recorded in the Bible and those that prevail in the religious writings of the ancients. The wonderful story of the Incarnation is only one case in point, for the same story, in slightly different dress, is shared and cherished by nearly all religious sects, be they ancient or modern. Thus we read that it was prevalent in old religions of Egypt, of Babylonia, of Persia, of India, of China, of Greece, of Rome, of Scandinavia, of North and South America, and of Polynesia, not counting the prevalence it holds in current and modern practices of religion.

In India, for example, the Parent Spirit, 'Vishnu', is said to have come forth in the flesh many times. The 'Arataras,' the forms the Spirit would take upon Itself, were not only the major three forms, namely the Rama, the Dwarf, and the Kalki, but also those of the Fish, the Tortoise, and the Boa. This forms the eternal Triad of the Divine Being which finds its counterpart in Hebrew Christian Trinities. It is true that the Hindu mind has an inherent tendency to believe in the Incarnation and Reincarnation of all sorts of species of men and beasts, and sees much in this process to give faith and hope; nevertheless, though the Hindu may not have ideal ways of expressing his convictions or his passion to deify objects of nature, his writings still show that the Parent Spirit does take upon Itself a visible and tangible form.

The same applies to the Buddhas, the Enlightened Ones, and objects of religious worship among many Asiatic nations, who are believed to emerge from the mystic other world whenever the world needs redemption. The Buddhists claim that they have already come some twenty-four or twenty-five times before the present Buddha, and we hear that in Tibet, even in this day and age, millions of worshippers bow down and pray to yet unborn Buddhas elect, persons who will embody divine wisdom, but who are yet to come in the flesh. These are known and named in advance for their future feats of

salvation, a hope which has been shared in common by prophets of old.

In more advanced thought, and truer to the concept of Divine Incarnation, was the concept of the Greeks. Plato had philosophized on the 'Logoi,' the world of ideas, the prototype of all things extant and which were to be. The Stoics saw God in the expression of a World-Soul which ordered the movements of nature and regulated the planets in their orbits, but it was Philo who finally came up with the application of Plato's 'Logoi' to personality, which was called the 'Logos,' representing the Word made flesh, or the manifestation of the Godhead in human form. The unmanifested, according to Greek thought, was the Absolute, the Eternal and Ineffable Spirit that no one can see; but the 'Logos' was the manifested God, God-in-Person, the great It that stands between us and God.

The Christian Concept

The Gospel of John makes immediate contact between the doctrine of the 'Logos' and the personality of Jesus the Christ. Since God creates all things by His living Word, He applies the same method in projecting His own Being into a body of flesh and blood. Thus John identified the 'Logos' with the historic coming of Christ, and began his gospel with these immortal words: "In the beginning was the Word, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men . . . and the Word was made flesh and dwelt among us."

Thus we see that all around the old world of Judaism lay the bright Greek world with its fresh and virile concepts of Divinity in Humanity. Although the Greek world had to struggle with a multiplicity of gods, for Greek thought was not immune to influences of the past, it had begun its onslaught against superstition and error by the application of pure reason and logic. We owe Hebrew thought for the constant preaching of the monotheistic idea of God, an idea which has persisted throughout the ages, for God is One; but we owe Greek thought for the bridge between the visible and invisible God, the doctrine of the 'Logos.'

However, it is not surprising to find that a blending of old and new concepts of God as Man existed among ancient beliefs. The Druids, for example, believed in a Divine Being becoming flesh, and insisted upon the proposition that God could participate in every state of existence, visible or invisible, without changing. This is not alien to the Christian belief that God can enter into the world of a fallen humanity in order to redeem it from its sins without incurring changes within Himself.

There is evidence indeed that the Druids, as well as other peoples of the ancient world did have a knowledge of the truth, a knowledge derived from the life of the Most Ancient Church, and there is

cumulative material to substantiate the claim that there was an Ancient Word from which the ancient world derived its knowledge, fragments of which are reflected in the writings of the East as well as in Old Testament Scriptures. Thus we see that the pre-Christian eras are replete with systems of thought that reflect or look forward to the Incarnation of the Lord. The recurrence of legends, stories, attributed facts, and other material of religious interest, which are so strikingly similar all over the world—not only to the Biblical stories of the Creation, the Deluge, the Decalogue, and many others, but also to one another—is too remarkable a fact to be attributed to mere coincidence. There must be some explanation that comes nearer to the truth. One explanation is found in the writings of the New Church, which some one hundred and fifty years before the study of comparative mythology had shown that the world-wide existence of these legends and stories, so similar to one another, was due to the fact that 'primeval revelation extended throughout the whole world; but it was perverted by the natural man; whence arose religious disputes, dissensions, heresies, and schisms.'

The Universal Church

The universality of belief in the physical manifestation of God is further emphasized and attested to in the writings of the New Church which reveal the fact that the Church of the Lord is universal in its essence; that it is scattered all over the terrestrial globe, and that all are in it who have lived and live in the good of charity in accordance with their religious beliefs.

We are further enlightened by the knowledge that the Lord's Church is not limited to those who have and possess the Word as we know it and from which alone one can obtain a knowledge of the Lord and some truth of saving faith, but it exists also among those who have not the Word, and who may be entirely ignorant that the Lord Jesus Christ is God manifest to men, or the Divine Human. Rather, we are taught to believe "that there are many peoples among the nations of the world who from rational light have come to know that there is One God; that He created all things; that He preserves all things; that all good, consequently all truth, is from Him, and that similitude with Him makes one blessed; and who live, moreover, according to their religious beliefs, in love to God and in charity toward the neighbor; who, from an affection for truth, worship the Supreme. It is those that are of such character among the Gentiles who are in the Lord's spiritual Church. And though ignorant of the Lord, while they are in the world, yet they have within them the worship and tacit acknowledgment of Him, when they are in good; for in all good the Lord is present."

Is there, possibly, a more plausible reason for such remarkable and striking similarities of belief

(Continued on page 379)

EDITORIALS

Silver Linings

A PLETHORA of bad news has come over the air waves and from the front pages of the papers in recent weeks.

There has been the crisis in the Middle East involving the little land where the Prince of Peace was born. At times this situation seemed to threaten a major catastrophe. Worse yet: the Christian world has viewed with mingled horror and frustration the cruel events in Hungary. A brave people who asked for nothing but freedom for themselves have been crushed by the Soviet juggernaut. It has demonstrated beyond little doubt that the Russian talk about easing tensions and its desire for peace were but empty words. Lust for power and ruthless imperialism dropped the mask of reconciliation as the Soviet Union employed its troops and tanks on Hungarian soil.

But there have been silver linings in the black clouds that have overshadowed the world. One is the spontaneous rallying of public opinion in the western world to Hungary, and in condemnation of Russia's act of aggression. Nor was this expressed only by widely held demonstrations, angry speeches, and by editorials. Help for the stricken Hungarians in the way of food, medicine, and the granting of an asylum to refugees, was at once offered.

Another silver lining is the significant role played by the United Nations in the Middle East dispute. The contending parties agreed to a cease-fire at the behest of the UN, also to a partial policing by a small UN contingent. This may well mark a big forward step in the importance of the UN in dealing with disagreements between nations. It is a step in the direction of substituting law for violence in international affairs.

Lastly it may be noted that a strong desire to avoid a major conflict seems to have been revealed. Not so long ago, the various happenings in Africa and Europe would have resulted in open war. Now, caution seems to prevail among the great powers. Perhaps we are nearer than we think to an era of peace.

Showmanship and Religion

Showmanship pays off in tangible terms: often it seems that religion does not. Therefore there is a strong temptation to enlist the arts of the showman in the presentation of religion. Hence the interest in carefully produced programs on radio and television: hence the talk about dramatizing the religious message, of making religion so interesting that it catches on and is embraced. Ah, but there

is the rub. Will it be embraced or will it just entertain if it puts on the showman's garb? A hard question to answer.

If by a skillful dramatization of the religious message lives are changed; if by this means vacillating and at times cowardly Peters can be made into rocks against which the storms of the hells beat to no avail; if by this means a real religious experience is induced, then by all means use it. If however, it only produces temporary results, heals mass-production-wise but leaves no one permanently healed, then its value is doubtful.

Man must be elevated by truth. God has given us an understanding that is separate from the will so that this understanding can be raised up to the very light of heaven without the consent of the will. Then if we shun the evil as sin, God creates in us a new will. And the question we ask but will not attempt to answer is whether such truth can be taught, or the teaching of it aided, by the techniques of showmanship? If the answer to that is affirmative, let us use these techniques. But let us be wary of the results as shown by the immediate response in attendance at church services or emotional outbursts of religious expression, for these may be without any real value.

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.

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 of the Committee for the Blind of the Swedenborg Foundation.

MEET YOUR GENERAL COUNCIL

The Messenger begins a new feature in this issue, with the purpose of acquainting our readers with some of the leading workers in our Church. We are happy to inaugurate the series with a picture and sketch of Mr. George Pausch of Baltimore, Vice President of the General Convention.



GEORGE PAUSCH

BORN of New-Church parents, George Pausch has been a lifetime member first of the Sunday-school and on reaching his majority the Church of the Baltimore Society. He no doubt holds a record as to attendance at sessions of the Convention, having been present at every one beginning with 1929 and also a number prior to that date. From 1945 he has continuously served as Vice President of the Convention. He is chairman of several Convention committees: Research, Amendments, and Business Organization, as well as being secretary of the Augmentation Fund Committee, and a member of other less active boards and committees. From 1929 to 1941 he was President of the Sunday-school Association. He is now also President of the Baltimore Society and a member of the Executive Committee of the Maryland Association.

Mr. Pausch's education was obtained in the schools of Baltimore, including graduation from Baltimore College (at that time a junior college), Johns Hopkins University and the University of Maryland,

with the degree of LLB from the last named. Entitled to practise law in the state of Maryland, his business life is spent almost entirely in the management and care of estates, administrations, and related matters. He is senior vice president of a trust institution of Baltimore which handles a large volume of such accounts.

In addition to his many business and church activities he is a member of various civic organizations and clubs. For some years he taught Y.M.C.A. evening courses, and now supports work of the International Y.M.C.A. He is treasurer of a hospital for the treatment of tuberculosis and chairman of a home for orphans and other children caring for some 45 wards. From time to time he has served as a board member or officer of business organizations, and of groups for drafting legislation at the request of the Governor of Maryland or of various associations.

As to his personal interests, Mr. Pausch tells us that these include certain sports and reading relating to the teachings of our Church and to law, investments, and general information. He also has a considerable correspondence with New Churchmen as well as with other friends.

Convention-goers are familiar with Mr. Pausch's genial smile and with his skillful handling of business matters when he is presiding. They may not know so well the amount of time and care spent on church work throughout the year, given gladly by this devoted New-Church layman. There are probably few laymen who give as much loyal service to their church as Mr. Pausch does, and has over the years. Add to this his kindness, his tactfulness, his friendliness, and his administrative and business ability, and the result is as valuable a layman as any church could desire.

ILLINOIS ASSOCIATION MEETS IN CHICAGO

THE COUNCIL Ministers of the Illinois Association of the New Jerusalem convened in Chicago, Friday morning, Oct. 19, to prepare recommendations for the spiritual work of the Association to be presented to the Executive Committee. This was followed by an afternoon session of the Board of Missions, at which time, due to the illness of Mr. Dan Pederson, a plan was worked out by the ministers for carrying on the services and missionary work at the Lenox Township Church of the New Jerusalem, Norway, Iowa. This Society is over 100 years old. Each of the Societies in the Association has offered to contribute some time of its minister.

Saturday, Oct. 20th, the Executive Committee held an all-day session to hear the reports of the Council of Ministers, the Board of Missions and the Finance Committee and take up other matters.

As a result of extreme economies in operating the Illinois Association it was possible at this time to alter the budget and include an appropriation for the Youth Activities Committee, the funds to be matched by the money raised by the young people themselves. Also, funds were appropriated for the further development of the Sunday-school Committee, of which the Rev. Immanuel Tafel of Chicago was named chairman because of his unique talents. The funds will facilitate meetings of the ministers throughout the Association and meet the material cost in the development of Sunday-School work.

The Executive Committee passed a resolution commending the Finance Committee under the chairmanship of Harbourne D. Belcher, Vice President of the Association for its competent work in producing more than twice the interest rate on investments than is general, making possible a much larger missionary program, and also expressed appreciation to Mr. F. G. Zibell, treasurer and member of the Finance Committee, for his devoted and competent work.

The Rev. Wilfred G. Rice, of St. Paul, President and General Pastor, presided. The meetings were held in the Western New Church Union Book Room at 17 North State St., Chicago.

ISABEL BOWYER, *Secretary*
Illinois Association.



WHAT THE RELIGIOUS WORLD IS THINKING

Modern Religious Art

WRITING in *The Catholic Messenger*, Davenport, Iowa, the Rev. E. M. Caitech discusses religious art in contemporary culture. Excerpts follow:

Religious art must, above all, be theologically correct. The Church is the final arbiter. She uses art to help communicate theological truths. The artist composing a religious hymn or carving a crucifix is teaching theology; he is communicating religious ideas to those who hear and see his work.

Some of the most gross errors in religious art, both past and present, include: excessively human portraits of Christ which minimize His divinity; excessively abstract symbols of Christ which deny His humanity; effeminate portraits which belie His virility and manhood; excessive realism and particularization of details.

In order to arrive at sound norms and principles, the artist must know what errors to avoid. He must know why a painting of the Crucifixion or Resurrection scene which is exact concerning first-century dress and clime is theologically less desirable than the same scene represented in contemporary terms. A religious picture which would relegate Christ to a certain period of history runs the risk of leading present-day Christians into the belief that they are but detached and passive spectators of the truths.

I suggest that we must express religious truths in contemporary terms; we must use the things proper to our own age. If Christ is portrayed as a member of our household and our city, a person of our land and language, we are thrust close to truths we perhaps would rather not examine for fear of their personal implications in our lives. Each age makes pictorial statements of Christ in terms of the ideal of its time. What is the ideal of our time? One of the first duties of Catholic artists is to restore to Christ His Manhood which has been stripped from him in recent centuries.

In ages of sentimentality, it is a most serious obligation of the artist to register his distaste for such sentimentality by producing works which will correct the error. In the case of the effeminate Christ, it is necessary to go to a clearly masculine ideal. In our time one sign of manhood is trousers, which, as a garb for Christ, are a useful artistic device. The clothes given to Christ should be neither too old nor too new. They should be a general type to indicate that its Wearer is living

among us, that He is a partner to our secrets, sorrows, and joys; that He is one to whom we can go with confidence that He is sharing our lot. There is no universal style in art. That is, there is no one permanent artistic expression of Christ, frozen for all time.

If God did, in fact, withhold all graphic and literary records of Christ's physical features, there must have been a reason. I have suggested a possible reason: so that each age and people could assimilate Christ as their ideal. Could it also be in order to discourage that type of idolatry which suggests that some special national or racial group was favored and superior to all others?

May we any longer say that a Mongolian Madonna with slanted eyes is wrong? May we object to Arctic natives making an Eskimo St. Joseph? What is the legitimate visual ideal of Christ for a normal, black native in Africa? These are not academic questions. They are terribly important theologically, artistically, and as we are beginning to see in our own country and throughout the world, culturally and socially. Their implications are enormously wide and deep.

(Condensed from *The Commonweal*, June 8, 1956, pp. 253-254. H.D.S.)

When Death Comes

IN CINCINNATI there is a church, the Mt. Auburn Presbyterian, which is carrying on a constructive and sympathetic program designed to prepare for enlightened action at time of death. In a printed pamphlet entitled, 'As To All Men,' there are set forth a discussion of the true meaning of death, information as to dignified and deferential ways of avoiding exorbitant costs of funerals, and suggestions concerning useful memorials. Since death comes to all, and is frequently unexpected, it is a good idea for members of a family to know ahead of time what each would want done in the way of final arrangements. The church can advise, in such planning.

How one behaves when death occurs in a household, indicates the extent to which one has faith in the Christian conviction that death means going 'home with the Lord.' Recognizing that of course there is the sorrow of separation, the emphasis however should be upon the hope which our Gospels give, upon spiritual rather than material considerations. The body, like an outworn garment, should be respectfully regarded only as having once belonged to someone loved; 'the things that are seen are transient, but the things that are unseen are eternal; (II Corinthians 4:18). The important

memories are those of the living personality, not of the mortal remains; therefore it is not helpful to have a body lying in state for viewing.

Many people now prefer to make private arrangements for disposal of the body, planning for friends a separate memorial service at church where emphasis is placed upon the character and service of the one who has gone ahead, and upon faith in Eternal Life. Such a service reflects the Christian belief that death is not tragedy but triumphant entrance into Life.

Cremation, which is less expensive than burial, helps to keep the emphasis on the spiritual. The 'resurrection of the body' does not require preservation of the physical substance—for the resurrected body is a spiritual, not a material, one. With so many needs in the world, the spending of money on casket and gravestone is not in harmony with Christian ideals of service.

Friends who, naturally, want to express affection in some tangible way, could do better than to swamp the service with flowers which may easily become a problem to handle and which last so short a time. It is a growing custom to make, instead, a memorial gift to a fund or cause in which the deceased, or his family, has had special interest. Such a gift lives through the years and is a true memorial. The Mt. Auburn Presbyterian Church has a number of funds to which gifts are made in honor of a church member who has died. One is for scholarships, another for equipment, another for a home for the aged. Several families have given to these funds the amount saved by not 'buying' a traditional funeral.

A widow, left without money by her husband's lengthy illness, was enabled—through this church's suggestion of cremation and a memorial service at the church—to take care of the final arrangements in a dignified and satisfying way, at the least possible expense. The support of her church, in this way of doing, made it possible for her to withstand the social pressures she might otherwise have faced.

—G. D. M.

(Condensed from *Religion and Health*; February, 1956)

NEW EDITION OF SPALDING

The New-Church Press, 108 Clark Street, Brooklyn, N. Y., announces that a new edition, revised by the Rev. R. H. Tafel, of James Howard Spalding's "The Kingdom of Heaven as seen by Swedenborg" under the title of "An Introduction to Swedenborg" is now on sale. Tentative prices given are: cloth, \$1.50; paper, 75c.

Also now available are Baptism Certificates for adults, at 15c each.

WHAT IS YOUR CHURCH DOING

ABOUT THE EVERY-FAMILY
A-SUBSCRIBER-PLAN?

LETTERS to the EDITOR

HELP FROM THE PSYCHIATRIST

To the Editor:

Everybody hates the neurotic, the psycho-neurotic, and the psychotic. That is, everyone excepting the psychiatrist. No true psychiatrist or psychologist ever claimed that one is 'born perfect.' What is claimed is that one is probably born normal and that something went wrong in the environment, such as being born unwanted. The neurotic, and all the rest, are primarily victims of hate; that is, misunderstanding and lack of sympathy. The psychiatrist has to be a man who can lift these unhappy patients out of themselves and start them on the road to recovery on the wings of inspiration. He does it partly by seeing them in his own mind as 'perfect.' That is, without their crippling imperfections, and as fully and properly developed beings, worthy of the love which they have been denied. When a child has been denied love it cannot respond to it because there is none to respond to. As a result it becomes increasingly neurotic, whatever that means. It means that their development is retarded, crippled. If such a victim has enough native intelligence he will, in later years, try to find help rather than run the risk of landing in an insane asylum or dying. And he knows that the only intelligent help is the psychiatrist.

Swedenborg says that a man must be a good animal before he can be a good anything else, and that the spiritual must rest on the natural. And what if the natural has been rendered unnatural? Is there anything natural in parents not wanting their children? Plenty of parents love one child less than the others, at least one. The child is never fooled, although the parents may fool themselves and others. Do you think that the child who cannot please his parents, who are God to him, do not feel 'guilty'? Anyone knows that even animals are made 'neurotic' by unsympathetic and frustrating treatment. Is a human child any less sensitive than a puppy?

The Bible asks, "If you cannot love man whom you have seen, how can you love God whom you have not seen?" After the psychiatrist has taught his patient how to love man whom he can see, then, and then only, he may be able to love God whom he has not seen.

"With all thy getting, get understanding,"

Mrs. Wm. H. Martin,
Hemet, Calif.

"SECOND THE SUGGESTION"

To the Editor:

May I second the suggestion given in your editorial column of Sept. 29 regarding the establishment of a New-Church research center at Urbana. The

recent discovery of the Dead Sea Scrolls, the work of Dr. J. B. Rhine at Duke University, the vast amount of related writing that is now appearing in books, magazines, newspapers, on the radio, television, etc., all testify to the profound and powerful impact made on the laity and the clergy, and has created an interest that has become a subject of almost universal interest.

I cite you two examples of interest shown in this area: At the Methodist Church in Warsaw, N. Y., recently the minister devoted the entire service to a discussion of extrasensory perception and concluded with the statement that the church should give this subject regular study. In the little church paper issued by the Presbyterian Church in Batavia, N. Y., the minister takes this stand: "We are perfectly sure that all who might read these words have many times found themselves wondering about God. Indeed no one with normal endowments fails to be carried away at times as he considers the mystery of his own and all existence. From time immemorial man has been a persistent seeker after answers that might explain to him the why and wherefore of his being. This is always man's first concern. One would think that he might become so preoccupied with the world of things about him that he would become indifferent to the deeper meanings of life. But such is never the case. Long before he advances to mundane matters he feels that he must know the hidden meaning of life and that he must explore the nature of that being or power that gave him life." It is my humble opinion that the New Church is especially fitted to carry on a study of this kind and I sincerely hope you will keep this subject 'alive' until you secure practical definite results.

Arthur W. Spink
Warsaw, N. Y.

SERVE A UNIQUE USE

To the Editor:

Your discussion, 'What Now, Little College?' (Sept. 29), deserved the attention of all Convention members. I hope they have at least glimpsed the potentiality in your suggestion of Urbana as a center for research in the realm of spirit.

Urbana has facilities for extensive usefulness. The doctrine of use is basic in New-Church thinking, and no equipment controlled by the New Church should ever be allowed to perform less than its fullest use. The usefulness of anything is in proportion to the need for it; it is obvious that the less Urbana duplicates other efforts, the more value its contribution can have—and the more it will truly represent our church which we like to think is unique.

What makes it unique? Certainly not its Sunday services, church buildings, funds campaigns, or committees. It is unique in only one respect: the nature of its teachings. This is *all* that we have to

offer in competition with the 250 other church bodies in this country. But how have we thus far made available to the world our unique teachings? Chiefly by embedding them in the traditional forms and customs of many other organized churches, so that what we have to offer is never obvious or easily discernible. Formal worshipping, studying the Bible, upholding the good life, building new chapels, do not suggest anything distinctive. It is our *knowledge of facts* concerning spiritual realities which is unique, and it is in sharing this that our responsibility lies.

We may think we share when we hopefully invite people to step into our circle of activity; but it would be a much greater sharing to take what we have to others, instead of waiting for them to come to us. Instead of just saying: "Come here, and find out what we have!" we should *show* what we have in relation to what others do or do not have. The best salesmen move around and demonstrate the product! Even so, this does not command attention unless it is related specifically to the interests of others.

Most New-Church people would be amazed to learn how much interest there now is, everywhere, in research dealing with the manifested but unexplained spiritual activities of man. Some of this study arises not from an awareness of spiritual factors, but from curiosity as to observed phenomena which seem to have no physical causation. Much of the research is being done independent of churches—because churches in general do not have the answers and are afraid of becoming involved in something they do not control or understand.

I firmly believe, however, that the answers will never be complete until they come from some church which is able to verify them. The New Church is obviously indicated. But it will never be consulted unless or until it steps out into the midst of the investigators and proves that it knows the way by helping the research to move ahead. A research center using the facilities of Urbana, staffed by the best-prepared minds in our church working with other qualified minds, could help to reveal the spiritual facts of life to a questioning world—as has never been done before in the history of our organization.

Gwynne Dresser Mack
Pound Ridge, N. Y.

CAPON AT ATLANTIC CITY CONFERENCE

At the Fifth National Conference on Clinical Pastoral Education held Nov. 9-12 in Atlantiv City, N. J., the New-Church Theological School was represented by its president, the Rev. Edwin G. Capon. The program offered speakers or panel discussions on the various concerns of clinical pastoral education. The opening address on 'The Theology of Pastoral Care' was given by the well-known American theologian, the Rev. Paul Tillich.

National Association of Convention

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Ore.

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Milwaukee, Wis.

He who does not suffer himself to be regenerated, loves the things of the body for the sake of the body,—whereas he who is being regenerated loves the things of the body and the world, but for the sake of a higher end (*Arcana* 5159).

When man is being regenerated, the hereditary evil inrooted by the nearest parents is extirpated; with those not being regenerated . . . it remains (*Arcana* 4317).

IF YOU have a set of the Potts Concordance, study what is said therein on the subject of regeneration. The subject is infinite and we never learn more than a fraction of what is taught about it in the writings of the New Church. Let not the man of the Church become complacent, nor let him feel that he can by-pass the work of putting away his evils. On the contrary, he may have a more difficult time than others for the bright spiritual light given to him will reveal not only the exterior evils, but also the interior ones that are deep-rooted and can only be removed by genuine repentance and earth-shaking changes within that bring about a re-ordering of his whole life, and a changing about of his inmost thoughts and affections. We are taught that it is not evil to love worldly things, but they must be loved for the sake of the higher end which is the welfare of the spirit. When this higher use is seen, then, and then only, will the things of the world assume their proper place. We are taught further that with those who regenerate, much hereditary evil is put away so that our children will not inherit it, and thus the path to heaven will be made easier for them.

How important then, that the men and women of the New Church do the work of regeneration, which is nothing more than to search out evils and to fight against them, for upon the outcome of this struggle is determined not only their own fate, but that also of generations yet unborn. And no man knows how little or how great may be his influence for good on his friends, his relatives, and those with whom he comes in contact day by day as he goes about his duties. Consider the powerful influence made upon yourself over the years by your contacts with other human beings. Men such as Washington and Lincoln exert a tremendous influence on the lives of countless millions. Think of the loss to society if these men had chosen the narrow, selfish, and evil way in their own private lives! In the struggle against evil, let no man think that he has finished the work, or that he has

'arrived.' The work of regeneration is the work of a lifetime, and it continues to the last hour of a man's life in the world, and afterward the few truths and goods that he has appropriated while on the earth will be increased in quality and perfected to eternity.

CLARK DRISTY

HERE AND THERE

The following persons were members of our N. A. as early as June 1, 1952: J. Abshire, Mrs. A. M. Goodman, Thomas Hogue, F. M. Jenkins, A. M. Larsen, B. F. McManama, Blanche Salter, Mr. and Mrs. James Smith, Pete Thomas, J. B. Thompson, Anna Raile, and Clark Dristy. These people have stood with us through thick and thin, through good times and bad, and are to be congratulated. (Hope I haven't missed any.) Most of our members came in later, and if space permitted we'd like to name them, too. . . . An English New-Church minister thoughtfully sends the name and address of a migrating family from there to the New World, and we are inviting them to become members of our N. A., since their new home will be a long way from any New Church. . . . Nadine Coleman recently enjoyed a most interesting flight to New York City, visiting many friends and N. C. people, and coming home with an assignment to do a 3,000-word article for *American Mercury*. We hope to have this versatile writing member of our organization do an article soon in this space entitled, "Visiting Chauncey Giles' Churches." . . . Another of our writing members, Mrs. Clarence Hotson, hopes to get out an article dealing in an affirmative way with the three branches of the New Church in America. . . . At least two or three of our members are interested in the Applegate River Project near Medford, Oregon. It is simply an effort to gather together a group of congenial spirits who can live near each other and enjoy a friendly climate.—C. D.

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"THE LORD WILL COME"

(Continued from page 372)

among the peoples of the world? Yes, there are two other possible answers to this question. Either there was a common origin among these peoples, or they derived information and knowledge from a common source. The latter is the more plausible of the two, for we are taught that in the evolution of the human race there have been, in general, four successive epochs or religious dispensations. As one became inadequate for the needs of the age, another arose to take its place. Old forms of thought were augmented by the introduction of new ones, which, though not altogether alien to the old, formed new bases for reviewing and re-evaluating religious motives. By the time that the Lord Jesus had appeared on the earth, three such dispensations had occurred, all of which had received additional revelations from the Most High. The fourth was inaugurated by the Coming of the Lord in the Flesh, and contained, in addition to other things, greater revelations of God's will.

Successive Religious Epochs

The first of these religious epochs or dispensations was known as the Most Ancient, and its Word was that of the Most Ancient Church, or Adamic Church, in existence before the Flood. The second was the Ancient, and its Word was that of the Ancient or Noahitic Church in existence long after the Flood. Its teachings spread all over Asia and parts of Africa. It was this Word that, in addition to new revelations received from on high, had embraced much of the information contained in the Most Ancient Word. The third was the Israelitish or Hebraic Church, and its Word of the Old Testament embraced the previous two in addition to new revelations given to the sages and prophets of Israel. The fourth is the Christian, established by the Lord Himself. Its Word is the Christian Word as contained in the New Testament, and yet embraces the Word of the Old Testament. We are now entering upon a new phase of Christianity which will be known as the fifth era, or the epoch of the New Christian Church brought about by further revelations of the Lord regarding the true nature of His Word and of His Being, and by the release of new truths adequate for our age.

We learn that as a result of these successive periods of revelation, especially those of the Ancient and Israelitish Church, religious knowledge was spread throughout all parts of India, with all its islands, Egypt and Ethiopia, then into the kingdoms of Africa, and from the maritime ports of Asia into Greece and thence into Italy.

Therefore, it is not surprising to find that from Old Testament Scriptures come passages which seem to prove that Divine worship, similar to that instituted by Moses among the people of Israel, did exist among the Gentiles. This is evident from

what Moses said (*Deuteronomy* 32:7-9): "Remember the days of old, consider the years of many generations; ask thy father and he will show thee, thy elders and they will tell thee. When the Most High divided their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." This is still more evident from what is recorded in *Genesis* (14:18-20), where it is said that Abraham was blessed by Melchizedek, King of Salem, who was also 'the priest of the Most High.'

Thus there is evidence of the universality of the belief that God would come in the flesh, and such evidence is discerned in the early books of the Bible which contain fragmentary portions that originally belonged to the Ancient Word, the source which spread the knowledge of the prospective Incarnation, or Advent of God as Man.

Ancient Prophecies

It is the miracle of all time that enough of the Ancient Word should have been conserved for the benefit of posterity, and that fragments of such Word are found scattered in the writings of world religions, as well as in the Hebrew Christian Scriptures. Through this means one can get the story of the fulfilment of this ancient Messianic hope. The projected arrival of the Messiah, the Savior of men, was not without its forebodings of danger, for He would be touched by man's iniquities, as reflected in one of the most ancient of prophecies recorded in *Genesis* (3:15), where we find strong indications of the conflict which was to follow the coming of the Lord in the Person and Being of Jesus the Christ: "And I will put enmity between thee and the woman and between thee and her seed. He shall trample upon thy head and thou shalt bruise his heel."

This prophecy, of course, is of great antiquity. The meaning is obscured, yet one can gather from the words themselves that the prophets of old, as well as the Hebrew sages, knew that the Savior would come. There seems to be no mistake about this, for the Ancient Word contained not only prophetic visions of the Incarnation of God, but also descriptions of the many qualities which the God-Man would have and exemplify in the world.

And so it is that stories like those of the birth, life, death, resurrection and reappearance of our Lord are found in the writings of old religions. It could not be otherwise, for the hopes and aspirations of mankind were the same yesterday as they are today. Moreover, it was the same Lord who was interested in their eternal welfare and who sought to reach them by media of successive revelations. Little wonder, then, that prophecies concerning Him and His plans for man's salvation have been preserved from generation to generation, and

that they have spread from continent to continent through the media of teaching and preaching.

These ancient prophecies, together with those contained in the Hebrew Christian Word, form the core of a great revelation, which finds its fulfillment in the coming of the Lord as Man, in the arrival of the Lord our God in the flesh, to sustain us in our struggles for life, and to save us and the world from the onslaught of evil. These form the basis of a common faith in the Divine Human qualities of God, who in His infinite love and mercy still yearns for the salvation of the human race.

It is indeed wonderful to know that in our anticipation of joy and gladness in commemorating the coming of the Lord we are not alone, that practically all nations of the world share the same hope,

and look forward to the same experience of joy and gladness as we do. Each in his own way will look favorably toward the coming festivities connected with the Advent of the Lord, for through a sincere appreciation of this fact one can derive strength of faith and purposeful endeavor.

Let us, therefore, look well and with gladness toward the day when we shall celebrate the birth of our Lord. Let us take heart in His promises of peace and good will among men, and let us pray that the hope, the faith, and the love of every heart and mind that believes, may become pillars of strength, supporting life in all its glory and grandeur. We will not doubt that the zeal of the Lord will accomplish all this in His day and pleasure.

(The author is the minister of the Cleveland Society and General Pastor of the Ohio Association.)

BOOK REVIEW

BEYOND DOUBT by Mary LeBeau, Harper & Brothers, 1956. 179 pp. \$3.00.

"ANGELS wonder exceedingly . . . that nothing at all should be known about heaven, when yet that is the primary thing of doctrine in the church" (Emanuel Swedenborg, *Heaven and Hell*, 311).

Something unusual is going on in the world, so quietly that one might not notice unless he were the investigating sort. It is like the slow and silent rising of a river, which we do not observe until suddenly the waters overflow and spread across the land. What is taking place is a steady working into the minds of men of the specific knowledge that *life goes on for the individual after death just as it had been going before.*

This knowledge has been among men always, but gradually became obscured by pre-occupation with physical phenomena until in recent times the reality of man's spirit, especially following death, if thought about at all has been visualized as fantastic, unknowable, or non-existent. At intervals, notably the end of the last century and following World War I, there has surged a desire to understand what happens when we die; but these desires were sporadic. Any religious group which felt it had specific knowledge and tried to scatter its teachings abroad, was hampered by the dogmas and compulsiveness of sectarianism.

But today something new is happening: the truth about man's spirit is being told and learned outside of the churches! It is being taught within churches, too, but the basic facts are also permeating without the aid of denominational creed or sermon. This is evident to any who read widely. Dozens of non-denominational magazines and countless books are being printed and publicized, dealing with the study and improvement of the human spirit in its relationship to life here and hereafter. In this country and abroad numerous non- or inter-denominational groups have organized to work for understanding of such mysteries as spiritual healing and manifestations from the spiritual world.

Publishers, usually looking chiefly for best-sellers, are now willing to sponsor books on psychic and religious subjects, and book-dealers issue special catalogs listing them.

Harper & Brothers has recently put out an interesting book of this sort: *Beyond Doubt* by Mary LeBeau (pen name for a woman known in the world of creative arts and in government circles). The author has been psychically sensitive all her life, often experiencing precognition, telepathy, and clairaudience. During World War II certain personal experiences brought her into conscious contact with entities in the world of spirits, and she presently found herself being given, through automatic writing, much information and instruction relative to the life beyond death and its connection with the life before. This instruc-

tion, limited so as to 'never interfere with free will,' covered many points: the function of sleep, the training of children, the use of meditation and prayer, marriage, healing of illness, acceptance of death, the help and guidance possible between those on earth and those in the world of spirits. Most (though not all) of the material would be corroborated by New-Church teachings; and much of it is beautifully, even poetically, expressed. Here are some brief quotations:

Truth is not parochial, it is ecumenical . . . We must not spend our time here disputing what Truth is. Truth has many aspects.

You can not divide spirit from matter . . . The body is the spirit's shadow on the green earth.

Beliefs do not change their natures at the moment of so-called death . . . Here and now are the same as then and there . . . There is interpenetration of the spheres.

The earth would be the true reflection of so-called heaven if man would banish fear and take joy in its stead; if he would practice love in place of hostility, and faith in the One Power instead of sectarian prejudice.

It was for the purpose of making choices that you were given your time on earth . . . Earth life is only a step on the journey.

The force of evil is simply the misuse of free will by man over the centuries.

Do all things on the basis of the greatest good for the greatest number.

Concerning marriage, the statement was made: "The real values are spiritual . . . Marriages on earth are ephemeral in most cases.

(Continued on page 382)

OHIO ASSOCIATION MEETS

THE 103rd Annual Meeting of the Ohio Association came together in Cleveland, November 2-4, for a two-day series of business sessions, addresses, social gatherings, and services of worship. Delegates came from northern and southern Ohio and from Pittsburgh, Pa. The Rev. David P. Johnson, President of the Convention, telegraphed that all Kitchener planes were grounded by weather and he could not come.

Friday afternoon the Women's Alliance held its annual business meeting in the church auditorium, while the Executive Committee prepared the recommendations for the following day's business meeting of the Association. The delegates of the Women's Alliance took up a token Mite Box offering at their meeting for the dedication service in the evening, and elected Miss Dorothea Pfister president for the next two years.

An address by Prof. Richard Small of Cleveland analyzed the widely-publicized church-membership figures advanced by the National Council of Churches and showed that such figures must be considered inflated and misleading.

Mr. Ethan C. Brown, who is not formally a New Churchman, told of his discovery of Swedenborg's writings less than a year ago, and made a moving plea that these teachings be more widely publicized and disseminated for the help and blessing of mankind.

During the Saturday business sessions, necessary financial actions were taken, and the Association voted to contribute \$100.00 to the Almont Summer School in appreciation of Almont's work. The Rev. Bjorn Johannson, pleading excessive work, asked not to be renominated for president of the Ohio Association, and Robert G. Lawson of Cincinnati was elected president for the coming year. The Women's Alliance recommended that the Association express itself in favor of keeping the churches open during summer among its member societies.

In an address Saturday evening, the Rev. Bjorn Johannson stated that interest in psychical research is on the increase. He asked whether the vast knowledge of the spiritual world which is in possession of the New Church should not become an important factor in American psychical research. Mr. Robert

"Christian Gentleman . . . Tough Competitor"



Fred Schneider, member of the Kitchener, Ont., Society, and a man well-known to members of Convention, and his wife were guests of honor recently at an 'appreciation party' held by the Meat Packers' Council of Canada. This was in celebration of Mr. Schneider's 50th year in the meat packing business.

There were many tributes and praises for Mr. Schneider, who is now president of J. M. Schneider, Ltd. Perhaps they can be summed up in the words of the toast proposed to honor "a man who above all else is a Christian gentleman . . . a tough competitor, but a worthy one." Members of the municipal, provincial, and federal governments were present to add their words of praise. L. W. Pearsall, Federal Dept. of Agriculture said, "When I think of Fred, I think of a gentleman, and all that it implies,—integrity, moral soundness, honesty,—certainly the qualities, if we are going to progress in civilized society, that we must cherish."

Several presentations were made: a grandfather clock, presented by the Packers' Council; a large silver tray, gift from executives and department heads at the company; and a cake with fifty candles. A beautifully inscribed and framed plaque, written and presented by the employees was also displayed.

We are pleased to add our words of congratulation to Mr. Schneider from Convention.

Lawson described his recent visit to the Edgar Cayce Center.

The Rev. Leon C. Le Van reported on his annual missionary visitations in Ohio, Indiana, and West Virginia to people who are away from active New-Church societies, and expressed hope that visiting ministers may conduct periodic services for the Indianapolis Society during the coming year.

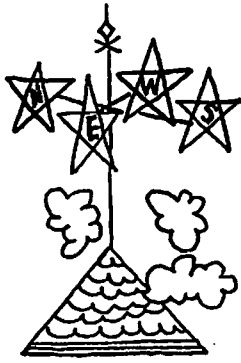
Miss Dorothea Pfister reported on the 1956 session of the Almont Summer School, which included the first Leadership Training Institute sponsored by the General Convention. Hope was expressed that another Institute may be held in Almont next summer.

Sunday morning at 10:00 the adult Sunday-School worship service and doctrinal class was conducted by the Rev. Mr. Le Van in the

church auditorium. At 11:00 the Worship and Communion services were conducted by the Rev. Henry C. Giunta and the Rev. Leon C. Le Van. Mr. Le Van also preached the Association sermon.

All luncheons and dinners were served in the church parlors, with the ladies of the Cleveland Society winning the admiration and thanks of ministers, delegates, and friends alike. All out-of-town visitors were housed in the attractive Noble Motel on Euclid Avenue, making visiting and travel arrangements pleasant and convenient. As ministers and delegates were preparing to leave for their respective cities and homes, the view was repeatedly expressed that it had been a good constructive meeting of the Ohio Association.

LEON C. LE VAN.



NEWS By Carol Lawson

Latest news from the New-Church Theological School is that they are about to make a New Churchman out of the Rev. Tauno Puvikko, a Lutheran minister who will be enrolled at the NCTS starting in February . . . We are delighted to hear that the Rev. Everett K. Bray, member of the faculty, and General Pastor of the Mass. Association is now completely recovered from his recent operation and is back at his home next door to the School . . . Horand Gutfeldt, recently a student at the NCTS, was ordained in Zurich, Switzerland, last August.

New consideration to the housewife is being given by the Rev. John W. Spiers in La Porte, Ind., who has been starting the Sunday service at 10:45 in order to close the service promptly at 11:45 as 'a help to the housewife whose dinner is on her mind.' Chalk up one point for Martha?

Which reminds us of a housewife who was made very happy lately by becoming the owner of the beautifully worked quilt made with loving care by the Edmonton Ladies' Auxiliary. It took the ladies two years of sewing (and gossip?) to make this quilt, and the proud possessor is Mrs. Mary Dick of the Sunnyslope Society . . . And speaking of pride up Canada-way, we should all feel proud of the Kitchen Sunday School which has been sponsoring Vittorio Sed Piazza, a little Italian boy, for the past three years. They are now bringing food gifts to Church School to send to him in a Christmas parcel.

Whether Vittorio is a displaced person or not we do not know; however we do know that we have a displaced New Church in our midst: the St. Louis Church, which

is temporarily meeting at the Artists' Guild on Union Boulevard. Their old church is sold and they haven't yet decided on a building site. What influence their temporary quarters may have on their taste in architecture, we cannot guess.

Attention Florida New-Church people! Ens. Gilbert R. Hitchcock, son of the late Bonver R. Hitchcock, Chicago, and Mrs. Robert C. Munger, Hart, Mich., having graduated from the University of Michigan in June, is now stationed at Pensacola Naval Air Station, B.O. Q. 674, Rm 282. Incidentally Mrs. Munger (Elizabeth Mack) writes that Mr. Munger has been housebound with oxygen therapy for his asthma, ever since she returned to her home following Convention.

In San Diego's New-Church Newsletter, the item to catch our eye always seems to be about the drama; this time we note that the Alpha Omega Players' entry in the Annual Original One-Act Play Tournament of the San Diego Little Theatre League is a play written by Peggy Anzer, wife of the president of the San Diego Society.

The Book Room of the Western New-Church Union in the Stevens Building, Chicago, now under the directorship of Mrs. Thornton O. Smallwood, is prepared to serve the needs of all who want literature and printed pamphlets of the Convention. Moved from Paterson, N. J., in September, this former center had been under the active efforts of the Rev. Leslie Marshall until his move to the Florida area. The new literature depot in its new central location will serve all needs East and West. The Smallwoods will gladly cooperate with all requests.

A note from our reporter in Detroit tells that the building of the Detroit New Church is progressing rapidly. The roof is on and they expect to have the dedication sometime in January . . . Incidentally the Detroit Church welcomed back an old friend Nov. 11 and turned out 101 strong to hear the Rev. William R. Woofenden, former member of the Detroit Society and present minister of the New York Church. Mr. Woofenden's sermon, especially timely because it was election time, dealt with God's government and how it compares with man's government.

Review

(Continued from page 380)

And concerning existence in the spiritual world: "Like calls to like, and people having the same aims and interests join together and are made powerful by numbers just as on earth."

Thus is coming about that 'freer state of thinking on the things of faith, thus on the spiritual things which are of heaven' which Swedenborg explained would characterize the spread of the New Church on earth. It will not be completed rapidly, but must develop concept by concept as men's minds gradually stretch to encompass the unseen. And this stretching must start, as it already has, at the point where the mind's dimensions now rest—at the point where the seen and unseen join: where the life of earth becomes the life beyond death.—G. D. M.

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Births, Baptisms, Memorials

BIRTHS

FESSER.—Born Sept. 7 to Mr. and Mrs. Don Fesser, Regina, Sask., a daughter, Holly Lynne.

JOHNSTON.—Born Sept. 22 to Mr. and Mrs. Lloyd Johnston, (Beatrice Sawatzky), a son, Robert Craig.

RATZLAFF.—Born Sept. 22 to Mr. and Mrs. Thomas Ratzlaff, Waldheim, Sask., a son, Thomas.

BAPTISMS

ROSS.—Michael Thomas, son of Mr. and Mrs. Glenn Ross, Detroit Society, baptized Nov. 11; the Rev. William R. Woofenden officiating.

WHITE.—Gerritt Christopher, infant son of Mr. and Mrs. Malcolm Keith White, Wayland, Mass., baptized Nov. 18 at the Church of the Open Word, Newtonville, Mass.; the Rev. Thomas A. Reed officiating.

WIENS.—Roger Kent, son of Mr. and Mrs. Edward Wiens, The Pas, Manitoba, baptized Oct. 29 at West Summerland, B. C.; the Rev. John E. Zacharias officiating.

WEDDING

FUNK-BURWASH.—A double ring wedding was solemnized Oct. 20 according to the rite of the New Church in the Anglican Church, Flin Flon, Manitoba, when Herbert Nelson Funk and Cora Burwash exchanged marriage vows; the Rev. Henry W. Reddekopp officiating. The groom is the son of Mr. and Mrs. Jacob H. Funk, Boggy Creek, and the bride is a daughter of Mr. and Mrs. Joseph Burwash, Flin Flon.

MEMORIALS

WHITTEMORE.—Carl T. Whittemore, Newtonville, Mass. Society, passed into the spiritual life Oct. 5. He was born Dec. 7, 1874. Mr. Whittemore had been ill for the past seven years, preventing his active participation in the work of his Society, but this did not keep his spirit from entering into all the functions of the Church. He is survived by his widow, Mrs. Alice Whittemore, and three daughters, Mrs. Evelyn Woods, Miss Dorothea Whittemore, and Mrs. Caroline Leone, who presently lives in Germany. Resurrection services were held Oct. 8 with interment in Cedar Grove Cemetery; the Rev. Thomas A. Reed officiating.

WIENS.—Peter H. Wiens, West Summerland, B. C., passed away Oct. 25 in his 81st year after a lengthy illness. He joined the New Church in early life, and his family and large circle of friends will think of him as one who remained faithful to the end, to his church and

to all around him. Mr. Wiens is survived by his loving wife, Annie, three sons, five daughters, 37 grandchildren, and 40 great-grandchildren. The resurrection service was held at the United Church, West Summerland; the Rev. John E. Zacharias officiating.

EHLERS.—Julius C. Ehlers, husband of the late Nettie Miller Ehlers and father of Selma Ehlers Swing and Jean R. Ehlers, was permitted to make the transition to the higher life Nov. 12, at the age of 85 from his home in Springfield, Pa. Resurrection services were conducted Nov. 14; the Rev. Richard H. Tafel officiating.

PEDERSEN.—Dan Pedersen, lay leader for the New Church and worker with the group at Norway, Iowa, passed into the higher life Nov. 16. Mr. Pedersen had been ill for several weeks but was not thought to be in a critical condition. Resurrection services were held Nov. 19, at the Congregational Church, Windsor, Wis.; the Rev. Wilfred G. Rice, General Pastor of the Illinois Association, and the Rev. Immanuel Tafel officiating.

MARGARET LYNCH JAMES

When death called Miss Margaret Lynch James of Urbana, Ohio, on October 30 in her ninety-first year, there was removed from this world one of the staunchest supporters of the New Church and its Urbana University. The funeral was held in the church on November 1, with the Rev. Malcolm Hooker, local Presbyterian minister, reading the New-Church service, and with interment in the family plot in Oak Grove Cemetery.

The last of her generation of a well-known family connected with the beginnings of the New Church in America, in Philadelphia, Cincinnati and Urbana, Margaret James was born on May 18, 1866, in the beautiful home built by her grandfather thirty years before, the second daughter of Capt. John Henry James and Harriet Lynch, a native of Canada. A life-long member of the Urbana New Church, and educated at Urbana University, she worked for them unceasingly, her loyalty remaining steadfast through storm and sunshine. It is impossible to think of Miss Margaret apart from these two institutions, or apart from her beloved home and family to whom she gave so much of herself.

A born manager, housekeeper, cook and nurse, she gave long years

of care to her father, an invalid from earlier service in the Union Army; to her sister Gertrude, church worker and organizer of children's groups there, who became a victim of crippling arthritis; to the last years of her youngest sister Fanny, second wife of the Rev. Russell Eaton and mother of his three youngest children. Between times she was always on call to help other relatives, far and near: her mother, the eldest sister Abbie, wife of the Rev. Lewis F. Hite; Harriet, fair and talented musician, and first wife of the Rev. Russell Eaton, who at her untimely death left two children, and John H. III, her brother, head of the house, lawyer, Bryan Democrat, leader of the Urbana Society for many years, husband of the gifted artist and poet, Alice Archer Sewall, and heir to the fabulous historical and cultural library assembled by his father and grandfather, which he further augmented to 15,000 volumes.

Justly proud of her ancestry, which included Francis Bailey of Philadelphia, printer to the Continental Congress, 'first New Churchman in America,' and publisher of the first American edition of Swedenborg's works, Miss Margaret became a charter member of the Urbana Chapter of the Daughters of the American Revolution, which celebrated its sixtieth anniversary this year. She was also a member of the Urbana Woman's Club and of the Ladies' Society of the New Church, bringing to all of them her varied capabilities and decisive mind. Travels in the United States, Mexico and Europe and the cultured background of family and friends added their broadening influence. But there was also the hospitable dining-room, where the distinguished portraits by Charles Willson Peale, of Francis Bailey and his wife, looked down upon gatherings of family and friends for meals and parties, which on occasion were graced by the beautiful old Bailey silver service.

Reminiscent of his Virginia ancestry, Col. John H. James had built his mansion at 300 South High Street with simple beauty of proportion, a small Doric-columned porch with a massive door upon which 'hospitality' was written by the years, a double gallery along the ell which faced the sunny garden, framing it all with great trees and wide lawns. Her grandmother's intimate formal garden where many of the original plants still

thrive was Miss Margaret's special pride. She added blooms of her own: tall lilies, roses, peonies, iris, poppies—so often lending their beauty to the decorations for home, church, college and Memorial Day. On the lawns children of family and neighbors played among the birds and butterflies, and gathered myriads of violets and spring beauties.

Few who attend the General Convention will forget the meeting in Urbana in 1922—"the Margaret James Convention" as it came to be called, so active was she in all the arrangements, and so delightful was the reception at the flower-decked old homestead, with the Negro spirituals floating through the garden on the soft evening zephyrs. Nor will they forget the impressive pageant given under the great oaks on the college campus—"The Torch"—written in that same old home by Alice Archer Sewall James. Drawing upon the resources of the family library, the pageant pictured the bringing of the Light to successive eras of Urbana's long history. A professional director and a cast of a thousand townspeople with treasured heirlooms helped to bring a vivid message of those days. A moving-picture of the spectacle was made at that time, and later Miss Margaret had the text published in pamphlet form. Her grandfather, the first John H. James, in 1849 had donated the original acres of forested land for the proposed 'First New Church College in the World,' secured a liberal charter for it, acted as chairman of its plans committee, and served many years as a trustee. The cornerstone was laid June 19, 1950, and the Urbana Society of the New Church was organized that same year in Col. James's home.

Although Miss Margaret's last few years were spent in loneliness and with dimming eyesight, her courage never failed, and providentially she was able to keep up with many of her activities. She also kept abreast of current publications of the Church and the world. Margaret James was one of the last of the original members of the Ohio New-Church Women's Alliance, which was formed at a meeting of the Ohio Association in Urbana in 1910, and maintained her active interest in it always.

She was ready to go from this world when called, expressing the hope that she might not have to complete a century here as several of her relations had done. She said

to her little grand-nephew: "Jamie, when I am gone you must rejoice, for I hope I shall be with all my dear ones in a bright heaven."

Florence Murdoch.

SERENA KATHERINE DANDRIDGE

The New Church on earth has suffered a loss in the death, on November 7, of Serena K. Dandridge of Shepherdstown, West Virginia, and the Green Pastures sheep farm. Her letters in several Round Robins and her personal notes to all of us in her dearly beloved Arcana Class can no longer come to us in her handwriting. But none of us who received them will forget her message; that the Lord is *here* in His Second Coming and that we should go out to meet Him by studying His Word as it is opened to us in the Arcana and putting its truth into our lives.

Miss Serena lived a long life in this world. She was 79. Her first contact with the New Church came while she was working in Washington for the Smithsonian Institution making exact drawings in color of birds and flowers. The Rev. Frank Sewall and his daughters were very dear to her. In his church in Washington she found what she and her father, Stephen Dandridge, 'had always believed.'

When it was first printed, Serena Dandridge helped distribute to New-Church people William McGeorge's book '*How Long Halt Ye Between Two Opinions?*' She was secretary of the Arcana Class when the Rev. John Whitehead was its leader. Her own situation where so many of her family found the Episcopal Church satisfactory, made her appreciative of the problems of others who lived away from a New-Church society. She attended the Episcopal Church in Shepherdstown faithfully, although she repeated the New-Church *Adoramus* while the others said their creed in the service. She loved the children of its Sunday School and tried to pass on what she could of the New Church to its pastors and her friends in the congregation and throughout the town.

Two of her cousins who are Episcopal clergymen—one of them a bishop—conducted her funeral service, which contained nothing distinctive of her own belief. The church was completely filled, showing the respect and affection with which she was regarded by her family and neighbors. One of her cousins reported that on his last

visit, as he and Serena passed the cemetery, she waved her hand toward it saying, 'Nobody there!'

Miss Dandridge first became interested in the *Arcana* work through Mrs. Mary Adams, who was then Alliance Round Robin chairman and a prime mover in the formation of the Arcana Class for which the Rev. John Whitehead wrote the notes for years. Miss Serena acted as secretary for that class until her father was ill and needed her entire attention. Then for several years the Arcana Class was in the care of the Rev. Arthur Wilde, who led it through the *Swedenborg Student* published by the Swedenborg Foundation. Since Mr. Wilde's death the Foundation has taken a page in the *Messenger* for Arcana notes by the Rev. Louis Dole.

Miss Serena was not satisfied with this and wrote to her friends far and wide urging a new Arcana Class—Class III, which started in September after the Cincinnati Convention. Another new class has started each year since. There are over 275 reading in classes III, IV, V and VI besides those who are reading from the *Messenger* notes. There are now readers in England, Scotland, Switzerland, Germany, Mexico, the Philippines, New Zealand, Australia and Puerto Rico besides those in this country. Miss Serena sent each set of notes off with a prayer for the recipient and often a personal note as well. No better memorial to Miss Serena Dandridge could be devised than that the Arcana Class should continue reading!

Rose Brake—her home in Shepherdstown, and the 'Bower' out near her sheep farm—were her life-long homes. Her stay in Washington was comparatively brief. After her father's death she carried on the dairy at Rose Brake as well as the sheep farm at Green Pastures, working with her dearly-beloved helpers at both places.

One of Miss Serena's cherished plans was that Green Pastures should become a hallowed spot where all New-Church people, particularly the young people, would come to read the *Arcana* and the *Doctrine of Charity* together, listen to the birds, help with whatever farming tasks were going on, and enjoy the beauty with which the Lord has enriched that spot of ground. We who loved Miss Serena will try to carry out this wish of hers.

Cornelia H. Hotson.

The **NEW - CHURCH MESSENGER**



A Five Pointed Star

The Babe in the manger
And Mary and oh
Joseph and cattle and stable: below.
But above, singing angels
In a heavenly glow,
Bethlehem Night
In a Story we know.

The Babe in the manger
Is vessel divine—
Farthest flung brilliance recenters its shine.
And above, singing angels
In a heavenly glow,
Bethlehem Night
In a Story we know.

The Babe in the manger!
The cosmos draws nigh:
Mary and shepherds, the Kings,—you and I.
And above, singing angels
In a heavenly glow
Bethlehem Night
In a Story we know.

—MELROSE PITMAN

December 22, 1956

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December 22, 1936

PRINCIPAL CONTENTS

EDITORIALS:

The Central Fact389

ARTICLES:

The Helplessness of Love387
Richard H. Tafel
The Word Made Flesh390
Forster W. Freeman, Jr.
Live and Help Live396
Paul Greer

FEATURES:

What the Religious World is
Thinking391
The Childrens' Corner392
Letters to the Editor393
The Swedenborg Student397

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BROCKTON, MASS.
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Main Street
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West Street
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Main Street
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NORWAY, IOWA
Lenox Township Church
NEW YORK CITY
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PALOS VERDES, CALIF.
Wayfarers' Chapel, Portuguese Bend
PATERSON, N. J.
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PAWNEE ROCK, KANS.
Main Street
PHILADELPHIA, PA.
22nd and Chestnut Streets
Frankford, Paul and Unity Streets
PITTSBURGH, PA.
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PORTLAND, ME.
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WASHINGTON, D.C.
16th and Corcoran Sts.
WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street

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STATIONS AND OUTPOSTS OF THE GENERAL CONVENTION

(Usually the city listed is the field head-quarters of the missionary or leader.)

AUSTRIA
Vienna, Linlengasse 31/10, VII
BRITISH GUIANA
Georgetown, Robb & Light Sts.
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Nanping, 52 New Town, San Yuan Fen
(Temporarily suspended)
CUBA
Havana, Campanario 609
CZECHOSLOVAKIA
Prague, Legerova 6, Praha-Kral, Vinohrady
Lipnik, Moravia, Nadrazni ul. 729
DENMARK
Copenhagen, Forhaabningsholms Alle 8
DOMINICAN REPUBLIC
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DUTCH GUIANA
Paramaribo, 102A, Weiderstraat
ECUADOR
Cajimes, Manabí
FRANCE
Paris, 14 Sentier des Theux, Bellevue
GERMANY
Berlin, Gelsenheimstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 15
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Tokyo, 2398, 3 Chome, Setagaya, Setagaya-Ku
MAURITIUS
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Port Louis, Rue Champ-de-Lort Row 2
MEXICO
Monterrey, N. L., 132 Morelos Ave., Ote.
PHILIPPINE ISLANDS
Manila, 82 Leon St. Malabon
SWEDEN
Stockholm, Tegnerlunden 7
SWITZERLAND
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevay, 3 Rue du Leman

Essentials of Faith of The New Church

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

The Word is Divine and contains a spiri-tual or inner meaning where-by is revealed the way of regenera-tion.

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

Evil is to be shunned as sin against God.

Human life is unbroken and con-tinuous, and the world of the spirit is real and near.

THE HELPLESSNESS OF LOVE

By Richard H. Tafel

A PART of the charm and the compelling beauty of Bethlehem, the shrine of Christmas, lies in its infinite pathos. For there the Lord of the universe chose to be born, in that rude shed, to our shame and embarrassment. And there begins the helplessness of love. If we could have planned it, I am sure we would have arranged for a royal welcome, with King Herod descending his throne and, kneeling low, kissing the hand of the King of Kings. There would have been a great popular demonstration, with cheers and speeches of welcome. For we would have presented our King in all His glory, emphasizing His Divine truth and His almighty power.

But our Lord came to us as one of the most helpless things there are, a tiny little baby, to show us that love is the greatest thing in the world. We are, by nature I suppose, impressed by size, by bigness, by power. We have come today to figure in astronomical terms. We see the Babe lying in the manger, and are delighted with its loveliness and with its helplessness: yet we are astounded as the love, incarnated there, proves to be the greatest force in the world. This is another of the spiritual paradoxes: love is so helpless in so many ways, and yet it is all-powerful!

And because the love that was incarnated in the manger was Divine Love, Power Unlimited was embodied potentially in that little baby-form. In that little 'Holy thing' lay potentially the power to heal disease, to open blind eyes, to unstop ears, to loosen tongues, and to straighten crooked limbs. There was the germinal power there to drive out demons, to raise the dead to life, and the power to inspire men to lofty ideals, and to change the world.

Our church teachings rest on the conviction that 'love is the life of man': that the core of our being is love; that fundamentally and essentially we are love; that love is life's driving force, that love is the life-motivation. That is why our actions speak louder than words, because they reveal what we are more immediately and more fully. That is why what we are often thunders so loud that people cannot hear what we are saying. That is why 'a person convinced against his will is of the same opinion still,' because, being primarily creatures of love, we literally think with our hearts, with our emotions. Hence one of the underlying principles of good salesmanship is to arouse a desire for a product, and not merely to convince a prospective customer of its excellence or its advantages. And so it should be in our churchmanship: not 'let me tell you,' but 'let me show you,' for we are beings of love, emotion, desire.

And so when our Lord Jesus was born in Bethlehem there came Divine Love into the world. He came to love the world into a responsive love for Him, and to awaken a desire for the true way of life. He came not only to *save* us, but to *be* our Savior. God came to earth as the Lord Jesus, not only to exercise His Divine Activity directly in the lives of men and in the affairs of the world, but He came to establish a personal relationship with men which could never be broken. He came to bridge that vast gap between Deity and human beings, between the Infinite and the finite, between Heaven and earth, so that for all time and from henceforth He might be present with us and in our world.

That was His Christmas gift: God's abiding presence with men; God in all the fulness and glory of His Divine Being, with 'all power,' yet clothed with the swaddling clothes of a human nature, thus accommodating Himself to our comprehension. Christmas is God coming to view, the invisible God making Himself visible; Infinity become knowable; divine omnipotence and ineffable glory, become approachable! In a sense we can say that, for us, God became personal, or personalized. Of course God, in His Infinite Being, is and always has been Person, **THE ONE PERSONALITY**. We *are*, because God *is*. Swedenborg says that He is the only **MAN**, the only true Human Being. But an Infinite Being, Divine Personality, far beyond man's comprehension and reach, and so only to be known about from afar. But on that first Christmas God brought Himself down to us, he entered upon a new and a closer relationship with men in a Divine Humanity so that now God is with us, our eternal Savior, our eternal Christmas.

"Lo, I am with you always."

"All power is given unto me in heaven and in earth."

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

And yet, over this whole drama of Christmas, throughout the whole glorious process of God's coming to abide among men, there hangs an infinite pathos. It was there in that rude manger scene. It was there in the silent stars of Bethlehem which quietly witnessed the epochal event. It was there in that first Christmas caroling of the angels. That sense of pathos, that infinite pity, that note of divine sorrowing and yearning hovers forever about our Lord as He brings His divine love among men. It

finds expression in the 'Divine Lament over Jerusalem,' as, for a brief moment, we see Divine Love in sorrowful frustration, in all its helplessness, in its infinite yearning:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

And that, too, is the story of Christmas, for at the heart of Christmas is that 'love that wilt not let us go,' a love which came into the world to give itself to us, a love which eternally seeks to entwine itself about our hearts and to bind us to itself. Father, Savior, Lord, Master, God, Jesus, Jehovah, Immanuel, 'God-with-us'—no matter how we seek to say it, there is that 'Love that wilt not let us go.' There is ever that eternal pathos: the divine yearning to give itself and to be received; and helplessness of even Divine Love being forced to stand at the door of life and knock for admittance!

But such is the nature of love. It is long-suffering, patient, kind, understanding. Paradoxically, it is at once weak and helpless, and yet is the most powerful force in the world. Also it is the nature of love that it carries within its breast a cross, and knows heartache, and the pangs of its unrequited yearnings. You who are parents know the joys of that love, but you have also experienced its aches and its sorrows. You know its power, as well as its utter helplessness. You who are lovers know the exaltation of love, and the depths of its despair: the joy of its bestowal, and the pain of its rejection. But who can speak of the joys of Love Itself, and the heartache of Love Divine? Yet that, too, is the story of Christmas, the story of the Creator's coming into His creation, the story of the receiving and the rejecting of love.

"He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not!"

So gracious, this, His coming among us! So gentle the compelling power of His infinite yearning for us! With loving tenderness He seeks to draw all men unto Him with cords of love. This is the only force that He would use: love, and the example of love, the persuasion of love, the 'self-evident reason of love.' God would teach us best by showing us the best. He would win our minds by first winning our hearts. For that is the nature of love.

Is not this the story of Christmas, the story of this irresistible and unceasing love of God for men?

As the stars shine out for us once again over Bethlehem, and as our hearts are again enthralled by the charm and pathos of that manger-scene, is not He,

CONVENTION'S ANNUAL APPEAL

Do You Care Enough?

THE FIRST LETTER of the current fiscal year has been sent out by the Convention's Appeal Committee, under the chairmanship of Robert Hoover Kirven.

The goal of the 1956-57 appeal is \$17,273.00. The total estimated budget for the year is \$142,273.00. Income from investments will take care of \$125,000.00 of the expenditures. The amount needed from voluntary contributions is thus \$17,273.00 — which means less than \$5.00 per individual member of Convention.

The budget is presented each year to the General Council by the Budget Committee, and includes estimated expenditures for missionary work, both at home and abroad, church boards and committees, administrative and operational expenses, as well as augmenting ministers' salaries, pensions, etc. Quotas have been set up annually for the associations and societies comprising the Convention.

In his letter, Mr. Kirven writes (in part):

You are part of the New Church. What does this mean?

It means that for you, the Word of God is truly opened—a living light to guide and sustain you. For you, religion is meaningful, pertinent to the problems of your daily life. For you, God is personal, understandable, close and ever-comforting.

It means too, that whether you worship in this new light alone or in a New Church Society, you also belong to the corporate body of the New Church in America—The General Convention of the New Jerusalem. Once a year, you are asked to participate in the financial support of your Convention.

This is an appeal to your sense of belonging, to your sense of dedication to the aims and the work of your larger Church. If you will study the uses your contribution will serve, as listed in the enclosed budget, you will see this is indeed a cause worthy of your support. In this light, the quota suggests only a goal—not a limit.

The growth and vitality of the Church are truly measured, as Chairman Kirven says, by the breadth of support from individual members of Convention. "The money you give is important; *that you care enough to give it, is more important still.*"

the King of Love, born anew into His world? And does there not come that divine knocking upon the doors of our hearts, that 'the King of Glory might come in' to bless and to save? For born in Bethlehem centuries ago, yet being eternally born anew in human hearts, that Love Divine is seeking its own, until 'the kingdoms of this world have become the kingdoms of the Lord and of his Christ, and he shall reign forever and ever.'

May not this be our Advent preparation and our Christmas prayer?

"Glory to God in the highest, and on earth peace, good will to men."

(The Rev. Richard H. Tafel is the pastor of the Philadelphia Society and the editor of 'Our Daily Bread'.)

EDITORIAL

THE CENTRAL FACT

SOMEONE HAS described Christmas as an Annual Miracle. And so it is when we consider the power it exercises over untold millions. People literally feel Christmas in the air, in the songs that float to them, in the expressions on the faces of others, in the bustling activities preparatory to family reunions.

There is no doubt that more people experience more warmth of heart and more cheerfulness of mind in the Christmas season than any other time of the year. Wrote Sir Walter Scott:

"The wind is chill
But let it whistle as it will,
We'll keep our Christmas merry still."

Even in troubled times, even when war devastates the earth, Christmas does not lose its power to lift the human spirit.

From whence comes this power? Perhaps many answers may be given, but the one we prefer above all others is this: Christmas commemorates this supreme fact—God came into the world. Matthew tells us, "Now the birth of Jesus Christ was on this wise." It is, of course, important to know about circumstances attendant on the Lord's birth. It is illuminating to know that wise men guided by the tiny light of a star came to worship Him; that shepherds heard the song of angels heralding His birth. The first is symbolic of the intellectual quest for the Lord; the latter of the brief journey that innocent love makes to find Him. And everyone is moved by the tender description of the little Babe wrapped in swaddling clothes and lying in a manger.

All these accessories have stirred the imagination of artists and poets and contributed not a little to the power of the Christmas message. But it is the fact itself that once long ago God Himself came into the world which has the highest meaning. Even secular historians put down the date of the birth of Jesus as one of the significant dates in the story of mankind. History must take cognizance of the Lord's birth because the coming of God into the world changed the entire current of affairs.

In the fourth Gospel, we are told nothing of the events that surrounded the Lord's birth. Instead we are taken at once to the central fact. "And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Christmas, in short, is inseparable from this coming of God into the world, and it therefore commemorates this gift of Himself to His children. And that is the meaning of the Incarnation. Man who had

WHY THIS EARTH?

There are many reasons why it pleased the Lord to be born and to assume the Human on our earth and not on any other, concerning which I [Swedenborg] have been informed from heaven. The principal reason was for the sake of the Word, in that it could be written on our earth, and when written, could then be published throughout the whole earth; and once published, could be preserved for all posterity; and that thus it might be made manifest even to all in the other life that God had become Man . . . That God has become Man is the first and most essential thing for the sake of which the Word was given. No one can believe in and love a God whom he cannot comprehend under some form, and therefore those who acknowledge the incomprehensible in their thought fall into nature, and thus believe in no God. Wherefore it pleased the Lord to be born here, and to make this manifest by the Word, not only in order that it might become known on this globe, but that by this means it might also be made manifest to all in the universe who come into heaven from any earth whatever; for in heaven there is a communication of all.—*Arcana Coelestia*, 9350, 9351, 9355.

thought of God as a stern Ruler, ever ready to visit swift punishment upon the wrongdoer, was now asked to view a God who came into the world out of love for man to save him.

The birth of the Lord has presented a continuing challenge to the world. This challenge is as alive today as ever. The world is still being asked the question that Pilate put to a mob in Jerusalem: "What then shall I do with Jesus which is called Christ?"

It is understandable that in a world such as we look out on today many feel pessimistic. All about us we see strife and a huge part of our energy goes into making instruments of destruction and learning how to use them. "What mockery," a young man who had just come out of military service said to us, "to sing about peace on earth and good will to man in the present age."

We sympathize with this young man and millions of others like him, but we dare not remain in that pessimistic mood. The music from Bethlehem lingers. It was not meaningless then, nor is it today. The one central fact remains and to that we must cling: God has come into the world. He is in the world, and He loves His children. On this we rest our hope.



The Word Made Flesh

By Forster W. Freeman, Jr.

AT THE COUPLES Club that my wife and I attend, part of the entertainment for the Christmas program was a quiz on the Christmas story. One of the questions was: "How many Christmas stories are there in the New Testament and where do they appear?" The answers given were, as might be expected: "Two, appearing in *Matt. 2:1-12* and *Luke 2:1-20*." If I had been called on I would have said 'three' and told them about the one in *John 1:1-14* which is the deepest of all.

Because God is a trinity and we, being made in His image and likeness, reflect that trinity, we are given Christmas stories for all three planes of life that we may receive Him on all three planes; and the more we receive Him, the more we become like Him. So we find He is given three names: Immanuel meaning 'God with us,' Jesus meaning 'Jehovah saves,' and Christ meaning 'the Anointed One.'

In the first chapter of *Genesis*, we learn of the seven days of creation which represent the seven stages of regeneration or the seven stages that it takes to complete us as godly men. In the first stages we have innocence of ignorance ('suffer little children to come unto me'). In our teen ages we begin to look to the natural and question authority, and we are skeptical and groping. We must find God again. We must suffer temptations. If we find Him again and receive Him on all three planes of life, we will come into innocence of wisdom and let Him direct our lives and live in Him and He in us.

Looking further into the three Christmas stories, we find that the one in *Matthew* tells us of the approach of the wise men. That approach is on the natural plane and they were guided by a knowledge of truth, but it took them longer. The story in *Luke* tells of the guidance of the shepherds. Their approach was on the spiritual plane from the innocence of love and they got there immediately. The story in *John* is the one on the celestial plane. It tells of the Word made flesh and it is the most interior of all. It deals with the nature and significance of our complete submission, receiving Him on the highest plane of life and living by His Word—"The Word made Flesh."

Significance of Details

A look at the details of these stories and their significance will help to give us something to live by. The manger is where cattle feed and represents the doctrine of the truth from the Lord. If we

feed there, He will be born in us. The swaddling clothes represent the first truths of innocence which we need to protect us. The heavenly army is the multitude of truth given us to combat falsity. Good tidings (which are also mentioned in connection with the last judgment) relate to the beginning of a new church or the reception of the church in us. These help us to live the truth and return some of it to the neighbor and to return to Him some of the love He gives us.

Now having received Him by truth as the wise men and in love as the shepherds, we are ready for the higher state of innocence of wisdom. We can then receive Him on the inner plane of our soul and begin to understand the Christmas story of *John*.

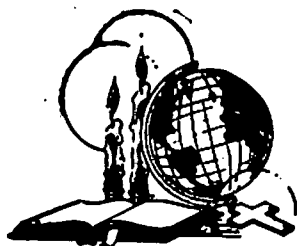
"That was the true Light which lighteth every man that cometh into the world. He was in the world and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God even to them that believe on his name:

"Which were born not of blood, nor of the will of the flesh, nor of the will of man but of God, and the Word was made flesh and dwelt among us full of grace and truth."

On Lowest Plane

With this understanding of the meaning of Christmas, let us look further into the story. The time of the birth of Christ was the teen age of humanity, when society was at its lowest ebb. His approach had to be on the lowest plane so He could lift us up. Therefore the inn, which represents a place of instruction where people learned from travelers, was the Jewish Church which had no room for Him. Thus the New Church developed among the Gentiles. The wise men (their number and names are not given) represent those in knowledges of good and truth. It took them at least a year to find Him. The star, the light to lead, was seen far off and it took them first to Jerusalem. At Jerusalem, which means the church as to truth, the star again appeared and led them to the place where He was. Bethlehem, which represents the spiritual of the celestial, is the link between heaven and earth where we find Him. The three gifts represent our devotion on the three planes of life that we must give to Him. After that we must, like the wise men,

(Continued on page 394)



WHAT THE RELIGIOUS WORLD IS THINKING

PROTESTANT CATHOLICITY

WITH ALL the Scots, Swiss, Dutch and Germans involved in the Reformation, who could have guessed that Protestantism would begin with a bad bargain? Canny leaders notwithstanding, the record is that Protestantism early found itself coming out on the short end of the theological deal. Even more incredible is the tardiness with which Protestants have realized how badly they were stung. Some still don't know that they let the Roman church walk away with 'catholicity' so that other churches have had trouble reclaiming any part of it.

The catholicity is not liturgical elevation or sacramentalism or some debatable succession. The only catholicity worth fighting for is that positive evaluation and that wide-angle concern which is *truly* catholic. Yet it is just these which too much of Protestantism lost. The loss is our own fault. Instead of loving that which God loved enough to save, no-nonsense Protestants came near hating the world for necessitating his sacrifice. As they see it, we have to live in the world, but salvation is not in or of the world, only from the world. To such the only thing the 'good' Christian is supposed to remember about the Creation is that its rottenness requires Redemption.

The tragedy is that there was never any need for this to happen. God made no mistake when He made the world. He built into *this* world possibilities and potentialities, talents and graces which are still there. Salvation is not the rescue of 'the soul' from a body and a world that persist in going wrong. Salvation is the whole man's restoration to God, *plus* that man's grateful cooperation in the restoration of the whole world to God.

That is not 'catholic.' That is Christian. The Christian must see the *whole* life of man—physical, historical, political, economic, artistic, sexual—in the light of God, *Creator* and Redeemer. Or if 'catholic' is a useful label, then this is the kind of catholicity Protestantism must cultivate if it would be Christian. Protestants ought not to have to fear rebukes from their own ranks for venturing into fields and interests that are 'none of your Christian concern', not the church's business. There are no such fields and interests.

But the Protestant's re-evaluation of the world will involve him in more than sociological interests. The arts will claim his attention and interest with a new insistence. In them he will find clues to the

way the world really is—the world he affirms and works to enhance in the service of God who made and saves it. We do not have to justify the joy we find in the beauties and fascinations of earth; they justify our creation and our redemption. A vital, viable Protestantism depends upon such readjustment of our bases and such extension of our concern.

(Condensed from an editorial in *The Christian Century*, Nov. 28, 1956.)

H. D. S.

MODERN VIEWS OF HEAVEN

HEAVEN'S MYSTERY is being viewed in a more perceptive way and there is a broader approach to the clues available, according to a news story by George W. Cornell, Associated Press writer.

"Generally today there's a greater recognition of the significance of the symbols we have," said Dr. Norman Pittenger of General Theological Seminary. "So many people used to get bogged down on the precise symbols and lose out on the idea they were intended to convey—on externals rather than their meaning."

Clergymen in general eschew trying to give geographical information about heaven, or descriptions of its orchestras and dances on golden slippers. They seldom offer any 'concrete previews of heaven, sometimes including dimensions, street patterns and terrains.' The hope of heaven is removed from earthly and sensual attractions.

"People used to think in simpler terms," said the Rev. John Mellin of First Presbyterian Church in New York City. "This was true not only in religion but in everything—economics, physics, the concepts of the universe."

"The world itself seemed simpler."

Dr. Abraham Heschel of the Jewish Theological Seminary said the infiltration of pagan notions caused some past efforts to make the "abstract into the concrete, the spiritual into the corporeal, the sublime into the tangible."

"We try to avoid emphasizing the physical enticements," said Msgr. Charles Walsh of the Roman Catholic Confraternity of Christian Doctrine.

"We know that all desires and instincts in nature will be fully and completely satisfied, but we also know this isn't all there is to the infinite and varied joys of participation in the inner life of God."

Mr. Cornell informs us that "Churchmen agree no one knows exactly what that participation will mean." But generally, it is accepted that heaven

does involve 'living in the presence of God.' Mr. Cornell describes it as "a sort of graduation of man into new God-like potentialities by which he shares the essence of the divinity."

"The heavenly life will not be an eternity of uneventful idleness," says the Rev. Robert Findlay Thomas of the Church of the Holy Comforter, Burlington, N. C.

"The redeemed will 'go from strength to strength in the life of perfect service.' So we may believe that the heavenly life will be unpredictable enough

to be interesting . . . colorful, suspenseful, exciting."

Writes Mr. Cornell: "Catholics, some Protestants and some Jews see it as a physical 'place.' Other Protestants and Jews consider it a 'state of being'—a boundless spiritual realm. Some just say they don't know, and in faith, don't need to know."

Theologians today, reports Mr. Cornell, view the descriptions in the *Book of Revelation* as imagery, as 'figurative descriptions of the glories of heaven.'

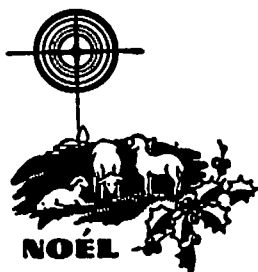
B. J.



The Children's Corner

THE SCARF

ON A HILLSIDE, not far from Bethlehem, Amos shivered in the cold night air. The brown-skinned shepherd boy poked at a small fire with his stick till the yellow flames leapt and glowed, then turned his back to the warmth. Over on the side of the hill he saw the flock of sheep in the starlight. He could not see his father or the other shepherds, but he knew that soon they would post guards with the sheep, and come to rest by the warm fire.



Amos pulled a soft white scarf out of the blouse of his gray tunic and carefully unfolded it. He remembered what his grandmother had said that morning when she gave the scarf to him, "Amos, for a long time I have saved the softest, whitest wool to make this. It will keep you from catching cold when night winds blow."

He had thanked her, and added with gusto, "It is fit for a king."

She had smiled while she folded the scarf flat and stuffed it down the neck of his tunic. Then poked her gnarled finger into his bulging front and chuckled, "You look as if you have eaten too many dates."

Now he refolded the scarf and put it back in his tunic, feeling a delicious glow of warmth where it touched his skin.

The sound of voices told him the shepherds were coming in. So, he stirred up the fire and threw on

more sticks that crackled and burned brightly. The light was so bright he covered his eyes with his arm and turned from the fire.

He saw his father and the other shepherds stop short, a strange look of fear on their brown faces. He turned to see what they were looking at, and saw — a beautiful stranger with heavenly light. The stranger smiled and said, "Fear not: for behold, I bring you glad tidings of great joy, which will be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Amos thought the Angel looked straight at him, and said, "Let this be a sign unto you: Ye shall find a babe wrapped in swaddling clothes, lying in a manger."



The light grew brighter, and the shepherds fell on their knees and hid their faces.

And suddenly, with the angel, the air was filled with a multitude of the heavenly host praising God and singing, "Glory to God in the highest, and on earth peace, good will toward men."

After the angels had gone back to heaven, Amos' father rose to his feet and said, "Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us."

Amos almost ran to keep up with his father and the other shepherds, as they hurried into the town of Bethlehem. They soon found the stable where Mary and Joseph were staying. "Amos, you had bet-

ter stay out here. A little boy might be in the way," said his father, pushing him into the shadow of the doorway.

Wide-eyed, Amos watched the shepherds go into the stable that was filled with soft light. It was so quiet he heard the animals chewing their cud. He stood on tiptoe but he couldn't see the manger.

Keeping in the shadows, he crept into the stable. He was almost close enough to see the manger, when his father and the other shepherds rose to their feet and filed out of the stable.

He was alone now with Mary and Joseph and the manger. But he wasn't afraid because the angel had said that he should see the Babe.

Then Mary saw him. She smiled and held out her hand, "Come close, little boy . . . Doesn't He look sweet sleeping there?"

A cold wind almost blew out one of the lanterns as Amos knelt beside the manger looking at the Babe. He thought of the soft warm scarf his grandmother had made fit for a king. Trembling, he reached into his tunic where the scarf lay warm against his heart and drew it forth. He put it into Mary's hands with a shy smile. "It's to keep Him warm," he said, and ran out to his father. He was filled with a glow of blessed happiness that was to stay with him the rest of his life.

—DORIS FONGER MILLER.

SONG OF THE CHRISTMAS BABE

The little stars in the sky looked down
On the Holy Babe in Bethlehem town;
The Wise Men came from the East afar,
They knew not the way, but followed the Star.
The Holy Babe they came to see,
They brought Him gifts one, two and three;
They bowed them low where the cattle lay,
And so from the East afar came they.

The Shepherds lay on the hill-side green,
When overhead was a glory seen;
The Angels chanted, "Peace, good-will",
The Shepherds listened and all grew still.
They left their sheep for they knew the way,
To the manger they came where the sweet Babe lay;

They bowed them low when the Babe was seen,
Then back went they to the hill-side green.

Oh, dear little Babe, but a child I be.
But though I am little, I, too, love Thee;
The Wise Men brought strange gifts unto Thee,
The gentle Shepherds but came to see.
I would like to be there with the cattle so mild,
I would love Thee, dear Babe, though I am but a child;

The Wise Men, the Shepherds, the cattle and I,
Will love Thee as in Mary's arms Thou dost lie.

FRANCES E. DARRACOTT.

LETTERS to the EDITOR

SERVICE TO DEAF-BLIND

To the Editor:

I am indeed happy to inform you that the American Foundation for the Blind now is expanding services of benefit to my 6,000 deaf-blind fellows. Heretofore, a few hundred found bright oases of help and understanding in scattered schools and agencies.

Try to imagine, if you can, the anguish and horror you would experience bowed down by the twofold weight of blindness and deafness. Still throbbing with natural emotions and desires, you would feel through the sense of touch the existence of a living world, and desperately but vainly you would seek an escape into its healing light.

All of your pleasures would vanish in a dreadful monotony of silent days. Even work would be lost to you. Family and friends might surround you with love. But consolation alone cannot restore usefulness, or bring release from that hardest prison, a tomb of the mind and a dungeon of the body.

I doubt if the most imaginative and tender normal people can realize the peculiar cruelty of such a situation. Blind people can live happily in a world of sounds. Deaf individuals use their eyes instead of ears. But my deaf-blind fellows must have expert procedures to reclaim them to normal society.

Will you not, dear friend, give some thought to the work of the Foundation, which labors so diligently for deaf-blind and blind Americans in cooperation with existing schools and organizations.

Helen Keller,
New York 11, N. Y.

A SECONDARY SCHOOL

To the Editor:

I have read with much interest the articles on Urbana which appeared in the November 24 issue of the *Messenger*. I feel that both Dr. Hinckley in the guest editorial and Mr. Johannson in his letter-to-himself have voiced the interest of us all in the continued existence of Urbana as a New-Church educational institution.

My parents both taught at Urbana before I was born, in the days when it was very much a going concern. In those days it comprised both a secondary school and a junior college. I have often heard my parents say that the closing of the secondary school was what got Urbana into difficulty. When they were at Urbana, a substantial part of the junior college was a carry-over from the secondary school. In other words, the enrollment of the junior college was largely derived, not from those who entered Urbana at that point, but from those who continued from the secondary school. This strikes me as most interesting in view of Mr. Johannson's unassailable re-

minder that students just don't enroll at U.J.C. in sufficient quantity to carry the program.

The possibility of solving Urbana's problem by reviving the secondary school, or at least the final year or two years of it, seems even more reasonable in the light of the implications of Dr. Hinckley's outline of the college situation as it appears to be developing, namely, that more and more applicants will be turned down by the four-year colleges, not because they are not qualified to do college work, but because the competition for admission will be much stiffer, and the applicant's secondary record will consequently have to be much better than we have heretofore expected it to be. My desk is right across the hall from the admissions office of one of our New England colleges, and there is no doubt in my mind that the effects of this trend are already being felt.

The trend is also becoming more noticeable off campus in the comments of parents who are beginning to realize that it is going to take more than good intentions to get their sons and daughters into college: Junior will not be accepted at any of the regular colleges unless he is either unusually brilliant or unusually well prepared. The coming years should see an increasing interest among parents in the quality of the secondary education their children are getting, and more and more of those parents who are anxious to have their children obtain a college education are going to be looking around for secondary programs which recognize the seriousness of the situation and are doing something about it.

It seems to me that if Urbana offered a sound college-preparatory program in addition to the junior college, many families (New-Church and otherwise) would be quick to see its advantages. The few students who were unable in two years of preparatory work to overcome their educational handicaps would have the additional two years of junior college in which to raise their work to the required standard, while those who were qualified would have a choice of applying immediately for admission to a four-year college, or of continuing at Urbana if they had found Urbana to be just what they wanted, transferring to another institution afterward if they wished to go on with the work. I am told that in the old days Urbana had an outstanding record of success in having her students accepted by transfer at other institutions.

For those of us who take to heart Dr. Hinckley's pointed suggestion that the New Churchmen who founded and endowed Urbana have left us a moral obligation to maintain it as an educational institution with a distinctively New-Church flavor, it might also be noted that it would be much easier to obtain a New-Church faculty and introduce New-Church-oriented instruction at the secondary level than at the college level; and that here, too, there might well

be a strong carry-over from the secondary school to the junior college.

I fervently hope that a way will be found to restore Urbana to service in the cause for which it was founded, and for which it is still sorely needed.

Gertrude Dole,
Wellesley Hills 82, Mass.

WOMEN IN MINISTRY

To the Editor:

Recently I mailed to the secretary and pastor of most of our churches a letter requesting the frank opinion of their society on the following question: "Would you seriously consider employing a well qualified, well trained woman minister if you were without a minister?"

I further said, "This is not an academic question which we are asking you to answer. There have been women interested in our ministry; there may well be women interested in our ministry today. Furthermore, we face a growing shortage of ministers with no certainty that enough young men will present themselves for training in the next few years. Should Convention continue to discourage young women interested in its ministry?"

This letter was sent out at the request of the Council of Ministers who are desirous, at this time of critical ministerial shortage, to ascertain the real feeling of Convention concerning women in our ministry. Our societies should give serious thought to this matter.

Edwin G. Capon
Secretary of Council of
Ministers
Cambridge, Mass.

FOR THOSE WHO LOVE ME

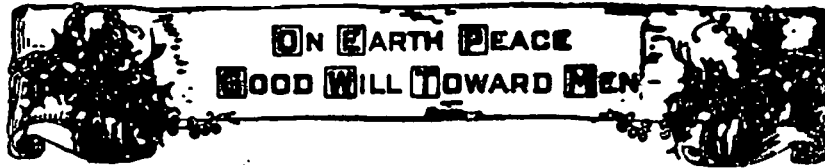
I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my coming too;
For the cause that lacks assistance,
For the future in the distance,
And the good that I can do.

THE WORD MADE FLESH

(Continued from page 390)

'return another way.' Selfish motives may have brought us to Him, but after we find Him, we return to work with a new spirit. Truth comes first, but after we have found Him, love governs us. We will then give Him gold: the offering of the heart; frankincense: the offering of the mind; and myrrh: the offering of the outward life. Then truly the Word will be made flesh and the glory of the Lord will shine round about.

(The author is a lawyer by profession. He is an active member of the Paterson, N. J., Society.)



THE CHRIST CHILD

Lonely shepherds did first hear the news of Thy
birth
As lazily they tended sheep and goats upon
The cold Judaeon hills. What wondrous music
The heavens did sing at the Saviour's birth;
'Glory to God in heaven, and peace to men on earth.'
O Child of Bethlehem, our Saviour and our King,
Into a troubled world Thou didst come to save
Thy fallen race. God Incarnate fought blow for blow,
The Sacred Word His Shield. Truth against falsity
Battled hard and won. Freedom was man's gain.
Hell cannot rule the heart where the Christ Child
sleeps.
Come, Blessed Saviour come, and lay Thy head and
rest
Upon my breast, for this is Thy festal day.

LESLIE CHAMBERS.

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.
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 of the Com-
mittee for the Blind of the Swedenborg Founda-
tion.

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LIVE AND HELP LIVE

Christian Aspects of Cooperation

By Paul Greer

IN THE crypt of St. Paul's Cathedral in the heart of London, a memorial tablet pays tribute to a great Englishman, E. Vansittart Neale, first secretary of the Cooperative Union. The son of a clergyman, and himself a wealthy member of the British bar, Neale laid the foundation for the now extensive cooperative movement, expending in his effort a considerable share of his own means.

The memorial plaque on the wall bears his bearded image and this inscription:

HE NEITHER POWER NOR RICHES
SOUGHT,
FOR OTHERS, NOT HIMSELF, HE
FOUGHT.

The text of the dedicatory service by the dean of the cathedral was "Bear ye one another's burdens, and so fulfill the law of Christ."

If civilizations die when men lose hope, then indeed did cooperation come to the rescue of a despairing population in the hungry forties of the last century. For truly the leaders of the beginning movement had hope and faith in God and man. Succeeding Neale in the Cooperative Union was his friend, Judge Thomas Hughes, author of *Tom Brown's School Days*. Prominent also in this brilliant group of reformers was the Rev. Charles Kingsley, better known for his novel, *Westward Ho!*, than for his generous support of the ameliorative ideas of the Rev. Frederick Denison Maurice, who was sure that Christianity had an answer to the social problem.

George Jacob Holyoake, the historian of the Rochdale Equitable Pioneers from which modern cooperation stems, once advanced the opinion that in the United States it was the churches that might make cooperation go, a hope repeated much later by the great Japanese advocate, Toyohiko Kagawa. It was the Rev. Mr. Maurice who pointed out to British workmen that the one indispensable for cooperative success was mutual confidence.

The Principles Maintained

Such were the roots of each-other-help which has become known around the world as Rochdale cooperation. In those times of grievous social ills it was seen that the

blame belonged to no individual or class—and that no man could save himself alone, neglecting all others.

Uncomplicated by the later question of the taxability of savings, which some critics regard as profits, consumer cooperation from its start in Rochdale of 1844 has maintained these principles:

As in a political democracy, one member, one vote irrespective of size of investment or number of shares.

Shares are not speculative, always remain at par, and do not draw more than the current rate of interest.

Surplus earnings are returned to members in proportion to their purchases or patronage—after deductions for interest on shares and loans, reserves and education.

Membership is open to everyone, with no racial, political or religious discrimination; education is continuous, and trading is usually on a cash basis, for cooperators have a thrifty horror of debt.

Down through the 50s and into the 70s, in community after community, little groups meeting at odd hours, often in non-conformist chapels, developed moral backbone for a try at mutual aid. That feeling of stewardship by which each in some degree might work for the benefit of all has not been obscured by a century of commercial success. The prayer of Robert Browning still is heard:

Make no more giants, God,
But elevate the race at once.

Many of the early co-ops maintained reading rooms and libraries, and some even supported school classes in the days before free public education. One of the first projects of the Scottish Women's Cooperative Guild was a convalescent home at Seamill, on the beautiful and healthful Ayrshire coast. There are four of these rest homes now, two with wholesome ocean air, and two others of a different altitude and climate in the Highlands.

Toward Better Health

In a single year more than 8,000 men, women and children are given two weeks without charge in these spacious recuperative centers. All costs are met out of a contribution of two shillings per member from some 160 Scottish co-ops and a subsidy from the Scottish Cooperative Wholesale Society and

the United Cooperative Baking Society. The most recent acquisition is a 64-room mansion in North Berwick, once housing a single family but now accommodating more than 1,000 convalescent Scots annually—among one group the survivors of a mining disaster.

London Cooperative Society, with more than one million members, also maintains a convalescent fund by deducting one pence per member per year and making a nominal charge for services. Even in the world's largest city the spirit of neighborliness survives among cooperators. Each district committee has a custodian of sickroom appliances which are available to members on loan. Invalid chairs, backrests, hot water bottles, bedpans, rubber sheets and air cushions are supplied at a small charge covering delivery and cleaning costs.

When families are bereaved almost all co-ops make prompt cash payment to the surviving family, based on average purchases, this through arrangement with the gigantic Cooperative Insurance Society. Mourners are not likely to feel like bargaining over the proper cost of a funeral, and here, too, the co-ops function to hold down expenses—even making the coffin, cutting the tombstone, providing automobiles to the cemetery and flowers for the grave.

Culture Promoted

For the living there are cultural values in the feeling of belonging to a group in which each one counts. Out of trading surplus co-ops finance classes and study groups of many kinds. At an expense of \$10,000 a week the London society organizes young people to play together, choral groups to sing together, and lectures, film forums and discussions to help members think and act together.

Among the lecturers are two London clergymen, one a Baptist, the other of the Church of England. The latter cites an archbishop's report indorsing cooperation for public service as preferable to competition for private gain. He holds that the objectives of cooperation are utterly Christian, saying, "Christian support of the cooperative is an elementary exercise in

(Continued on page 399)

The Swedenborg Student

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

ARCANA CLASS I—January, 1957 Volume 930—1021

January—

1—7 930—946

8—14 947—979

15—21 980—997

22—31 998—1021

"DURING ALL the days of earth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The reading for this month begins with the interpretation of this verse, *Genesis viii: 22*. Spiritually interpreted it means that the process of regeneration is a continuing one. Regeneration is not accomplished in a moment nor is it a matter of continuous progress. Since the will and the understanding in man were separated, we shall always—even in heaven—be in alternating states of clear understanding and obscurity, times when the new will that is being formed is active and times when it is, as it were, dormant. It is through such alternations that we are brought into a state of humility and dependence upon the Lord and progress is made possible. These alternations continue in the other life to eternity.

In No. 931 we read, "From this it is also evident that the earth will not endure to eternity, but that it too will have its end." The first volume of the *Arcana* was the first work that Swedenborg published (1740) after his illumination. He learned more and more as his work proceeded, and he took occasion later to modify or even to correct one or two of his earlier statements. In the *Last Judgment*, published nine years after this volume, he writes that 'the ultimate of creation is the natural world, including the terraqueous globe, with all things on it,' that this was created for the sake of man, and that 'the procreations of the human race on the earths will never cease.' He further says, "But although the human race by separation from the Divine might perish on one earth, which however is provided against by the Lord (italics mine), yet still they would continue on other earths." It would seem that by this time he had learned that it would be unlikely that this earth would ever

be depopulated and hence become useless and be destroyed.

There are amazingly few of these premature deductions in the Writings, and it is to be noted that they are conjectures on the plane of the physical sciences and have no particular bearing on our spiritual life. Swedenborg says specifically that in everything he wrote of a doctrinal nature he was under direction from the Lord: "I have received nothing of doctrine except from the Lord alone as I read the Word."

Another instance of a similar kind is the statement, "There will also be a last judgment when the Lord shall come in glory." This was true when it was written. That this last judgment would take place during his own lifetime Swedenborg either did not know at this time or was not permitted to say. The same thought should be in our minds when we read in 933 that 'there are few who are being regenerated.' At this time Swedenborg was writing at the end of an age, before the new day had dawned.

The reading concludes with an explanation of the first eight verses of the ninth chapter of *Genesis*. These verses treat of the Ancient or Noetic Church at its height. It was a spiritual church in contrast to the Most Ancient, and is a description of the regenerate man in whom the internal has dominion over the external man, and of the submission of the external man.

945. This upsets a very common idea of what the religious life is.

946. In this connection think of some of the language of modern psychology.

978. This important number tells of the psychological structure of man—the internal, the interior or rational, and the external or sensuous man. It throws much light upon our own lives and is also a help to the understanding of the Lord's incarnation and glorification.

996. The Latin word *vilis* means 'of small value' rather than 'vile' in the sense in which we ordinarily use that word. Also in 998 the Latin word *inutiles* means 'not used' by man instead of 'useless.' There is nothing which does not perform some use.

995. The origin of genuine pleasures is in goodness and truth and thus from the Lord.

1002-1003. These sections give us a basis of understanding why we are no longer required to observe the Jewish rites even though these are enjoined in the Word.

1008. This study of profanation is important to our thinking on many subjects.

ARCANA CLASS—January, 1957 Volume IX, 6627—6747

January—

1—7 6627—6652

8—14 6653—6674

15—21 6675—6702

22—31 6703—6747

WITH THIS month's reading we begin the study of the book of *Exodus*. The great ancient churches have come to their end in the Israelitish Church represented by Abraham, Isaac, and Jacob, which was preparatory to the Jewish Church of which the rest of the Old Testament treats in its internal-historical sense.

The book of *Genesis* closes with a picture of the Hebrews in Egypt prosperous under the rule of Joseph, but two hundred and fifty years later the picture is quite different. There had arisen a king 'who knew not Joseph,' and the Hebrews had become enslaved and placed under severe taskmasters.

The introductory numbers 6627-6633 tell us that prefatory to the chapters the doctrine of Charity will be formulated from what has appeared previously on this subject in scattered form. It was charity that made the ancient churches one. From the genealogies in *Genesis* it is seen that there was great variety in these churches, but as they lived in charity, they called each other brethren. People today, as then, differ in their interests and in their needs. There are many kinds of good with their corresponding truths. In thinking of the church we should have in mind the fact that a church, to be a church, must have in it the spiritual. It is formed in man by the Word when its truths are learned and become the rules of life. Every man may become a church, and "the church in general is constituted by those who are churches in particular, however far apart they are." This reading teaches us what is the right attitude toward those whose beliefs differ from ours.

The Word is the record inmost of the Divine Life and interiorly of

the states through which men must pass in their regeneration. We read, "In the beginning was the Word, and the Word was with God, and the Word was God." Just as the Lord as He is in Himself cannot be known, so the Word has depths beyond the comprehension of men or angels, for God is the Word and the Word is God. It is the source of instruction and wisdom for men and angels to all eternity. And there are meanings within it which lie within our reach. It deals not with our earthly but with our spiritual interests, with our souls and their eternal concerns, with the movements that go on in our spiritual life, with the changes of state that take place within us for our good.

Egypt ruled by a king 'that knew not Joseph' is a symbol of the kingdom of our minds when worldly interests and purposes dominate. If the thoughts of the mind are good, a good king reigns; but if the thoughts are selfish, a despot reigns. This is the picture with which the book of *Exodus* opens. But the childhood states—the 'remains'—are preserved, and they will not be destroyed or perpetually kept in bondage ('And she could no longer hide him'). In the meantime, however, the people of the Lord build treasure houses for Pharaoh. This expresses the gathering of divine knowledges, which are desired by the evil as well as by the good. The evil gather knowledges of spiritual things, not for amendment of life but to confirm their own ways. The bondage of the Hebrews, laboring in clay and brick, is this attempt to make things good and true serve the evil and false.

And Pharaoh's command that all the male children should be slain but that the daughters should be allowed to live is the recognition that the truths—which search out, try, and condemn evil—are to be destroyed, but that the affections—even good affections—without truth can be made to serve evil states. In fact, the strength and life of every evil system depends upon the profession and appearance that it is good.

Notes

6640. This answers a question often asked. From the flashing lights in the stones of Aaron's breastplate 'they received answers to which was adjoined either a living voice, or perception.'

6695-6702. Swedenborg here gives the rational basis for belief

WHICH CATEGORY?

In reference to mental preparations for Christmas, Christians as a whole can be placed in one of three categories: First, those who think that Christmas is strictly a children's holiday and that therefore they, as adults, have outgrown it; second, those who feel that Christmas can be approached as a wholly carefree festivity, requiring at the most that an hour be spent in church somewhere along the line; and third, those who have in some degree taken the Gospel record to heart, and who as a consequence have a steadily deepening sense of the real significance of the season.

The first group feel the way they do because they still think from a childish point of view. The second, which includes many who should have known better, comprise those who naively or foolishly think either (a) that no preparation of heart and mind and life is necessary before Christmas, or (b) that because they are Christian in name, they must already be prepared.

If our observance of Christmas year after year is nothing but a mechanical thing, an observance of tradition, we may be sure that spiritually we are slipping backwards rather than progressing. It is impossible to stand still.

—WILLIAM WOOFENDEN.

Going To Florida For The Winter Season?

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in life on other planets. His conclusions are drawn from what was known of astronomy in his day.

6705. Note especially the last sentence in regard to self-justification.

MEDITATION

Meditation is clearly a form of prayer and self-analysis. Together, if intelligently acted upon, these constitute that for which man is allotted 'three-score-and-ten' on this global unreality called earth.

It is an axiom that any man who has developed a genius for motionless adoration in periods of silence, whatever his denominational belief, will progress interiorly through influx from the other world. Further, a man who is ready to talk about worship of the Lord Jesus Christ and to regard it as the most important of all subjects—such a man will not find legalized, formalized, hierarchical institutionalism an appropriate instrument for expression of the life of Christ—but will find the four Gospels entirely adequate. Further, such men recognize the inadequacies and limitations of organized sectarian bodies and will proceed to amend them in ways that make it possible for individuals to rise to all human occasions as they are presented.

A sensitive awareness of spiritual values, a sense of the sacredness of all life with its readiness to renounce or tolerate matters of lesser importance brings with it a more practical interest, a wider sense of proportion and a deeper consciousness of God.

—FITCH GIBBENS

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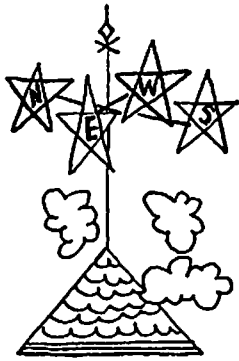
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NEWS By Carol Lawson

To help his flock prepare for Christmas, the Rev. William R. Woofenden, New York City, held three pre-Christmas lectures at the New Church on East 35th St. General title of the course was "Mental Preparations for Christmas."

Celebrating the return of the Rev. David P. Johnson from meetings (in Massachusetts, Detroit, Philadelphia, New York, Kansas, Urbana, Cleveland, and Baltimore, to mention a few!), The Kitchener, Ont. Society is singing this ditty:

Home is the sailor, home from the sea,
Home is the Pastor, just wait and see.

If they don't sound quite convinced, that's the price you have to pay, folks, when your pastor's the biggest V.I.P. in convention—the President. Incidentally, Kitchener welcomed 20 new members on Dedication Sunday. A communion service was held very early on Sunday morning, December 2.

On the occasion of Fred J. Schneider's 50th anniversary with his company, J. M. Schneider, Ltd., Kitchener, the Employees Association presented him with a prized memento. The gift, from all members of the association, is a brass barometer in the shape of a ship's wheel. The Association officers pointed to the long period of trouble-free labor-management relations at the big packing plant. This situation they credited to the policy of a square deal for all, inaugurated by the late J. M. Schneider and continued by the present president. See *The Messenger*, December 8, for a fuller account of the anniversary.

A candlelight service will be held by the Kenwood Parish on Christmas Eve.

Ladies should look to the New-Church Women's Alliance of the Los Angeles Church for an example of

energy and vitality. This Alliance meets every Thursday morning from September 13 to June 20 (except Thanksgiving, the Thursday after Christmas, and Holy Thursday). The first Thursday in the month is a business, the second and third Thursdays, regular meetings, and the fourth Thursday is held at the home of a member.

At the annual meeting of the Edmonton Society, held on Nov. 11 at the home of the Rev. and Mrs. Edwin Reddekopp, the following officers were elected: Pres., Mrs. John Jeffery, Vice Pres., Mrs. Douglas Gilchrist, Sec.-Treas., Mr. Edward Einblau; Trustees, Mrs. C. D. Humbke, Mr. George Hawkes and Mr. Eryk Manjura. Mrs. Gilchrist was appointed Sunday-School Superintendent.

Every minister, priest, and rabbi in the US has received the following postcard from Charles E. Witzell, Jr., New York.

"When you die, you're dead. Heaven and Hell don't exist." Do only some Russians think this way? No, of course not. Millions of your own countrymen also have such thoughts. How about your own thoughts? Well, a great Swede, named Emanuel Swedenborg, who lived 200 years ago, (see any good encyclopedia about him),—wrote a descriptive, convincing book called 'Heaven and its Wonders and Hell,' and claimed that Christ had him travel (by means of spiritual visions) and meet many kinds of people in heaven and hell.—If you think you would like to read this book, drop me a 2 cent postcard.—Thanks."

Mr. and Mrs. Arthur Sewall's pleasant home in Bath, Maine, was the scene of the Bath Society's monthly supper meeting, December 4.

The Rev. Robert L. Young, pastor of the San Diego Church of the New Jerusalem says, "We were delighted to have a surprise visit from the Rev. Harold Cranch. Mr. Cranch, Pastor of the Church of the New Jerusalem in Glendale, Calif., was our pulpit guest and also led discussion of the Chow 'n Chat Club, using his new film on New-Church Doctrines. We look forward to his next visit."

Last month, the Ridgeville, Ohio, (near Lakewood), Kiwanis Club

heard a talk on Swedenborg entitled, "The Most Amazing Man That Ever Lived." E. C. Brown was the speaker.

The highest figure in many years has been pledged by the Elmwood, Mass., members to their church. Amy Winsor, Church Collector, reports a total of more than \$3500.

Miss Florence Murdoch wishes to thank everyone for their wonderful response to her request for copies of the 'Grand Alliance' issue of *The Messenger*.

In closing, to all those readers who have persevered this far in the 'News' column, in fact even to those who have not,

MERRY CHRISTMAS!



LIVE AND HELP LIVE

(Continued from page 396)

the basic Biblical principle that we are our brother's keeper."

In countless ways practitioners of cooperation around the world are striving to find more meaning in life and to remedy the faulty mutual relationships of men and nations. Primarily considered a means of doing business, it goes much further, and not only in the direction of character building. Volumes could be written on its encouragement of voluntary group action, the reliance on self help and mutual aid rather than on the compulsions of a welfare statism.

(Mr. Greer, formerly editor of the state edition of the St. Louis Post-Dispatch, is one of the country's leading authorities on cooperation. He is the author of the book, 'Cooperatives: The British Achievement'.)

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Baptisms, Confirmations, Memorials

BAPTISMS

LOEWEN AND POLUTNIK — Donald Rodney, infant son of Mr. and Mrs. Donald F. Loewen, and Terrance Dale, infant son of Mr. and Mrs. Terrance A. Polutnik, on Nov. 4, in the church of the Sunnyslope Society, the Rev. Erwin D. Reddekopp officiating; a special and rare privilege since the infants were the minister's first two great-nephews. Mr. and Mrs. Frank Loewen are the grandparents and Mrs. David W. Reddekopp the great-grandmother, all of the Sunnyslope Society.

KLASSEN—Sharon Irene, infant daughter of Mr. and Mrs. Edwin Klassen, North Battleford, Sask., was baptized at the home of the parents Nov. 18; the Rev. Henry Reddekopp officiating.

MACPHERSON, GOWEN, WINSOR, SMITH, ZACHARIAS—Carolyn MacPherson, daughter of Mrs. Ruth MacPherson was baptized at the Elmwood New Church, Nov. 18. On Sunday, Nov. 25, the following infants were baptized: Caryn Lea, daughter of Robert and Betty Gowen; Brant Phillip, son of Robert and Marjorie Winsor; Richard Dixon, son of Richard and Jane Smith, and Matthew Paul, son of Paul and Patricia Zacharias; the Rev. Paul Zacharias officiating.

CONFIRMATIONS

KLASSEN, SPRECKER, WIEBE — Received into New-Church membership by confirmation, Nov. 18 at North Battleford, Sask., were Mrs. Edwin Klassen, Lois Irene Sprecker, Myrna Helen Sprecker and Elaine Frances Wiebe; the Rev. Henry Reddekopp officiating.

MACPHERSON, LOCKE, HALL — Carolyn MacPherson, Barbara Locke and Bion Hall Jr., were confirmed into the faith of the New Church Nov. 18; the Rev. Paul Zacharias officiating.

MEMORIALS

McCLOSKEY — Elizabeth Thaw (Mrs. Frank) McCloskey passed into the spiritual world on October 17. She was associated for over fifty years with the musical life of the Philadelphia Church and was at the center of its many activities. Very fittingly the resurrection services were held in her beloved Church, with her pastor, the Rev. Richard H. Tafel, officiating. Her many friends wish to share with the whole Church the simple words which were spoken at that time, 'A New Song,'

which will appear in an early issue of the *Messenger*.

ZINKANN—Mrs. Milton Zinkann, 72, Kitchener, Ont., passed into the higher life Oct. 29.

Born at Wellesley, her maiden name was Annie E. Piepper, daughter of the late Mr. and Mrs. William Pieper. She was a member of the Church of the Good Shepherd.

Her marriage to Milton Zinkann, who survives, took place in Manitoba in 1906.

Surviving besides her husband are two sons, Dr. Russell Zinkann of Kitchener and Dr. Kenneth of Waterloo; two daughters, Ruth and Marjorie, both of Kitchener; and four grandchildren. Mrs. Zinkann was the last surviving member of the William Pieper family. Resurrection Services were held at the Church of the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

TRUMP—A former director of Cluett Peabody and Company of Canada, Ltd., Edward H. Trump, 62, Kitchener, Ont., member of the Kitchener Society, passed into the higher life Nov. 4. Mr. Trump was born in Galt, Feb. 10, 1894. His parents were the late Mr. and Mrs. August Trump. He was married to the former Martha Koenig in 1920.

Surviving, in addition to his wife, are one daughter, Mrs. Donald (Frances) Parks of Waterloo and a sister, Mrs. James Austin of Waterloo. Resurrection Services were held Nov. 7 at the Church of the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

SHAW—Charles Shaw, former resident of Elmwood, passed away in Rickland, Mass., Nov. 14, at the age of 81. Resurrection services were held Nov. 17; the Rev. Paul Zacharias officiating.

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KANSAS ASSOCIATION MEETS

The Kansas Association held its annual meeting in Pawnee Rock, Oct. 28. The Rev. David P. Johnson, President of General Convention, was present and delivered the Sunday morning sermon and conducted the communion service in which there were 78 participants. He was assisted by the Rev. Eric Zacharias and the Rev. Julian Kendig. Alice Marie, the daughter of Mr. and Mrs. Alvin Friesen of Montezuma, was baptized at the morning service.

During the business meeting in the afternoon many interesting reports and plans of Association and Church activities of the past year were heard. Election results were as follows: President, Rev. Eric Zacharias; Vice President, Rev. Julian Kendig; Secretary, Al Kroeker; Treasurer, Galen Unruh. Those attending were especially pleased to hear the Rev. David P. Johnson speak concerning the church movement in this country and also in foreign countries.

The Kansas Association is presently using two tape recorders to record sermons by the Rev. Mr. Zacharias of Pretty Prairie. These recorded sermons are sent to Montezuma where they are used in the regular Sunday morning worship service under the leadership of Mr. Alvin Friesen. The Sunday evening program of the annual meeting consisted of organ meditations and several choir selections, after which the Rev. Mr. Zacharias conducted evening worship.

AL KROEKER, Secretary.

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