

The **NEW - CHURCH MESSENGER**



"Never have the opportunities for the New Church been greater. Never has its message been more needed. Yet there have been too few preparing for its ministry . . . We earnestly invite inquiries from those who have considered the ministry as their possible vocation. Twelve is not too young to contact us. Depending upon circumstances, sixty may not be too old."

**Edwin G. Capon, President
New Church Theological School
48 Quincy Street, Cambridge 38, Mass.**

EDUCATION

March 2, 1957

THE NEW-CHURCH MESSENGER

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March 2, 1957

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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The Place of Religion In Colleges

By Carolyn A. Blackmer

SOMETHING significantly new is happening in the world of colleges: a place is being made for religion within the curriculum unlike anything we have previously known. Ten years ago it was very unlikely that anyone outside of church-affiliated colleges would have been concerned with finding a place for religion, and for the most part church schools had either obscured or abandoned their original religious purpose of providing doctrinal instruction for their young church-members. Just ten years ago, to cite one example of this prevailing attitude, Harvard published its famous study, *General Education in a Free Society*, in which the values of religion were acknowledged but no place found for it among the disciplines. The committee of educators who wrote the report claimed that they felt an urgent need for a framework of thought wide enough to embrace the actual richness and variegation of modern life, and strong enough to give the curriculum a goal and direction. They held that a 'belief in the worth and meaning of the human spirit rests on that hard but very great thing, tolerance—not from the absence of standards but through the possession of them.' But in the thinking of the committee there was no intimation that religion could supply such a framework of thought, goal, or standards to measure the worth and suggest the meaning of human experience.

Education for Freedom

Things have moved fast since that attitude was current in academic life. While it still remains, along with feelings of indifference and intolerance toward religion, there has been a marked awakening of interest in using college education to develop a sense of spiritual values. The dominant feeling continues to be for non-sectarian education with the separation of church and state that has prevailed in our American system of government from the beginning. But the increasing secularization of education is seen as a danger to the spiritual values on which our democratic state depends for its power. The spiritual value that education can best foster, it is generally agreed, is freedom of mind and spirit. Education in and for a free society and a free world needs to be conceived and realized in an environment where students and faculty can know what it means to make free and

rational choices. The liberal arts—the humanities and sciences—need to be envisioned as a means of spiritual liberation; knowledge needs to be directed toward that kind of self-knowledge without which free and rational choice is not possible. Clearly, an education for freedom needs a framework of religious thought and spiritual standards to measure good and truth in the exercise of free and rational choices.

These ideals for spiritual values are expressed in a growing literature on the subject of trends in education. The Hazen Foundation has sponsored a series of scholarly studies* on the religious issues, implications, and responsibilities involved in the teaching of all of the disciplines of a liberal arts curriculum. The Hazen and Danforth Foundations have jointly supported nation-wide conferences on these subjects, and have been interested in developing them further in regional conferences so as to reach more teachers and administrators.

Report on Conferences

In this article I want to report on two such meetings on 'The Place of Religion in Junior Colleges' that I attended in Dallas in April, 1955, and in New Haven in June, 1956. I was an appointed delegate from New England at the former, and had a part in planning and conducting the latter. I should like to give the substance of thought and attitude I found in the addresses and discussions, with the hope that it will suggest to you, as it did to me, what leading part the New Church might begin to play in this movement for developing spiritual values through education.

At the Dallas conference, the change in attitude about the need for religion in colleges was ascribed in part to a widespread uneasiness that we all feel when we consider things as they are in the world as it is. Anyone who is not too dull to be concerned for his own ultimate end or the fate of other human beings must come to a sobering realization that there is a lack of soundness and health in modern society. It is borne in upon us by many

*The Hazen pamphlets are available on application to the Secretary, The Edward W. Hazen Foundation, 400 Prospect Street, New Haven 11, Connecticut. Single copies, twenty-five cents; fifty or more copies, all of one title or assorted titles, fifteen cents each.

events that we have a godlike power to destroy as well as create. This is true not only on a large scale of international relations, but in our small worlds of ordinary human relations, and in those very institutions that are meant to foster spiritual growth. The essentials or ultimates of human experience stand out starkly against such a confession of weakness, and we are brought to face the issues of life and death, of good and evil. For this extremity of human need where choices have eternal consequences, the most sensitive, critical measures of value are required, and the utmost courage. Since the will as well as the understanding is involved in choice, standards of good and evil will have to be penetrating enough to reach the springs of action. Education in and for a free society under the threatening conditions of modern society cannot evade the responsibility of helping young people face these issues and be prepared to make their critical choices with wisdom.

No Neutral Position

It was maintained by one nationally-prominent educator speaking at the Dallas conference, that on the subject of religion in education there can be no neutral position. If the subject is avoided or played down this is interpreted by students, teachers, and the public as an admission that religion is of little or no importance. He warned, however, that the revival of interest in religion in colleges could become a fad unless religion is deeply conceived. If we were to handle it in a superficial way, cancelling out all differences of belief and practice for some least-common-denominator of generalities, he believed the presentation of religion would not only be ineffectual but become a fraudulent misrepresentation. It was his conviction that religion, like philosophy, should not be segregated as separate courses, but should form an integral part of all disciplines.

In the workshop I attended in Dallas, 'Religion in Other Disciplines' was the subject of discussion. A liberal arts curriculum is primarily concerned with the nature of man, the universe, and man's relation to his worlds. Our discussion centered on the ways in which religion could be deeply and broadly enough conceived to give a spiritual meaning to the arts and sciences, and thus present them as a liberating force. The central problem was seen to be that of viewing religion in its relation to other disciplines as something more than a series of historical events, or a collection of various creeds and rites, or a code of ethics. Religion has something significant to say about the nature of reality and of man, and Christianity has a revolutionary message about the way to genuine freedom.

It was generally agreed that a great deal of pioneer work has to be done to prepare teachers to

deal with the religious perspectives in college teaching, although some notable beginnings have been made at the Divinity Schools of Yale and the University of Chicago. The Hazen series of essays, which make explicit the religious interpretation of reality and human existence in terms of each of the disciplines, make very stimulating reading for those who are looking for the relevance of religion to higher education.

A New-Church Philosophy of Education

This aspect of education was of particular interest to me as a New Churchwoman. I believe the church could develop a spiritually-oriented education without being sectarian. In Swedenborg's writings we have the materials for a philosophy of education as well as for a spiritual interpretation of reality and man's relation to reality. If these materials were to be developed through concepts of the sciences and humanities, and expressed in non-theological terms, we could give religion a dominant place in college education without being either 'Swedenborgian' or vaguely 'Christian.' We would therefore be in a strong position to present Swedenborg's radically new view of religion and Christianity without setting ourselves apart defensively. We could communicate with many people who are seeking a religious orientation in education but who cannot be reached through church organizations or through the forms of religious education that churches provide.

Our communication with the world has been almost exclusively in theological language, and our practices have been confined, for the most part, to those associated in the minds of people with protestant ecclesiasticism. However much we may disclaim it, to the world we are at present another small sect. We feel uneasy about this judgment on us, partly because we realize that sectarianism is foreign to Swedenborg's concept of the New Church, and partly because it is hard to see how to break through the limitations that an ecclesiastical organization imposes.

Sectarian vs. Non-sectarian Education

A non-sectarian college founded on New-Church philosophy could provide the conditions for breaking through these limitations by interpreting religion in the great variety of forms that the arts and sciences supply. Such a continuous unfolding of the implications of the doctrines might also correct our tendency to make of the church a closed system of thought and organized activity. It is primarily this closed-system attitude that creates sects. It isolates those people who claim possession of final and infallible truth without the need for continuously searching out its fuller meaning. Sectarian education for them would be the means of perpetuating truth in its 'purity' by repeating and

reconfirming dogmas, and the 'scientifics' of the curriculum would be used primarily to illustrate or confirm doctrines as they *now* understand them. A non-sectarian religious education has this radical difference, that it would use the arts and sciences to develop a larger and more penetrating view of the New Church as a new way of life that never stops evolving new forms of understanding and experience. It has merits, therefore, not only for the church universal, but for the people who work faithfully in our church societies to make of their church life a living religion. Young people who had caught such a vision of the dynamic nature of their faith could bring new vigor to their home churches.

To get a more perceptive view of the church as a new way of life, a New-Church philosophy of education could start with Swedenborg's basic assumption that love is the life of man. There are implications for all human need within this premise, and it establishes unequivocally the worth and meaning of the human spirit. To make use of the terminology of the Harvard report referred to earlier, it provides a framework of thought wide enough to embrace the richness and variegation of modern life, and strong enough to give a curriculum a goal and direction. The most sensitive and critical measures for what is good and true can be derived from such an assumption, even to a form of relational logic. It can be formulated as an epistemology and reveal the many different ways man can know himself through perceiving and understanding his worlds.

The new age which is to be known and experienced through the opening of the spiritual-rational plane of the human spirit should certainly find expression in philosophic, aesthetic, scientific, and psychological concepts, to mention only a few of the fields that wait to be explored for their purpose. Education could then make teachers and students more aware of the spiritual-rational potentials within themselves in terms of every subject of the curriculum.

A Clear Directive

The task of correlating intellectual and spiritual disciplines within the life of a college is pioneer work, and we should not underestimate its difficulty. It would take a corps of teachers devoutly committed to forming and sustaining a communion of thought and worship and activity, men and women who are well equipped spiritually and intellectually to engage in individual and joint research on the spiritual implications within their fields of study. It would take devoted, well-informed support from the organized church, and a sound financial backing. But the prime requisites are an urgent sense of human need, and a dynamic conviction that the new way of life that is the true New Church needs

to be prepared for. Preparation must proceed simultaneously on several fronts to be effective: an enlarging of our vision, provision for more diversified, imaginative forms of communication, and centers where an influx of new life from the Lord would be sought and continuously developed for the sake of others.

It seems to me that we have a very clear directive within the faith we espouse to put into workable form our insights into the potentials of spiritual growth. We should do this not only for our own young people but for students who value freedom of mind and spirit, and seek this freedom through an education of the heart as well as the mind. The time is ripe with the present interest in religious perspectives among educators, the fields of the arts and sciences are white already to harvest. Others have labored in these fields seeking new vision for education and developing the philosophy of love. They have sowed an abundance of seeds through their experiments and scholarly studies. If we are willing to lift up our eyes to our vision of a new form of education and see that here is fruit to life eternal, we can enter into their labors. This kind of reaping will have great rewards.

(Mrs. Blackmer, now living in San Pedro, Calif., is widely known for her leadership in educational circles, both within and outside the New Church.)

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.

EDITORIALS

Ministerial Shortage

CONVENTION finds itself lacking in the number of ordained ministers that it has. In several churches the pulpit is vacant or else occupied by a lay leader. In this, Convention is not alone. According to George W. Cornell, religious writer for the Associated Press, pulpits and other religious posts in America 'are going begging today for lack of ordained personnel to fill them.' There are, he says, at least 56,000 clergymen needed. Nor is this shortage confined to any one church. It has hit the Roman Catholic, Protestant and Jewish institutions. Church membership and activities are on the increase, but unfortunately the ministerial shortage is also on the increase. The Roman Catholic Church estimates that it needs 30,000 more priests; the Protestant churches, 25,000 more ministers, and the Jewish organizations need 1,000 more rabbis.

"There are 305,000 churches and synagogues in the country, served by 222,000 clergymen, many of them serving two or more places of worship," according to Mr. Cornell. Among Protestant denominations a survey by Dr. Elmer Million, director of the department of the ministry for the National Council of Churches, shows there are at least 15,000 churches seeking pastors which cannot get them. In addition, some 10,000 posts in education, foreign missions, etc., are vacant.

An imposing array of figures is presented by several authorities on the subject, but all add up to the same general conclusion, namely, a shortage of trained and ordained personnel. The rapid expansion in church membership since World War II plus the starting of many new churches, especially in suburban areas, and an increase in various church activities are in a measure responsible for the strain on clerical manpower.

This is true despite the fact that the seminaries are running at near capacity, but the number of graduates just is not enough to keep up with the demand.

What is the reason for this shortage? Time was when the percentage of young men drawn to the ministry was proportionally as large as that drawn to any other profession. Now, however, the prospects for worldly gain are considerably better in many fields than they are in the ministry. The churchmen whose opinions were solicited by Mr. Cornell seemed to be agreed that the chief obstacle to recruitment in the ministry is the stress upon 'mater-

ialistic values' that prevails today. Other careers are found more attractive and more likely to give an opportunity for becoming a person of importance in the community.

The remedy, as we see it, especially in our own church, is a program of recruitment such as is now being carried on by the New-Church Theological School. Secondly, it is necessary to educate parents so that they will encourage any budding ambitions for the ministry that they may discover in their sons.

That Hour a Week

WHEN A JOURNAL of the circulation and influence of *Life* devotes a long article to 'Our Troubled Sunday Schools,' in which a minister calls the time thus spent 'the most wasted hour of the week,' it is time for the churches to take notice. The author, the Rev. Wesley Shrader, has made an extensive study of the U. S. Protestant Sunday schools, and finds that often it is nothing more than a 'glorified baby-sitting service, or a place where children listen to grotesque stories and memorize verses, or a Sunday morning social hour characterized by a considerable amount of horseplay.' Although we have not personally observed many of the things which the article describes, we are inclined to believe that there is too much truth in what the writer says to pooh-pooh his criticism. It is a challenge to action.

The author's criticisms of teaching methods are briefly: (1) that the stories which are used in the lower age groups are often badly selected and tend to give a distorted view of the nature of God; (2) that there is too much emphasis on memorizing, for ability to name a number of Bible characters and to recite a few passages from the *Psalms* 'means absolutely nothing as far as spiritual development is concerned'; (3) lack of discipline in the teen-age classes. Irreverence, rowdiness and impudence are often found here, he says.

Dr. Shrader does not confine himself to criticism. He offers a number of suggestions, among them interesting textbooks graded for every age, trained professional leaders and better training of the lay teachers. The suggestion which we like best, and which we think might be most applicable in the churches of Convention, is that of obtaining the cooperation of the parents in carrying on the work of the Sunday school. It is hardly to be expected that a solid foundation for religious training can be accomplished in the one hour a week allotted to it. Good textbooks will help and so will a program for the training of the lay teachers, but these will not suffice unless the parents are actively interested in the Sunday school. They should be as zealous in seeing that the pupils do their home work for the Sun-

day school as for the secular school. Considering the distractions of TV and other forms of amusements, this is no easy task. But parents who really wish their children to be brought up as Christians will be ready to make the sacrifice. This is not to say, of course, that the home may not be a rich source of Christian influence unless parents take time off to give formal instruction in religion to their children. Many other factors, such as the example that parents set, are involved. But in addition to that, the parent's help in teaching religious truth to children is needed.

Almont: A Center For Education In The New Church

By Immanuel Tafel

IN THE FARMLANDS of eastern Michigan, forty miles north of the city of Detroit, lies the little town of Almont. It is much like hundreds of other Michigan towns except for one thing. It is the shopping center of the ALMONT NEW-CHURCH ASSEMBLY—a summer school three miles from town. The Assembly—a grandparent of New-Church education in the midwest—has provided generation after generation of people with a deeper love and reverence for the heavenly doctrines of the New Church and with fresh knowledge about them.

Through the years each generation has contributed talent, financial help, and personal services, so that today the school is well equipped and its eleven buildings and its chapel are in good, although somewhat worn, condition. Visitors to the Assembly will recall the dormitories: the girls' dorms—one for younger girls and one for the larger girls; the boys' dorm—another is being built for the older boys. There is a two-story dining hall, with complete up-to-date kitchen; there is a recreation hall large enough to provide room for basketball, dances, and the hundred-and-one 'bad weather' games. A large, well-lighted stage is used for 'stunt night' and other frolics. 'Old Rec'—a two-story structure which used to be the recreation hall—became the 'couples-with-infants' center when the new recreation hall was built. Two one-room cabins—the 'superintendent's cottage' and the 'infirmary'—are at one end of the campus; at the other end is the 'arts and crafts' cabin. Let us now visit 'Old Main,' where those live who are neither children, nor teen-agers, nor couples with infants: here is the office, as well as many, many rooms for guests, for instructors, for just anyone who comes to visit for a day, a week, or for two weeks. Here the evening card games take place—and other games, as well. There is a stove, for warmth on cool evenings. This building used to be the only one on the campus.

The author, an associate professor of pastoral theology at the Yale Divinity School, ends his article with a note of hope. Not only does he find that there has been much improvement in the Sunday schools of the nation in the last ten years but he cites instances of large denominations that have launched a new and more effective approach to religious education. He mentions in some detail what three individual churches are doing with marked success. This is most heartening to those who consider the Sunday school an important and vital branch of the church.

Across the road is the chapel, a beautiful little gem of an old-fashioned 'church in the wildwoods' style of structure. With its new carpets and comfortable seats, it is a place to welcome one for chapel, for church, or just for meditation.

Almont was founded in 1899. Since that time the roll of teachers, ministers, and visitors sounds like a roll call of the New Church itself, so many have been associated with this project. Several generations of New-Church people have known the Assembly's present Superintendent, Miss Dora Pfister, of Cleveland—known her affectionately as 'Auntie Dora.' She is assisted by a group of teachers and ministers who chose this way to spend their summer holidays. But what is the school for? What is proposed to be done here?

The purpose of the school is to bring people into a living association with the teachings of the New Church by seeing many of its principles work out in group relationships. Beginning with the nursery class, through the younger groups to the teen-age class and the adults, the spirit of understanding and cooperation flows. It is a wonderful experience to see the spirit of Almont take hold of people and help them to become life-long friends. This spirit is given strength and produces results in living together through worship as each morning and evening everyone gathers in the little church for chapel. However diverse our activities may have been during the day, here we are one, gathered together in His presence. As the sun sinks below the horizon and the organ music and words of the hymn, 'Sweet Hour of Prayer,' are heard, the evening is filled with the incense of fellowship.

Almont, the oldest continuing educational summer institution in the Church, goes forward—a fact that is attested to by the need for the new boys' dorm, plans to build which are under way. (All subscriptions cheerfully accepted.) Almont goes forward in other ways, too. There is a continuing need in our Church for teachers, ministers, and

recreation leaders. In 1956, Convention recognized this need and began the Leadership Education Institute, which was designed to train the young people of the Church to aid in these summer programs, to help in the Sunday schools, and to aid in the Young People's League, as well as to interest them in future leadership and work in the Church. For one week before the Almont Assembly began, this Institute, with Auntie Dora and the Rev. David Garrett as co-directors, and with a staff of selected 'instructors,' took up the task of training young men and women to work with groups of people. The trainees were from the west coast, from the north-west, from the east coast, and from the middle west.

As participants in a pilot project, we all had to 'live and learn.' We had to develop the best methods we could for bringing out and developing leadership qualities in those who attended. The program was a varied one, yet integrated on all levels, as the prospectus showed:

1-WEEK TRAINING UNDER L. E. I. STAFF:

New Church Views into Spiritual Growth—a study of psychological aspects of individual spiritual development at different age levels—Mrs. Horace Briggs.

Growing Together through Worship—a look at the broader implications of worship in personality integration, including views into the forms and meaning of the worship service, and touching upon aspects of public speaking—Rev. Immanuel Tafel.

Group Participation—development of basic concepts of group interaction through techniques of discussion, observation, evaluation, case study, and role playing—Mrs. Frank Blackmer.

Program Planning—training in techniques for development of groups through activities such as recreation, music, discussions—Mrs. Wickham Skinner.

Arts and Crafts—the use of arts and crafts in youth programs, with suggestions in techniques — Miss Caroline Bergman.

2-WEEKS APPLIED TRAINING UNDER ALMONT STAFF:

Practical Experience in the application of concepts developed during the first week, in the typical leadership situation of Camp Counselor. Almont Staff Counselors and L. E. I. Staff will give assistance, guidance, and interpretation to make this experience fully worth-while.

During the two weeks of the regular Almont Assembly that followed the Institute, we passed from theory into practice. The young people were given responsibilities commensurate with their abilities in carrying on the program of the Assembly. It was a wonderful experience to see the young people put into immediate practice the theory they had just been learning. It was also an opportunity for the Institute staff to analyze its methods and its presentation of subject matter. For the Almont Assembly it was a great help to have trained personnel available to do the many tasks which confront its staff each year. There was ample opportunity for the trainees to observe and cooperate with the regular staff on many levels, beginning with the nursery age.

We believe that great things have been accomplished.
(Continued on next page)

The President's Corner

FIVE YEARS ago, because of needs arising on the part of Theological School students with regard to their placement following graduation, members of the Augmentation Fund conceived of the idea of a Placement Committee which would



help in placing our ministers. It also seemed feasible that the committee might serve as a clearing house to which any society seeking a minister could turn and gain such information and advice as the committee might be able to offer.

This idea was discussed both by the Council of Ministers and the General Council and the final conclusion was that a committee should be established

to be called the Advisory Placement Committee. Its name in general defines its responsibilities. This Committee was officially voted a Committee of the General Council at its June meeting in 1951. It was at that same time and by vote of the General Council decided that the committee should consist of the Chairman of the Council of Ministers, the President of the Theological School and the President of the General Convention. The men who filled these three offices were chosen on the basis that, by and large, they should be the persons best acquainted with the societies and ministers in our church. It was to become the responsibility of this committee to try to help to guide students from the Theological School to their first parishes and also to guide parishes in finding students from the school who were ready to enter the ministry. However, it was also the intention that as time went on, this committee would be a help not only to the students but to our entire ministry and all our congregations. It was hoped that confusion might be avoided in such instances as those in which a society requested the services of another minister who was very much needed where he already was. It might be that the Advisory Placement Committee would be able to point out other situations where a man could better be released from the particular task he was then undertaking.

By the very nature of our organization, this committee is not and cannot be given authority to tell a society which minister it should have nor can it direct a minister where he should go. However, it is hoped that by experience and practice this committee can become of such a nature that it will enable both ministers and societies to find the men and churches most suitable to one another.

It is the prayer of the members of the Advisory Placement Committee that they may be guided in the light of the Lord's love and wisdom in being of such assistance to our church. We do hope that our ministers and societies will come to feel that they can trust the suggestions and guidance of this particular committee.

Cordially,

David P. Johnson

President, General Convention

ALMONT

(Continued from page 72)

published at Almont in 1956. We have demonstrated the validity of the Leadership Institute and have shown its close correlation with the work of the Church. As Almont and the Church continue to grow, more demands will be made for teachers and administrators. The Leadership Institute, as it will be expanded of necessity through the coming years, will have its place in helping to satisfy those demands. The brochure of the Institute reads, "The future of the New Church is in its young people . . . their responsibility, their initiative, their leadership. To develop and train group workers and leaders among the young people of the Church, General Convention has established the Leadership Education Institute." The opportunity for New-Church education has always been present at Almont—the present development has been to enlarge this opportunity. As it emphasizes our doctrine of use, I feel that the Institute and the Assembly together present a workable program for the development of many areas in the Church. Plan to come to Almont next year. You will wonder how you ever got along without the fellowship, the interesting talks, and the worship that you will find there.

(The author is minister of the Kenwood Parish, Chicago, and resident director of the Swedenborg Philosophical Centre.)

The Pittsburgh and Wilmington New Churches are the most recent subscribers to *The Messenger's* Every-Family plan. We welcome them into the wise and economy-minded group whose families will now receive Convention's official publication at the bargain rate of \$2.00 a year. This includes 24 issues full of what is going on in the Church in the areas of ideas and news, plus many regular features such as *What The Religious World Is Thinking*, and *The Swedenborg Student*.

WHAT THE RELIGIOUS WORLD IS THINKING

Let's Unlock Our Church Doors!

A PROTESTANT who often feels the need of a quiet meditation, goes for this to a Roman Catholic church—because his own church is locked on week-days. We seem to think that a church is to be used only for preaching, or that it is not worth while to have it open except when it is filled. Is one person too few, to God?

Vague objections to keeping a church open are usually raised by those who, not wanting to use it themselves, see no reason why anyone else should. Fear of someone starting a fire, and especially of children wandering in and getting into mischief, has not been substantiated. Unwillingness to keep the building heated is not justified by any real increased expense. Experiment has proved that it costs no more to maintain a sixty-degree temperature all week than to raise a low temperature to a comfortable level every week-end.

In Gloucester, Mass. there is an Open Church Association. An open church door may do more to welcome souls to God than any number of highly organized promotional programs. The risk of a child entering to do some damage is unimportant compared with the risk of denying a hungry soul a place of worship in peace. A seven-day religion should include the church sanctuary.

(From *The Christian Herald*, February 1957.)

—G. D. M.

The Pittsburgh Experiment

THE UNIQUE NEW Christian force known as the Pittsburgh experiment is more easily illustrated than defined. Here is the story of one man whose life was touched by it; a foreman in a large factory, a good, basically kind man who was slowly losing his mind. He was pressed on the one side by his superiors who expected a continuing high level of production, and on the other side by men on the assembly line, grumbling at the demands of the employers.

One day he was invited to a labor-management workshop organized by the Pittsburgh experiment; and he went. The workshop had one theme: apply your Christianity to your job. He had heard these words many times before; he was a church-goer and a faithful Bible reader. But he realized that he had never consciously tried to relate his religion to his work. In the following weeks he made a gen-

uine effort to apply Christian principles in his dealings with union officials, management and fellow workers; and found that a new respect and understanding marked their relationships. This sort of thing is repeating itself each day in business and industrial life around Pittsburgh.

Rev. Samuel Shoemaker, rector of Calvary Episcopal church, has played a leading role in this movement, formally launched in 1955. The movement has a paid director, Bill Cohea, who organizes a heavy calendar of luncheons, workshops, discussion groups, retreats. In his words: "A man can worship and give witness to his God through his job. This movement gives purpose to routine work. It's a ministry by laymen to laymen." The heart of the experiment is interchange of ideas, a common grappling with the basic problem: How to do your faith in concrete work situations.

The groups are composed of men in similar lines of work, so that they can intimately understand one another's problems; and as the groups grow too large they split up and new groups formed. In grappling with the problems of worshipping God through their jobs, the men come to grips with some basic and troublesome questions—drinking, slacking on the job, family conflicts, religious differences, racial prejudice. The men tackle these and other problems realistically, and from all reports have achieved a considerable measure of success in coping with them. One young worker is quoted as saying: "Finding and knowing God is not limited to the ministry. The word of God applies to each man in his own job. God belongs in every man's life 24 hours a day, seven days a week."

(Condensation of article by Fred Remington of the Pittsburgh Press in the *New Christian Advocate*, January 1957.)

—P. Z.

Where Does Charity Begin?

THE AID AND WARM WELCOME given Hungarian refugees in this country once more attest to the great reservoirs of generosity in the United States. The American horror is an indication that we still have a vibrant concern over justice and injustice. The sad thing is that such sentiments are now chiefly aroused by official action in Washington and must answer political purposes and power politics. For all our joy that suffering people have been aided, the episode strengthens the suspicion that the public acts in almost blind obedience to whatever publicity is dished out, whether good or evil. What about the refugees who have not been helped?

Twenty Hungarians can be given free education at the University of Colorado. But forty Navahos, high school graduates, pushed off their land and starving, cannot also go and get free education. When

have we ever been concerned over the hundreds of thousands of Arabs driven out of Palestine? There are thousands of refugees from the Latin American dictatorships, but our press is silent; there is no adequate place for articles about such countries. Or bleeding hearts have never been concerned about the miseries of such people.

Has the proceeding in Hungary been very different from the British conduct on the island of Cyprus? And why are we so concerned about Hungary's cardinal? We have not been Christian enough to denounce similar treatment of the archbishop and other high officials of the Greek church in Cyprus. We have offered food and medical aid to the rebels in Hungary. We have made no such offer to the Egyptians. Why? The aggressor is aided, but who will rebuild Egypt's schools and hospitals? Our unilateral stand smells of oil and power, not of international justice.

Let us not just bring over a few thousand Hungarian refugees as show pieces. Let us achieve a certain national humility by recognizing that the sacred principles of humanity apply equally to all—South African or Mississippi Negroes, Arabs, Hungarians, Cypriots or Algerians. The generosity of the American people is too precious a thing to be subordinated to power politics.

(Condensed from an article by Carleton Beals in *The Christian Century*, January 30, 1957.)

—H. D. S.

GERMAN PUBLICATION SUSPENDED

A publication of the German-speaking New Church in Europe, *Die Neue Kirche*, suspended publication with its Nov.-Dec., 1956 issue, due to the passing in November of its editor for 30 years, the Rev. Adolf L. Goerwitz. Dr. Friedemann Horn, minister in central Europe, will begin a new publication shortly; the Swedenborg Verlag in Zurich, Switzerland, will be responsible for the production.

EVERY DOOR HAS TWO SIDES

THERE is mother in the doorway
Who smiles, yet waves good-bye;
Another binding-self today
On deeper depths rely.

Her rushing child out into snow,
Out into storm with sled
In that soft freedom there to know
A snow-flaked world wide-spread.

Compassionate, our angels wait;
Restraint they undergo.
That mother watched affectionate;
Who goes alone in snow?

—MELROSE PITMAN.

MEET YOUR GENERAL COUNCIL

We present another lay member of Convention's General Council, Daniel Nielsen, who has given devoted service throughout his life to the church he loves. Here is the 'story of his life' in his own words.

MY PARENTS emigrated from Denmark to the United States in 1902, settling in New Haven, Conn., where I was born in 1904. Six months later my family moved to Washington, where they joined the New Church led by Dr. Frank Sewall. I grew up under the influence of the New Church, having attended its Sunday-School, joining the local A.N.C.L. and becoming president. On the National League level I was business manager of the *Journal* during the regime of David Mack. In the Maryland Association the secretaryship was held by me for five years and the treasurership for twelve years.

For some five years now I have been on the Pension Board of Convention and at present am serving as its secretary; for three years I have served as treasurer of the Sunday School Association; for six years I have been a member of the Lesson Committee; and now I am rounding out the third year of membership on the General Council.

On the local church level I have served on all committees and was vice president. Singing in the choir along with Anne, my wife (a graduate of Urbana Junior College), when we first married, there came times when circumstances required that I occupy the pulpit of the National Church, delivering my own sermons; and I recall one happy occasion when the Rev. Paul Sperry and I occupied the chancel together, he delivering his sermon and I performing the ritual services.

But my happiest memories are associated with the Sunday School of which I was superintendent for twenty years, and I have been



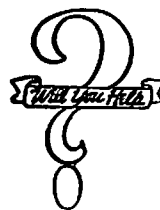
Daniel Nielsen

teaching for almost a quarter of a century. My recollections here are the sweetest and most instructive, teaching my son Danny (at present in the Army in Germany), now my daughter Marilyn, and I hope my daughter Karen in the years to come.

Presently employed in the Interstate Commerce Commission where I have been for eighteen years, I originally worked for ten years as a 'submarine' cable operator in Washington and New York; and was a newspaper reporter for five years covering the White House and the U.S. Federal agencies concerned with banking matters.

I am past president of PTA and of a civic group. My spare time at home is spent in culturing geraniums, which I grow by the dozens in my 60-degree basement with a southern exposure, a stone's-throw from the historic Potomac River. In recent years I have become interested in studies of the influence of Swedenborg on the cultural figures of the nineteenth century, especially Robert Browning, collecting books commenting on his poetry, and searching for articles where there is the slightest mention of Swedenborgian influence.

What Will You Decide?



WHAT DO YOU think of when your General Convention asks for your support? Does the Convention signify only a meeting held once a year in some part of the country, or a small group of officers, or possibly a few committees whose work you've never really taken the trouble to understand?

Or does Convention signify to you a body of people, far-flung geographically but spiritually united in worship of God and understanding of His Word, dedicated to the common purpose of furthering the material growth of His New Church?

Which of these definitions does the General Convention suggest in your mind? Under which definition do you decide whether to respond to the Appeal, and how much you will give?

Results as of February 7

Association	Amount
California	\$1,029.00
Canada	35.00
Connecticut	173.00
Illinois	441.50
Kansas	1,392.64
Maine	43.50
Maryland	810.00
Massachusetts	1,513.37
Michigan	105.00
National	151.00
New York	1,102.20
Ohio	489.70
Pennsylvania	591.25
Southeastern	273.00
Texas General	15.00

Other Groups	
Seattle-Tacoma	20.00
Unclassified	145.00
Total	8,330.16

Send your contributions to Albert P. Carter, Treasurer, 511 Baristers Hall, Boston 8, Mass.

ROBERT H. KIRVEN, Chairman
Annual Appeal Committee

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NOTICE OF PROPOSED AMENDMENT TO CONVENTION CONSTITUTION

Article V

As an item of information and as due notice of a proposed amendment to the Constitution, the General Council in its report informed Convention at its session last June that, after a careful study, it has approved the revision of Article V, presented as an amendment. Proposal for complete revision of Article V of the Constitution of Convention regarding the Ministry was initiated by the Council of Ministers some three or four years ago, and suggested versions have had the attention of the General Council, the Research Committee of General Pastors, and, through the mails, of the entire individual ministerial membership of the church.

The General Council at its mid-winter meeting in January now recommends to Convention for adoption the following amendment:

That Article V of the Constitution of the General Convention be amended by striking out the whole thereof and inserting the following to be known as Article V:

ARTICLE V.—*The Ministry*

Preamble. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." The office of the Ministry exists in order to keep the Divine among men, administer the things that pertain to 'The Divine Law and Worship,' and to lead men to the Lord and to the good of life. The duties and the powers of the ministry are to teach the Holy Word and the doctrines of the Church, to administer the sacraments of the Holy Supper and Baptism, to administer the rites of Marriage, Confirmation and Burial, and to lead in worship. These duties and powers shall be vested in the ordained minister unless otherwise specified in this article. (The general principles of this office are taught in the treatise, *The New Jerusalem and Its Heavenly Doctrine* 311-319; also *Doctrine of Charity* 130, 180.)

SECTION 1.—*The Minister.* A member of the New Church may be ordained into or enter its ministry at the request of a society or other employing body of the

General Convention, with the approval of the Council of Ministers and the sanction of the General Convention, when one of the following requirements has been met:

- (1) He shall have satisfactorily completed the full course of study at the New-Church Theological School, including field work.
- (2) He shall have satisfactorily completed the full course of study at the New-Church Theological School, but without field work, and he shall have served as an Authorized Candidate for one year. (Cf. 5a.)
- (3) After preparation recognized by the Council of Ministers as adequate; and he shall have served as an Authorized Candidate for one year. (Cf. 5a.)
- (4) After preparation recognized by the Council of Ministers as adequate, a minister, ordained in another communion, who accepts the doctrines of the New Church and expresses his allegiance to the Constitution of the General Convention in his personal application to Convention, may be inducted into the Ministry of the New Church, and his name shall then be added to the Roll of Ministers.
- (5) After serving for five years as a Missionary subject to the conditions of Section 5a.

SECTION 2.—*General Pastor.*

(a) A Minister, after a suitable term in the office, may at the request of an Association of the Convention consisting of at least three societies and in which at least three ministers are employed, and with the approval of the Council of Ministers and the sanction of the Convention, be invested with the office of General Pastor.

Also a Minister may be invested with the office of General Pastor for a specified purpose and for a limited time, on the recommendation of the Council of Ministers, and by a three-fourths vote of Convention.

Any Minister who is President of Convention may be invested, by vote of the Convention, with the powers of a General Pastor during his term of office.

(b) The specific duties of a General Pastor are the pastoral care of an Association, the supervision of the Ministers, Authorized Candidates (Section 4)

and Lay Leaders (Section 3) under his charge, and (except when otherwise provided by an enactment of an Association) the direction of the policies and program of his Association, and he shall be empowered to ordain men into the New Church Ministry and issue certificates of authorization when so directed by the Convention. All official acts of a General Pastor shall be limited to the area over which he has jurisdiction, except in the case of the President of Convention acting as a General Pastor. Any powers extended by a General Pastor to Authorized Candidates or Lay Leaders may, at his discretion, be withdrawn at any time.

(c) A General Pastor hereafter invested shall continue in office as long as he continues to be the active administrative or spiritual head of the body which requested his investiture.

SECTION 3.—*The Lay Leader.*

(a) To meet particular needs or problems, a General Pastor may confer upon suitable persons for a term of one year, subject to renewal and to be exercised within the area over which he has jurisdiction, the right to lead in worship, to teach the doctrines of the Church and to officiate at funerals. Such persons shall be known as Lay Leaders.

(b) In territories where an ordained Minister is not available, a General Pastor in charge thereof, or the President of Convention, may empower a Lay Leader to administer the Holy Supper and to Baptize, such powers to be exercised only on such occasions as specified by the General Pastor. Where the law of the state or province allows, the General Pastor may empower the Lay Leader to perform marriages.

SECTION 4.—*The Authorized Candidate.*

(a) A member of the New Church,

(1) After the satisfactory completion of the course of study required by the New Church Theological School, or

(2) After preparation recognized by the Council of Ministers as adequate,

may upon the recommendation of the Council of Ministers, if sanctioned by the Convention, be authorized for one year by a General Pastor, to work within his jurisdiction and under his supervision. He may lead in worship, teach the doctrines of the Church and officiate at funerals. Such persons shall be known as Authorized Candidates for the Ministry. Where authorization does not lead to ordination at the end of one year, the candidacy may be reviewed by the Council of Ministers.

(b) A General Pastor may, at his discretion, empower an Authorized Candidate for the Ministry to perform a mar-

riage where the laws of the state or province permit and in specific instances may empower him to administer the Sacrament of Baptism and/or the Holy Supper.

SECTION 5.—The Missionary Minister.

(a) A Lay Leader employed by the Board of Home and Foreign Missions shall be known as a Missionary Leader. After he has been employed as a Missionary Leader for five years by the Board of Home and Foreign Missions, he may, at the request of the Board, and if approved by the Council of Ministers and sanctioned by the General Convention, be ordained as a Missionary Minister, having the authority of an ordained minister, but his ministry limited to the particular field or group assigned to him by the Board of Missions, and exercised under its jurisdiction.

(b) A Missionary Minister who has served satisfactorily for five years in that capacity, or who has improved his educational qualifications so as to meet the requirements of the New Church Ministry, may, with the approval of the Council of Ministers and the sanction of Convention, thenceforth enter into the full office of Minister.

SECTION 6.—The Roll of Ministers.

(a) A Minister ordained by authority of the Convention, or one recognized and acting under the rules of the Convention, shall be considered a Minister of the Convention and subject to its jurisdiction, and his name shall be on the Roll of Ministers until his connection therewith shall be severed by voluntary act on his part, or by action of the Convention; whereupon his name shall be recommended for transfer to the Roll of Former Ministers.

(b) Ministers not serving actively as such and who wish to be retained on the Roll of Ministers shall be requested, in writing annually, by the Secretary of the Council of Ministers to signify their desire and their intention to render ministerial services whenever possible. Anyone failing to comply with this request for three consecutive years shall be recommended to the Convention for transfer to the Roll of Former Ministers.

(c) The names of Ministers retiring from active service shall be recommended to the Convention for transfer to the Roll of Retired Ministers.

The present form of Article V may be found on pages 174-5 in the current Convention Journal, or copies of the Constitution and By-Laws of Convention may be obtained on application to the undersigned.

HORACE B. BLACKMER,
Recording Secretary

134 Bowdoin Street,
Boston 8, Mass.

LETTERS to the EDITOR

POLYTHEISM AND THE TRINITY

To the Editor:

The power and appeal of the concept of the Divine-Human when presented to a people as absolutely monotheistic as Mohammedans was well illustrated in the experience of Rev. Jack Hardstedt out of which the Egyptian missionary movement has grown. What happens when this is not accepted is indicated in an article in the April 1956 number of *Tomorrow*, a quarterly review of psychic science. This number is devoted to papers on the rites and shamanistic practices of the American Indians. I am personally acquainted with Professor Rober Lowie, who contributes the opening article, but am here particularly interested in a statement in another entitled, 'Three Codes for One,' by Omar C. Stewart, Professor of Anthropology at the University of Colorado. Commenting on the refusal of a Christian missionary to allow his house of worship to be used also by the adherents of the peyote cult, the 'Native American Church,' Dr. Stewart says:

"Polytheists have trouble understanding why they should discard all their old gods and spirits upon accepting new ones. The difficulty is multiplied when the new religion has a trinity for God and addresses prayers to various saints."

John R. Swanton
Newton, Mass.

HOST AND GUEST

To the Editor:

Now and then we hear of visitors to our New Churches who feel a lack of warmth . . . I've attended many 'strange' churches, both of our own and other denominations, and I've greeted many 'strangers' in our local church. But in few cases have I felt a coolness or lack of friendliness, if met half way. 'To have a friend you must be one.' (A few visitors prefer to slip out quietly, and we must not think them rude, for perhaps they do not care to break the mood of the service by 'socializing.' Perhaps they didn't like it and prefer not to comment, or they may have to hurry to catch the bus.) Some visitors

are diffident or reserved, some effusive, and churches are equally different, their local customs may seem strange to us, their members, their architecture, and appeal affecting us in various ways.

In our local church we try for warmth both spiritually and materially, serving coffee and hot consomme after every service. Practically everyone stays for friendly chats or for committee meetings. The minister can become better acquainted with his flock, and all can really welcome visitors.

When visiting we have accepted an invitation to the House of the Lord—it has been made as beautiful as circumstances permit, whether with the splendor of a city cathedral or the simplicity of the countryside. It is filled with music and the sphere of prayer and praise, God's own Word is read to us, and earnest and helpful messages are spoken; the influence of those who built it and sustained it through its history can be felt. Can we not forget ourselves there and participate whole-heartedly and reverently, for it is the One God whom we all seek, however variously He may be understood. God is our Host, the members of the parish His assistants who maintain the building and all its facilities, which they freely let us share. Let us therefore, as guests, respond by thanking our Host on our knees, and remembering the Golden Rule, approach also some of those assisting, and express our appreciation of their hospitality, as we would in a private home. Is not the Church, the spiritual Mother of us all, entitled to respect and devotion? But the church organization is what we make it.

A Midwesterner.

EXPLANATION

To the Editor:

Since misunderstandings have arisen after your publication of my letter (concerning civil laws), could you kindly explain, in fairness to me, that I was not referring to war in the mention of killing, but what seems to me the unfair killing which hides itself behind the word 'punishment.'

Ellen Lord Burbank,
Stamford, Conn.

A THOROUGH READER

To the Editor:

I was surprised to find in the Sept. 29 *Messenger* a quotation from L. Tolstoy concerning the use of power against power. I used to be an ardent follower of Tolstoy many years ago until the teachings of the New Church compelled me to change my attitude . . .

When Tolstoy wrote the quoted words, he did not believe in the inherent evil of man. He attempted to explain all social evils simply by human ignorance. Neither did Tolstoy believe in real heaven and hell as the sources of good or evil. In this respect a New Churchman should be free of any doubt.

In T. C. R. 407 it is clearly said: "Wars that have as an end the defense of the country and the church, are not contrary to charity."

R. Grava,
Pikesville, Md.

LETTER FROM BERLIN

Mrs. John J. Boericke, Philadelphia, recently received a letter from the Rev. Erich L. G. Reissner, New-Church minister in Berlin, Germany, telling about the first service in their new Church-home. Mr. Reissner's letter said in part:

"On November 11 we held our first service in the new home. There was a little consecration service before the regular service, during which the Word and a light—carried by a little girl in white—were brought to the altar. There were over seventy people present. During the Service two children were baptized: Theodor Alfred Gutfeldt and Carmen Sybille Gawallek, whose parents had been married at our first service in the Danish Church on January first. Our treasury being at a very low ebb we furnished the room of worship by using money from the Sunday School Fund, which we gathered through the collection of the Bridgewater Sunday School. If you think of the room on the enclosed picture in a color harmony of Bordeaux-red, you can imagine a dignified place."



National Association of Convention

President, Clark Dristy, 316 E. Watertown St., Rapid City, S. D.
Vice President, Reid Barnett, 817 Douglas St., Ames, Iowa.
Secretary, Mike Wilmoth, 601 West McAndrews St., Medford, Oregon.
Treasurer, Mrs. John Grosch, 828 North Milwaukee Street, Milwaukee, Wis.

To All National Association Members:

To those who have paid their dues recently—thank you.

To those who have not, please send your three dollars to Mrs. John Grosch, 828 Milwaukee St., Milwaukee 2, Wis., and she will also renew your subscription to the *Messenger* for one year. And one thing more, please. Convention's annual Appeal for financial assistance is still before us and our quota of \$240 is as yet only partially met. We are grateful to those of you who have already helped in this work. To the others, would you not like to send what you can to Mrs. Grosch or to Albert Carter?

I attended the General Council meeting in Philadelphia in January and on the way home stopped overnight with our new vice-president, Reid Barnett, at Ames, Iowa. He is an earnest young student of the Writings, blessed with a charming wife and four young sons, and anxious to do some useful and worthwhile work for the Church and the N. A.

—CLARK DRISTY



STUDENT NURSE WANTS LETTERS

(The following is a portion of a letter received by the New-Church Theological School and forwarded to us for publication in the *MESSENGER*.)

Dear Friends:

I am a student nurse at the Manor Hospital and would like to correspond with members of the church . . . I am single, colored and from Jamaica B.W.I. The God of my fathers and yours is such a good God, so that we must give up most of our time to Him . . .

In my nursing field I need a lot of encouragement, zeal and tact to go along. I do hope you all will cooperate and write to me as often as you can . . . Please pray for me.

G. N. Lumsden

The Manor Hospital
Epsom, Surrey, England

CHANGING FACES

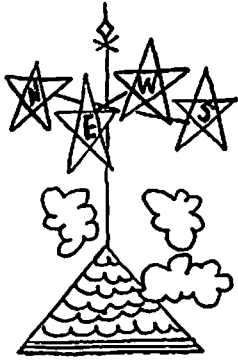
"Ah that deceit should steal such gentle shapes . . . so smooth, he daubed his vice with show of virtue." (Rich. III)

When the spirit of man first enters the world of spirits, his face and his tone of voice resemble those he had in the world . . . But subsequently his face is changed and becomes entirely different, resembling his ruling affections or ruling love, in conformity with which the interiors of his mind had been while he was in the world and his spirit while it was in the body. For the face of a man's spirit differs greatly from the face of his body. The face of his body is from his parents, but the face of his spirit is from his affection and is an image of it. When the life of the spirit in the body is ended, and its exteriors are laid aside and its interiors disclosed, it comes into this affection . . . Those that had been in good affections appeared with beautiful faces; but those that had been in evil affections with misshapen faces; for man's spirit, viewed in itself, is nothing but his affection; and the face is its outward form.

Another reason why faces are changed is that in the other life no one is permitted to counterfeit affections that are not his own, and thus assume looks that are contrary to his love. All in the other life are brought into such a state as to speak as they think, and to show in their looks and gestures the inclination of their will. And because of this the faces of all become forms and images of their affections; and in consequence all that have known each other in the world know each other in the world of spirits, but not in heaven or in hell.

The faces of hypocrites are changed more slowly than those of others, because by practice they had formed a habit of so managing their interiors as to imitate good affections; consequently for a long time they appear not unbecoming. But as that which they had assumed is gradually put off, and the interiors of the mind are brought into accord with the form of their affections, they become after a while more misshapen than others. Hypocrites are such as have been accustomed to talk like angels, but interiorly have denied the Divine and what pertains to heaven and the church.

(From *Heaven and Hell* 457-8 as quoted in the Rev. Peter Peters' *Gulfport Bulletin* for February.)



NEWS By Carol Lawson

'Much Better' is the report from New York City on our very young friend, Trevor Woofenden, youngest son of Bill and Louise. Trevor is now recovering from inflammitis meningitis, and his father was able to attend a recent meeting of the Hosanna Revision Committee in Boston . . . It is also fine to hear that a much older friend, the Rev. John L. Boyer, Riverside, Calif., is now recovering from the heart attack which he suffered a short time ago.

Fryeburgers, both natives and summer campers, should be interested to hear that the Young Adults of the New York City society spent an evening not long ago watching a movie about Mt. Washington, N. H. Entitled 'Television on Misery Mountain', the film showed the exciting story of the construction of a TV transmitting station atop Mt. Washington, a site renowned for its violent weather extremes.

The Postman on the street in Toronto where the Rev. and Mrs. Wm. Beales are making their new home, declared that the Beales received more Christmas mail than anyone else on the street!

What a busy week was in store for the Rev. John C. King, instructor at the New-Church Theological School, when he journeyed to Wilmington, Del., to attend a meeting of the Nominating Committee of the General Convention! Following the Wilmington meeting, Mr. King was guest at the meeting of the Middle Atlantic Association of New-Church ministers which took place in Philadelphia. The next evening, Feb. 8, he was the speaker at the Smorgasbord in honor of Swedenborg's birthday at the Philadelphia Church.

The newly renovated stained glass windows of the Wilmington Church suggested a sermon topic to the pastor which he called 'Transparent Glass'.

Boy Scout Week was observed by the San Francisco Church, Feb. 10. The following Scouts participated: Roger Ward, Jock Lawry, Steve Lawry, and Jimmy Wolter. Jim Lawry was in charge of the over-all program. The first mentioned Scouts are taking the 'God and Country' award studies with the minister, Othmar Tobisch.

Canadians note: Old Battleford will be the scene this summer of the annual meeting of the Western Canada Conference. Immediately after the conference the first session of an experimental church camp for children and youth will be held at Jack Fish Lake, 25 miles north of N. Battleford. For camping data write to Mr. Thomas Eidse, 516 Yorkton, Sask.

The Los Angeles Society heard the Rev. Franklin H. Blackmer as guest preacher, Feb. 17.

WANTED: Used copies of THE NEW-CHURCH MESSENGER

At a recent Mission Board meeting it was noted that used copies of THE NEW-CHURCH MESSENGER are requested by

The Rev. Walter F. Fraser
76 Light St., Georgetown
British Guiana

The El Cerrito Women's Alliance recently was invited to tour a retail department store in Oakland, Calif. Afterwards the ladies enjoyed a dutchtreat luncheon.

Another 100th anniversary! Our Societies are becoming venerable and ancient all over the nation but especially in Massachusetts. (Look for a story on Brockton.) The Newtonville Society celebrates the end of its first century this year. Mrs. Edith Tautin is writing a history of the Society and will appreciate any information sent to her at the Church of the Open Word, 11 Highland Ave., Newtonville 60, Mass.

CHRISTIAN EDUCATION HAROLD STASSEN AND MODERN DANCE

ALMOST 2000 workers in the varied fields of Christian education, from all parts of the U.S.A. and Canada, came together for the annual meeting of the Division of Christian Education of the National Council of Churches held in Cincinnati, Feb. 8-15. There were editors, writers, teachers. There were executives and administrators. There were chaplains, pastors, directors, publishers, and lay leaders. The five days of the convention were jammed with board and committee meetings, and assemblies of various 'Sections' such as 'City Executives,' 'Editors,' 'Children's Work,' 'Missionary Education,' etc. Previews of audio-visual aids, seminar reunions, etc., offered moments of comparative relaxation from the strenuous program.

Harold E. Stassen addressed the delegates Feb. 4, saying that "the child's best hour of the week is the hour spent in Sunday school. This was his direct answer to recent charges in *Life* magazine that the nation's Sunday school programs were "the most wasted hour of the week." Mr. Stassen is president of the International Sunday School Assn., as well as the White House disarmament adviser.

The final meeting of the Division was attended by *The Messenger's* associate editor. On that evening the DePauw University Dance Group presented a program which was a distinct innovation,—the use of Dance in Christian Education. In general we learned that the purpose of modern dance is not learning dances, nor techniques, but rather a process that leads to creative work and expression. The program aimed to show that through the art form of the dance, intellectual insight, psychological impact, and spiritual aspiration may be combined to strengthen man's relationship with God.

Births, Wedding, Memorials

BIRTHS

HARDER—Born Dec. 29 to Mr. and Mrs. Henry Harder (Betty Friesen), Saskatoon, Canada, a son, Marcus Henry Ward.

FERENC—Born Jan. 5 to Mr. and Mrs. Michael Ferenc, Burlingame, Calif., a son James Michael. The grandparents are Mr. and Mrs. John F. Seekamp, New York.

WEDDING

SCHVARTZ-DODD — Mrs. Alice Dodd and Oscar Schwartz, members of the Cincinnati Society, were united in marriage Jan. 19 at the Church of the New Jerusalem; the Rev. Bjorn Johansson officiating.

MEMORIALS

BURCH—Frank Burch, Detroit Society, was called to the higher life Jan. 22.

DIEPHUIS—After a long illness, Mrs. Ada Diephuis, wife of the Rev. Albert Diephuis, passed into the higher world, Feb. 2, in New York City. Mr. Diephuis is the pastor of the Lakewood, Ohio Society and his wife had been visiting her daughter in New York. Services were held in Newark, N. J., Feb. 5; the Rev. William Woofenden officiating.

In Memory of

Judge Harry Hatfield

The University of Chicago Alumni Association held, Jan. 21, in Chicago, a memorial service and luncheon in honor of the memory of Judge Harry Hatfield, who had been one of the youngest and most brilliant students ever to have attended the University. Mrs. Hatfield, now residing in New York, was unable to at-

tend. Judge Hatfield's son Hurd Hatfield was invited as the guest of the Association. Hurd is a well-known actor and has appeared often in motion pictures, television and on radio and the stage.

Judge Hatfield was also an alumnus of Harvard and a member of the Harvard Club of New York and other organizations. He had been an active member of the New York Association and the New York Society of the New Church, and was a secretary of the Swedenborg Foundation. It is indeed a tribute to one's character to be remembered so well, by so many, as our dear friend Harry Hatfield. What has been our loss has been the gain of the spiritual world and heaven.

—H. B. L.

BROCKTON OPENS MYSTERY BOX

The Brockton Society celebrated the 100th anniversary of the dedication of its present building, Jan. 22, 1957. After a welcome by the President of the society, Mr. Harvey M. Johnson, a brief religious service based on that used at the dedication 100 years ago, a reading of the history of the church from 1827 to 1857, the reading of the minutes of the meeting of Jan. 22, 1857, came the feature of the evening—the opening of a package which had been sealed at the 50th anniversary celebration in January 1907.

Following the meeting refreshments were served in the vestry. Friends from the Bridgewater, Elmwood and Mansfield churches shared in the pleasant evening. There were several members present who had been at the 50th anniversary in 1907 — among them, Miss Edith H. Battles, Miss Clara A. Howard, Mrs. Harold R. Gustafson, Mrs. Susan W. Stoddard, Miss Alice Holmes, Miss Clara S. Chase, and Mr. Frederic R. French, who was old enough then to make his 'mark' on the list of guests.

The Brockton Society was started in 1827 with 10 members meeting in the home of Jabez Field. In 1832 it was incorporated. The first church building was erected in 1835. In 1855 this building was sold and plans made for the erection of the present one. (This whole building was picked up and moved in the

20's.) Some meetings were held in the new building in late 1856, and the formal dedication service was held Jan. 22, 1857. The weather was unusually bad, and comparatively few were able to be present.

The weather for the fiftieth anniversary in 1907 was also bad, but 164 people were present for the dinner and celebration. The package they sealed for us that night was in a tin box wrapped in brown paper. Inside we found more wrappings—leather sealed with sealing wax—most appropriate for a shoe town, then more string, more tissue paper, more string, until we wondered if there was really any thing in it.

It contained a program of the 50th anniversary, several verses written in celebration of the event —by Clarissa Faxon, about 81 years old at the time, by Frederic R. French, Sr., and by Miss Olive Howard, also an elderly lady at the time. There were several letters from former ministers. C. C. Lord, S. S. Seward, Louis G. Hoeck, Edward C. Mitchell, and one of the older members, M. B. Hunt. One of the most interesting papers was a list of names of those who contributed to the erection of the building and the amounts of their contributions. There were lists of the church officers of 1907, a list of members, a book containing the names of those present Jan. 22, 1907, an order of worship used at the 1857 dedication, several pamphlets put out by the Brockton Board of Trade in 1906, a reading chart of the YPL, a catalog of books in the church library, a program of church activities in 1902-1903, and various very old papers such as transfers of membership, letters, deeds, etc., dating back to 1827. All these things were put on display at the Swedenborg Anniversary celebration Jan. 29, 1957, and will probably later be photostated or micro-filmed and then packed and sealed to be opened in the year 2007 on the 150th anniversary.

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God Painted

GOD SAID: "Let there be light!"
And from the dusky quiet on the deep
A quivering fanned forth and reached for swift encounter
With the saturate sea.
Came suddenly a blossoming and lo,
There swung the radiant spectrum into sight,
Answering His decree.
And God took His rainbow colors—
And God painted.

Then grew the wondrous canvasses
Placed in the open gallery of His world;
Here showed resplendent color
Through forms of might and majesty;
Again, the loveliest tones rayed
Through tiny blooms of sweet humility.

And when God dipped His brush and mixed His colors
That they might one unto another share,
There spread upon the canvas in manifold variety
Hues ever new and passing fair—
Each constant to bestow! God said:
"Thus would I have it so."

God painted. Do we
But look within His symbol vesture,
We, who are His children, needs must see
The dear revealings of a spirit-gesture—
The promise and the guerdon
In fraternity.

—RUTH SIMONSON

March 16, 1957

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Essentials of Faith of The New Church

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

The Word is Divine and contains
a spiritual or inner meaning 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.

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Is The New Church A Protestant Denomination?

By Ernest O. Martin

And I John saw the holy city, new Jerusalem, coming down from God out of heaven (REV. 21:2).

THE CLOSING WORDS of the Bible present a glorious vision of a renewed Christianity. John compares this new era of the church with the city of Jerusalem. For centuries Jerusalem had been the religious center of Judaism. There was the temple, with its holy of holies, the dwelling place of God. Nothing was more sacred than the city of Jerusalem.

In his mountain-top vision, John saw that great city, the holy Jerusalem, descending out of heaven from God. He describes the city by saying that it was of pure gold. It had a high wall with twelve gates. The foundations of the wall were garnished with all kinds of precious stones. In symbolic language he described the love, wisdom, and beauty that would characterize this new spiritual life.

What kind of a temple did this city have? John said: "I saw no temple therein: for the Lord God Almighty is the temple of it." He heard a great voice out of heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with men, and they shall be his people, and God himself shall be with them, and be their God." John observed that this holy city had no need of the sun, or the moon, to shine in it, for the glory of God did lighten it.

Vision of a New Age

John's vision was not that of any earthly city. He was glimpsing a new kind of religious life that would come to men. This life would be characterized principally by its motivating love of the Lord which is symbolized by the gold. When we say that a friend has a heart of gold, we testify to the strength and purity of his love. This new age of the church would also be marked by a clearer understanding of Christian teaching. John tells us this through his vision of a city that was 'clear as glass.' Men would sense God's presence more intimately and be guided by the light of His wisdom. There would be no night, for the darkness of evil and despair had been driven away.

John's picture of the holy city New Jerusalem was a vision of the Kingdom of Heaven descending upon men. The Lord's Kingdom was to be advanced

upon earth. A new era of revitalized Christianity was about to dawn. The Christian Church was to be made new.

Our church organization has taken its name from this vision in the *Book of Revelation* of the holy city New Jerusalem descending from God out of Heaven. It is an inspiring vision and one of hope for the world. We are challenged to serve the Lord in the advancement of His Kingdom and the perfection of His Church. How proud we are to call ourselves the Church of the New Jerusalem.

Because most people are unfamiliar with the Bible, and with the *Book of Revelation* in particular, this name—"The Church of the New Jerusalem"—is puzzling. The confusion also exists within our own church. Our own members are not agreed as to how to view themselves. What are we—a sect, a denomination, a spiritual dispensation, the true church?

Some New Churchmen like to say that we are neither Protestant nor Catholic and even deny that we are a denomination. We are neither fish nor fowl. But public relations and communication with our fellow men require that we attach some sort of label to ourselves. What is it going to be?

Defining our Terms

First of all we must decide what we mean by 'the New Church.' We have been speaking of it as the kingdom of God on earth, envisioned in *Revelation* by John. It is the vision of a new spiritual era among men. This is the goal or ideal we hold before us. It is the vision that prompted a group of men in England in 1787 to band together in a formal organization. They dedicated themselves in this new organization to the advancement of the Lord's New Church or Kingdom. They called their organization 'the New Church' or 'the Church of the New Jerusalem.'

We thus have two different meanings for the term 'the New Church.' First is the vision of a new age of spiritual vitality and commitment to the Lord. Secondly, we are speaking of a small group of men and women banding together to serve a common cause. This group obtains charters, incorporates, buys property, builds church structures, ordains ministers, holds worship services, baptizes,

conducts communion, and confirms new members.

Let us ever keep in mind the distinction between the two meanings of the term 'New Church.' One is a Divine dispensation; the other is a human instrument. We must keep ourselves aware of this distinction if we are to be clear about our mission and present it effectively to others.

Now let us go further. Is the New Church (that is, the collection of New-Church societies throughout the world) a denomination? The answer to this question depends upon what we mean by 'denomination.' The dictionary defines 'denomination' as a body of persons holding specific opinions, usually religious, and having a common name. That seems simple enough, and surely the New Church is a denomination in that it is an organized body of persons, ruled by constitutions and by-laws, holding specific religious opinions, and having a common name. The holy city New Jerusalem is not a denomination, but the General Convention of the New Jerusalem in the United States of America with its constituent local church societies is a denomination.

What is Protestantism?

A further question now confronts us. Is the New Church Protestant? You might answer that it all depends. What do you mean by Protestant? The commonest meaning of the word Protestant in Western countries today is simply—"Any Christian who denies the authority of the Roman Pope." Under this very broad definition, we are definitely Protestant.

The word 'Protestant' sounds so negative, however. We do not want to be thought of as just anti-Catholics, as protestors against Catholicism. This was not the intention of the people who first coined the word 'Protestant.' 'Protestant' to Elizabethan Englishmen did not signify an objector, but rather one who bore witness, who made an avowal. 'Protest' meant a solemn declaration or affirmation. Protestantism is a solemn declaration of some great affirmations about God and man. As New Churchmen we can heartily endorse these affirmations. They include: (1) the right of every man of faith to stand in God's presence whatever be his rank and condition of life (the priesthood of all believers); (2) the freedom and responsibility of each person to interpret the Bible for himself.

In his book *A Protestant Manifesto*, Winfred Garrison says:

The most conspicuous fact about Protestantism is that it is a movement, and the essential thing about a movement is that it moves. It has held fast to the Christian faith and has gone far toward recovering Christian freedom. In the exercise of that freedom different parts of it have moved on different roads and at different speeds in the understanding and application of that faith. Hence its lack of structural unity, centralized administration, and creedal finality. Protestantism remains not a church, not the church, but a movement or complex of movements within the one Church.

In this sense of the word, the New Church is surely Protestant.

A more limited definition of Protestantism would include the church groups which grew out of the Lutheran reformation of the 1500's. I think the New Church fits in here too. Swedenborg was born a Lutheran and died a Lutheran. His father was a Lutheran bishop. Swedenborg was a Protestant who did not want to start a new church organization but simply wanted to correct theological errors of his day and strengthen the existing church. Time showed that these corrections and reforms could not be made without establishing a new church.

In all of these definitions of Protestantism that we have considered, the New Church can be included. We deny the authority of the Pope; we endorse the affirmations about the sole authority of the Scriptures and the freedom and responsibility of man before God; we acknowledge our indebtedness to the Reformation; and we recognize ourselves as a movement within Christianity.

Cooperating with Other Churches

Because we are convinced that we belong within the Protestant tradition, New-Church societies throughout the country have joined local councils of churches. We are happy to cooperate with other Protestant bodies in the proclamation of the Christian gospel, the good news of Jesus Christ. We have applied for membership in the National Council of Churches, indicating our desire to work with its communions in serving the wider uses of a church.

We are proud of our church heritage and its distinctive teachings—our understanding of the nature of God and His Providence, our insight into the deeper meaning of Scripture, and our grasp of the reality of the spiritual world. Yet we have no desire to isolate ourselves in a holier-than-thou attitude.

On Reformation Sunday we are proud to say that the New Church is a Protestant denomination. First of all we are Christians. Secondly we are Protestant. And thirdly we are of the Swedenborgian or New-Church denomination. Let us pledge ourselves to work with fellow Christians throughout the world in transforming the holy city New Jerusalem from a vision into an abiding reality in the hearts and minds and souls of all men.

(The author is pastor of the New Church in Wilmington, Del.)

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THE FOE AT HOME

By John King

HAVE YOU ever entered into a religious discussion with a person who told you in all seriousness, "I have never been tempted"? Such a person will also maintain stoutly that he is a Christian. People who make these two assertions at once probably do not realize the absurdity of their claims. If someone insists that he has not been tempted, he is claiming that he is better than our Lord and Savior. Or he may be declaring that he is impervious to life; this is hardly Christian. The third possibility is that he is admitting that he has no set of values daring enough to bring him into any sort of conflict. These are a few illustrations of the absurdities implicit in the claim that anyone can be a Christian without some conflict which could be labeled temptation.

We do not need to feel a sense of shame if we find that trying to be Christian means that our lives have periods of conflict. If we feel shame for strife within ourselves, we should be ashamed of our Lord, for He was in the midst of conflict during most of His life on earth. One of the reasons for a Lenten period in the church year is to allow us to give special consideration to the Lord's experiences of temptation in the wilderness. The gospel narratives of the forty days in the wilderness give us a glimpse of the lifelong struggle the Lord had to wage against evil. By overcoming these temptations in His own person He glorified human nature in His own person. He expressed divine love in terms of His own glorious human life that we might see His heavenly kingdom as the true goal of our existence in this world. But the Lord's own life is the most eloquent testimony to the fact that we cannot serve Him and our fellow men without a struggle.

Can we understand the Lord's temptation experiences sufficiently to learn anything of use for our striving to partially express His character in our lives? Swedenborg bears repeated witness that the intensity and agony of the Lord's temptations are beyond our grasp. Certainly most of us are sensitive enough to be moved by the New Testament accounts of the Lord's sufferings, and we can learn lessons from them which can keep us busy for a lifetime. Who can read unmoved the story of Gethsemane? We see Jesus at prayer. He is tempted to turn back from the agony of the cross. He says, "Father, if it be possible, let this cup pass from me." The conflict is so severe that he sweats drops of blood. Then in His praying comes the strength

to express completely His divine love. "Father, not my will but thine be done."

Think of those last hours of suffering on the cross. Do not concentrate on the physical pain, for that was the least of His sufferings. Men taunted him and jeered at Him. "Save thyself and come down from the cross." The priests, the bystanders, and soldiers were only putting into words what all hell itself was demanding of the Lord. All those who opposed the Lord—both in this world and in the world of the spirit—were tempting the Lord with one intriguing idea. "Prove your divine power by our standards and we will believe you." There's the rub. The Lord came to deliver us from slavery to our own evil inclinations, thoughts and habits not according to our rules but according to His standards. But He was constantly plagued with the question: Wouldn't it be simpler and easier to do it their way? How easy it would be to astound the world with His divine power! Why not compel belief by a show of overwhelming power?

Here we see one aspect of what the Lord's temptations were all about. He was the Christ or Messiah whom men looked for, but He came as a savior of the souls of men. He was tempted to use His divine power to settle for less than His goal. In the wilderness, in Gethsemane, on the cross, and on other occasions He was baited with the idea that He could draw men to Him by being the kind of Messiah they wanted. All the kingdoms of this world would swear allegiance to Him if He would only bow down to the rules of violence and treachery to accomplish His ends. All men seemed to want an earthly paradise to satisfy their hunger for power and pleasure. Of course there were exceptions, but their voices would have been lost in the selfish clamor without the Lord's coming. In all the rough places of His mission, the Lord was tempted with opportunities to give up His work as a savior of souls, and to make a covenant with hell for the salvation of selfishness and all its destructive hungers.

The Lord did not take the bait. "Be of good cheer," He says. "I have overcome the world." Because He overcame, we can see how we can learn to live the spiritual life. The light which shows us how to become Christians shines out from the record of what the Lord teaches and in the story of His life.

By conquering in all His temptations the Lord established His power to save men from themselves,

but He did not make it possible for us to go through life without conflict. We cannot live irresponsible lives and expect the Lord to pull us out of a mess at the last minute. Figuratively speaking, we cannot go through life in the comfort of a convertible; we won't enter heaven in one either. There is no ironclad guarantee that we can be Christians just because the Lord has overcome the world. The only warranty we have is that we have the opportunity to choose whether we will live for ourselves and this world, or whether we will change our direction and strive to serve the Lord and our neighbors. The fruit of the Lord's own victory over temptation is that He did not destroy our freedom to choose our direction of living. His love does not compel our allegiance, but invites it.

The Lord expected His followers to experience conflict. He makes His promises of eternal life 'to him that overcometh.' There are always some who will experience conflict with external authority and circumstances for the sake of their religion. The conflicts which most of us have to think about are much nearer home. "A man's foes are those of his own household." To be servants of the Lord, we struggle to overcome the temptations to justify our faults and weaknesses. We are committed to shun the inclination to become entrenched in the baseness of our nature and call it virtue. Once we pledge ourselves to the Lord's teachings we can expect trouble.

Our troubles will not necessarily come in the form of external calamities. Misfortune is not synonymous with temptation. If we are so buried in ourselves that we seldom take thought for others in a disinterested way, perhaps misfortune may be a means of teaching us the value of other people—particularly when they help us in our trouble. Look within for the attacks associated with temptation.

When we decide to apply some one of the Lord's teachings to the amendment of some fault of our character, our fault attacks us with an increased sense of guilt. We have a sense of shame; we feel condemned in the eyes of others, perhaps even in the sight of God. Would it not be easier to cover up our fault than to cure it? We feel easier if we can escape a sense of guilt by calling our fault an eccentricity. Perhaps we can manufacture some extenuating circumstances. If we do not run away from our responsibility to mend the flaw, with the Lord's help, we will face discouragement in our struggle, in extreme cases even despair. When we have worked on a mean prejudice in ourselves against some person, or group or good idea, and we see that prejudice asserting itself in us in a new guise, we may be discouraged. When we are trying to correct some wrong attitude toward other people such as suspicion or scorn, we perhaps feel moments of desperation, because results never seem to come. The Lord doesn't appear to be very helpful in these moments. Why not get along

with a world in which fear and suspicion are expected? Why reach for the stars? If we go on with a particular struggle in the fight to build Christian character, relief comes when we least expect it. We react positively to some person or situation without the usual prejudice, or the usual symptoms of fear or scorn or suspicion. The Lord has answered our cry. A sense of relief comes; with it is thankfulness for the goodness of God, and a state of peace after the storm.

I do not try here to make all the distinctions which Swedenborg makes between different types of temptations. Here instead I have presented in outline a few of the symptoms or ingredients of temptation. If we try to live by the Lord's teachings, we find that these conflicts are real. Our church teaches, however, that the Lord will not permit us to be tried beyond our power to endure.

Temptations in our lives are the pull or conflict between whatever is good and true which we receive from the Lord and whatever is evil or false in ourselves. We receive the Lord's teachings and the affections which impel to reach out to serve our fellow men. The enemies which cause our struggle are all the destructive attitudes and motives, all the erroneous ideas and prejudices which we cherish in our desires and thoughts. The conflicts of temptation are salutary because they disclose to our eyes the faults and weaknesses in our character. Temptations bring our skeletons in the closet in our minds into the open so that we can face them. Then we can cooperate with the Lord to subdue them and render them less capable of injuring us or our neighbors.

There is only one thing which the Lord and our enemies of selfishness and worldliness have in common; both are close at hand. As the poet says, 'always the enemy is the foe at home.' The Lord is near, too, to help us beat the enemy in the warfare of temptation. Each victory over ourselves means that the Lord possesses a larger part of our lives, and His reign in us is more firmly established.

(The Rev. John King is a member of the faculty of the New Church Theological School, Cambridge, Mass.)

MUTUAL APPRECIATION



A verbal bouquet is hereby tossed to that staunch New-Church Society in St. Louis. They have just enrolled in the *Messenger's* Every-Family plan, and we hope that our publication will be as good reading for them as their letter of subscription was for us. Every New-Church family in St. Louis will now receive the *Messenger* for \$2 a year.

EDITORIAL

Science Looks at Love

THE WORD 'scientist' often conjures up a picture of a man working in a laboratory, surrounded by test tubes, Bunsen burners, microscopes and various gadgets far too mysterious in their construction and operation for any layman to understand. The scientist works in the realm of the natural, the tangible, the measurable, and such problems as those relating to love are seemingly remote from his field. However, in later years more and more of the invisible has begun to come under the scrutiny of science. Thus psychology, once considered but a branch of metaphysics with no content other than that furnished by shrewd observation and by speculation, has now established itself as a respectable science. Investigators in this science pride themselves on using laboratory techniques, proven methods of measurement, mathematical formulas and controlled experimentation.

But what about altruistic love? Is that not something that forever must remain a matter for theological preaching and non-scientific examination? Is it not folly to think that science can in any way contribute to making the Sermon on the Mount a greater reality in human life? One bold pioneer, Dr. Pitirim A. Sorokin, gives a negative answer to both questions. He firmly believes that science can help not only in the understanding of love but in developing techniques for its 'production, accumulation and distribution.' His work is being done under respectable auspices for he is the head of the Harvard Research Center in Creative Altruism, financed by Mr. Eli Lilly and the Lilly Foundation. Dr. Sorokin is modest in his expectation of what he can contribute to a better knowledge of this subject, but he felt that since the bulk of the brain-power and of the money devoted to research went into discovering means for destroying the material and spiritual values man has been able to build and possibly destroying man himself, a start had to be made in applying the techniques of science to the problem of how to increase unselfish, creative love.

The doctor adopted as his hypothesis that unselfish love 'potentially represents tremendous power, that it is one of the highest energies and has untold creative and therapeutic possibilities.' He is convinced that only as individuals, groups, institutions and nations become increasingly altruized can wars be averted. He sees no hope in such political devices as a democratization of governments, the United Nations, or even world government. He finds the same true of education and

points to the fact that although schools have multiplied, the educated class increased vastly in numbers and illiteracy wiped out over a sizable portion of the earth, wars have increased in destructiveness.

Two notable books have come out as the result of Dr. Sorokin's inquiries. The one is entitled *Explorations in Altruistic Love and Behavior*, and the other *The Ways and Power of Love: Types, Factors and Techniques of Moral Transformation*. In a short editorial it would be impossible to do justice to the doctor's findings but we shall venture a brief outline. He believes that sufficient evidence has been disclosed to prove that unselfish love has the power to eliminate aggressive behavior on the part of both individuals and groups; that it can change enemies into friends; that it can exercise a tangible influence toward pacifying international policy. He further concludes that altruistic love is a life-giving energy which promotes physical, mental and moral health.

Interesting as it is to find these conclusions set down as the result of a scientific inquiry, not a few may ask: What has the doctor discovered that the Christian religion has not always known and taught? It is perhaps true that the doctor's findings have not contributed anything new in one sense, yet his work ought not to be belittled. He has provided scientific data to reinforce the claims of Christian ideals.

However, a much more difficult question remains unanswered, and it would not be fair to expect the Harvard Research Center in Creative Altruism to have come up with any answer to it. We are referring to the problem of how altruism can be increased to such an extent as to substantially influence the behavior of the mass of people; and—what is much harder—how can altruistic love be developed on such a world-wide scale that it will exert an effect on nations in their dealings with one another? Nothing less than altruism of world dimensions can guarantee world peace. Conceivably the altruism of the American people might be tremendously increased, and while the salutary effect of that upon international relations is beyond imagination, as long as Russia and Communism are dominated by the lust for power no world pacification would be in sight.

There is no way of mass-producing love. Anyone who came up with a technique for doing that would have made a discovery more revolutionary than any in human history. However, we want to close with this note of hope: man is not alone in this struggle. Vast forces from the spiritual world are at work and these may now be breaking into human life with increased power. In the meantime let us applaud Dr. Sorokin's work and all other similar efforts that are being made now or may be made in the future.

The President's Corner

IN AN EARLIER ARTICLE for this corner, I indicated I would leave until a later date some information about two other visits I have made as President. These were the Michigan and the Kansas Association meetings. I am particularly anxious that comment about these two visits not be overlooked because they were both inspiring and encouraging experiences. However, before turning to these two, there is another matter to be presented.

Invitation for 1958 Convention?

This year, as in one or two other instances, we have had the good fortune of knowing where Convention would be in 1957 as early as the previous Convention—La Porte, 1956. This has facilitated our preparations in many ways. The committee was able to meet in the fall instead of waiting until after January for its first meeting. It is our hope that we can continue to have the invitation to Convention come at least one year ahead. We, as yet, have no invitation from any of our societies for the 1958 Convention. The General Council, at its meetings in January, has authorized me, as President, to ask through this column in *The Messenger* for invitations to the 1958 Convention. We would very much appreciate having such an invitation by the time our Convention sessions are held in Boston, June 18-23, 1957.



The Michigan Association

Way back in October I had the pleasure of visiting with the Michigan Association and the Detroit Society. The Michigan Association is very small with only one active church. However, that one active church, Detroit, is a very strong one. Both the Michigan Association meetings and the Society meetings were held on the same day, and we were inspired by their strength and enthusiasm. Detroit, unquestionably, is one of our strongest societies, having moved several years ago to its present building. They are in the midst of building the sanctuary over the basement structure in which they have worshiped and held their meetings for many years now. In considering the Michigan Association, the New-Church Summer School at Almont, Mich., is something that can by no means be overlooked. This is one of the strong aspects of this Association. It was my privilege to visit there one day this summer. Through contacts and information, we know this is one of the strong points in our church structure. Any one seeking the

fellowship of New Churchmen and the pleasure of a summer setting in upper Michigan would enjoy a visit to Almont in 1957.

Because Detroit is the one active church in the Michigan Association, I would like to speak specifically about this church, too. One of the things that are especially inspiring is the enthusiasm and willingness of this society to go ahead with the completion of its building although its long-time minister, the Rev. William H. Beales, was obliged to retire this past summer. Though there is no minister serving in a full-time capacity, the laymen are doing a grand job of preaching and calling upon various ministers to fill their pulpit from time to time. This kind of enthusiasm and courage in facing the unknown, with a faith that the Lord will show them the way, is the spirit that will build the church we all desire. Here in Detroit with a strong Sunday School, two women's groups both raising funds for the building, a League of 13 members and an indomitable spirit we need have no fear of the future of the organized New Church in America.

The Kansas Association

To visit Kansas is to visit some of the wonderful farm lands of the United States and to discover there the traditional hospitality and friendliness of our rural folk of America. Here on the great prairie lands of Kansas, which unfortunately for the past several years have been visited by a severe drought, are to be found two of our most substantial churches. Their membership equals and exceeds the membership of many of our churches located in cities of up to five million in population, whereas Pretty Prairie and Pawnee Rock are towns of not more than five hundred population.

Here in these tiny communities, it might well be felt that the congregations would be stable, but we have learned that they are growing slowly. Here, too, is felt a unified spirit of devotion and concern for the New Church as one gathers with the Association.

Within very recent years the interior of the Pawnee Rock church, located along the old Santa Fe Trail, has been very attractively redecorated. In Pretty Prairie they are in the midst of a building improvement program. Most of the work is being done by individuals of the church. Though we may hear little of these two societies located in tiny towns of the midwest, yet they are two of the bulwarks of our church organization. We of the larger city churches could well learn and gain much from their enthusiasm and devotion.

It becomes increasingly my conviction, as President, that our eyes have too long looked down. It is good to face conscientiously and without fear our limitations and our difficulties and our weaknesses. However, once having faced these and acknowledged them, I believe that it is thenceforward time to turn our eyes upward to our Lord who is the source of all

things and from whom alone will come the power and the strength and the insight to build a church worthy of the name 'New Jerusalem.' I would urge the readers of this column and all the members of the church, therefore, to begin to look for our stronger points; to begin to see those places which we can use as stepping stones to strength. And above all, may I request every one of you to lift your voices daily in prayer to the Lord, asking that He will show us the ways in which we, as individuals and as a church, may learn to serve Him best, praying continually that our eyes be lifted from our own human sights to the visions which He offers to each one of us. Through our prayers, I believe, our hearts and souls will be opened to receive the influx of His guidance—His love and wisdom—which cannot help but lead along the right path.

Sincerely,

David P. Johnson

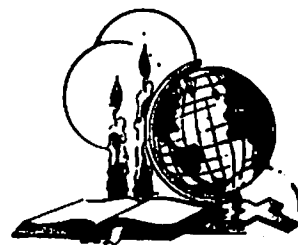
GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

The 134th Annual Session of the General Convention of the New Jerusalem in the U.S.A. will be held with the Massachusetts Association in Boston, Mass., centering at the Church of the New Jerusalem, 136 Bowdoin Street, from Thursday evening, June 20th to Sunday, June 23rd, with preliminary meetings of associated bodies from June 18th. Early sessions of the Council of Ministers will be held in Brockton at the Church of the New Jerusalem, 34 Crescent Street.

David P. Johnson, President

Horace B. Blackmer,
Recording Secretary

WHAT THE RELIGIOUS WORLD IS THINKING



Religion in Daily Living

IN NASHVILLE, Tennessee, there is an unusual organization which calls itself: 'Business Men for Religious Action.' It began four years ago among a few friends, finally numbering forty, who felt that something ought to be done to increase attendance at church and bring religion into daily living.

These men used their business as channels for their efforts. One of the dairies distributed, with its morning milk, a pamphlet on 'Why You Should Go To Church.' The electric company sent, with its bills, a memo saying 'Worship God More, in '54.' The local bus offered free round-trips to church on Palm and Easter Sundays. Spot announcements on television and radio urged church attendance; newspaper ads of merchandise included the slogan: 'Worship God In Daily Living.' Restaurant-tables bore cards suggesting grace before eating; taxis and store-windows displayed posters saying 'Go to Church.' In office buildings space was set aside for prayer or meditation, and ministers were invited to conduct devotional observances for employees.

The organization behind all this is a simple one. It meets once a year, and its business is otherwise handled informally by the officers whose leader is a dynamic citizen active in many phases of his town's affairs. The members are from all callings and re-

ligions; and their method of working is to group together on a plan and contribute each his specialty in the way of talent or materials. Thus no dues or funds are needed, and there is no cluttering of projects, reports, or membership campaigns. It is an organization dedicated solely to inspiration whose expression rests with the enthusiasm and ingenuity of all its individual members.

(Condensed from the *Christian Herald*, January, 1957.)

—G. D. M.

A Church's Stand on Race Relations

THE Dutch Reformed Church was formed some 300 years ago. Today it is the largest white church in South Africa, with over 1,000,000 adherents. Two hundred years ago whites and non-whites belonged to and worshiped in the same church. Missionary enthusiasts took the lead in gathering the non-whites in separate groups for the purpose of catechismal teaching and the proclaiming of the gospel in a manner more intelligible to them. The need, however, for the preaching of the gospel in their own language led to separate services for the Bantu as early as 1843.

One century ago some whites became desirous of partaking of Holy Communion separately from

the non-whites. Undoubtedly they were prompted by social and hygienic considerations as well as the racial danger of miscegenation which possibly played an important part, too. In the years following separate congregations for the non-whites were founded . . . and in 1881 these separate congregations were linked together and the Dutch Reformed Mission Church was established. This was the first of nine separate indigenous churches.

There was never any thought of oppression or neglect on the part of the whites. On the contrary, as the number of colored people grew and their buildings and separate congregations multiplied, provision had to be made for their development and acceptance of responsibility. The founding of indigenous churches with limited membership was a matter of practical policy and not of principle. The inclusion of two non-white congregations in the mother (white) church and the presence of their delegates at presbyterial and synodical gatherings up to this day is proof of this.

Recently one of the Bantu churches expressed the desire that white missionaries and their families should not become full members of their congregations for fear of hampering their independent development. This indigenous church has a character and an accent all its own; a conception of church discipline different and more rigid than ours.

The Dutch Reformed Church, according to the light it had, followed a course which it deemed necessary, and which has done much for the furtherance of the gospel and the kingdom of God. At present there is a spirit of good will among the Dutch Reformed mother church and various daughter churches, a relationship that would most certainly be strained if we were to abandon the policy of separate churches.

Our church has true feeling for and a genuine interest in the ecumenical striving of our day. This unity need not be brought about artificially; it already exists in Christ. . . . Here we find a unity much stronger and more real, more intense and more dynamic than general friendship or good will or cooperation. We are convinced that in view of the existing diversity of races, different independent indigenous churches can arise within the same geographical area without denying or disturbing the essential unity of God's people. Such independent churches can develop more fully, and they can serve to reveal more completely the riches in Christ. . . . Although we must deplore certain conditions in South Africa, yet we feel equally strongly that the enforced practice of our unity in Christ will not improve matters, but possibly do more harm than good. . . .

(Condensation of article in *New Christian Advocate*, January 1957, by W. A. Landman, secretary, General Synod, Dutch Reformed Church in South Africa.)

—P. Z.

Prayer Helps Maintain Health

WE MAY BEGIN by admitting that all of us are in certain respects immature and to some degree neurotic. A neurotic person might be described as an immature individual who is self-centered in his consciousness of himself and of the world he lives in. He uses a typical pattern of defense to protect himself from an environment which he fears, from which he feels he cannot escape and with which he is incapable of coping.

Such an attitude of constant and anxious readiness brings about a definite and marked increase in blood pressure. In other words, the neurotic uses emergency bodily mechanisms, given us for the purpose of protecting ourselves from sudden threats to life, as everyday, permanent mechanisms. What does neurosis do to our behavior? It makes our acts compulsive and defensive. We are the only ones who are important, who must always be first to be protected and provided for. As a result we cannot allow ourselves to be used; instead, we use everything for our own purposes—our physical possessions, our friends, our mates and children, our country and church, our God. We are the little pinpoints around which all creation must revolve.

The problem boils down to how we are to allow God to become central in our lives. That is where prayer comes in. It goes beyond belief in and knowledge about God to acquaintance with Him. Prayer is the meeting place of an immature spiritual being, confined in a mortal body and limited by a human mind, with that supreme spiritual Being who is unconfined by time and space, whom we call God our heavenly Father.

Prayer promotes maturity and eliminates neuroses and neurotic behavior. As a physician I assign an important place to prayer in relationship to this problem of health. Repeated God-centering of our lives gradually dispels harmful negative emotions, breaks down fences which keep God out, and replaces them with faith, hope, love, acceptance, trust and confidence. This leads to a feeling state of belonging, of being needed and wanted, of having purpose in this world and in God's plan for it. It gives that ultimate security which comes only from surrendering our lives completely to God, putting our destiny in His hands.

Then the old physical machine can turn off its defenses, the watchdogs can be called off. Blood pressure drops, digestion is re-established, tensions dissolve and normal sleep returns. So we will begin to experience growing health. Prayer is a vital factor both in healing those who are ill and in maintaining health for those who are well. It is high time that we directed our prayers more and more to the maintenance of health.

(Condensed from an article by Dr. Donald L. Robertson in *The Christian Century*, January 16, 1957.)

—H. D. S.

MEET YOUR GENERAL COUNCIL

As President of the New Church Theological School, the Rev. Edwin G. Capon is visiting as many of the associations and societies in Convention as he can, to tell our church people about the School and to seek additional students. 'Never have the opportunities for the New Church been greater,' says Mr. Capon, and yet, as we all know, there are too few preparing for its ministry.

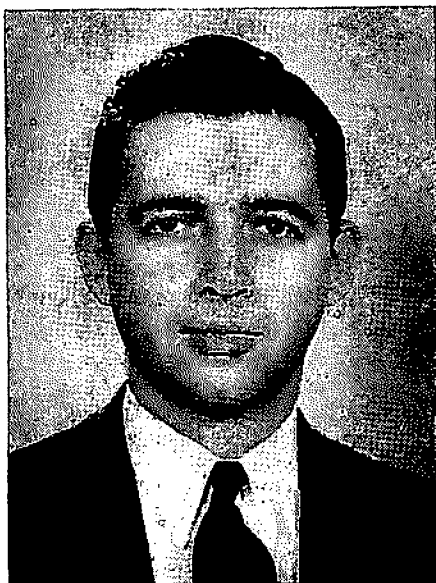
The Rev. Mr. Capon is also a member of the General Council, and The MESSENGER is glad to present this gifted young minister in its present series, with the hope also that more of its readers may become better acquainted with him and with his service to the Church.

A NATIVE of Boston, born April 1, 1924, Edwin Gould Capon is great-grandson of the Rev. Edwin Gould. He was baptized by the Rev. John Goddard and brought up in the New Church Societies of Newtonville and Boston. He received his A.B. from Harvard, B.D. from Andover Newton Theological School, and diploma from the New Church Theological School; he has also done graduate work at Harvard Divinity School.

From February 1948 to June 1951 he served as minister of the Bridgewater New Church, and from September 1949 to June 1955 he served the New Church in Elmwood. He was President of the Massachusetts Association from 1951 to 1955, and is now its secretary. He is also secretary of the Council of Ministers of Convention. We have already mentioned his membership in the General Council and his presidency of the Theological School.

In the ecumenical field, Mr. Capon has been president of the Bridgewater Council of Churches, a member of the board of directors of the Massachusetts Council of Churches for five years, and in 1954 was Convention's special visitor to the Second Assembly of the World Council of Churches at Evanston.

In 1949 he married Norma Jean Wilcoxson, and they have two young sons: Peter and Jonathan. They live in a 100-year-old house with three-quarters of an acre of land which they own in Holliston, Mass. Mr. Capon, who is a Mason, tells of his enjoyment in working on both house and land when time permits. When asked about his hobbies and interests, he spoke of collecting stamps and also of liking to shoot on the range of the Holliston Sportsman's Association, of



Edwin G. Capon

which he is a member. He has a collection of United States military rifles.

"My wife and I," he said, "are both very fond of woods, hills, mountains, streams. We like to get away on back roads, afoot or in the car, whenever we can. We are great lovers of rural New England."

Record Goal Set

The world's destitute and dispossessed — both the 'old' refugees, some of whom have been living in the same camps for ten years, and the new escapees from totalitarianism—are the center of an appeal for funds from Church World Service.

Announcing the eighth One Great Hour of Sharing, which will be held in churches throughout the nation on Sunday, March 31, Harper Sibley, CWS chairman, set the 1957 goal at \$11,500,000.

Church World Service is the department of global welfare of the

National Council of Churches. Through it 35 major Protestant and Orthodox communions cooperate in relief and rehabilitation programs on a global scale.

"This is the highest goal in the history of the American churches," Mr. Sibley said, "and is nearly three-quarters of a million dollars more than was asked last year."

The new responsibility of the churches for resettlement and assistance to Hungarian and other refugees is a major item in the total relief program, Mr. Sibley emphasized. He added, however, that the job of caring for the needy from Germany and Austria, down through the Middle East and across Asia to Hong Kong is a continuing one.

Protestant Gains in Latin America

Substantial Protestant gains in Latin America were reported by Charles H. Boyles of Jackson, Miss., on his return from a recent tour of countries south of the border. As chairman of the United Christian Youth Movement, he headed a delegation of ten U.S. members to a conference of youth leaders of twenty countries in Barranquilla, Colombia.

"This is the first time in ten years that UCYM delegates have visited Latin America," Mr. Boyles explained, "and from all I saw and the people I talked with, the native churches are growing in membership on every hand." The UCYM is a related agency of the National Council of Churches.

Mr. Boyles noted that Protestant churches already established in the region are expanding their work and that more and more new churches are being gathered. Many are in cities, some are situated purposely in slum areas and others, he said, are in seemingly inaccessible spots.

In the Caribbean, Mr. Boyles found that Protestant membership has doubled in the past 15 years. Citing figures compiled by the Division of Foreign Missions of the National Council, Mr. Boyles said Protestant membership in Latin America totals 5,000,000 or about 3 per cent of the entire population.

For every new Protestant in the year 1900 there are ten today, the figures reveal. This compares with a world ratio of one to six during the same period.

(The Religious Newsweekly)

FILM PRODUCER EXPLAINS THE TEN COMMANDMENTS

By Cecil B. De Mille

A QUESTION often asked me is: "Why did you make 'The Ten Commandments'?" The cynical may think—to make money. Let me dispose of that right away. I shall receive no profit from the picture — that is, no financial profit. My share of the earnings will all go for charitable, religious, and educational purposes.

If I had made 'The Ten Commandments' for my personal monetary gain, I could not ask you to be interested in it. But I do ask your interest, because I believe deeply that the Ten Commandments given on Mount Sinai are not simply a collection of laws.

They are THE Law. They are the expression of the mind of God for His creatures. They are the charter and guide of human liberty, for there can be no liberty without the law.

Some years ago the modern world defined God as a 'religious complex' and laughed at the Ten Commandments as old-fashioned. Then, through the laughter, came the shattering thunder of great world wars, each more terrible than the last—and a blood-drenched, bitter, divided world, no longer laughing, cries for a way out. There is but one way out.

"I am the Lord Thy God, thou shalt have no other gods before me." We may never have bowed before a calf of gold, but we may still worship gold. We may never have bent the knee before the graven image of Hathor, but there is also a graven image on a dollar bill.

"Thou shalt not take the name of the Lord thy God in vain." When I was a boy I thought that referred only to profanity. But we take the name of God in vain whenever we misuse the power of God or whenever we say no to Him, 'not Thy will, but mine be done.'

"Remember the Sabbath day to keep it holy" fares none too well in the headlong rush of modern living. Mankind has coined countless proverbs and slogans about the value of time, but this commandment reminds us that time belongs to God and that some of it should be set aside for Him.

And so it is with all the Commandments that govern and guide our relations with our fellowmen.

I hope that those who see our production will come from the theater not only entertained and filled with the sight of a big spectacle, but filled with the spirit of truth—that it will bring to its audience a better understanding of the real meaning of the pattern of life that God has set down for us to follow—that it will make vivid to the human mind its close relationship to the mind of God.

Notice of Proposed Amendment to Convention By-Laws

Article XX. Section 2

At the recent mid-winter meeting of the General Council a recommendation was received from the Executive Committee of the Council of Ministers that the post of Editor of *The New Church Messenger* be added to the list of those Convention officials whose way to Convention is paid. This proposal met with the approval of the meeting, and the Council now recommends to Convention for adoption the following amendment:

That Article XX, Section 2 of the By-Laws of Convention be amended by inserting after the word 'Convention' therein, the words, 'of the Editor of *The New Church Messenger*'; so that the whole section shall read:

SECTION 2.—The Treasurer is authorized to audit the accounts of the President and Secretaries of the Convention, of the Editor of *The New Church Messenger*, of the Secretary of the Board of Home and Foreign Missions, and of the Chairman and the Secretary of the Council of Ministers, for traveling expenses in connection with each session, and to pay the same.

HORACE B. BLACKMER,
Recording Secretary

134 Bowdoin St.,
Boston 8, Mass.

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Notice of Proposed Amendment to Convention Constitution

Article II. Section 1

At the Convention session last June a proposal was made to extend the powers of General Pastor of the retiring President "to the point during a meeting of the Convention when his successor may appropriately be so invested." The proposal was referred to the General Council, which in turn referred it to the Research Committee for study and report. It was the consensus of opinion of the Research Committee that it ought never again to happen that the retiring President of Convention cannot invest his successor in office; and that it is much to be desired that the investiture occur in the course of the Convention Sunday service, when the greatest number of Convention members are present. The original proposal to Convention was an amendment to Article V, section 8 of the Constitution. However, it appeared that this matter might be taken care of, and the terms of all the officers be more clearly defined by an amendment to Article II, Section 1 of the Constitution, in lieu of the one proposed.

A recommendation to this effect met with the approval of the Council at its recent mid-winter meeting, and the Council now recommends to Convention for adoption the following amendment:

That ARTICLE II, SECTION 1 of the Constitution of Convention be amended by adding thereto the sentence, "The term of office of all officers of the Convention shall be deemed to end at the close of a Convention session."

HORACE B. BLACKMER,
Recording Secretary

134 Bowdoin St.,
Boston 8, Mass.

THE CAUSE OF THE NEW CHURCH

This pamphlet, defining the Convention's position on the Bible and the Theological Works, is available without charge. Write:

**The New Church Book
Center**

2129 Chestnut Street,
Philadelphia 3, Pa.

LETTERS to the EDITOR

'STATISTICAL' PROTESTANTS

To the Editor:

The following item says Swedenborgians are 'statistical' Protestants. In *Time*, Latin American edition written in English, in the Election Issue, Nov. 12, 1956 (page 6), appears this letter from G. Barois of La Breille, France:

What are Protestants?

Sir:

Being a student of religions, I appreciated your Oct. 15 map of Protestants and Roman Catholics in the U. S. It was instructive yet confusing — instructive, because it shows that Protestantism is prominent in the South, where the unchristian racial hatred is highest. Confusing, because I wonder if the National Council of Churches includes in its Protestant percentages the 'technical' Protestants, as Episcopalians, etc., and the 'statistical' Protestants, as Christian Scientists, Mormons, Jehovah's Witnesses, Seventh Day Adventists, Swedenborgians, Unitarians, etc.

Then follows a letter protesting that Mormons are not Protestants or Catholics, so Utah should not be classed as either. The editor's note answers the question of G. Barois:

The National Council of Churches' research experts counted as Protestants a number of church bodies which do not themselves accept the term, including Mormons and a dozen or so minor sect groups. Jehovah's Witnesses, Christian Scientists and Swedenborgians are not included in the Council's survey.

Velma Bates Ramirez,
Mayaguez, Puerto Rico.

WITHHOLDING JUDGMENT

(A reply to 'Learning Not To Judge,' *Messenger*, Feb. 16.)

To the Editor:

Criticism and judgment are often mistakenly assumed to have the same meaning. There is a subtle difference, however, and we should learn to use the words with discrimination; for without either there could be no progress toward better things or conditions in the world at all.

'Where there is no vision, the people perish' states a truth, and makes criticism and judgment a responsibility of genuine neighborliness. And in a personal application the lack of either is likely to result in self-righteousness; and that is

deadly. Motivation, naturally, introduces a spiritual quality which requires deep understanding and tact. If this be missing, or there is an element of maliciousness, then indeed it were better left unsaid.

But where the need for correction is evident, and this is withheld for fear of offending in an important instance, then silence becomes cowardly or hypocritical, and may be more malicious than would be a storm of protest. The serenity of one who never expresses a critical opinion is not necessarily kindness unless based on deep convictions. True friendship is more than a surface manifestation of admiration. Courage and sacrifice are often the better part of loyalty. Who was it said: "A man's best friend is he who tells him of his faults and helps him to mend them"?

Therefore, from a New-Church standpoint, criticism or judgment should not be judged as an unfriendly attack. Is it not likely that the motivation is one of wanting to help? And in such case should we not welcome criticism as from one who is a friend?

Swedenborg repeats endlessly the three necessary steps, or elements, required to give anything life: love, wisdom, act. So, if we approach another with a critical view of what we think needs correction, and in a spirit of willingness to help overcome the difficulty, are we not bringing to life what we profess to believe? And even if the one making the adverse judgment reflects a fault in himself, what of it? That is capable of reacting upon a need that will contribute to his own regeneration. No artist would dare criticize a work of art unless he knew something about it, would he?

Lina D. Miller,
Katonah, N. Y.

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NEW-CHURCH BUSINESS

THE BUSINESS of the New Church is every New Churchman's business! The crucial factor in the entire New-Church outlook is the quality of our leadership, especially business management. The quality of our ministerial administrators will determine how well we meet the challenge of ecclesiastical extinction. For some years now we have been experiencing a shortage of inspired and inspiring skills at upgrading our future minister-managers. Now, as a result, we are being challenged by the rapid emptying of our church pews and accompanying lack of financial support. One important phase seems to be that we have taken time out to mirror our own reflection while assessing our measurable lack of achievement. Our administrators are wondering about two aspects of our lack of development:

1.—Toward what end are we persevering? Actually, thought on the matter has been publicly inarticulate. Yet activity in the direction of training accredited ministers in an accredited Theological School has begun. The ecclesiastical sun is setting on the day of the individualistic, colorful pulpit-pounder who cuts a swath through his community by force of personality, vigor, and ambition. The new 'man of God'—the man who will best serve and meet the pressures of the new dynamic age—must possess many of the attributes heretofore reserved by tradition for top business executives. He must, as never before, be a decision-maker. He will need the resourcefulness and judgment to make moves on

the spot without lengthy discussion by leisurely strangulating committees. He will be a man of power and prestige with both talent for, and sound education in, management.

So, instead of sitting around merely preparing himself for frustrations, the new ministerial leader will acquire the skills to cope with practical problems through education in behavior sciences, cultural anthropology (sociology), social psychology and business management as tools to be used in solving human problems.

2. Would this curriculum be sound? It involves both content and method of instruction. There is the danger of cutting all our ministers to one pattern. Group agreement would be stressed while individualism might suffer suppression. Originality (born of non-compliance) might be stifled and innovation could be blocked. The essential purpose would be presumed to be to teach theological subjects within the framework and purposes of our independent traditions so that the student will be equipped with the professional knowledge required for usefulness in the community to which he may be called while at once enjoying maximum understanding of the task ahead of him. The most exciting challenge of all the years ahead of the newly ordered minister will imply a greater awareness of the quasi-promotional status in which he will find himself involved with the business of the church. Study of our ministerial leaders of the past and their ability to attract people and funds will have much to offer for an understanding of the contemporary position of the New Church and its opportunities as an ecumenically slanted community effort.

—FITCH GIBBENS

Boston, Mass.

If Everyone Responded!

Convention Annual Appeal
Now in its Closing Weeks

SIX WEEKS before the end of this year's Annual Appeal, over half the goal had been subscribed. Perhaps in the closing weeks, many who have 'put it off—till later' will respond, and the goal will be passed—as it could be passed so easily if everyone responded.

If everyone responded . . . think what that would mean! If everyone who worships the Lord in the clear and beautiful light of the New Church, were to participate materially in the work of the Church—even by a dollar contribution from those who cannot afford more—this united expression of will and togetherness would give our Church life and strength it has never known before.

And it could happen . . . you can make it happen! Send in your contribution if you haven't already done so, and remind your friends as well. The deadline is March 31!

Results as of February 19

California Association	\$1,072.00
Canada Western	35.00
Connecticut	178.00
Illinois	461.50
Kansas	1,432.64
Maine	160.60
Maryland	860.00
Massachusetts	2,200.37
Michigan	135.00
National	161.00
New York	1,097.20
Ohio	545.55
Pennsylvania	591.25
Portland	57.00
Seattle—Tacoma	20.00
Southeastern	273.00
Texas General	17.00
Unclassified	175.00

TOTAL \$9,472.13

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ROBERT H. KIRVEN, Chairman
Annual Appeal Committee

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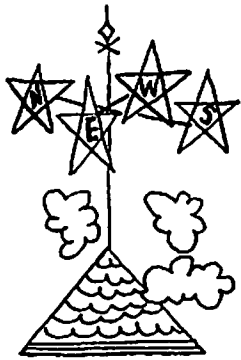
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WHAT IS YOUR CHURCH DOING

ABOUT THE EVERY-FAMILY

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NEWS

By Carol Lawson

The Rev. Immanuel Tafel made a January journey to the General Council meeting in Philadelphia ('home-town' to the Tafels), then went up (or down?) to Boston to speak at Swedenborg's birthday celebration and to preach at a Sunday service. On the way back to Chicago, Mr. Tafel attended a meeting of the New-Church Leadership Education Committee at Detroit. Then summoning his last bit of wanderlust, he returned to Detroit the very next Sunday to conduct church services. The Detroit Society has been without a resident minister during the past year,—their pulpit being supplied by visiting New-Church ministers. *They're taking their time to look 'em over; after all it is pretty hard to fill the shoes of their former pastor, the Rev. Wm. Beales, now retired.* Most recently looked-over minister is the Rev. Ernest Martin who preached in Detroit, Mar. 3.

Things are starting to buzz already in preparation for the 134th session of the General Convention to be held in Boston, June 18-23. Work has begun on the renovation of the Sanctuary of the Boston New Church, Boston's bulletin remarking, "We are starting early to look our best for the Big Event." . . . And we read in Elmwood's bulletin that the Rev. Paul Zacharias has been up to Cambridge to attend meetings of the Convention Planning Committee.

A new kind of committee is the one for self-study, formed for the purpose of appraising the program, aims, and services of the New York Society. Recently the Rev. Meryl Ross, executive secretary, Church Planning and Research Dept. of the Protestant Council, came to one of the Committee's meetings to help orient

the members in the methods of self-study.

The English edition of the magazine of the New-Church South African Mission had an account by the Rev. Brian Kingslake of his 4,600 mile talking tour of Great Britain last year. Accompanying him, and piled up to the canvass roof of the Austin van, were his wife and three daughters, 12 suitcases, camp beds, a wall map of the Mission back in Africa, other lecture material and literature for distribution, camera equipment, tins of sandwiches,—and a banjo and two descendant recorders, so that they might have music wherever they went. One result of the trip is a new car for the Mission, for wherever the family went in England and Scotland, ". . . money poured in." 1956 Convention-goers also helped in the purchase of the Nash Rambler for the Mission, for the Rev. C. H. Presland recounts the story to his friends in England that after his speech to the American Convention about the African missions ". . . enthusiastic delegates rushed forward and thrust dollar bills into his hands, his breast pockets, his side pockets . . . !"

A letter written in 1793 by George Washington to the Baltimore Society of the New Church has been photostated and distributed by Edward L. Wertheim and Associates, Convention's publicity firm. The letter was written by Washington to the Baltimore Society after its minister, the Rev. John Hargrove, presented him with a copy of Swedenborg's *True Christian Religion* and a letter of good wishes.

The third edition of the Elmwood Cook Book is hot off the press. Many arduous hours went into the preparation and the result is a cook book filled with 'tried and true' recipes which the sponsors, women of the Elmwood, Mass., New Church, are very proud of. In fact the books are selling like hot cakes.

With all the little girls being born into the New Church lately, (see *Births*), we'd better think hard about the questions put to us by the Rev. Edwin Capon re women ministers. Jane Ellen Perry is the first grandchild on both sides of her family tree: the Stewart Perrys and the Laurence Atwoods have achieved grandparenthood. . . . This is quite a contrast to the

grandmother of little Elizabeth Jones Seidenborg who is Mrs. Lois Jones' eighth grandchild! . . . Wee Mary Ann Robertson has the distinction of being the daughter of a well-known Elmwood Sunday school teacher.

We hear from the Rev. Ernest Frederick, Fort Lauderdale, that a new window display of Swedenborg's Standard Edition brought a quick response when a man entered and bought the entire display!

In Bridgewater, Mass., Judy Flood's engagement has been announced to Baxter Paul Richardson.

Theological School President To Visit Illinois Association

The Rev. Edwin G. Capon, President of the New Church Theological School, is planning a visit to the Illinois Association the first week in April. He hopes to be able to spend some time with the St. Louis, St. Paul and La Porte Societies and with the two Chicago parishes. Norway, Iowa, may also be visited. The purpose of Mr. Capon's trip is to acquaint people of these churches with the work of the Theological School, to seek additional students for the school, and to talk with prospective students.

On Sunday, Feb. 17, Mr. Capon traveled to Fryeburg, Maine. Following a supper at the home of the Rev. and Mrs. Horace W. Briggs, he discussed with their youth group 'Christian Vocations and Church Vocations' and showed Kodachrome slides of the Theological School.

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Births, Memorials

BIRTHS

FRENCH—Born July 16, 1956, to William and Phyllis French of Berkeley, Calif., a son, John Allan.

KNIERIM—Born Oct. 26, 1956, to Robert and Esther Knierim, Berkeley, Calif., a son, David Lyall.

John French and David Knierim are grandsons of Roy and Emillie Bateman, and great grandsons of Esther Chandler Perry, Berkeley, Calif.

PERRY—Born Jan. 17 to Lt. and Mrs. James N. Perry, Tallahassee, Fla., a daughter, Jane Ellen.

MEMORIALS

TURNER — Mrs. Emma King Turner, since 1913 a devoted member of the Washington Society of the New Jerusalem, passed into the spiritual world from her home in Stephenville, Texas, on January 17, 1957, 87 years of age.

Mrs. Turner was born in Clarksville, Mo., March 6, 1869, the daughter of Thomas Benton and Clara Bingham King. Four years later the family moved to Texas. On June 28, 1893, Miss Emma King became the wife of Emmett Turner. They lived in Oklahoma Territory and later at Topeka, Kansas. In 1913 Mrs. Turner made her home in Washington, D. C., and became a member of the New Church there. Her interest was intense, and she helped notably in all the Society's activities, but especially in the Sunday School in which she taught. She brought children from her neighborhood to the School in her car. Sympathetically and by her own devotedness she aroused the interest of adults. In the fall of 1948 we had to part with Mrs. Turner, we hoped only temporarily, when she went to Stephenville, Texas, to care for a sister. There her interest in church work continued and her help was heartily welcomed. She came soon to struggle with ailments herself, but with a calm and spirit that make the word 'struggle' quite inappropriate. In her seventies she had learned to paint, and she did many water colors and oils. Only last December some pictures came from her for the Aid Bazaar. In Stephenville she attended church and Sunday School regularly until a couple of weeks before she passed on.

Services were held in the First Christian Church, Stephenville, conducted by the minister of that church, Rev. J. Don Smotherman, assisted by the minister of the Methodist Church, Rev. Morris Bailey. Interment was in West End Cemetery. A brother, Mr. Don King, of Stephenville, a

sister, Mrs. Frances K. Burt, also of Stephenville, and a second sister, Mrs. Clara Boudry, of Fort Worth, survive Mrs. Turner.—W. F. W.

HARMS — John Harlow, infant son of John Henry and Janet Harlow Harms, went to the other life on Dec. 21, 1956, at ten months of age. Mr. and Mrs. Edwin Harlow of the Washington Society are the maternal grandparents, Mrs. Emma Harlow the great-grandmother. The Rev. Mr. Harms, grandfather of John Harlow, conducted the last services at The Church of the Holy City on Dec. 28. Interment was at Park Lawn Cemetery, Rockville, Md.

HALL—Justin B. Hall, aged 76, passed into the spiritual world on Feb. 4, at his home in Elmwood, Mass. Although not a member of the General Convention, Mr. Hall generously supported the program of the local New-Church society during his entire lifetime, and was a beloved member of the Elmwood community. Resurrection services were held on Feb. 7, the Rev. Paul Zacharias officiating.

MOULTON—C. L. Moulton, member of the San Francisco Society, and president for many years of the Western New-Church Union, passed into the spiritual world Feb. 5. Services were conducted Feb. 8; the Rev. Othmar Tobisch officiating. Burial was in Chapel Hill, Md. A more detailed memorial will appear later.

Proposed Amendments for Women's Alliance

Notice is hereby given that the following proposed amendments to the Constitution and By-laws of the National Alliance of New-Church Women will be voted upon at the Annual Meeting of the Alliance June 20, 1957 in Boston, Mass.

Constitution—Article IV, Section 1. To discontinue the office of Third Vice President.

By-laws—Article VI, Section 1. To discontinue the Public Relations Committee.

Article VI, Sections 1 and 2. To have the Executive Board appoint the chairmen of the Standing Committees instead of their being nominated by the Nominating Committee and voted upon at the Annual Meeting.

Leonore D. Poole,
President.

Request from the Library of the Swedenborg Philosophical Centre

The Library of the Centre needs the following books. We are indeed fortunate that the present Resident-Director has such a large private library, but the Centre needs its own reference books.

Tafel—'Leben und Wirken of Dr. Jno. Fr. Immanuel Tafel'

Tafel, R. L. — 'Authority in the New Church'; 'Order in the New Church'; 'Socialism and Reform'

Tafel, J. F. L.—'Urkinder uber Swedenborg' also English Translation; 'Documents Concerning Swedenborg'

Tafel, R. L.—'Swedenborg and the New Church'; 'The Lord's prayer'

Swedenborg—'Journal of Dreams'

Noble—'Divine Humanity or Glorification'; 'Commandments'

Les bois du gays—'Isaiah'; 'Psalms'; 'Novum Testamentum'

Searles—'Index'

Schmidius—'Marginalis'

Fisher and Hoeck—'Psalms and Kings'

Odhner—'Annals of the New Church'; 'The Golden Age'; Egypt to Canaan'

Barrett, John—Autobiography

White—Biography (large); Biography (small)

Gould—'Swedenborg and modern Bible Criticism'

Hindmarsh—'Rise and progress of the New Church'

If you have copies of the above and wish to give them to the Swedenborg Centre please send them to:

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Or if you wish to lend them to us, please put a plate in front of the book (or we will do this for you) and send us a letter stating the basis of the loan. We will keep the letter on file and the book ready whenever you wish it returned.

Immanuel Tafel,
Resident-Director.

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The
**NEW - CHURCH
MESSENGER**



March 30, 1957

VICTORY AND LENT

THE NEW-CHURCH MESSENGER

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Vol. 177, No. 7 Whole No. 4699

March 30, 1957

Essentials of Faith of The New Church

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

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

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EDITORIALS

Victory and Lent

LENT is a time not only for self-discipline but also a period of victory. If we think of Lent as commemorating the temptations of the Lord, let us remember that the Lord overcame all the temptations to which He was subjected and in so doing He became victor over the hells. The hells have now no power over man unless man submits to them because he is ruled by self-love. Man can by turning to the Lord obtain the power by which he too can overcome temptation.

The same holds true if we think of Lent in connection with the momentous events of Holy Week. These events, with such notable exceptions as the Triumphal Entry, on what we designate as Palm Sunday, the cleansing of the temple, the institution of the Holy Supper, all seem to spell defeat. There was the agony in the garden, the trial before Sanhedrin and before Pilate, finally the crucifixion, which to many seemed to be the end. But that was followed by the glorious resurrection so that we know that everything that transpired during Holy Week was tending towards a victory the like of which is not known in history.

The temptations to which the Lord was subjected were all beaten back. Never once did the Lord in His humanity waver. He faced the persecution of His enemies, and faced and endured the cross. In doing so He revealed God at His highest, while man revealed himself at his lowest. The temptation-combats which He fought in His human nature all contributed to the glorifying of that nature and making it one with the Divinity of which He was begotten. Hence every event in Holy Week and indeed every event in the Lord's life spelled victory. And to man is given the privilege of sharing in that victory.

Appreciation of Chauncey Giles

One of the greatest preachers this country has produced, Chauncey Giles, for eighteen years president of the New Church General Convention, was forty years old when he became a minister, although the desire to become one had burned in his heart from childhood. In the meantime he had achieved success as a teacher. But the longing to preach still persisted. When it was gratified he looked back over the way that had led to the mount of realization with a grateful heart, seeing in all his trying experiences a preparation for his life's work.

—Church Management, Jan. 1957
Used by permission

'Vengeance Is Mine'

THE 'mad bomber of Manhattan' is a very sick man. Because of that he will be dealt with in accordance with our humane laws despite the shocking nature of his crimes. But sick or not, the motivation for his actions is significant. He was moved by a desire for revenge. A number of years ago a disability claim he had against the Consolidated Edison Company was disallowed. He felt he had been unjustly dealt with and a burning desire for vengeance came to possess him. He was mad, we say; no normal person would have planted bombs in public places.

Can we be sure? Do not the resentments of normal people also take strange turns? We know a man who hates the police. He is always found opposing any wage increases or other benefits for them. He is not an abnormal person who just hates authority in general. His attitude dates back to a time when a stupid officer mistakenly arrested him, spoke roughly to him and even manhandled him. Since then all police are to him stupid, brutal and vicious. What a grave injustice to thousands of decent, hard-working, law-enforcement officials!

How much of our hatred for people of other races or nationalities or for the members of certain groups may not stem from harboring feelings of revenge because of some hurt we have received from one of these? And whenever we hate groups because of the misdeed of one of those who compose it we are doing wrong to many innocent individuals. Our mental attitude is akin to that of the mad bomber. Haters and vengeance-seekers are not truly healthy individuals, for hate generates a spiritual poison. Moreover, the desire for revenge is costly: it subtracts much from the peace of mind.

When moved by a spirit of revenge it would be well to recall the words: "Vengeance is mine; I will repay, saith the Lord."

Convention Theme

"God's Continuing Judgment—in the World, in the Church, and in our Lives" will be the theme of the Convention, to be held in Boston, June 18-24. Plan now to attend as many of the sessions as you can. In addition to reports and business, the meetings provide spiritual nourishment and inspiration for the year ahead.

The New Age

By Gordon Jacobs

THE WONDERFUL NEWS of the establishment in the spiritual world of a new heaven has all along been the keynote in the expectancy of a New Age by the New Church, and different aspects have continually occupied its thinkers and been the subject of comment and speculation throughout its history.

It is difficult, therefore, to make a fresh approach to so important a topic, and yet I consider that we should continue to try to do so, to fully take advantage of the position in which we find ourselves, in order to help establish, under the Lord's guidance, His Universal New Church.

Let us try and get an overall picture by looking at some of the signs indicating that a change is taking place, which we believe will create the right conditions for that establishment, and let us see what reasons we have for entertaining the idea that the New Age, in its beginnings, is even now commencing.

In *True Christian Religion* 784, Swedenborg writes:

It is according to Divine Order that a new heaven should be formed before a New Church is established on earth. . . . Just so far as this new heaven, which constitutes the internal of the Church in man, increases, so far the New Jerusalem, that is, the New Church, comes down from that heaven.

Therefore, we must seek for signs of the incoming New Church in the mind of man, as reflected in the outward expression of his thought and life.

Interest in the Human Sciences

One of the most remarkable things to have happened in the present century is the entry into the scientist's laboratory of the human mind! The interest in the human sciences today has been likened by a famous scientist to the position of the biological sciences in the 1800's. A new science has grown up, referred to as the Science of Man, which, instead of setting man outside and in opposition to nature, is preoccupied with assessing man's place in the universe. It has been given a tremendous stimulus by the impact on human thought of the atom bomb. With the realization that control of atomic destruction can only come from a change of heart in man, the idea has developed that only a balanced image of man, as distinct from an ab-

stract, partial and unbalanced science, can save mankind.

One important development, the E.S.P. experiments of such pioneers as Dr. Rhine, has already attracted considerable attention from the New Church, inasmuch as the findings appear to be a real step forward in the overthrow of the materialist teachings which have held sway for the past two hundred years. It could also be the means of breaking down so much opposition outside the New Church to the holding of a belief in the truth of Swedenborg's revelations concerning the working of the human mind and the interaction of the spiritual and natural worlds.

Worldwide Love of the Neighbor

Side by side with this and not so noticeable perhaps, but extremely important, is the great change being effected in man's will, as distinct from his understanding. Coupled with man's discovery of ways of using nuclear fission has been a wonderful growth, obviously foreseen as necessary by Divine Providence in giving man this power, of a love of peace amongst the majority of mankind. It is my opinion that never before has there been such a worldwide love of the neighbor, as reflected in an international striving for peace. Admittedly, arms have not been built up previously on such a scale, but at the same time, the intention amongst most nations is to be preventive of war—not so much defensive as protective of the rights of those wrongfully attacked.

Of course, this social consciousness and care for the neighbor is not only shown in this way. National and international organizations carrying out practical charity are the order of the day; the attitude of the victor to the vanquished and the dealing with displaced persons are gleaming examples. All this appears to be the reflection on a national scale of what is happening in everyday living amongst the majority of people.

In contrast, we have the policies of the communist countries, but even here we can presume the story would be in accord with the general outlook if their peoples had a free outlet for self-expression. What are we to think of a people (the Russians), who, in spite of a prolonged attack upon their religion from their rulers, still have 80 per cent of the children baptized, as was recently disclosed?

This brings us to the outstanding developments in the Universal Christian Church. The period following the presenting to the world of the Heavenly Doctrines has seen the rise and growth of new church movements on an unprecedented scale. Free Churches, Missionary Societies and Bible Societies have all carried out extensive missionary work in proclaiming the Gospel and have brought forward new ideas, all tending to influence thought and action in the established churches.

A Fundamental Change

The teachings of the Christian Church are undergoing a fundamental change, slowly leading in the direction of the truths revealed through Swedenborg. Much of the work done on the letter of the Word by scholars of the various denominations is opening the way to New-Church teaching. Of immense importance is the fact that, a few years prior to the war, leading authorities in archaeology and anthropology simultaneously reached the conclusion that the evidence in their possession pointed to the fact that monotheism was the original religion of man. With special reference to this conclusion, a leading archaeologist has said that it is so far-reaching that there is hardly a modern book written about the Old Testament or ancient history unaffected by it. Yet it has been New-Church teaching all along. We even find attempts to unfold a spiritual sense from the Bible scientifically; one writer bases his book on 'the idea of definite symbols operating in a calculus of specific thought,' and his findings bear a resemblance to interpretation by correspondences, although necessarily lacking the inspiration and coherence.

But most important of all, the Christian Church is receiving new life and vitality from a more inspired, although as yet still not fully enlightened, worship of the only Lord and Savior, the effects of which are shown in its present efforts for unity. At the World Council of Churches at Amsterdam in 1948, there was an event of the utmost significance. The Churches declared, without discussion, question or hesitation, their acceptance of the Lord Jesus Christ as God and Savior. We know that there is still a great deal of confusion in orthodox theology, but nevertheless, how can the churches as a whole, taking such an attitude, be other than guided in time to the truth in its fulness?

Challenge to the New Church

The World Council of Churches is one of the greatest things that have happened this century. It is inspired by the two great loves, and formed, not for protection of the individual church, but in order to unite in presenting the Gospel as a way of life. The separate churches do not seek to hide doctrinal differences from one another, but try to

understand each other and share each other's difficulties.

But here lies the challenge to the New Church! Are we recognizing the signs for what they are? Or are we, like the disciples when our Lord was on earth, seeking a kingdom of our own making and not recognizing that the Kingdom of God sometimes transcends what we, in our restricted thinking, would make it?

Is the Universal New Church even now with us in its beginnings, and are we sometimes too slow to realize it, confining ourselves to the extension of organizations of people embracing specific New-Church doctrine?

In *Arcana Coelestia* 1799, Swedenborg writes:

In the Christian world doctrinal matters distinguish churches; and from them men call themselves Roman Catholics, Lutherans, and Calvinists, or the Reformed and the Evangelical, and by other names. It is from what is doctrinal alone that they are so called; which would never be the case if they would make love to the Lord and charity toward the neighbor the chief article of faith. Those matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian men would leave to every one to hold in accordance with his conscience and would say in their hearts that a man is truly a Christian when he lives as a Christian, or, as the Lord teaches. Thus from all the differing churches there would be made one church; and all the dissensions that result from doctrine alone would vanish; indeed, all hatred of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth.

This is the very standpoint of most Christians today, but is it always ours? Here we have the charter for the ecumenical movement. We are entrusted with Swedenborg's writings, in which we find the germ of the ecumenical movement, but are we not, sometimes, only as literally concerned with those Writings as the Jews of old were with the Word?

Signs of New Life

We especially should be filled with rejoicing at all these signs of new life bursting forth and heralding the springtime of the New Age, but so often we only look at what is happening within our New-Church organizations and forget that we are the specifically new part of a New Universal Church and that we must continually be watchmen. We must learn the lesson given in the Writings, where we are repeatedly warned against exalting faith before charity, and apply this to our attitude to the Church Universal. Our New-Church doctrines are used too often to distinguish us from the other churches and not to draw us to a united Church.

The New Church will not be introduced into the world by our efforts, necessary though those efforts may be, but by the Lord, acting in unknown ways and places. Our use is to keep the specific doctrines of the New Church alive in the world while the

hearts and minds of the peoples are prepared for their eventual universal reception.

Let us get back to the purity of the early New Church and draw inspiration from such gems as this message from the Rev. John Clowes:

Let me admonish you, in the spirit of brotherly charity, to take heed how you give in to a sectarian spirit, either by despising former dispensations of heavenly truth, or by thinking lightly of those who are serving God under such dispensations, and have not been called to see by the same light with which ye yourselves have been favoured. Learn, therefore, to love and reverence every dispensation that

tends to godliness, and all orders and professions of men that live godly lives. Think more humbly of yourselves as ye have received more at the hands of the Lord, remembering that the meek and humble soul is that where the Lord alone can dwell, and that if your superior light does not lead you to deeper humiliation of heart, you will have no reason to thank the Lord for having opened your eyes to receive it; because it is an everlasting truth which can never be cancelled, that 'Blessed are the poor in spirit for theirs is the kingdom of heaven' (Matthew 5:3).

(This essay by Gordon Jacobs, Birmingham, England, received honorable mention in the MESSENGER'S literary contest last year.)

WORKING IN HIS GARDEN

By Vivian M. Kuenzli

WE REMEMBER that Jesus had evidently not received the orthodox rabbinical training required by the Jews of that time, for when He 'went up into the temple, and taught, the Jews marveled, saying, How knoweth this man letters, having never learned?' (John 7:14, 15) The Lord had already claimed His oneness with the Father, had proven His power by His miracles, His authority in the cleansing of the temple, and His ministry by His loving compassion and tender care. He coupled work and worship together as essentials of the Christian faith and of a place in heaven. In replying to the chief priests He asked them regarding the baptism of John, for He knew that if they had been able to receive the teaching of John concerning repentance, they would have been prepared to receive the deeper meaning of the baptism of repentance, and would have known Him. Then He told them the parable of the two sons, to each of whom the father had said, 'Son, go work today in my vineyard.' (Matt. 21:28)

The two sons represent two classes of people, the spiritually-minded and the natural-minded; but both are addressed as 'sons.' In the literal sense of the Word we may rightly think of the parable as referring to the Gentile and the Jew, or to the good and evil people of that day. If this were all that the parable meant, it would have but little value for us. It refers to the internal and the external; the good and the bad; the spiritual and the natural qualities in each one of us, now. The vineyard in which we are called to labor means first of all our own unregenerate minds. It means our own home, our own community, and our own church; for 'the vineyard signifies the church where the Word is, by which the Lord is known, thus

here the Christian Church' (*Apocalypse Revealed* 650).

Parables or references to the Vine and the branches refer first of all to the Lord Himself; then to ourselves, and our ability to learn and do the will of the Lord. Each one of us is also a husbandman, having the care of our own thoughts, and training and pruning the knowledges which are growing in our minds. We are thinking especially of the precious heritage of the knowledge about the Lord and heaven which has been entrusted to us, and of how we can make the best use of that knowledge to the end of the bringing about of the Lord's kingdom on earth. All who have accepted the Lord as their Redeemer and Savior in His Divine Humanity—all who have access to His Word, and who claim to be governing their lives by His laws, are assuming a tremendous responsibility. This parable, then, refers especially to those who have accepted the heavenly doctrines concerning the Lord.

The work assigned to us means the highest uses of which we are capable. It means a growing watchfulness and sensitivity concerning that which might harm our tender, growing thoughts regarding heavenly purity and loveliness. It means an equal thoughtfulness and protection of the good in others. We cannot be true workers in the vineyard without being loving and forgiving to one another. When we know what is right and do not do it, we are like the son who said, 'I go,' and went not. When we do wrong because we do not know any better, and afterward learn better and repent of our wrong, and refrain from it, we are like the son who said, 'I go not,' and afterward went. Most of our opportunities for working in the spiritual vineyard are very like the actual, literal labor

among growing things; that is, careful, unceasing, and often unnoticed effort.

It has been said that goodness must become monotonous and tiresome without the contrast of evil. This is not true, for in the infinite variety of loveliness in form and color provided for our enjoyment and refreshment there is no monotony. The Lord would not have called us to labor in His vineyard if the evils attendant upon the neglect of that vineyard were necessary for appreciation of its beauty and order. We forget sometimes that the hells are made up, finally, of torturing frustrations and hideous experiences—experiences toward which the lower nature is drawn, and from which the higher nature is repelled. Whether we define hell as a place or a state, we can agree that it means unhappiness and torment.

If evils were presented to us in their actual and eventual form we would turn from them with loathing. They come too often as attractive, satisfying, and comparatively harmless self-indulgences, appealing to an apparent need for change, for recreation, for relaxation, with perhaps just a few suggestive ear-marks betokening their origin; just a faint tinge of that which might offend our more fastidious and narrow-minded up-bringing; to which, perhaps, we should accustom ourselves in this newer, freer, broader era, which is opening to us. But 'strait is the gate, and narrow is the way, which leadeth unto life . . .' The Lord says again: 'Behold, I have set before thee an open door, and no man can shut it.'

Evils become monotonous because of their limited and inherent nature, and are to be overcome, denied, and purged from our lives, before we are able to receive and enter into the joys of heaven. The work to which we are called is not impossibly difficult, nor is it necessarily joyless. Each one of us has a responsibility right where we are, for the keeping and cultivation of the Lord's vineyard. It is here that we are called to labor and to worship, that this vineyard may be protected and cared for, that it may bring forth abundantly of the fruits of righteous living; of clean and pure and honest living; extended or ultimated in the very outermost things of our lives. The Christian life is a beautiful life, a happy life, and a useful life. That in us which hears and responds to the call of the Lord will find that every thought, desire, and act of our daily lives must be cared for, trained, and fenced about from that which would pollute or destroy. We know that this is true in the case of plants and animals—we would not think of allowing our valuable seedlings and our day-old pedigreed stock to fend for themselves against weeds and drought and destructive foes.

Purity, peace, and the beauty of holiness are well worth every effort and sacrifice on our part to acquire and to preserve, whether these qualities

are to be found within our own souls, or in the hearts and minds of the children and friends with whom we are associated. As each mind is filled with heavenly truths, it will be strong to resist the false and destructive appetites and desires which appear in each one of us as such little and apparently harmless weeds—such very small and insignificant insects—such tiny and relatively unimportant habits of life—that it seems scarcely worth while to bother with them at all.

So we go about our affairs, conforming to customs of the majority, postponing the time for arduous and serious work in the vineyard, until there shall be a more convenient season. Presently we are weary of the childish things which have engaged our attention for so long, and we remember about the task which the Lord assigned to us, as His disciples in this age. But we find our vineyards filled with flourishing, useless, and deep-rooted weeds—with strong and poisonous and destructive insects. . . . We cannot therefore begin too soon—we have not yet waited until too late—to respond to the call for laborers, for it is the Lord who is saying to each one of us: 'Son, go work today in My vineyard.'

Mrs. Kuenzli, together with her husband, the late Rev. Charles H. Kuenzli, has been a pioneer worker in the Florida area. She is now secretary-treasurer of the Southeastern Association, Inc.

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.



WHAT THE RELIGIOUS WORLD IS THINKING

The Place of the Layman

WHAT is a Christian layman? What does it mean to be a better one?

In law, the professional does the work; the clients are laymen and play a passive role. The lawyer's field is his own, distinct from that of his client. In medicine, the patient is the layman—calling in the physician, following his orders, and paying accordingly. Most professional situations involve the relationship between those who practise and those who are practised upon: an active-passive relationship.

But in sports it is different. Here the layman, who is now called the 'amateur,' may do almost as well as the 'pro,' and may in fact at any moment join the ranks of the pros. Pros may help or instruct amateurs, but not at all in an active-passive situation; it is an active-active relationship.

The Christian profession should be of this sort, not like the expert service professions which grow through taking over the problems of laymen. Such a process, appropriate to legal, medical, or scientific work, can mean only death to Christianity. At the center of Christianity is the concept of the lay ministry. Like the first-century Christians we should be practising participants, not passive receivers. This means more than remembering and trying to apply the Sunday sermon. It means feeling responsible for what happens in the church; it means matching the quality of the professional's work with the quality of what is done by his laymen.

"It is not how many members we have, but what kind of a load each member is carrying, and in what direction."

(Condensed from 'Pause For Reflection' by James C. Ingabretsen; *Faith and Freedom*, May 1956.)

* * *

In the past century and a half, Andover and Newton Theological Schools have educated nearly 8,000 religious workers, 6,000 of whom have become parish ministers. What is the nature of the ministry to which they go? What do their parishioners need from them? What are their own concepts of ministry? And, especially, what does the Lord want them to do?

Theological schools are meant for training preachers, teachers, church administrators, counselors,

faithful witnesses of Christ, and for instilling professional competence in each of these directions. But the theological school should also train a minister to assist the members of his congregation to find in *their* work the channels for their own Christian vocation.

It is a tragedy of the church that it is too frequently interested only in itself—in keeping its organization running smoothly. The minister has the task of making the church a fellowship instead of just a building, of making it as meaningful in daily labor as in weekly worship, of helping men to find in their work a responsibility for the Kingdom of God on earth. The church which confines its concerns to its own buildings, is doomed; the challenge is for it to reach out into the world beyond. The minister must be trained to lead his forces against the enemy where it is—in businesses, schools, courts, homes, political offices—to transform men's occupations from means of gain to channels of worship.

The first members of the Christian church were not only listeners—they were speakers and doers. They were told by their Master to 'preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils . . . freely give'; and so they taught, converted, healed, and made this the business of the church. When did the church change? It has drifted away from its first way of thinking and living. One reason for this failure is the concept that anyone not technically trained is unfit for Christian ministry—that, for instance, no one except the trained clergyman can produce a real prayer.

There are at present some 90 million laymen in this country; and they are strategically located, as a professional minister often is not, to understand and cope with community need because they are working in the midst of it. If there is at present a lack of able ministers, it is all the more the responsibility of the theological seminary to prepare its students to train for service this immense dormant power of the laymen. The seminaries must teach their men not to think of themselves as Atlas holding up the whole world unaided, but as captains, directors, coaches—of working-together groups.

Preaching, healing, brotherly concern, teaching—these were not meant to be restricted only to the

professional. They are functions which belong, not to the clergy, but to the church; and in the history of God's kingdom, the volunteers and amateurs have played a mighty part.

(Condensed from 'Ministers of the Ministering Community' by Roy M. Pearson, Dean of Andover Newton Theological School; *Pastoral Psychology*, May 1956.)

'The Great Mystery'

THE LONDON *Sunday Times* has been running a series on the subject of life after death, to which prominent persons like Bertrand Russell and the Aga Khan have contributed. Of special interest is the article by Dorothy L. Sayers, well known as an expert writer of mystery stories. Entitled 'The Great Mystery,' this article discusses a true understanding of heaven and hell. First comes the importance of seeing these outside of any relationship to time and space which, says the author, belong only to the created universe whose reality is relative to that of its Maker. Heaven is the presence of God: the only real existence, one which men after death may enter and share.

This was once clearly understood; but the perception became intellectually distorted, following the Reformation, into a concept of location in space and time.

If heaven consists of coming into the Reality which is God, the soul must be prepared for it by training of the will and judgment. That is the purpose of life here; and if the purpose is not accomplished before death, it must be completed thereafter. This progress is retarded by possessive grief at anyone's death.

Beatitude is what God wants for each of us. Therefore, if we want it too, it is what we shall have. But if such desire has become obscured by self-indulgence, the soul will then shrink from the presence of God. The self that we have chosen, we shall be; and if this self is sinful, to live with it is hell.

God, Who came to save us from hell, does not send anyone there. It is a state which we ourselves will to enter, because He allows us to have what we choose. The 'fire of torment' is the light of God as it seems to those who reject it.

(Condensed from *Time* magazine, January 21, 1957).

SWEDENBORG'S WRITINGS

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

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The Art of Counseling

COUNSELING is fast becoming a big part of ministers' work. To whom can one turn for help, in the pressures and perplexities of today's confused living, if not to one's spiritual shepherd? Yet how often do we actually go to our minister for guidance and encouragement?

Dr. John Sutherland Bonnell, eminent in the field of pastoral counseling, has outlined the various directions in which the minister can serve the individuals of his community. For this the theological schools are giving ever more extensive preparation, through special study and periods of internship at clinics, prisons, hospitals and institutions. In Old and New Testament times, counseling was central to the concept of 'ministry'; then for some centuries it fell into abeyance but, in modern days, is coming again to the fore.

Training in the art of counseling now involves close work with physician or psychiatrist, either of whom the pastor may consult or refer to in problems technically beyond his scope. Pastors are also trained to be 'good listeners'; often what a troubled person needs most is a chance for 'verbalizing' to someone impersonal, trustworthy, and sympathetically objective.

Since man functions in a three-fold way—in body, mind, and spirit simultaneously—his problems must be evaluated at all three levels. It has been proved that a disordered soul can produce a sick body; therefore the entire health of a person, his wholeness, is the pastor's concern. No difficulty is too large or too trivial for attentive counseling. The smallest perplexity might be the start of a big one, and the time a pastor gives can never be too much.

He acts as the channel for Divine Power which, not in him but through him, is inexhaustible in its ability to reinforce the efforts of those needing help. Thus the minister leads men and women to God.

(From *Pastoral Psychology*, January 1957.)

—G. D. M.

A PLEA FOR THE UNORTHODOX

LEARN to listen and to ponder,
LWander into others' moods
With your face toward the sunrise.
One wise thought may clear the woods.

Contact with a stray odd feeling,
Stealing light for hopes unknown,
Sometimes leads to insight truer,
Newer than you dared to own.

Forces formerly impounded
Grounded by your timid daze
Soon will take on healthful yearning,
Spurning dull, rut-keeping ways.

—ALICE HOEY SHAFFER

WHAT CONSTITUTES A CALL?

The Rev. Edwin G. Capon, President of the New Church Theological School, has sent us this interesting and challenging statement of what constitutes a call to the Christian ministry, which is printed in the current recruiting brochure of Andover Newton Theological School. The statement was prepared by Dean Roy M. Pearson of Andover Newton, who kindly gives permission to have it published in The MESSENGER.

President Capon says he thinks a New Churchman can concur with everything said by Dean Pearson, with an awareness that his capacity to meet the needs of the world today is tremendously enhanced by the teachings of the New Church.

AN AUTHENTIC CALL to the Christian ministry usually gains its full force in three principal stages.

First: An observation of need. The specific circumstance may be the loneliness of the bereaved. It may be the pains of the ill, the humiliation of the alcoholic, the despair of the aged, or the hunger and homelessness of colonial and refugee peoples. Somewhere among his fellows a man finds an emptiness and agony within the range of one of the churchly vocations—the parish ministry, the military or institutional chaplaincy, missionary service, administrative leadership, religious education.

Second: A sense of involvement. The needs of the world are not something wholly apart from himself, the man discovers. For reasons which he cannot explain he finds himself uncomfortable in the knowledge that they exist. By forces which he cannot control he

feels himself impelled to oppose the evil, ease the pain, heal the wounds, and restore the long abandoned self respect and hope. Suddenly he realizes that he has been robbed of his freedom. Something has so firmly entangled him in the world's impotence and anguish that unless the world achieves its destined joy and peace, his own are gone. His brother has been his keeper, but now there is something which beckons him to be his brother's.

Third: An awareness of capacity. The general becomes specific. The vast obscurity of need yields one area of sharper focus. The despairing dread of an undertaking too tremendous to be possible transforms itself into a deepening consciousness of personal relationship with a single, definable portion of the task which is not intractable. "These are things which I can understand," the man says to himself. "These are concepts which I can manage. These are burdens

which I can carry. The peculiar contours of my being seem to fit into the world at this particular point, and here I feel at home."

Like every other genuine call, the summons to the ministry comes first of all from God, but the language of heaven is incomprehensible when not translated. So the Word is made flesh whenever God hovers near a man in hope that he will be His minister, and the call becomes incarnate in the world's sorrow and sin. The merciful shed their light upon it. Discerning pastors, thoughtful teachers, devoted parents, and loyal friends all point the way toward it.

And the warrant for a man's response is not the assertion of power—"I can do all things!" It is rather the confession of dependence—"I can do all things through Christ which strengtheneth me!"

ROY M. PEARSON

A Missionary Venture

AS PART of its missionary work the American Tract and Publication Society (The New Church Book Center, Philadelphia) has experimented with a new project. It is sending its new booklet, *Life Further On*, to the survivors of the deceased listed in the obituary column in the Philadelphia newspapers. The reaction has been so encouraging and answers so appreciative that we would like to share this idea with others, who may be moved to do something similar in their communities.

The motive of such an undertaking, we feel, should be wholeheartedly one of unselfish sharing of our inspiring and comforting teaching about life after death. To this end the pamphlet is sent in plain envelope together with a personal hand-written note on plain stationery. This is the note which we have used:

Dear Friend:

I do not wish to intrude upon your privacy, nor do I wish to add to the sense of your recent loss. However, the inclosed booklet has brought help and comfort to so many people in their bereavement that I thought it might do so in your case.

Yours sincerely,
Vera Hallowell

Mrs. Hallowell has undertaken this work for us as part of her

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contribution to the Society. And it has been quite an undertaking! Since June, nearly 2000 pamphlets have been sent out, which means that that many notes have had to be written.

Much to our surprise many replies and acknowledgments have been received, and run consistently five per cent. This is truly amazing, and proves to us that the project is appreciated and needed. I wish we could share all the replies with you, but a sampling must suffice.

Thank you so very much for your kindness in sending me the booklet which is so very comforting. I can't express my gratitude for your thinking of me when I needed help so badly.

Thank you for your kindness and sympathy at a time when it was deeply appreciated. And thanks so much for the beautiful message in "Life Further On."

I have read the book you so kindly sent me and found it very comforting and I thank you.

May I beg your forgiveness for my tardiness in replying to your kind, consoling letter with the booklet, "Life Further On," which was read with great interest and satisfaction, and which I did not consider at all as an intrusion on my privacy. Indeed, I was both pleased and gratified to realize that in these times there are still kind and thoughtful Christian people anxious to assuage the grief or despondency of others. Please accept my grateful thanks for your kindness.

Some of the returns were simply printed appreciation cards, some were long letters, and some were acknowledged by telephone. There were offers to help financially with the project, and even one proposal of marriage. It is thrilling to think, even with this small beginning, how many people our message has reached—not our message, to be sure, but the Lord's! We hope that many New Churchmen all over the United States will be inspired to take up this work. Here is something which any one of you can do right from your desk at home. If you want further information, I hope you will write to me. Those who may wish to support this project through our work here may send their contribution to:

RICHARD H. TAFEL,
New Church Book Center
2129 Chestnut Street
Philadelphia 3, Pa.

MEET YOUR GENERAL COUNCIL

In this issue we turn to the Pacific Coast and introduce Wallace N. Dibb of San Diego, California, a member of the General Council's class of 1960. Mr. Dibb has written the following personal sketch for the MESSENGER.



Wallace N. Dibb

I WAS BORN in Toronto, Canada, on July 6, 1900, and moved to San Diego with my parents and two brothers in 1904, where my father opened his own jewelry manufacturing business in 1911.

After my discharge from the Army in 1919, I worked for some time for my father; then left home to work in various factories in many different states to gain further knowledge of the trade. When I returned home we formed our present partnership with my father, brother Harold Dibb, and myself.

I was born to a New-Church family. My parents, Mr. and Mrs. Walter Dibb, helped organize and are still active members of the San Diego Society.

In 1924 I became a member of the San Diego Society and was elected to the Board of Trustees in 1925. I was elected President in 1935, and served as such until 1954. At present I am Vice President. I have served on the Board of Directors of the California Association a number of years, and am serving at present as Vice President of the Board.

I am very glad to be a member of the General Council; also to have received an appointment to the Board of Managers of the 'Wayfarers' Chapel.

Looking Back and Ahead

At any point in a job or a journey, it can be encouraging to look back and see how far we have come, and often discouraging to see how far we still have to go. By March 6, 75% of the Annual Appeal quota had been subscribed, but with 25 days remaining before the deadline, 25% was still to be received.

The second Appeal letter was read and commented on by many who had already contributed and didn't realize that the letter was intended as a 'thank you' to them, as well as a reminder to those who have not yet gotten around to responding. We can only hope that the last days of the Appeal will see a flood of 'last minute' responses, and that the quota will be met.

Send your contributions to Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.

Results Through March 6

Association	Amount
California	\$1,107.00
Eastern Canada	2,159.13
Western Canada	535.00
Connecticut	178.00
Illinois	632.95
Kansas	1,432.64
Maine	165.60
Maryland	890.00
Massachusetts	2,334.37
Michigan	185.00
National	161.00
New York	1,166.67
Ohio	638.55
Pennsylvania	611.25
Portland	62.00
Seattle-Tacoma	85.00
Southeastern	273.00
Texas General	17.00
Gulfport	50.00
Unclassified	275.00

Total\$12,959.16

ROBERT H. KIRVEN, *Chairman*
Annual Appeal Committee

LETTERS to the EDITOR

TERMS ARE MISLEADING

To the Editor:

Referring to Mr. Hotson's article in *The Messenger* of Jan. 5, 'What is Swedenborgianism?' I also have discovered in my colporteur work that some other churches hold a belief in Jesus Christ being God, and I think it probable that this may be the result of the influence of Swedenborg's writings, at least in some instances. . . .

However, I do feel that the term 'Swedenborgians' is misleading as it tends to elevate the man Swedenborg as though he were the founder of our faith, which he was not. He made it very clear that he did not originate the doctrines but that they came from the Lord alone. . . .

When we call ourselves members of the New Jerusalem Church, that may mean two different things. It may mean members of our earthly organization in which we are serving and worshipping, or it may mean members of the spiritual New Church, but as to the latter only the Lord can judge as to whether or not we are really members. According to that classification, neither could any call themselves Christian because none of us can be sure whether we will qualify, since we are not among those who consider themselves 'saved' by an oral confession. All we can do is work for regeneration and hope. . . .

H. Mildred Herrick
Denver, Colo.

THE MEANING OF 'CHURCH'

To the Editor:

After reading Mr. Douglas Taylor's letter in the Feb. 16 *Messenger* I looked up the letter from Mr. Othmar Tobisch which he commented on; and I find that I had marked passages in the latter letter, feeling strongly that I should voice my objections, but I 'fled to Tarshish' instead. . . .

I have wondered about the statement that 'Swedenborg never predated an organization separate from the existing ones.' Section 24 of the *Brief Analysis* states emphatically that 'there can be no conjunction of the old church with the new. A faith of night and a faith of light can be no more to-

gether than an owl and a dove in one nest. If the faith of three gods should try to live with the faith of one God, such a conflict would arise that everything of the church would perish.'

I know the word 'church' means more than a congregation, but does it not also mean a congregation? After all, who more than Swedenborg speaks of the natural, the spiritual and the divine? The New Jerusalem coming down four-square surely anticipates a visible receptacle! . . .

A great deal more could be said of this, not the least of which is the longing of believers for fellowship.

Alice Hoey Shaffer
Ventura, Calif.

ULTIMATE SALVATION

To the Editor:

From his article on 'Freedom of Choice' in the *Messenger* of Feb. 16 it appears that the Rev. Louis A. Dole thinks hell is a place or state, where those whose desires are evil at the time of death will continue forever because their desires will always remain evil.

My own belief is that ultimate salvation is the purpose for which hell does exist, and I append the following quotations:

Inasmuch as man, on account of ignorance and the like, supposes that the soul of man will be tormented to eternity, this is made evident, (to wit), that man is condemned to eternal punishment, for he has deserved it; but out of the Lord's mercy damnation is at last taken away, yet through vastations and punishments, according to their actual sins, and hence their (acquired) nature (*Spiritual Diary* 2583).

Divine Providence . . . is equally operative with the evil and unjust as with the good and just, (and) it leads the former in hell and rescues them from it (*Divine Providence* 337).

I have reviewed the whole matter in a privately distributed paper and will gladly send copies to others who may desire them.

John R. Swanton,
22 George St.,
Newton, 58, Mass.

REPLYING TO MR. MACK

To the Editor:

I read the letter of Mr. Gordon C. Mack in the *Messenger* of Feb. 16, answering Mr. Hotson's article, Jan. 5, on 'What is Swedenborgianism?' Mr. Mack wants to know whether we should be known as Swedenborgians or members of the New Jerusalem Church. My answer is, We are Swedenborgians and members of the New Jerusalem Church. . . .

Mr. Mack asks, 'Can anyone whose future home is to be in hell be considered a member of that church?' I say, Yes, Mr. Mack, evil people and good people all can be members of any church. We all go to church and we try to live a good life and to be saved for eternal life in heaven. We can't judge ourselves where we will go after death, to heaven or hell, not until we enter the spiritual world. . . . While I am living on this earth I will try very hard to make my eternal home in heaven instead of in hell.

Pete Thomas
New Martinsville, W. Va.



HUNGARIAN RELIEF

AT its recent meeting the Executive Committee of the Council of Ministers of the General Convention considered an appeal made to it by the American Friends Service Committee, Inc. for a contribution for Hungarian relief.

With the feeling that there is a great need being met by this organization, we decided to make use of the columns of the *Messenger* to inform our societies of two worthy channels through which aid may be sent for Hungarian relief. They are:

American Friends Service
Committee, Inc.
20 S. Twelfth Street
Philadelphia 7, Pa.

Church World Service
215 Fourth Avenue
New York 3, N. Y.

EDWIN G. CAPON, Secretary
Council of Ministers

The Swedenborg Student

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

ARCANA CLASS I—April, 1957 Volume II, 1240—1365

April—

1—7	1240—1272
8—14	1273—1293
15—21	1294—1324
22—30	1325—1365

THE SCRIPTURE covered in the reading for this month is about Eber and his descendants, the tower of Babel, the descendants of Shem, and the journey of Terah, Abram, and Lot from Ur of the Chaldees to Haran, and Terah's death in Haran.

Spiritually this is the story of the decline and consummation of the Ancient Church and the preparation for the Jewish Church.

The eleventh chapter of Genesis completes that part of our Bible taken from the Ancient Word, and brings us down to historic times. Eber is the first actual person mentioned in the Word, and with verses 26 to 31 of chapter 11 true history in the Bible story begins.

The decline of any church comes as a result of its gradual departure from true internal worship and its descent to purely external worship.

The story of the Tower of Babel is in its letter striking and impressive. It is one of the great Bible pictures from the Ancient Word, and so is pure allegory. It should be obvious that 'homo sapiens' of any age would know better than to go down into a valley to attempt to build a tower which would reach to heaven, using brick for stone and bitumen for mortar.

This story tells the cause of the decline and fall of the Ancient Church. In its prime this church was of one lip, and their words were one, which means that they were in agreement as to their doctrine in general and in particular. But they journeyed from the east—from the Lord—to the valley of natural thought, setting up their own judgment in place of revealed truth from the Lord. Using brick for stone—man-made opinions for truth, and bitumen for mortar—love of self and the world for love of the Lord and the neighbor, they set out to build a philosophy of life. Self-love disjoins; so the church broke up into conflicting sects. This

church ended by turning revelation into magic and worship into idolatry, traces of which still remain. So at the dawn of history the world was found divided into nations with different languages and different religions, worshipping the sun, the moon, Baal, Ashtoreth, Molech, and other tribal gods.

People today build towers of Babel. The theory that monogamy was not of Divine institution from the beginning but arose when economic conditions made it impossible for a man to support more than one wife is a Tower of Babel. The theory that man is the result of a purely natural selection is a Tower of Babel. Humanism, the doctrine that man is inherently good and that 'the spirit of man shall triumph and reign over all the earth' is a Tower of Babel. Much of the teaching today concerning the Scriptures and concerning Christ and Christianity is a Tower of Babel. An example of the setting up of human intelligence above revelation is found in the translation of this very story in the Revised Standard Version; the first two verses there read as follows: "Now the whole earth had one language and few words. And as men migrated in the east, they found a plain in the land of Shinar and settled there." Shinar is in the east, so the translators thought that the people could not have journeyed from the east; and the translation 'and few words' is not a translation at all, but an interpretation, and one which altogether misses the meaning and destroys the basis for correspondence.

Notes

1255. Note that there may be things which a man, because he has imbibed them in infancy, esteems as holy which are yet 'matters of indifference.' Many bitter controversies have arisen over such matters of indifference, and we should keep this suggestion in mind for our own warning and guidance.

1343. Note carefully what is said here about the knowledge of the name Jehovah. Some modern Bible students take the position that Jehovah was never anything but the name of the tribal god of the Hebrews. See also 1356.

1361. This is a clear explanation of the 'representative' character of the Jewish Church. Note especially that, while all the individuals from now on were actual people, their character as representatives had nothing necessarily in common with their character as individuals. Bible characters should not be held up as heroes.

ARCANA CLASS II—April, 1957 Volume IX, 6969—7086

April—

1—7	6969—6992
8—14	6993—7013
15—21	7014—7039
22—30	7040—7086

THE READING for this month is concerned with the reluctance of Moses to carry the Lord's message to Pharaoh, the appointment of Aaron to be spokesman for Moses, the message to Pharaoh, and Moses' return to his people to lead them out of Egypt.

The sign of the rod turned into a serpent teaches that the Word, when separated from God and thought to be the work of men, becomes perverted. The sign of the hand made leprous pictures what takes place when the Word is used to support our selfish interests.

Our reading begins with the interpretation of the words 'And it shall be if they do not believe thee.' First we have belief in worldly things, but we should develop belief or faith in spiritual things—in heaven and the spiritual life (6970). The Lord said, 'I give unto thee eternal life.' All worldly things—the arts and sciences, interests, and fashions—change. Many whole civilizations have come and gone. If we live only for this world, we develop a philosophy which limits us to one world and one time alone. The call to depart from Egypt is the call to live for the things of the spirit, which are unchanging and eternal. But the natural man is loath to set out on this journey. Like Moses he has his doubts, his fears, his objections, and he feels his weaknesses and his limitations. In the story Aaron is to be 'for a mouth' to Moses.

The promise of deliverance from Egyptian bondage is made to each one of us. The Divine truth will lead us out of bondage to the world and make us happier than any worldling can be, but we are slow to believe it. We are not called upon to give up anything that is really good. It is the things that enslave us rather than those that set us

free which we are asked to renounce.

The inner power of the Word is in its letter—as the staff had power in the hand of Moses. So the miracles before Pharaoh were wrought through Moses by means of the staff. The Lord answered the tempter by the letter of the Word. So it is said, 'if they will not also believe these two signs . . . thou shalt take the water of the river, and pour it upon the dry land, and the water that thou takest out of the river shall become blood.' The river of Egypt represents the natural sciences, which constitute the glory and progress of the natural. There is no rain in Egypt and its waters do not seem to come from heaven. In reality, however, they do. The turning of these waters into blood teaches that all natural learning, if separated from the Lord as its Source, becomes vitiated.

Moses stands for the Divine truth itself, which is above the comprehension of men and angels, and Aaron for that truth as accommodated to the capacity of men to receive it, as in the letter of the Word. Into this as a recipient form the Lord flows and enlightens the mind and gives power to understand and obey.

Notes

6987. Speech is thought acting. Because of the correspondence of speech and thought, when one comes into the other life, he knows how to speak the language of the heavens.

6993. An explanation of the words 'The Holy Spirit was not yet, because that Jesus was not yet glorified.'

7007. This expresses an important law, showing how the Divine omnipotence leaves room for human freedom.

7010. In the Word angels are called 'gods,' and so are men, from the truths in which they are from the Lord. Man is a recipient of truth, not a source of it.

National Association of Convention

President, Clark Dristy, 316 E. Watertown St., Rapid City, S. D.

Vice President, Reid Barnett, 817 Douglas St., Ames, Iowa.

Secretary, Mike Wilmoth, 601 West McAndrews St., Medford, Oregon.

Treasurer, Mrs. John Grosch, 828 North Milwaukee Street, Milwaukee, Wis.

Here and There

MIKE WILMOTH and his wife drove up to Portland, Oregon, attended the New Church there one Sunday, and had an especially nice visit with the Rev. Calvin Turley and family. It must have been an interesting visit—sitting up until *two in the morning!* Editor Johannson also stopped in briefly at the Applegate Resort while in the area on his western trip, and the Wilmoths and the Paines were happy to make the acquaintance of this genial and prominent New-Church minister and editor.

Among our writing members, Nadine Mills Coleman makes the pages of *The Kansas City Star* (cir. 240,000) with more or less regularity. Her recent article entitled 'Bend Down Sister, Get Ready For Gardening,' is both humorous and instructive, and advises ladies to engage in light setting up exercises prior to their strenuous activities in the garden.

Forrest Dristy has been employed as an instructor in mathematics in the South Dakota State

School of Mines in Rapid City . . . The Rev. Clyde Broomell, who gave us good will and so many books, sends an excellent letter and unless we misinterpret, there is a suggestion that he might even consider joining our N.A. . . . A fourth edition of 10,000 copies of *The Bible Uncovered and Explained* is being distributed by The Lord's New Church, Bryn Athyn, Pa. . . . Anna Raile (Benkelman, Nebr.) is making an effort to republish and distribute parts of the book, *Twelve Letters To My Son*, in the form of letters that can be mailed out, and will welcome any assistance we can give her.

There is activity among our members, and if only I could share with you some of the fine letters that cross my desk, the vital work that the National Association is doing would become more apparent. We recently voted on the matter of changing our name on suggestion from the Research Committee, but most of the members are in favor of keeping the name we now bear (National Association), since it was given us by Convention when we were born, and approved at that time by the General Council.

A hearty welcome to new members, J. Foster, and Alice Shaffer. At least three of our members are in their 90th year, or beyond. Congratulations to them! . . . And a great big thank-you to those of you who contributed so generously to the Annual Appeal, and who contributed dues and gifts to our own N.A. fund.

A good letter with suggestions comes from Reid Barnett . . . Alice Edson, 77 years young, is working in her own way in Round Robins and otherwise to spread a knowledge of the Writings . . . May Brown suffered a slight stroke, but was able to reach the phone, summon help, and is now recovering . . . Our Alaska member, Erick Paul is working at Fairbanks, Alaska.

May each of us do something useful and constructive for the good of the Church!

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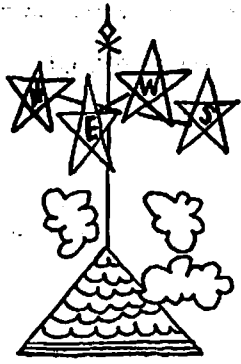
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7104. The steps in the glorification: The Lord 'first made Himself truth from the Divine, afterward the Divine truth, and at last the Divine good.'

7033. Note the translation of John 10:16. The King James translation reads, 'and there shall be one fold and one shepherd.' Swedenborg correctly uses 'flock' instead of 'fold.' This leaves room for the distinction between the church specific and the church universal. The Revised Standard Version translates this correctly.

7038³. Note the order of enjoyment of the five senses, which may surprise us.

7051. On the expectation of the Jews. An important number in the light of the present situation in Palestine. Christians as well as Jews are mistaken here.



NEWS

By Carol Lawson

Can you guess the exciting news from Kitchener-way? Clues are: steamer trunks, passports, and visas. Chief characters are: the Rev. and Mrs. David Powell Johnson. You've guessed it! Yes, the Johnsons are going to attend the British Conference on the occasion of its 150th anniversary as representatives of Convention. Mrs. Johnson's trip will be sponsored by the National Association of New-Church Women. We're hoping that Mr. Johnson will find time to share with our readers some of his firsthand impressions in *The President's Corner*.

Incidentally, the Swedenborg Society in London held a highly successful celebration of Swedenborg's birthday. More than 100 were present to enjoy the speakers and musical interludes.

On the same line, of hands across the sea, we hear from Pat Zacharias (wife of the Rev. Paul in Elmwood) that the Massachusetts New-Church Women's Alliance has voted to send the Women's League in England the issues of the *Messenger* in which the National Alliance news appears. . . . By the way we note that the Elmwood Church has held an interesting series of Sunday evening programs during Lent with talks by ministers from nearby New Churches.

We'd also like to note here the very fine Lenten Meditations put out by the Kenwood Parish of the Chicago Society with well-integrated programs of reading and prayer for each day. . . . Dr. Jane Lundhall, an exchange professor from Stockholm, Sweden, attended Kenwood services on a March Sunday and brought along six of her students from North Park College.

In San Francisco, a series of six meditations are being conducted by the Rev. Othmar Tobisch on Wednesday evenings during Lent. . . . And the Swedenborgian Choristers

are busy practicing Easter music under the leadership of Miss Sugden and enjoying the comradeship of three new members.

Money, money, money — The Smorgasbord chairman of the Philadelphia Society reports that \$321 was realized from that event for the Convention's Annual Appeal. . . *Hurry, hurry, hurry — this is the eleventh hour of the Appeal* . . . Word comes from the Massachusetts Association that nearly \$200 was raised by the societies of the Association for Hungarian Relief.

The Kitchener Society also has international affairs in mind, for a Hungarian student from Waterloo College spoke March 19 at the Parish Club. A student from British Guiana was also heard. . . . At the January meeting of the New-Church Men's Club, Boston and vicinity, members heard a speaker on the Middle East problem give the Israel point of view. Then in February they heard Abdul-Wahid Lula give the Arab viewpoint.

Nancy and Trudy Tuck invited all the families of the Kitchener Society to tea in honor of the twenty-fifth wedding anniversary of their parents, Mr. and Mrs. Edward Tuck.

Youthful enterprises are springing up all over, just like daffodils. The Young People's League of Massachusetts has just come forth with a publication for which John Ramondetta, the editor, deserves much credit. (But, Dr. Spoerl, you would better explain to them the significance of the daffodil color they chose for the first page.)

And speaking of bright colors reminds us of Art James, a past president of the ANCL, who leads a life as lively as the top of his red head. Under a new co-op plan at Antioch he's leaving the College and won't return until next January. First he'll have a job in New York City, then will spend the summer in Denmark, and in the fall plans to get a job at home (near Boston) and to do some independent study. Watch for Art's appearance as guest columnist in May.

In Los Angeles, Mrs. Bertha Hill is agent-in-chief for the *Messenger's* Every-Family Plan. While Phil Guest holds the same office in Detroit. We will soon publish a list of all societies whose entire membership subscribe to this publication, so if you want to be a member of the 'in-group', better get busy!

Income Tax Guide For Ministers

A recent letter sent by the President of Convention to all the ministers in the church indicated that no Income Tax Guide particularly for ministers was available. Since writing that letter President Johnson has received word from the Rev. Ernest L. Frederick of Florida informing us of the book *Ministers' Federal Income Tax Guide*, published by Doniger & Raughley, Inc., Great Neck, N. Y.

The Rev. Henry C. Giunta was given a two-month leave of absence from his duties at the Church of the Holy City in Cleveland. It is hoped that he might benefit by spending some time in a warm, dry climate. . . . We hear that Henry Giunta, Jr., is engaged to be married to Fay Gustafson of Detroit. . . . Miss Dorothea Pfister, treasurer of the East Cleveland Society and superintendent of the Sunday School, (not to mention her indispensable functions as head of Almont), was active recently in planning a large tea held by the Radio-TV Council of Greater Cleveland. . . . Thanks, Loraine Scott, for sending us the above information: we hear from Cleveland too seldom!

A 'Town Meeting' was held March 19 by the Boston Society. Two questions were discussed; the first one, on the advisability of having women ministers, was introduced by the Rev. Edwin G. Capon. The second question, on Stewardship, was introduced by the Rev. John C. King.

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MEMORIALS

BUHR—Corinne Lawson Buhr (Mrs. J. Arthur) passed into the higher life Mar. 12. Mrs. Buhr, who was 63 years old, was brought up in the Cincinnati New Church in which her father, the late Fenton Lawson, was so active. Her mother's beautiful singing voice is still remembered by many Cincinnati New-Church people. Mrs. Buhr herself will be remembered as gracious and generous and with a true feminine appreciation of all things beautiful. She was the wife of J. Arthur Buhr who is a trustee of the Cincinnati Society and president of the F. H. Lawson Co., oldest manufacturing concern west of the Alleghenies. Mr. and Mrs. Buhr had been married for 41 years. Her brother, Franklin H. Lawson is treasurer of the Cincinnati Society.

HUGHES—Ida Ackert Hughes (Mrs. George W.) passed to her heavenly home on Feb. 13 at the age of 72 after a long illness. A devoted member of the Cincinnati Society, Mrs. Hughes was born in Clintonville, N. Y., and was married to George W. Hughes in the New Church in New York City. Four children, George, Louise, Annabelle and Florence, were born in that city. Laura and Ida were born in Pittsburgh. Residents of Cincinnati for the last 35 years, the family circle was increased by Alice, John and Diane. There were also seven grandchildren. All of the children were brought up in the New-Church Sunday School. Two of her grandchildren sing regularly in the Cincinnati Church choir, and one, a student in architecture, is a church trustee. Services for Mrs. Hughes were conducted by the Rev. Roger Turrell, a Methodist minister, formerly of Urbana.

SHAW—Aubrey Norman Shaw on Oct. 23, 1956, passed to the higher life at the age of 78. Through his active life Mr. Shaw had been a conscientious worker in the Brooklyn Society of the New Church. Growing up in the Church as a member of the Sunday School where his mother was one of the charter members of the teaching staff, he went on as a young man to sing in the church choir. This love of music he was to carry with him through life, as evidenced by his active participation until the last days of his life in the University Glee Club of New York.

Throughout his long and active church life Mr. Shaw served on all the major governing committees of the Brooklyn Church. But the one that was deepest in his affection, largely because of the

tutorage of his mother in the teachings of the Church, was the Church Committee on which he served as Chairman for over 30 years. The Church of the Neighbor is poorer by his passing.

—C. C. M.

Charles Moulton served the Western New-Church Union for over 50 years.

MOULTON—Charles Lewis Moulton, at the age of nearly 97, passed peacefully from this life Feb. 5, at the home of his daughter in Berkeley, Calif. Services were conducted Feb. 8 at the Berkeley Hills Chapel; the Rev. Othmar Tobisch officiating.

Until the last day of his life, Mr. Moulton was intensely interested in the world around him—politics, religion, and people—and maintained a vigorous correspondence that reached across the nation and oceans. His great-great-grandchildren knew him, and he himself retained memories of Civil War days on the Maryland farm which his family has owned and worked since 1720, 60 years after his first New World ancestor had helped colonize that Province. It was this Havre de Grace farm that Mr. Moulton visited each summer on sojourns that annually spanned the continent, and it is in the family plot on this farm that he will rest beside his wife, the late Maria Ross Moulton, who died in 1938. Mr. Moulton's last year's plane journey broke a long-standing custom: heretofore he had preferred to travel by daycoach, because, in his own words, the people you meet are so interesting. But last summer he decided to fly. It was not that Mr. Moulton was slowing down. On the contrary, he was always a man in a purposeful hurry.

When in his forties, Mr. Moulton became acquainted with the writings of the New Church through a friend in Chicago. This was shortly after the Moulton family had settled in Glen Ellyn, Ill. Soon afterward, Mr. and Mrs. Moulton joined the Humboldt Park parish of the Chicago Society. He was an active member of the society and Illinois Association for more than 50 years.

As Glen Ellyn grew, so did the Moultons. A daughter and five sons helped quicken the life of the flourishing town with perpetual open house, a flow of visitors and kin, and interests that varied from gardening and livestock to amateur theatricals and a family orchestra. When years later the turreted house was the scene of their parents' golden wedding anniversary, all the children except Min-

nie, whose husband was then Consul General at Marseille, France, crowded home for the celebration.

Upon his retirement from his 56-year tenure with Sprague, Warner, & Company. C. L. Moulton continued to commute daily to Chicago until his second 'retirement' two years ago—this time to his daughter's West Coast home. By then he had completed 30 years of service as president of the Western New-Church Union, Chicago, in which he has played so vital and active a part for 50 years.

In his new home in California he traveled every Sunday with the Rev. and Mrs. Othmar Tobisch from Berkeley to the San Francisco Church, where he made himself useful, as a true New Churchman, by setting the fire, lighting the candles, taking the offering, and selling books from the library. The last Convention he attended was that in La Porte in 1956, where he was the oldest member present.

Four of his children survive him, Walter, Harper, and Wesley, on the East Coast, and Mrs. J. A. Gamon in Berkeley, Calif. Interment was in the hill-top cemetery adjoining the little Methodist Chapel where Mr. Moulton attended church and Sunday school as a boy in Havre de Grace, Md. Services were held Mar. 1 in the chapel; the Rev. Ernest Martin of the New Church in Wilmington, Del., officiating. More than 25 relatives, including sons, grandchildren, great-grandchildren, and a nine-months-old great-granddaughter were present.

The Return of Christ: Is it a Present Reality?

By

the Rev. Wm. F. Wunsch

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

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