

# *The* **NEW - CHURCH MESSENGER**

## **Resurrection**

**W**HAT shall we wear on Easter Day?

Fabric and fashion are on display:

Robes of righteousness, white as snow,  
Gorgeous garments which gleam and glow.  
Raiment of needlework, jewels and gold,  
Linen apparel that never grows old,  
Broidered vestments of purple hue,  
Goodly arrayal of white and blue,  
Mantle of mercy, most graciously spread,  
Helmet of holiness—shield for the head—  
Sandals of certainty, purity, peace,  
Girt with fidelity (may it increase).

Becomingly clothed in garments of praise,

We may walk worthily in His ways.

Humility, gratitude, best adorn

The Easter Parade—on Easter morn.

—VIVIAN M. KUENZLI

# THE NEW-CHURCH MESSENGER

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## Essentials of Faith of The New Church

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

The Word is Divine and contains  
a spiritual or inner meaning 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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# EDITORIAL

## Life's Most Triumphant Moment

**E**ASTER signalizes the triumph of life, of light over darkness, of truth over falsity. All nature cooperates in showing forth this triumph. The trees put on new foliage, the flowers prepare to blossom, the seeds in the ground under the impact of the commingled heat and light of the sun and the moisture of the ground begin to sprout and to send forth shoots filled with the promise of a new and growing life. Even the murmur of the brooks sounds like a hymn of praise to life. Poets and artists have exhausted their skills in seeking to portray the beauty and glory of spring yet have felt that they never succeeded in doing it justice. Indeed, it is only man's inner intuition of life as a manifestation of Him who is Absolute Life and the Giver of all Life that can in part grasp the meaning of this bursting forth of life.

Impressive as is this triumph of life in the natural world, much more so is it in the realm of spirit. Here there is nothing which can adequately portray it except the resurrection from the tomb of the Lord's Divine Humanity. The enemies of the Lord had done their worst. When they had nailed Him to the cross and when His body had been entombed they thought that they had won a decisive victory. Now His compassionate heart was stilled, His gracious lips were sealed, His message was shorn of all power. Now the money-changers could go back to their usual business and now the holders of ecclesiastical power could rest easy—the prophet of Galilee would no more disturb them. There would be no crowds to welcome Him as one who came in the name of the Lord.

But how mistaken they were. There was no earthly power that could destroy Him for He was the very Principle of Life. Peter was later on to charge them with having killed the Prince of Life. But Peter's words can have meaning only if understood to refer to the killing of the Son of Man in their own souls. For Peter had seen the Risen Lord. He knew that no tomb could hold Him and that death could not prevail against Him. He knew that He had won a victory over the grave, and that He was alive forevermore. Yes, he must have known that it was not within the power of man, however filled with hate and malevolence, to destroy the Divine Humanity since this embodied on the earth-plane the very Principle of Life. That Life was the one fundamental reality of creation. To destroy it would have been to destroy creation itself.

Again and again in the Gospels we find the word *life* used in connection with the Lord. The Gospel of John begins by saying, "In Him was life; and that life was the light of men" (1:4). And a little further on we are told that whosoever believes in Him will not perish but have everlasting life (*John* 3:15). And we have the Lord's own words, "I am come that they might have life, and that they might have it more abundantly" (*John* 10:10). Throughout the Word the concept of life is linked with the Lord for truly He is the Author of Life. His coming into the world in the incarnation was a renewal of the life of the world. It was a renewal in the spiritual sense for it meant a new life for mankind. The more abundant life which He promised was not more physical life but a new life of the spirit for those who were willing to receive it. A new quality was to enter into human life. There was to be a closer fellowship with God, a greater realization on the part of the children of men that they were one with God. He was the vine but they were the branches. Separated from Him they could have no life, for man lives not by the material things which form so large a part of his natural environment but by the inflow of life from God. And since a man's life is his love he would receive this new life only to the extent that his ruling love was for God and the neighbor. That is why it is said of Him, "But as many as received Him to them gave he power to become the sons of God" (*John* 1:12).

Throughout His earthly ministry the Lord exemplified His life-giving power. His healing miracles did more than restore the sick to health—they were a symbol on the physical plane of His power over life; of His power to give life on the spiritual plane.

The resurrection on Easter morning is the climax of all the things He did and proclaimed which showed Him to be the Giver and Sustainer of life on every plane. And most of all should it be remembered that He said, "Because I live, ye shall live also" (*John* 14:19). In His resurrection is contained the unequivocal promise of eternal life to the children of men.



# By the Light of the Moon

By Clayton Priestnal

**D**URING THE NIGHTS of Lent when skies are clear the earth is bathed in moonlight, for the hallowed day of Easter falls just after the moon has passed the zenith of its luminosity. Wondrously beautiful as this nocturnal orb is, as it drifts across the midnight sky, enchanting as moonbeams are, as shafts of light through shrub and hemlock—the incandescence of the moon is only the reflected light of that greater heavenly body, the sun. Entrancing as moonlight is, it cannot be compared to the illumination of the sun, even on the darkest of days. Radiant as the moon might be, it leaves many corners of the landscape indistinct or completely shrouded in darkness. There is a lesson in the moon of Eastertide.

For too long a time the Christian Church has been content to view the significance of Easter in the dim light of night instead of in the bright sunlight of day. Year after year the emphasis of Easter has been placed upon the resurrection of the Lord and the assurance this gives of life everlasting. The Lord was crucified, buried in a stone-sealed tomb, and on the third day He rose from the dead. From these essential facts man's faith in life after death finds renewal. This is all very good. But is there not something static about it, something which gives an uninspiring monotony to man's commemoration of this blessed season, something which fails to challenge the soul to move onward to a more profound understanding and appreciation of the implications of the Lord's resurrection? If a Christian with all the wealth of evidence available to him still has doubts about eternal life, it is questionable whether the glad tidings of Easter morning will do very much to permanently strengthen his faith. A Christian's belief in immortality should be so unshakable, so buttressed by Scripture and experience, so confirmed by the heart and mind, that he needs no seasonal reassurance that it is so. The acceptance of immortality should be as much a part of life as the dawn of a day. The New Church, therefore, offers the Christian world a new focal point for emphasis on Easter day.

This new approach need not ignore or minimize the importance of the familiar, basic facts of the Lord's Incarnation. The One God of heaven and

earth did come and dwell among men in the Person of Jesus Christ. The human which the Infinite Creator assumed did indeed suffer grievous temptations. The Lord was crucified on Calvary; He rose from the dead. And in the process of conquering earthly temptations, the Lord made His imperfect human nature more and more obedient to the Divine Love within Him until it at last became one with It—the human became fully glorified; it became Divine. But there the matter rests with many people. Year after year they review these same aspects of the cross and the tomb, not realizing that the Lord's life on earth was not an end in itself but merely the preparatory steps for something even greater—*His Second Coming*. The New Church invites the Christian world to look at Easter, not in the light of the Lord's first coming—His coming in Person—but rather look at it in the brighter light of His spiritual return.

## *Preparing for the Second Coming*

The Incarnation has its strongest appeal to the more external part of man's nature, especially to his physical senses. God manifested Himself to the eyes of men and thus revealed to all mankind that He is not an abstract, invisible Being, far removed from the everyday concerns of men. He mingled with the people of ancient Palestine; He spoke to them; He healed their diseases and removed their infirmities; He lived as they lived and in this way made Himself known to them. Thus the initial impact of the Lord's presence must have necessarily touched man on a relatively external plane of life. Man's first introduction to the Divine is in the midst of worldly interests. But this should only be the beginning. Just as the prophets of old foretold the Advent of the Lord, just as they prepared the way for a greater Prophet, so the Lord's First Coming was only to foreshadow, to make way, for His Second Coming. To put all of Easter into the First Coming is to live in a state of spiritual semi-darkness, with only the reflected glory of the Lord to enlighten the mind. To look at Easter in the light of the Second Coming is to live in the resplendent light of spiritual truth.

The Lord during His earthly ministry was able to reveal only a few elementary truths concerning Himself and His everlasting Kingdom. The people

were not ready to accept and make use of more advanced spiritual principles because their hearts and minds were still ruled by a love of self and a love of the world. They were external people, incapable of judging moral values except in the light of human reason. The Lord even had to confess to His disciples that there were many things He wanted to tell them but they could not bear them now. If this were true of the Lord's intimate associates, how utterly impossible it would have been for Him to reveal to the populace the deeper truths He had in mind. At best all He could do during His life on earth was to help man build a faith which looked to material rather than to spiritual rewards—a faith so lacking in discernment that it could not distinguish between appearances and realities, but which certainly was far better than no faith at all.

Remnants of this imperfect faith are still to be found in the Christian Church today. Most Christians are expressly taught that Christ will return again in person to judge the quick and the dead and reign for a thousand years. This doctrine is based upon the letter of the Word and taught by those who have not as yet penetrated beyond the literal meaning of Scripture. Because of this self-imposed limitation, the emphasis of Easter rarely goes beyond an affirmation that life continues beyond the fleeting time of months and years, beyond man's three score years and ten. As a consequence of this narrow outlook, one hears a great deal about the dreadful power of nuclear and hydrogen weapons, how a single blast of an atomic bomb could demolish a whole city, killing hundreds of thousands of people and laying waste vast areas, but hardly a thought is given to the more important question: What would be the quality of life of those who were thus made sudden victims of this modern machine of destruction and death?

#### *Appeal to the Spirit*

Until a man begins to see that the Lord's first concern is not in physical death, for that is an orderly part of the creative process, but His prime interest is in keeping man from the second death, which is eternal bondage to evil, he will see only a very small and insignificant part of the Easter story. Whereas the Lord in His First Coming made Himself visible to men, in His Second Coming He makes His appeal to the mind or spirit. No longer are the blind healed and the crippled made to walk by the touch of His outstretched hand. Today through the genuine truths of heaven embodied in the spiritual sense of the Word, wondrous miracles are being wrought on the souls of men and not on their diseased bodies, so that now they can plumb new depths of religious insight. While the Lord taught and ministered in Galilee He told the people something of His Kingdom in heaven; He encouraged

them to do good by holding before them the promise of rewards for living faithfully and courageously the Christian life. But this is about as far as He could go. He had to be content to leave them with their imperfect concepts of the after-life. Many of these ideas built upon half-truths are still held and cherished by countless numbers of earnest Christians. People still think of heaven as a city paved with streets of gold, where endless time is spent singing hymns of praise. People still believe heaven is a far-away place where God's chosen children dwell. In many respects such ideas appeal like the enticing shadows of moonlight. But how much more practical and attractive is heaven as revealed by the light of the spiritual sense of the Word.

#### *Awakening to Fuller Consciousness*

One learns that heaven is not some distant realm beyond the galaxy of stars which embroider the midnight sky; heaven is not a huge choir loft where angels sing on and on to eternity; heaven is not even a place of uninterrupted rest; and above all, heaven is not the abode of strange, disembodied spirits. One learns that heaven is first of all a kingdom of uses—of varied activities. There is no happiness in idleness and there never will be; continuous strains of music, even though angelic, would soon pall and force even the celestial angels to seek a change in the discords of hell. Heaven is not a place where a man goes after he dies; heaven is a state and all who hold to the truth and do good are living there here and now, although not consciously. Yes, we are at this very moment in the midst of those who once walked the earth, breathed the air that we breathe and gazed in awe at the very moon which draws our wondering eyes in the night, and we are receiving or rejecting the influences which emanate from these dear departed brethren. In short, death is nothing more than an awakening to a fuller consciousness of a life we have been living all along.

The Apostle Paul spoke truly when he declared that the letter killeth but the spirit giveth life. If man remains content to build his faith on the literal sense of the Word alone, he is seeking the living among the dead; he belongs among those whose light is the feeble glow of the moon, the dead moon which reflects only a small measure of light from the one great source of all illumination, the sun. To seek all truth in the sense of the letter of the Scripture is to shut our Lord in a dark tomb and roll a great stone in front of it so that the Divine cannot be reached.

It would be well if man during the Lenten season gave less time in trying to face with equanimity the inescapable fact that his tenure of life here on earth is of a relatively short duration, and spent more time and effort in asking himself why he is not equally concerned about the second death—the

death of the spirit. What meaning can the Lord's resurrection have for those who have rejected His love and truth, those who have not as yet been raised from this second death? What meaning can immortality have for those who are confirmed in the ways of selfishness? Let man leave, then, the light of the moon with its illusory shadows and

begin to live in the bright sunlight of the spiritual truth which sees in the Lord's resurrection, not only the promise of eternal life, but the potentialities in his own nature for rising above the deadening effects of a self-centered life.

(The Rev. Clayton Priestnal is minister of the New Church in Baltimore, Md.)



## KING OF HEART AND MIND

By David J. Garrett

*And set up, over his head, his accusation (was) written, This is Jesus the King of the Jews.*

—MATT. 27:37.

**O**N THIS NOTE on Good Friday 1924 years ago, our Lord came to the end of His earthly life in a manner reserved for thieves, murderers, and rebels against the Roman state. His capital punishment was one of the most painful ever devised by men. It was a complete humiliation of His Person and His Role as the Divine Redeemer of the human race. It was a death perpetrated in a manner that totally misconstrued the Lord's kingly mission on earth.

Who did the Jews first think Jesus claimed to be? No less than the king of the earthly kingdom that was to be established in the world for God's chosen people, the Jews. They believed, at the beginning of His ministry, that He was the Savior-King—the ruler who would save the Jews from foreign conquest, and would usher in the long-awaited Golden Age. He would make possible the ancient prophecies of greatness for the Jews, when the 'light' would come, and 'the glory of the Lord' would rise upon them. He would bring 'the Gentiles' to the 'light,' and 'kings to the brightness of (their) rising.' He would initiate fulfillment of the saying that Israel would become 'an eternal excellency, a joy of many generations,' and would 'inherit the land forever.'

These had been prophecies of Israel, delivered by the respected seers of old. Interpreting them as disclosures of a Jewish supremacy in the future, the Jews eagerly awaited the Promised One. When Jesus entered upon His ministry, many believed they, at last, had the Messiah they were looking for. His teaching carried the ring of Messianic authority. His

miracles and command of the populace lent credence to the prophetic Jewish destiny. And as He rode into Jerusalem on an ass, symbolic of Jewish royalty, the people proclaimed aloud their heartfelt hopes: "Hosanna to the son of David: blessed is he that cometh in the name of the Lord . . . Blessed be the King that cometh in the name of the Lord."

Yet Jesus had made it clear, 'my kingdom is not of this world.' The ancient seers had hinted that their prophecies related to a kingdom beyond the Jewish political scene. But the people, ignorant of the subtleties of Messiahship and a spiritual kingdom, were swayed by the mass instincts for an immediate Jewish salvation. They did not know about, or overlooked, Isaiah's words about the Messiah: "Who hath believed our report? . . . He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men . . . he is brought as a lamb to the slaughter." They could not conceive of the Messiah as a Suffering Servant. Little did they know that in their ignorance they would cause this prophecy to come true.

Events moved rapidly in the Lord's last days. For four brief days He was acclaimed the King who had come to inaugurate Israel's supremacy. Then the religious leaders, who had grown desperate at Jesus' threat to their authority, put in motion the plans they had secretly devised to isolate Him from the people. Once in their hands, and with His vulnerability exposed, the populace would be disillusioned and turn against Him. He would no longer have the appearance of a Messianic king. In Gethsemane, He was taken prisoner by trickery, and His captors delivered Him to the Sanhedrin for judgment. Handed

over to Pilate for sentence and punishment, Jesus appeared before the people a powerless, sorry figure. Saying nothing to defend Himself, making no motions to stir the people's support, their image of a Champion-King dimmed and was turned to contempt. How foolish they had been! He had deluded them! All the hopes He had raised in them had come to naught. At the urging of the priesthood, the scribes and the Pharisees, the crowd which so soon before had acclaimed Him as a Savior became a rabble-rousing mob, crying for vengeance and His crucifixion. Mockingly they allowed the Roman guards to clothe Him in royal vestments and plait for Him a crown of thorns. Mockingly the Romans posted on the cross above His head: "This is Jesus the King of the Jews." Mockingly they called to Him in His helplessness, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him."

The people of Israel had yearned for an earthly king. He would inflame the masses to rise up and throw off the conqueror's yoke. He would bring the Jews into eminence before the world. He would provide them with untold material riches. By military and supernatural force, and with a silver tongue, the Messiah would vanquish Israel's enemies. His dynamic and magnetic character would unite all Jews, and Israel would become the foremost nation of the earth. He would be a panacea for their ills and the answer to all their aspirations.

Nineteen hundred and twenty-four years have passed since these things happened.

Yet, though the religion of Jesus has given spiritual liberation to whole continents of this planet, and Christianity is supposed to be the most enlightened of religions, many Christians are still looking for the Lord to return in a role similar in concept to the Jews' expectations many centuries ago. They await the coming of the 'son of God' who, by His might and awe-inspiring appeal, will destroy the 'unbelieving' opposition and cause the Christian 'elect' to triumph. In many respects, therefore, the God-Man in whom many Christians believe today, is like the semi-divine, semi-human person the Jews were looking for to inaugurate their Golden Age.

Let us take some examples of this from the contemporary scene. In talking about world affairs and the potential catastrophes of the Atomic Age, we hear people speaking of Divine intervention in history. History will stop as the mighty hand of God straightens out the world. Other people offer the solution to man's present dilemma of belief in the 'end of the world,' when the Lord will come in all the pageantry and power of heaven to establish His Kingdom on earth. There are others who anticipate that by organizing prayer-groups, in some miraculous way peace and Christian brotherhood will be achieved among all people. Still others believe the

Lord is already coming in the social changes of the world, in the great technological advances, and in the betterment of man's material lot. Magical shrines, revival meetings, healing cults, Christianity in the guise of 'a cult of reassurance,' Christianity in the conventional idea of a respectable suburban church, Christianity upheld and practised by the 'successful' Christian lands of North America—all of these carry, to some degree or other, the subtle implication that the religion of Jesus is one that is comfortably molded to human specifications. The idea of a Savior-King of imposing grandeur and an obliging hand is present again in Christian minds, as it lived at one time in the minds of the Jews.

### *Choosing His Way of Life*

Should we look deeper than creating God in *man's* image and likeness, the Lord would not appear like any of these wishful ideas of Him. The Lord is not capricious; He does not intervene in the governing of the universe which runs according to laws He Himself made; He does not win people to Him with oratory and a grand manner; He does not coerce people into the Kingdom of Heaven; He does not play favorites; His main concern is not with our physical and material comforts.

Clearly the Easter story shows that Jesus' mission was not 'of this world,' but had to do primarily with the realm of spirit, and from thence, with the consequent effects on the world of time and space. "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." He emphasized that the solution to men's problems and the fulfillment of their needs lay in an experience that transcended human ideas of progress. "Behold, the Kingdom of heaven is within." Beneath the surface of life, beneath the meanness and pettiness of the external world, in men's *hearts* and *minds* are the basic problems and basic answers to life's dilemmas.

In this framework, which Jesus explained in uncompromising terms, was His work on earth done. To rid the world of evils by force and miracles, to impose a utopian social order, were not in keeping with His Nature or His plan. Nor did acquiescing to the popular idea of a Messiah or to the mob's clamoring for a miraculous redemption have any bearing on His coming. In one sense of the word, He did not even come to 'save' the world; that is, He did not come to save men against their will. Rather, His work was to *make salvation possible* for those who would voluntarily accept His Way of finding it. And to *make salvation possible*, He had to restore to men the equilibrium between good and evil which men had lost, that they might choose His Way of Life, or their way of life, in perfect freedom.

(Continued on page 127)

## TRANSITION

**W**HY should we call it death to leave this earth?  
The soul but journeys to another sphere  
And in eternal life receives new birth,  
We would not wish to live forever here.  
And Providence has kindly made decree  
That we shall pass into a higher life.  
The Savior promises our guide to be;  
He calls us from this world of strife.

Perhaps the raptures of that bright land  
Have been concealed that we may live content  
Until the call shall come to join that band  
With whom our life eternal shall be spent,  
Beside those dear ones we have yearned to see,  
And we shall hear His voice, 'Come unto me.'

—ELIZABETH MAE CROSBY

## GOOD FRIDAY TO EASTER

**P**EACE more than sleep  
No candles burn low;  
Peace, fuller peace  
Than disciples could know.

Hush, He would bless,  
No tomb for His bed,  
He who was with us  
Gone to realm of the Dead.

Peace, men can live!  
This blessing He gave  
He talked with the Dead:  
Overpowered the grave.

—MELROSE PITMAN

## FOR GUIDANCE

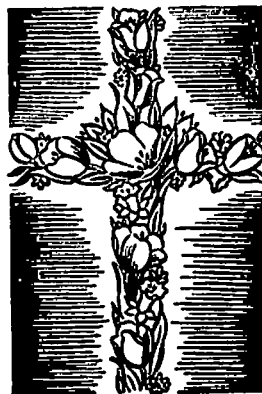
**A**SK GOD for guidance when the way  
Is all confused and, as you pray,  
Release to Him the fret and care;  
Believe that He will hear your prayer.

Ask God for guidance, then in trust  
Turn to some task at hand, and just  
Be sure that He will show you how;  
Thank Him your prayer is answered now.

Ask God for guidance, then leave all  
In His dear hands; He hears your call.  
The tangled maze will yield as He  
Works out your peace and harmony.

No need to question; let His will  
Be your one prayer, and then 'be still'  
And know that you are being led,  
In guidance you are comforted.

—DELLA ADAMS LEITNER



## THE LORD'S

**O**UR FATHER  
Hallow  
Thy kingdom  
In heaven, o

Our daily bread  
Forgive our  
As we also for  
Who to us

When in temptation  
O leave us not  
But draw us out  
And lead us

The kingdom  
The power  
All good and  
Amen, the

*(The above is written  
that it be sung. The text  
Worship is suggested. The  
text. The idea 'Leave us  
Spiritual Diary 2759.)*

## OUR SONGS

**T**HE SONG rang out, "I'll know the Lord  
By nail prints in His hand."  
I hung my head and wept in shame,  
That sight I could not stand.  
On crossing over Jordan's tide,  
How sad if it should be  
That first of all from our vile earth  
This sight should welcome me.

The Easter morning song swelled forth,  
"I love the rugged cross."  
Have men no heart, no shame, no tears?  
Can time such errors gloss?  
He lived, He loved, He died for us,  
We bless His holy name.  
I cannot sing, I sorrow that  
He had to die in shame.

Isaiah cried and David sobbed,  
They suffered just to know  
The Lord would be mistreated when  
He entered life below.  
"Washed in the blood." But breathe the words—  
How can one loudly sing  
Of such an awful agony,  
Of such a dreadful thing?

—ALICE HOEY SHAFFER



## POETRY IN VERSE

o in heaven art,  
Thy name;  
Thy will be done,  
the same.

us each day.  
to Thee,  
l those  
ed be.

's bitter woe,  
pray;  
evil things,  
y way.

nine, dear Lord,  
cry too;  
Thine alone.  
through.

LICE VAN BOVEN

on meter with the intention  
gnes, no. 182 in the Book of  
e follows closely the Greek  
en in temptation' is from the



## HEALING

**I** SEEM to draw my life from trees  
And were the world but barren earth  
I would have withered as I grew  
Languished from my birth.

My soul has fed on tender green  
Timeless, silent, lovely, new—  
Leaves are the living medicine  
Grown for healing you.

For every breathing leaf design  
Tells a story, grows a truth.  
Leaves the nations all will heal—  
When trees their secrets yield to youth.

For you and I have a forest now,  
That flourishes within,  
Our angels walk in the groves we grow,  
Our devils in barren sin.

As you think on charity  
And heal with acts of love  
Invisible olives bud and bloom  
And perch an invisible dove.

—ALBERTA BABCOCK

## THE MOVING MOUNTAIN

**T**HE MOUNTAIN is not constant  
I have seen it change with the light  
The hours the weather and the time of year  
Whether night or day  
My age and stature  
My failing sight

It moves too  
A pretty event in the collapse of strata  
In the compendiums of philosophy

The hill of which I speak  
Viewed by no ancient Greek  
Nor Spanish horse before  
The Twelfth Cortesian War  
Is barren  
Having no trees  
To move and cause the breeze

Yet it is what I love  
Since it itself doth move

A small mound of earth  
Between desert and massif  
In height no more than girth  
And in function passive  
It stands where the river curves

That yellow stream  
Swollen in spring flood  
Like a man's dream

But the mountain is green  
By reason of the grass and the tough scrub  
The effect as the clouds pass  
Suds piled in a tub  
And the tub azure

Then about once  
In a hundred years  
A clean cut in its face appears  
The stones roll as the mountain shivers  
And the golden gravel runs down to the  
river's  
Clean kiss at the foot of the slopes

A big rock the size of a house  
Fell in my grandfather's time  
But how  
Could it have been shaken so?

There are powers that work below  
They choose the moment

\*

If it happens in a dry year  
A cloud of dust rises.

—MYRON H. BROOMELL

This is reprinted with permission from Yankee Magazine.  
Myron Broomell, son of the New-Church minister Clyde W.  
Broomell is now with radio station KIUP, Durango, Colo.

# The Rest of Easter

By Robert Hoover Kirven

**E**ASTER comes again this year. Like Easter of last year, and a decade ago, and a century ago, it comes—and then it goes by most of us without setting the fire it should ignite; it leaves us with a wonderful feeling of warmth and hope, but no more. And there should be more.

Perhaps the difficulty begins with the ecstatic beauty of the story itself: Mary in the garden—filled with grief, disappointment, fear—suddenly seeing what was beyond belief, Jesus standing before her! This—the fact of Resurrection—has meant so much to us that some switch seems to turn off in our minds at that point. Dwelling on the magnificent message that Christ is Risen, we are lost to what follows.

Yet there is where we should pay particular attention. We in the New Church are much like Mary in the garden: we are the first to behold the fact of the Second Coming. This is a great and moving experience for us, as it was for her. Like Mary, we want to hold our vision to ourselves—exploring, rejoicing.

But remember the rest of that passage in the Easter story: "Jesus said to her, 'Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.'" (*John 20:17 RSV.*)

What Jesus said to Mary applies literally to us. This knowledge of the New Jerusalem we have gained through Swedenborg is not ours to hold to ourselves, for the Second Coming is not complete. We must go to His brethren (which is to say all the world); hurry to seek them out, and tell them of the great things that have come to pass, and the even greater things that are coming.

The New Church has been working quietly toward that end, it's true. We have published and distributed large numbers of books and pamphlets. We have delved into the Writings and the Word, and developed countless applications of Divine Truths to the problems of modern living. All this must be continued, but it is not enough. Our books and our pamphlets and our new expositions of doctrines are addressed primarily to members of our own societies, or those who for some other reason are already nearly prepared for membership. We are 'preaching to the saved,' tending the 'ninety and nine,' and neglecting the sheep who are lost.

To truly spread the Word of God, and our new interpretation of it that is uniquely suited to our

age of reason, we must get back to fundamentals—the basic, inspiring truths that boldly intercept and destroy the doubts and fears so prevalent today—and proclaim them to those outside our own group. We must reach those who are dissatisfied with the teachings of their present church, find those who draw strength and comfort from no church at all. We must let them know that *here* is what they need, *here* are answers to their questions that have gone unanswered, that *here* is courage and hope for our perilous age, and a better way to live!

## *New Approach Needed*

How can we reach them? The methods we've tried till now are ineffective—our societies are dwindling when they should be multiplying. We need a new approach, a new method. One approach, with techniques clearly defined and repeatedly proven, is in the methods of advertising.

This of course refers to more than annoying radio jingles, television spiels in poor taste, and indecently clad girls on billboards. Advertising, properly employed, has been one of the principal agents in producing America's material standard of living . . . a potent force whose effectiveness has been proved statistically in thousands of instances. While our traditional methods of evangelism have failed, commercial advertising has been establishing success records that stagger the imagination.

The methods that prove successful in selling goods and services have also been harnessed for 'selling' ideas: Freedom, Charity, Responsibilities of Citizenship, and many other concepts have been disseminated with remarkable success. These same techniques can be utilized to spread the message of the New Church to the world—spread it widely and effectively.

This is a revolutionary concept, but it involves no change in doctrine. It simply means taking a more positive attitude toward our position in society. It means actively obeying the Divine order to go out and *tell the world.*

We don't need to tell anything different from what we've been trying to get across all along; Truth cannot be improved upon. Today as always, anyone who earnestly and humbly exposes himself to Heavenly Doctrine will eventually recognize and accept it. But to reach those outside the Church, who've never *heard* of interior truths and correspondences—much less realized they need to know about them—we have to do three things first, before we can start to teach. We must attract their

attention, then gain their interest, finally get them to actively seek out the inner truths the New Church has to offer. This three-fold job—attention, interest and action—is the very function advertising does so well in so many fields. Why not put its full strength to work in our Cause?

#### *Adapting Methods to our Purpose*

How? First of all, let the brilliant, creative minds in our societies analyze the principles of successful advertising, and devise means of adapting them to our purpose. Let us make full use of all means of communication: newspapers, radio, television, in addition to our traditional, privately distributed writings. Let's begin creating pamphlets that utilize the success-proven techniques of direct-mail advertising, and point-of-purchase literature and displays. Let's make use of color and design. Let's reduce our teachings to bold, exciting fundamentals—briefly and challengingly stated—to inspire others to come to us and hear more.

Let's plan carefully organized campaigns, each directed toward one single segment of the population. Among the youth of today, for example, we can attract attention by proclaiming that there is a clear and meaningful purpose to living—a reality undeterred by social injustice or thermo-nuclear warfare. We can gain their interest by telling them that every question they ask has an answer—that *now it is permitted* to understand reasonably all things they've been told to 'take on faith.' Faith alone has been unsatisfactory to them in this era of scientific logic and proof; the New Church alone affords satisfactory answers to their questions.

Instead of giving them (as we always have) a scholarly treatise full of answers to questions they may not have even thought of, let's incite their action by challenging them—daring them—to come to us with a question or a problem that cannot be answered to their satisfaction. They will come . . . and when they do, they'll come with receptive minds.

This is a distinct departure for a church that has for the most part lived within itself, as we have. We've held our divinely revealed truths to our hearts, fondling, cherishing, nurturing them. It's been a personally satisfactory approach to religion, and many would like to retain it. But we have no choice! The New Church is presently failing its mission! Many societies have disintegrated, and more are on the verge of collapse. Such a condition is certainly not our destiny; *something* we have been doing has been wrong.

#### *Seeking Out Christ's Brethren*

Furthermore, it was not left to personal preference. We have been told to seek out Christ's brethren to the ends of the earth, to tell them that He is risen in the Flesh, Glorified in the Spirit, Come Again in Reason. We *must* proclaim this message—shout it with all our strength.

Nor can we say to the world, "Don't be afraid of us; we're not too different from the Old Church—just a little better and more up to date." Was Mary told to go out and say that Caiaphas was not so wrong after all, but that here was a slight improvement on his teachings? No more can we! As advertisers of competing products do, we must point out the differences, capitalize upon them, demonstrate how at each point of difference, the New Church offers something outstandingly better.

This is the rest of the Easter message. This is our obligation and our challenge. We must go to all in the world with the thrilling proclamation that the New Jerusalem is at hand. We must tell them loudly and clearly, in words they cannot help but hear and understand!

*(This essay won honorable mention in a literary contest conducted by the MESSENGER. The author is a member of the St. Louis New-Church Society.)*

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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.

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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.

# Study Department

*A thoughtful New-Church layman makes a study of the Lord's resurrection, and hopes that others may feel moved to add further enlightenment on this deep subject, growing from their study of Swedenborg's teachings. Mr. Peters is associate professor of modern languages at Muskingum College, New Concord, Ohio.*

## A LAYMAN'S THOUGHTS ON THE RESURRECTION

By John William Peters

**W**HAT an amazing commentary on Christian humanity that we have no word in common use to express our transition from this world into the spiritual world! Webster gives one definition of the word 'resurrect' as being an intransitive verb meaning to pass from death to life. This would, of course, be just about what we are looking for were it not for one unhappy factor—the word 'death.' To those who identify themselves with their body, 'death' signifies the ceasing of the functioning of the body, and for them 'resurrection' means the rising of the physical body which in some unexplained way starts functioning again on a future judgment day.

Probably as a result of this concept, even many of those who believe their soul passes into a spiritual world somehow find it easy to think that the word 'resurrect' means a rising after a period has been spent in a tomb. If we could use the word without the prefix it would be ideal, for it comes from the Latin 'surgere' suggesting an immediate surging upward.

Does New-Church thinking about resurrection also carry with it a survival of pagan ideas? Probably not about ourselves, but what about the resurrection of our Lord? I know at least one nominal New Churchman who has until quite recently carried around the conception that Christ was crucified on Friday and rose Sunday. Nor has he ever heard anything to the contrary suggested. But did not the resurrection of Jesus take place on Friday. What else can the Words 'and gave up his spirit' mean, but that He left His body?

To think that He did not rise till Sunday is to imply that for some reason His spirit must have come back into His body. But why

should it? What purpose could possibly be served? The question obviously would have no difficulty for an enlightened Christian who had not read the particular parts of Swedenborg concerned with the resurrection of the Lord's body. He would simply say that any of a number of things could have happened to the Lord's body, and that it did not matter in the least which of those things was correct. One of the things that could have happened is vaguely suggested in the Bible, but so far as I know has never been accepted by anyone — the idea that the story concerning certain soldiers' having stolen the body from the tomb is correct. Confirmation for the idea is contained in the fact that the women found the stone rolled away. When we remember that the Lord appeared to His disciples *the door being shut*, we realize at once that even had He risen from the tomb He would not have needed to roll any stone away. And do angels roll material stones away?

But the reader of Swedenborg is up against a problem that does not exist for a Christian who would logically conclude that since the material body merely clothed the Spirit the material body did not rise. For such a Christian there is no problem about the Lord's appearing behind closed doors. He must have been visible only to spiritual eyes. But Swedenborg states in No. 316 of *Heaven and Hell* that the Lord rose both in respect to His spirit and in respect to His body. In confirmation of this remark he cites the disciples' handling Him.

For many years I have struggled with this passage, and it was brought forcibly to my attention again recently after asking a group of college students if they thought that the disciples had seen Him

after His resurrection with their natural, material eyes. Unanimously that was the opinion. Fortunately for me I did not embark on the task of indicating to them that what must have taken place was an opening of the spiritual eyes of the disciples. Had I done so, I should have been obliged to quote the two passages from Swedenborg that puzzle me more than any I have encountered so far. As it was, I merely expressed the opinion that we would understand the Bible better if we would realize that very frequently 'seeing' merely means understanding.

I also went immediately to the passage in *Heaven and Hell*, and for the first time I felt that I got a glimmering of what it meant. It did not mean the material body, as I had always thought, but rather the natural man that had been made Divine. This must be it, I thought exultantly, and felt elated for a few days until I chanced on No. 221 of *Divine Love and Wisdom*. Here again Swedenborg states, "And because He fully glorified the natural Human even to its outmosts, He rose again with the whole body, differently from any man."

What is this about rising again with the whole body (wouldn't Swedenborg himself ask it this way)? Do you mean by 'again' that He actually came down from Heaven and reoccupied a body that had been laid in a grave? Do you mean that he had after all not fully glorified His body at the moment His Spirit left it? If you say 'no' to this question, then explain to me how such a material body would be further glorified lying in a grave, and with the spirit gone from it. If you say 'yes' to the question, then explain to me how material blood could have gushed from a wound made in a fully glorified body by a material spear.

Since everywhere else, as I interpret him, Swedenborg means by the human our natural which inhabits our body but is discretely separated from it, I am forced, in my present state of understanding the question, to the conclusion that Swedenborg, in spite of the ambiguity of his statements on the subject in the two places mentioned, must have meant a spiritual body that rose. I can only guess, therefore, that the passage from *Luke* which describes the eating of the fish must have been a symbolic eating visible to the spiritual eyes of the disciples.

One other point remains concerning the resurrection. It is said (*Matt. 27:63*) that Jesus would rise 'after three days.' Jesus was crucified on Friday. After one day would be Saturday. After two days would be Sunday. But the women went to the tomb at dawn on Sunday and already found His body gone. Immediately some will say, "Oh, but the Jews' system of counting days makes Sunday the third day. Friday is the first, etc." But this, I am convinced, has merely been dragged in to try to explain the inexplicable. The Lord clearly said 'after three days'. Did He mean three calendar days such as we know them, any more than He meant seven calendar days in which to create the world?

I shall adduce one more point in confirmation of the idea that the Lord 'surrected' on Friday. His saying to the thief, "This day shalt thou be with me in Paradise." If He actually rose with His physical body, then it could not possibly have lain in the grave longer than a few hours, (let alone till even early Sunday morning) or else it would have been impossible to be in paradise that day.

Since Swedenborg appears to have no difficulty at all when he speaks of the Lord's rising with His glorified Human I conclude that by saying 'He rose again with the whole body, differently from any man' he means that the Lord completely glorified the Natural so that when He rose He rose, not with His natural partially regenerated as does every man, but completely Divine. If this be correct, then the different persons who saw Him after His material body had disappeared must have handled a substantial and not a material body. I presume the explanation lies in that all these contacts were spiritual ones made possible by the opening of the spiritual senses of the persons concerned.

A paradoxical commentary on the entire subject is that all my troubles arose from an attempt I was making to prepare a presentation of New-Church doctrine to a group of non-readers of Swedenborg. I feel dissatisfied with my understanding of the situation, and the entire purpose of this writing is to express the hope that a qualified person may write a short treatise or comprehensive article on the matter. In the meantime, possibly a 'forum' on the subject in the columns of *The Messenger* might serve somewhat the same purpose.

## MEET YOUR GENERAL COUNCIL

*Having served for seven years as President of the General Convention, Dr. Leonard Immanuel Tafel hardly needs an introduction. However, MESSENGER readers we feel sure will welcome this opportunity to learn a little more of the early life and background of this versatile and distinguished member of the well-known New-Church family of Tafels.*

COMING from a family which has given eleven ministers to the New Church, Dr. Leonard Tafel is a son and grandson of New-Church ministers. He was born Feb. 6, 1888, in Philadelphia, his father's pastorates later taking him to Urbana, Kitchener (then Berlin), and Baltimore. In Baltimore he was graduated in medicine, followed by a year's internship in the Fergus Falls State Hospital (Minnesota). Reasons of health making out-door work necessary, he practised medicine on the Bow River Indian Reservation (Alberta) and later in South Dakota. He spent a year in Mexico and accompanied a surveying party to Alaska. He enlisted in the first World War, serving ten months in France and later three years in the Army of Occupation in Germany. It was here he met and married his wife, and returned with her and a daughter to America in 1921.



Leonard I. Tafel

Intending to practise medicine in Baltimore, he was induced by the Rev. William Worcester to follow

now his early inclination and train for the New-Church ministry. He entered our Theological School in 1921, being graduated in 1924. A short pastorate on the Eastern Shore of Maryland (1924-26) followed, after which he received a call to the Frankford (Philadelphia) Society, a post he still holds.

In the larger work of the General Convention Dr. Tafel has been President of the Pennsylvania Association since 1944, President of the Swedenborg Scientific Association (1938-46), Chairman of the the Council of Ministers (1938-46), served on the Board of Managers of The New-Church Theological School 1938-46, being chairman the final year. He was elected President of the General Convention in 1946 and served seven years. Since the resignation of the Rev. Leslie Marshall in 1954 he has been Secretary of the Board of Missions and of Convention's Bible Study School. He has served, ex-officio and by election, on the General Council since 1946.

Doctor and Mrs. Tafel are the parents of five married children: Anna Louise, John, Rudolph and Walter, and have thirteen grandchildren.

### The Boyers move to San Diego

The Rev. and Mrs. John L. Boyer moved from Riverside to San Diego, on Feb. 13 to be near their son Dr. Jack Boyer, who will be able to give his father the care he needs because of a serious heart condition. On Sunday, Feb. 3, appreciation of the Boyers and their service to the Church was expressed by Mr. Eugene B. Denning, lay leader of the Riverside Society. Mr. Denning said in part:

"For John L. Boyer, D.D., no task was too small and none too great for his wide experience and ability. Now 84 years old, he has served the New Church in many capacities. He came out of retirement four and a half years ago to serve the Riverside Society. Currently he is the General Pastor of the California Association and a member of

the Board of the Wayfarers' Chapel. An outgoing person, he has been always ready to share the gems of wisdom gleaned from his wide reading and experience, not only as a minister but as a man successful also in the business world . . .

"This is a fitting time also to remember his wife, Grace Boyer, who studied and worked with her husband beginning at the Theological School and through the years. She was well named, for she is gracious indeed; but not only this, for she has the wisdom to go with it as well as a personal charm that endears her to all who know her. Together they are a fine team."

Their many friends may wish to write to the Boyers at their new address: 4670 33rd Street, San Diego, Calif.

## LETTERS to the EDITOR

### FAITH ALONE

To the Editor:

May I draw attention to what I believe is an inaccuracy in the interesting article by the Rev. Ernest O. Martin, in a recent issue, entitled 'Is the New Church a Protestant Denomination?' The statement to which I refer reads: 'Swedenborg was born and died a Lutheran.' The first part of the statement is of little importance, except that we know that no child is 'born' into any religious belief. As commonly used, the statement merely means that the parents belonged to this or that religious group when the child was born: but the second part is of the greatest importance. Was Swedenborg a Lutheran when he died?

The fundamental heresy of the Reformation, introduced into the religious world by Martin Luther, and still fundamental in practically every Protestant denomination today, is the doctrine known as 'Faith alone.' That teaching maintains that salvation depends entirely upon faith, apart from charity, or good works; the latter being only the 'fruits' of faith, contributing nothing to salvation. Swedenborg discussed this teaching fully, in explaining the book of *Revelation*, and in other parts of the Writings, always condemning it utterly, as being destructive of spiritual growth. It was, he declared, one of the two heresies which plunged the Christian Church into such spiritual darkness in the Middle Ages.

How then can it be said that Swedenborg himself accepted this error as true, from childhood to the day of his death? True, shortly before his death, he received the sacrament at the hands of the Rev. Arvid Ferelius, pastor of a Swedish church in London and therefore presumably Lutheran, but is that sufficient grounds to assert positively that he, Swedenborg, was a believer in that faith?

We might pass the matter over, but for two reasons: First, it is likely to give an entirely erroneous impression to newcomers inquiring into the faith of our church; and second, it may weaken the belief in the distinctiveness of the New Church, in the minds of our young people. I cannot believe that Mr.

Martin intended to give this impression, but surely that is what his words imply.

William H. Beales,  
Detroit, Mich.

### USING TERM, CHURCH

To the Editor:

I should like to add to Mr. Douglas Taylor's comments on the Rev. Othmar Tobisch's communication in your issue of Oct. 13, 1956. Mr. Tobisch emphatically asserts that Swedenborg in the Writings never meant the term 'Nova Ecclesia' to stand for the 'earthly organization.'

I would draw his attention to *Apocalypse Explained* 732. "There are several reasons why the New Church, which is called the Holy Jerusalem, is to have a beginning with a few, afterwards to be with many, and at last to grow to its full state . . . therefore according to their increase does the church called the New Jerusalem increase on earth. These also are the reasons why the Christian Church, after the Lord left the world, increased so slowly in Europe, and did not arrive at its fulness until an age had elapsed."

Obviously an external organization is here being referred to. Again consider other passages, e.g., *Arctica Coelestia* 1083 and 6587. The Doctrines uniformly teach that where there is an internal there must be an external. To teach otherwise is 'beclouding the argument.'

A. E. Friend,  
Wembley, England.

### SECTARIANS OR NOT?

To the Editor:

In the March 16 issue of the *Messenger*, the Rev. Ernest Martin raised the familiar and often recurring question, 'Are we a Protestant denomination?' He answers in the affirmative by using a broad definition of Protestantism and pointing to our membership in the Council of Churches on the local level.

Recently the British Conference asked for radio time on the BBC to commemorate its 150th year. The request was turned down because, in the words of the Director of Religious Broadcasting, the New Church 'was not in the main stream of the Christian tradition.' In our desire for ecumenical identity and

acceptance, we may think of ourselves as Protestants, but do they think of us as such? Up to the moment the National Council of the Churches of Christ in America is not willing to embrace us as brother Protestants.

The *Encyclopedia Britannica* calls a Protestant 'the generic name for an adherent of those Churches which base their teaching on the principle of the Reformation.' Is the New Church willing to profess that her doctrine grew out of the Reformation? Does our theology have anything in common with 'justification by faith alone'? Our Church can subscribe wholeheartedly to the Reformation as it expresses itself in religious freedom, tolerance and the sole authority of the Scripture in matters of faith, but there is so very much in this religious movement which it totally rejects.

On the title page of *True Christian Religion* Swedenborg declares that this book contains 'the universal theology of the New Church.' If this is true, can we be sectarian? If we place ourselves in the Protestant group and thus align ourselves on one side of an ancient theological controversy, how can we consistently maintain our position as the Church with the universal faith? Swedenborg seems to have found as many errors in Protestantism as he did in the Roman church.

This writer feels that we need to push our inquiry much further than Mr. Martin has done before we can determine just where the New Church properly belongs in relation to other Christian bodies.

Clayton Priestnal,  
Baltimore, Md.

### READ

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## KING OF HEART AND MIND

(Continued from page 119)

The concept of an equilibrium between good and evil necessary for man's freedom and rationality is not explicitly stated in the Word, but grows out of consideration of the Lord's total salvation, and is, of course, an integral idea of New-Church doctrine. It makes real the age-old beliefs in heaven and hell, and assigns to these realms a definite function. It confirms the universal intuition that heaven and hell are within man himself, in his heart and mind, and thence his life.

### *Balance between Good and Evil*

This teaching about equilibrium, as it applies to the Lord's mission on earth, is that 2000 years ago the human race had become so degraded, and the force of hell within men had so increased, human beings were in danger of losing their freedom and rationality. The balance between good and evil was declining in favor of evil. As a result, men were in danger of becoming more inclined to choose the way of damnation than they were the way of salvation. Before this great injustice happened, the Lord took the one step left to preserve the human race. He took on a human nature from a human mother, and thus enveloped with His earthly Person the battle between good and evil—between heaven and hell—which was being waged in all the people of the earth. Within His earthly form, He experienced all the temptations, all the problems and all the needs of the human race. He experienced the onslaughts of the hells that were destroying men's freedom. It was through the human nature He had assumed that this was made possible. And on the other hand, it was through His essential Divine nature that evil and the hells were put in order, and the equilibrium between good and evil—between heaven and hell—was restored. We shall note that evil and hell were not vanquished, were not destroyed. They were put in proper balance with good and heaven, retaining a state of equilibrium. Thus man's freedom and rationality were preserved in order that *through the ability to know right from wrong* man might choose, *freely*, the way of salvation or spiritual death.

### *The Lord's Redemptive Task*

A key-idea, therefore, in understanding the purpose of the Lord's earthly life, and the purpose of His pathetic end, is that His real work was essentially *not* what appeared to other people's eyes, but *what was occurring within Him*. It was the struggle and victory happening in His inner Person—while He traveled the Galilean countryside, taught the people, healed the sick, performed His miracles, and encountered the opposition of Jewish authority—which constituted His redemptive task.

Thus what we see of the Lord in His words and actions in the printed pages of Scripture, what the people of His time saw of Him, are only the out-

ward manifestation of something infinitely greater. There was a drama going on within the Lord's Person much more significant than the drama of His arrest in Gethsemane, His trial, His purging and His crucifixion. This explains why He did not resist capture by the priests and elders; why He did not speak in self-defense at His trial; why He did not call down the powers of heaven to prevent His last agonizing moments. The inner battle was almost over, and must be left to run its course. "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." The Lord would not succumb to forcing the issues of man's salvation. He would not win men to Him with theatrical effects. He would not allow fear or threats to turn men to Him. Not as an earthly King who would rule by military might and popular sway, but as a King of *men's hearts and minds*, who rules with truth and mercy, did He complete His mission to the world.

And so, by denying all human ideas of how to right the world and save mankind, and affirming His power of love and wisdom, the Lord restored to men the privilege of working out their salvation in freedom. He preserved the dignity of the individual, allowing men and women to grow in the life of heaven as if of themselves, acknowledging in their hearts that power to do so is from the Lord.

The Easter story is a challenge to all people to exercise the freedom and rationality—which the Lord in the most loving effort has saved—to develop the heaven within themselves. It serves to remind us that society and the Church go forward only in the measure that each of us grows spiritually. It is a burden on the conscience urging us to make daily use of the independence won for us by One who came, not as the earthly King of the Jews, but as the King of every person's heart and mind throughout the world.

(The author is minister of the New-Church Society in St. Louis, Mo.)

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## GLOBAL SURVEY

That millions in the world's underdeveloped areas can now read is a major achievement of the Christian mission effort, but even more important today is what they are reading, declared Dr. Floyd Shacklock, in announcing a two-year global survey of Christian publications overseas. Dr. Shacklock, executive director of the Committee on World Literacy and Christian Literature, made the announcement at the committee's annual meeting in New York. There is need for a reappraisal of the quality of the books and magazines being made available to the newly literate. The flood of communist printed propaganda being disseminated throughout Asia and Africa poses another challenge. (The Religious Newsweekly)

## Births, Weddings Memorials

### BIRTHS

**EIDSE**—Born Jan. 4 to Mr. and Mrs. Tom Eidse, Yorkton, Sask., a son, David Jan. Mr. Eidse is secretary-treasurer of the Western Canada Conference.

**FRIESEN**—Born Jan. 28 to Mr. and Mrs. Cornie Friesen, Dawson Creek, B. C., a daughter, Laurie Doreen.

**FRIESEN**—Born Feb. 9 to Mr. and Mrs. Eddy Friesen, Roblin, Manitoba, a son, Randall Jake.

**EITZEN**—Born March 15 to Mr. and Mrs. Allan Eitzen, Wilmington, Del., a son, Dirk.

**McCoy**—Born March 17 to Mr. and Mrs. Richard McCoy (Lois Kalmbacher), Wilmington, Del., a son, Richard Kevin.

### WEDDINGS

**DIXON-JANZEN**—Helen Janzen, formerly of Waldeck, Sask., and Lewis Dixon, Edmonton, were united in marriage on Dec. 1, in Swift Current, Sask., the Rev. Henry Reddekopp officiating.

**WARING-GLASS**—Mrs. Delsie V. Glass and Earl R. Waring were united in marriage on Feb. 21 in the San Francisco New Church, where the bride has sung in the choir for many years. A reception in the parish house followed the ceremony, performed by the Rev. Othmar Tobisch.

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**OWEN-CRAIG**—Lewis Owen and Carol Craig were married on Mar. 1 at the Elmwood New Church, Elmwood, Mass.; the Rev. Paul Zacharias officiating.

### MEMORIALS

**CRANDON**—Cara Howard (Mrs. Edwin S.) Crandon, Boston Society, passed to the spiritual world Feb. 11 after a long illness, in Wayne, Pa., where she had made her home with her daughter Mrs. Evelyn C. Plumb.

**HALLOCK**—Otto Hallock, Detroit Society, passed to the higher life March 9. Services were held Mar. 12 at the Van Valkenburg funeral home.

## National Association of Convention

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

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

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

### RELIGION-IN-LIFE WEEK

**RELIGION-IN-LIFE WEEK** has become an outstanding annual project at the University of Missouri. It is the student-faculty program set up by committees from Stephens College, Christian College and the University. This year for the first time, Swedenborg's works were given recognition, and two prominent book displays were arranged at both the University library and the Columbia library. In addition Swedenborg's books were included in the displays at all four stores featuring religious writings during Religion-in-Life Week.

When I was approached about setting up the Swedenborg displays I was told that the exhibits I had arranged for the past two years, as a birthday commemoration in January, were 'of such nature as to add to the prestige of Religion-in-Life Week.'

Art students made attractive posters for the exhibits which proved to be very eye-catching.

It was like Christmas at our house with all the boxes of books arriving from the Swedenborg Foundation, the Wertheim Associates, and also from Mr. Dristy. I could not have done without this help.

At the University library two immense glass cases were filled with Swedenborg's books and interesting collateral material, including large folio volumes, photostatic copies of Swedenborg's writings in original Latin. These were borrowed from the University Library. Hundreds of the Ripley pictures were taken, as well as other free material left on top of the cases.

Each exhibit had an attractive poster: "All religion is of the life, and the life of religion is to do good—Swedenborg." Another poster which created interest was this: "Swedenborg's Principia (1743) propounding the nebular theory when Kant was ten years old—Herchell a boy of four—and 15 years before La Place was born."

Soon after I had finished setting up this exhibit, a young man stopped, stared, and exclaimed, "O boy! Swedenborg in Religion-in-Life Week! Now *what* would Blake think of that?" "Let's talk about it," I suggested. And we did—for about ten minutes. He said he was going to the book store and buy a copy of *Heaven and Hell*.

A dark-skinned foreign student looked at the exhibit, "But Swedenborg was a mystic!" he objected. "Let's talk about it," I said.

—NADINE COLEMAN

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Close above  
And His songs.

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With songs of healing  
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Have led their people on.

Hark! for me and Hark! for you  
That Special One  
Though far ahead  
Stamps on;  
His voice is calling . . . to me, to you,  
Singing a strengthening song.

—MELROSE PITMAN.

**April 27, 1957**

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of America. Convention founded in 1817.  
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April 27, 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

## Man Lives by Faith

**T**HE TERMS *knowledge* and *faith* are often used as if they were opposite in meaning. Knowledge is assumed to be certain, even infallible, while faith is merely a belief that may be emotionally satisfying. Faith may be admired and held in respect and reverence—even longed for, but it is not considered a safe guide in mundane affairs. How often do we not hear someone say that he wished he had the faith of some deeply religious person of his acquaintance and then add that personally he can only act in accord with what he knows. The hard-headed realist, so called, tends to treat faith with intellectual disdain, and boast that his life-plan is based upon knowledge.

It is for this reason that the teachings of science are listened to with far more deference than those of faith. Science has come to be a word with which to conjure. If science or even a person with a reputation for being a scientist declares something to be true there is a tendency to accept it as such. Some will even go so far as to say that science is about to solve all mysteries and to give the final answer to any problem that faces mankind.

We have no intention of belittling knowledge or science. Mankind owes much to the great geniuses of science. But there are sharp limits to knowledge and to the answers that science can give. Like it or not, man cannot live by the accumulated knowledge of the past, vastly important as this is. No scientist will claim that he knows more than a little something about the relations of things and about the behavior of certain forces under given conditions. He does not pretend to have any answer to the riddle of what matter is, what electricity is or what life is. Now and then someone ventures a bold hypothesis in explanation but, after all, this hypothesis is the product of a fertile imagination not of reasoning based on verifiable knowledge.

Man must live by faith. He has no alternative. He must have faith in his fellow men, in the uniform operation of nature and, most of all, he needs faith in a beneficent Providence in whose all-powerful hands are the issues of life and death. Without such a faith life becomes meaningless and the human struggle a stark tragedy.

A man may be equipped with prodigious knowledge and be a scientist of outstanding attainments, yet if he lacks faith in the core of his being, life

will seem to him futile and meaningless. For example, the famed inventor of Frequency Modulation and the superheterodyne receiving circuit, and one of the leaders in the development of radio, took his own life in 1954. In spite of all his success, his knowledge and his scientific talent, he lacked the faith that would have showed him the meaning of human life. He saw no purpose in living and so voluntarily departed from life on this earth.

## Are We Too Lax?

**T**HAT THE DISCIPLINE of children in a by-gone age was frequently too harsh may be readily admitted. Teaching to the tune of a hickory stick was not conducive to good educational results. But in view of the growing problem of juvenile delinquency one may be pardoned for wondering whether we have not gone to the opposite extreme in relaxing outer constraints. Maybe the ideas of the progressive educators who emphasized self-expression and self-development and who were sceptical of disciplinary measures that involved punishment have been grossly misunderstood or misapplied.

Before compulsions from the outside are removed something else must take their place. The child must be given careful guidance and taught self-discipline. His sense of more responsibility must be developed. He must be taught clearly the difference between right and wrong. He must have inculcated a respect for others and for the laws that are made for his own protection.

Once we heard a prominent educator declare that children should not be taught to obey but to think. "To meet life's situations," he declared, "the ability to think, not the readiness to obey, is needed." But the ability to think is not enough. Virtue, with all it implies of consideration for others, is even more needed. Conceivably, the robber may think fast, shrewdly and accurately in perpetrating his crime, yet he certainly is not a social asset. Some of the gangster-leaders of our country and some of the ruthless men that dictatorships have brought into power are endowed with a high I.Q. But in spite of that their lives have been a curse to human society.

Discipline, not necessarily of a cruel nature, still has a place in modern life.

# Sunday Schools Under Fire

By Ernest O. Martin

**A**N EDUCATIONAL bomb shell exploded on February 11 and the echoes are still reverberating. The explosion came in the form of an article in *Life* magazine by the Rev. Wesley Shrader. The subject was 'Our Troubled Sunday Schools' and it was heralded on the front cover by the words, 'The most wasted hour of the week.'

Dr. Shrader is a Baptist minister and at present the associate professor of pastoral theology at the Yale Divinity School. He writes in a clear and compelling style and has a knack of arousing controversy by treating subjects in a sensational way. His article in *Life* magazine last August on 'Why Ministers Are Breaking Down' is still being discussed by clergymen and parishioners.

*Life* thrives on controversy and it added fuel to the fire by attacking the Sunday Schools with a ludicrous cartoon based on Shrader's charge: "Although there have been great changes for the better in the past ten years, the U. S. Protestant Sunday School is often 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."

Response from readers was immediate and extreme. One minister wrote to the editor: "Wesley Shrader's 'Our Troubled Sunday Schools' will prove to be the most important literary contribution of the year." Another pastor complained: "Last week's article by Wesley Shrader was an insult to thousands of sincere Sunday School teachers."

The article appeared as delegates were gathering in Cincinnati for the annual meeting of the Division of Christian Education of the National Council of Churches. Every available copy of *Life* magazine was bought up immediately as delegates argued the pros and cons. En route to Cincinnati by train, Mr. Virgil Foster of the National Council of Churches drafted a reply to Dr. Shrader. Copies were printed and distributed widely. Mr. Harold E. Stassen gave direct answer to the charges, saying in a speech before the convention that 'the child's best hour of the week is the hour spent in Sunday School.'

America's largest Protestant church weekly, *The Christian Century*, roundly criticized the *Life* article, saying that "Dr. Shrader has done himself a

disservice and his church an injustice. . . He reveals nothing. Protestantism's dissatisfaction with its religious education is perfectly well known both inside and outside the family, and the diagnoses and prescriptions freely and publicly discussed for a long time now are far more searching, perceptive, radical than anything that Dr. Shrader's very thin article even hints" (March 13, pp. 318-319).

## *Constructive Criticism*

The editorial criticism in *The Christian Century* seems severe. Dr. Shrader was not writing for denominational experts in the field of religious education. If he had been, he would have chosen a professional magazine such as the *International Journal of Religious Education*. His purpose was rather to reach millions of laymen and stir them to action in improving our Sunday Schools. Perhaps, too, he wanted to prepare them for the new advances and help break down the conservative opposition of those who are against anything which does not have that old familiar ring. He may well have overdramatized his point, but he wanted to make America aware of the deficiencies in our religious education program and the steps necessary to overcome them. The greater part of his article was devoted to constructive suggestions for improvement, but the negative aspects were presented so effectively that they made a more lasting impression and alienated many of his readers.

## *A Hesitant Theology*

One judgment made by *The Christian Century* will interest New Churchmen: "What sickness there has been in the Sunday School was caught from the sickness of the whole church. The real trouble was not technical nor disciplinary nor personal but, as is always the case in the church, theological. Of course when Christians lost their grip on the great certainties, the Christians' institutions and enterprises lost direction, lost touch, drifted. Of course when an unsure church offered modest options, all pick and choose, its educators and its education were not exactly compelling. But things have been happening theologically. There are signs that the church is catching up with its intended self."

The New Church has always considered theology as its strong point and its major contribution. Large

endowments have been set up to distribute Swedenborg's theological writings far and wide. Our own members, however, have achieved a singularly inadequate understanding of the church teachings. When asked to explain his beliefs, the New Churchman takes refuge in a pamphlet or avoids the question altogether.

We chuckle in smug superiority as Dr. Shrader describes a Protestant Sunday School version of the atonement: "Jesus died for us because all of us have done wrong, and we must be brought into court. The Judge, who is God, gives us the sentence we deserve. But Jesus is our lawyer. He not only gets us off free but tells the Judge that He will take our punishment for us. So Jesus died as our substitute, and God, the Judge, was satisfied." A 7-year-old girl's reaction was: "I love Jesus, he's nice, but I don't like that old God."

This version of the atonement is absurd and too typical to be humorous. But how would *you* explain the doctrine of the atonement to a 7-year-old child? Take a pencil and write down your definition in a few simple sentences. How convincing is it? Are you sure that you know what you mean by the atonement or why Jesus died for us? The doctrine of the Lord is the cornerstone of our faith. How firm is that foundation?

One test of New-Church religious education would be to ask high school and adult classes the following questions: "Why did Jesus come on earth? What did He accomplish? Why did He die?" It would be difficult to phrase three questions more basic to our faith. If you and your fellow church members can answer these questions satisfactorily, you are to be congratulated as rare exceptions. On the whole the New Church has been extremely weak in developing within its members a satisfactory understanding of our church teachings and the ability to communicate this understanding to others.

### *Methods and Techniques*

Our educational system (or lack of system) must bear the brunt of the responsibility. As a denomination we have failed our teachers miserably. Our curricula give little or no attention to teaching methods and techniques. We hang on tenaciously to the uniform lesson schedule and ignore the differences that exist in psychological makeup and spiritual needs between children of varying age groups.

Many of the criticisms leveled by Dr. Shrader apply to New-Church Sunday Schools. We would all benefit from a careful perusal of his four-point program for revitalizing our schools:

*Strengthen the curriculum.* Continue to make the Bible the core of the curriculum but also require interesting textbooks carefully graded for every age from the nursery through high school.

Theology, church history, and Christian ethics are taught along with the Bible. The curriculum should be carefully planned with an overall objective and a purpose for each lesson.

*Get trained professional leaders.* More and more women are training themselves for full-time work as directors of religious education. Despite this increase, one denomination has 20 vacancies for every woman available. We must encourage more men and women to enter the field of religious education as a full-time Christian vocation.

*Train the lay teachers.* Countless Sunday School teachers know as little about the Bible, the church, and Christian doctrine and ethics as their pupils do. An adequate training program can be provided within the framework of the local church. The program of the Church of the Saviour in Washington, D. C., is a splendid example. Dr. Shrader writes: "Teachers are given three years of intensive instruction in the church's week-night educational program. Ninety-minute classes are conducted in the New Testament, Old Testament, Christian Doctrine, Church History, and Christian Ethics. All members of the church take this three-year period of instruction. They do this not only for the sake of their own spiritual development but also in order that they may be able to assume responsible positions of leadership in the larger educational program of the church."

*Make the home a part of the Sunday School.* The Sunday School hour can be made vastly more effective if it is supplemented in the home. But for the home to become a center of religious education parents must do some hard work. They must set aside regular time during the week for discussion. The churches must provide more educational material and the parents must use it.

### *Recommendation for the New Church*

The leading denominations have been working during the last decade to give more effective leadership to the educational work of their churches. The New Church has been engaged in exploratory work and is now ready to recommend the formation of a Department of Religious Education. The General Council has directed that this Department be established as soon as possible and that a full-time director of religious education be engaged.

The Commission on Religious Education has recommended that the Department be governed by a Board consisting of the President of the Theological School, ex officio, four elected members (one to be elected annually by the Convention to serve a four-year term), and two members to be appointed by the above. The elective members may not succeed themselves and the Board shall elect its own chairman. The Board shall supervise and coordinate the

educational work of the Convention, with the exception of the area of responsibility assigned to the Board of Managers of the Theological School.

When the General Council has approved these general organizational recommendations, a detailed report will be given of the duties and responsibilities of the Department. It is our fervent hope that the creation of the Department will make possible new progress in the field of education that will advance the cause of the New Church in today's world.

(The Rev. Mr. Martin is pastor of the Wilmington, Del. New Church and chairman of Convention's Commission on Religious Education.)

#### N.C.T.S. ANNUAL MEETING

The annual meeting of the Corporation of the New Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held in the church parlor of the Boston Society, 136 Bowdoin Street, Boston, Massachusetts, Wednesday, May 15, 1957, at 4:30 p.m. daylight saving time.

Montgomery Reed, President

Fred R. French, Clerk

## WHAT THE RELIGIOUS WORLD IS THINKING

### The Activity of Power

Condensation of 'The Case for Evil' by Claude Douglas, formerly prof. of theology, Univ. of So. Calif., in *New Christian Advocate*, March 1957.

**C**AN ANYTHING be said in favor of evil? Can we understand the nature of evil? This problem is as old as humanity itself. The belief that it originated with the serpent or with the devil breaks down, because this in no sense explains the origin of evil.

It must be accepted that there is a large element of natural and moral evil in the world. It is my contention that all evils are accounted for by a condition which is structural in the ground of the universe. The ultimate source of evil is not itself evil, but is one with the source of good. All evil is the result of the activity of power, and since God is the total power in the universe, all phenomena are but the expression of the activity of that one Power. Power cannot be increased or diminished, but it can be transmitted and transmuted to different forms of manifestation. Therefore, evil is not an essential being, but a condition produced by the activity of power. And power is neither good nor evil in itself, but is potential for both. Gravitation, heat and water may be forces for good or evil; and in some situations the same process may produce both good and evil. A heavy rainfall may destroy one crop while it nourishes another.

A law in physics tells us that there is no action without resistance, and that action and reaction are always equal. This law applies equally well in

the realm of human personality. The basic moral characteristic of personality is desire, and there can be no desire without corresponding hindrances of its gratification. Complete satisfaction would leave no room for desire, an impossible situation. Desire itself is morally neutral, and it is morally good or evil only when the subject, by choice and will, restrains or implements the desire. Therefore we reject the theory that human nature is inherently evil. Desires and impulses are involuntary, and to bring them to a fruition of either good or evil, the subject must so will and choose. Every element of man's nature is potential for both good and evil: the evil arising from lack of control and right direction, the function of the judgment and the will. Unrestrained natural urges lead to murder, theft and sexual vices, these urges being good in their beginnings.

If God is the total power of the universe, if no existence is possible without power, if power is not power unless active, if action and reaction are equal and opposite, then in the cosmic economy evil is not only inevitable, but the condition that makes it possible is necessary to any existence we know.

At first this may seem like a materialistic, fatalistic philosophy, were it not for the fact that we discover characteristics of personality in this ultimate Power, characteristics of sensibility, intelligence and will. In the world of nature, and in the progress of mankind, we see evidence that there is in the ultimate Life desire to avoid the evil and to attain the good. There is more good than evil in the world. That there is evil is due to the fact that there is a distinction between the will of God

and the power of God. The will of God must always be defined as desire, choice, and purpose, but never as the power to execute. So that God's power is in some sense limited.

Moral character is not created by fiat. It is the product of choices made by the subject between conflicting desires. When a subject chooses what to him is morally right, by that much he adds to a developing good moral character. Good moral character is impossible without conflicting desires which set the stage for moral choices. The possibility of evil is inherently fixed in the very nature of creation.

—P. Z.

## Beliefs In and About God

*Religion and Health, January 1957*

**A**T A PATIENT'S REQUEST, a doctor in California, Donald L. Robertson, has written out his beliefs about God—commenting that belief in God, and what one believes about Him, are two different things. In order to have a real faith and trust in God, one must have some sort of definite idea as to what He is like.

Dr. Robertson says that the God in whom he believes remains within all that He creates; knows and cares for each individual creation; is, not man's idea, but the One who created the idea of man; gives gifts not as rewards but as a sharing of Himself; sees us in terms of our progressing potentialities.

God gives unlimited love; cherishes individual differences; not only responds, but calls first; does not dictate, but permits and helps. He judges according to the best that we can do under the circumstances; comes to us and stays with us *now*; does for us according to what we are willing to have Him do; is never defeated by evil but uses it for good.

God is available not alone through theologies and organizations, but in a personal relationship through prayer and meditation. He is never too busy, never hurried, never limited to human systems or restrictions. He gave life and love to us; we give them back to Him through sharing them with the neighbor.

—G. D. M.

## ANNUAL MEETING THE NEW CHURCH BOARD OF PUBLICATION

In conformity with its by-laws, notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held in the rooms of the Board on Wednesday, May 8, 1957, one o'clock in the afternoon for the election of officers and five directors to serve in the place of

Rev. Ernest O. Martin, Del., John F. Seekamp, N. Y., John Richard Seekamp, N. Y., Rev. Richard H. Tafel, Pa., Rev. William R. Woofenden, N. Y.; to adopt the annual report to the General Convention; and for the transaction of such other business as may be presented.

Preceding the corporate meeting, there will be a meeting of the Board of Directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly elected Board will organize for such business as may be brought before it.

Luncheon will be served at 12:30 P.M.

—VIRGINIA MORGAN OBRIG  
*Secretary*

## NEW ENGLAND PRE-VIEW

An opportunity to learn about 'extra-curricular' places to visit while attending Convention is recommended by the Boston New-Church Men's Club—by means of the film 'New England Portrait No. 8'. Mrs. John C. King, local publicity chairman, tells us that this film may be procured from Association Films, Inc., Broad at Elm, New York, N. Y., without cost—except for postage to return the film to New York. Screen and projector must be furnished by the group showing the film.

### 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.

## National Alliance Officers 1956-1957

# The Grand

Study Pro

President.....	Mrs. Stewart Poole, Wilmington, Del.
1st Vice-Pres.....	Mrs. Richard Tafel, Philadelphia, Pa.
2nd Vice-Pres.....	Mrs. Robert Young, San Diego, Calif.
3rd Vice-Pres.....	Mrs. Harold Berran, Brooklyn, N. Y.
Recording Sec.....	Mrs. Alan Farnham, Brockton, Mass.
Corresponding Sec.....	Mrs. William Bowyer, La Porte, Ind.
Treasurer.....	Mrs. Horace Blackmer, Boston, Mass.
Mite Box Chairman.....	Mrs. Alan Rearick, New York, N. Y.
Religious Chairman and Chaplain.....	Mrs. Paul Dresser, Boston, Mass.
Round Robin.....	Mrs. Louis Dole, Bath, Maine
Publications.....	Mrs. Ernest Martin, Wilmington, Del.
Nominating Committee Chairman.....	Mrs. David Johnson, Kitchener, Ont.



Mrs. Paul Dresser

**Y**OUR chairman for the Religious Committee, Mrs. Paul Dresser, is the wife of the late Rev. Paul Dresser, and mother of Mrs. David Mack, a frequent contributor to the *Messenger*, and of Mrs. Stewart Poole. The story goes that Mrs. Dresser is a voting member of the Los Angeles Society but attends the Boston Church regularly. In the early 1930's she helped to organize, with her husband, Split Mountain Camp for young New-Church people in the high Sierras. Mrs. Dresser moved east in 1946 and takes frequent trips to visit friends and children, even back to California, the land she loves the most.

**T**HE NATIONAL ALLIANCE has received many requests from our women's groups for suggestions for study programs. To meet this need our Chaplain, Mrs. Paul Dresser, and her committee of Miss Charlotte Ropes, Mrs. David Mack, and Miss Bernice Quimby have compiled a list of suggested topics.

Some groups prefer to have guest speakers. Others have discovered the value of having each member responsible for one meeting. In this way each one of us must delve into a subject, master the material, and learn to present it effectively before the group. Whenever possible it is helpful to have the minister present as a resource person. Discussion leaders should take advantage of their minister's knowledge of church teachings and familiarity with religious literature. He is available to help them individually in their reading and understanding of the subject as well as in planning their presentation.

These suggested topics are presented at this time in order that each group may choose its theme for next year before it adjourns for the sum-

Dear friends:

Since our last issue of the *Grand Alliance* in June, we have been busy in Temple City, Los Angeles, San Diego, Baltimore, and many other places, assembling everywhere for the special issues of the *Messenger* set-up. Special credit goes to Mrs. Ernest Martin and to Robert Lawson who decides how the material shall be set up, editor of the *Messenger*, for his willingness.

I hope more and more of your societies are planning for the year which permits you a reduction in subscription rates.

This issue of *Alliance news* brings you a variety of news which opens in September.

Plans for the Annual Meeting in June in Boston, at 10 cents, dimes and quarters and take your vacation in Boston, and fund and send a delegate to represent your group.

mer. Then when we reconvene we will be off with our program at the first opportunity to do some of our re- months.

This list of themes may stimulate you. If in your past meetings you have been successful, please have your secretary (50 Commonwealth Ave., Boston) make it available to all of us.

## SUGGESTIONS FOR

### Subject I—

#### Common Denominator in Denominations

Minority groups are often mentioned in common? Where do they differ? Following better known groups. References: *A Guide to the Religions of the World* by Schuster (\$1.00 or \$3.50) and *World Religions* by Bobbs-Merrill. Invite a speaker.

1. CHRISTIAN SCIENCE. References: *Science and Health* by Christian Science Publishing Society; *Science Healing: Spiritual and Scientific* by Christian Science Publishing Society.
2. BAHAI. Read *Baha-u-llah and the Baha'is* by the Baha'i Committee, 110 Linden Ave., Wilmett.
3. LATTER DAY SAINTS (MORMONS). Reference: *Mormonism* by Marcus Bach, Bobbs-Merrill.
4. SOCIETY OF FRIENDS. Reference: *Quakers in the Making* by Rufus M. Jones. *Trail of Life* by Rufus M. Jones.

To compare and contrast New-Church teachings with those of Protestantism as well as the Jews, and Catholics: *A Parallel List* by Stuber. Obtain copies of this pamphlet from the New-Churches, 120 E. 23rd St., New York City, for a dollar's worth.



## 5 Edition

y, I have had the pleasure of visiting with the  
ton women's groups. I was pleased to hear enthusi-  
er. All of you liked the news, pictures, and general  
its the information as she receives it, and to Mrs.  
rranged, and our thanks to the Rev. Bjorn Johan-  
w us two or more pages as needed.

y to adopt the Messenger's 'every-family' plan,  
\$3.00 to \$2.00 per year.

study suggestions to use when your church year

ll be published in a late May number. Save your  
ou might, as we do in Wilmington, set up a special

Leonore D. Poole,  
President.

fall, we are ready to start right  
ing. Many of us welcome the op-  
and research during the summer

our group to think of other topics.  
d some study program particularly  
send the outline to Mrs. Dresser  
s.) in order that it may be made

## STUDY PROGRAMS

ons  
preted. What truths do they have  
Study the teachings of the fol-  
compare with New-Church teach-  
erica edited by Leo Rosten, Simon  
and My Friends by Marcus Bach,  
each group.

ntian Science Sentinel, published weekly  
e Norway St., Boston 15, Mass. Christian  
Christian Science Publishing Society.  
ra by J. E. Esselmont. Baha'i Publishing

d Chapter 7 in Faith and My Friends,

he Faith and Practice of Quakers, by  
World, by W. W. Comfort. Finding the

hings with beliefs of the major denomi-  
atholicism and Jews, study Protestants,  
neir Fundamental Beliefs, by Stanley I.  
P & D Department, National Council of  
for 7c each plus 15c postage for each



Mrs. Bowyer

I SABEL BOWYER, our consci-  
entious corresponding secretary  
from La Porte says, "The old Ger-  
man saying that a woman's job is  
children, church, and kitchen, pret-  
ty well describes my life! . . . May I  
thank each of you for your kindness  
and work in forwarding your mem-  
bership address lists and officers'  
names."

## Subject II—

### Spiritual Healing and the Church

The Christian church in its beginning emphasized a healing ministry.  
A great revival of this is going on today. Where does the New Church  
fit into this picture? Read *Faith Healing and the Christian Faith* by Wade  
H. Boggs, Jr., John Knox Press. Secure a speaker from the Spiritual  
Frontiers Fellowship (President, The Rev. Paul L. Higgins, 54th and  
Blackstone Ave., Chicago 15, Ill.).

1. Survey of current activities in the ministry of healing. Read *Spiritual Healing in the United States and Great Britain*, Samuel Weiser, Inc., 117 4th Ave., New York 3, N. Y., 25c. Reference: *Psychology, Religion and Healing*, by Leslie D. Weatherhead, Abingdon Cokesbury.
2. HEALING MINISTRY OF CHRIST. Study the miracles as outlined in the Gospels and in the Acts and the Epistles.
3. SWEDENBORG'S TEACHING ABOUT THE HUMAN BODY; its relationship to the soul and its correspondence to the Grand Man. Read *Intercourse Between Soul and Body* by Swedenborg.
4. RELATION OF PRAYER TO HEALING: purpose, meaning, and effect of prayer. Reference: *Prayer, the Mightiest Force in the World* by Frank Laubach, The Revell Co., 316—3rd Ave., Westwood, N. J.
5. HOW CAN THE NEW CHURCH CONTRIBUTE its valuable teachings to the work being done? Discussion of suggestions and methods.

## Subject III—

### Divine Providence in the World Today

Many persons cannot reconcile a concept with disorderly situations  
in the world. To understand Providence, one must first understand free-  
dom and permission, both of which are explained in New-Church teach-  
ings. Read *Divine Providence* by Swedenborg and *Letter to Mark: On  
God's Relation to Human Suffering* by James D. Bryden, Harper. Invite  
a New-Church minister to speak. Discuss Providence in relation to:

1. WARS.
2. DISASTERS.
3. UNDERPRIVILEGED GROUPS.
4. PHYSICAL DISORDERS.
5. PERSONAL MISFORTUNES.

## Subject IV—

### *"Upon This Rock Will I Build My Church"*

1. WHAT IS THE CHURCH?
2. THE ROCK ON WHICH THE CHURCH IS BUILT?
3. HOW IS THE CHURCH TO BE BUILT?
4. WHAT MAKES THE CHURCH STRONG?
5. SUMMING UP:  
"Upon This Rock Will I Build My Church"

## Subject V—

### *The Art of Living Together*

It is to be noted that most of the suggested readings listed here are not New-Church books. Each subject, however, is discussed in the light of our New-Church teachings.

1. **THE SECRET OF HAPPINESS.** Read *Achieving Real Happiness* by Kenneth Hildebrand, Harper.
2. **GAINING PERSONAL SECURITY.** Read *Personal Security through Faith* by Lowell Ditzen, Holt.
3. **LONELINESS.** Read *You Are Never Alone* by Lowell Ditzen, Holt.
4. **CHRISTIAN SERVICE IN THE COMMUNITY.** Read the *Parable of the Good Samaritan, Charity* by Swedenborg, and investigate the needs for service in your own community.
5. **MARRAGE AND THE FAMILY.** Read *The Recovery of Family Life* by Elton Trueblood, Harper, and *Whom God Hath Joined* by David Mace, Westminster.
6. **OVERCOMING FEARS, ANXIETIES, AND RESENTMENTS.** Read *Face Your Life with Confidence* by William Hulme, Prentice-Hall.
7. **THE CONQUEST OF SUFFERING OR MAINTAINING GOOD HEALTH.** Read *You Can Be Healed* by Kew and Kew, Prentice-Hall.
8. **EXPANDING OUR HORIZONS.** (Education, hobbies, reading, discussions, entertaining, sociability, leisure, etc.)
9. **THE ADVANCING YEARS.** Read *The Well-Adjusted Personality* by Polatin and Philtine, Lippincott.
10. **PEACE OF SOUL.** Read *Peace of Soul* by Fulton Sheen, McGraw-Hill.



**Dramatic Actress**

Mrs. Robert Young is the wife of our minister in San Diego. Betsy, as she is known to many, is the daughter of Mrs. Frank Schellenberg and the granddaughter of the late Dr. Frank Sewall, so she claims New-Church membership for several generations of her family.

Betsy is a graduate of Pomona College in Claremont, Calif., and one of the charter members of Split Mountain Camp. While she was Field Secretary for the American New-Church League, she met Bob Young in Boston. In addition to being a minister's wife, Betsy is a mother of three small boys and a dramatic actress in many of the successful plays put on by the Alpha and Omega players of the San Diego church. A good president of the National Alliance in the making!

## **A Vocation Workshop**

Under the joint sponsorship of the New Church Theological School, Cambridge, Mass., and the Youth Committee of the Massachusetts Association, there will be a 'Christian Vocation Workshop,' held at the Theological School on May 5-6, beginning at 1:30 p. m. on the first day. The workshop is for boys and girls in the grades nine to twelve, and the purpose is to help young people to be aware of the ways in which their Christian faith should influence their decision about a life work. Discussion will not be centered on the ministry, but on this and every vocation in which God and man may be served.

The Planning Committee consists of the Rev. Ed-

win Capon, Chairman; Rev. John C. King, Rev. Paul Zacharias, Mr. Fred C. Burdett and Miss Lise Jungshoved. The staff will consist of this Committee plus Miss Dorothea Harvey and the Rev. Ernest Martin. On Saturday evening there will be a dance for the participants.

### **SWEDENBORG'S WRITINGS**

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

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

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

## WITHOUT AN INQUISITION

In a Stockholm (Sweden) daily, *Svenska Dagbladet*, Feb. 9, there appears a large photograph of the Rev. Jack Hardstedt, pastor of the Swedenborg Memorial Church. He is shown standing in front of the altar of his church. There follows a column-and-a-half interview with him, bearing the title 'Religion without an Inquisition' and the sub-head 'God and Jesus are One.'

Mr. Hardstedt is quoted as saying:

"When the religious renaissance comes—and of course it must come—then people will want a logical and a practical religion, and this is exactly what the New Church offers. The New-Church teachings are both rational and spiritual; they satisfy both the brain and the heart, and they will liberate the individual and society from pharisaic narrow-mindedness.

"The New-Church teachings make the Bible acceptable to the logical mind. There is no need to say 'I believe because it is absurd.' Instead, we believe because it is rational and we find no need for religion to enter into controversy with science."

Mr. Hardstedt also discusses in the interview some other New-Church doctrines, such as that of the Lord, and the atonement. Mr. Hardstedt is quoted as saying that he never felt that he could bring up his seven children in the old church beliefs. But since he found the New Church he is satisfied, and joyously communicates its teachings to anybody.

## Swedenborg Foundation

Incorporated

51 East Forty-second St. .... New York 17, N. Y.

To the Members:

Notice is hereby given that the Annual Corporate Meeting of the Members of Swedenborg Foundation, Incorporated, will be held in Room 1603, No. 51 East 42nd Street, New York City, on Monday, May 13, 1957, at 4:00 P. M., for the election of four members of the Board of Directors, to serve in the class 1957-1961 in succession to Messrs. Herbert Muhler, Forster W. Freeman II, John C. Hart, and John E. Lister, whose terms of office then expire, and for the transaction of such other business as may come before such Corporate Meeting.

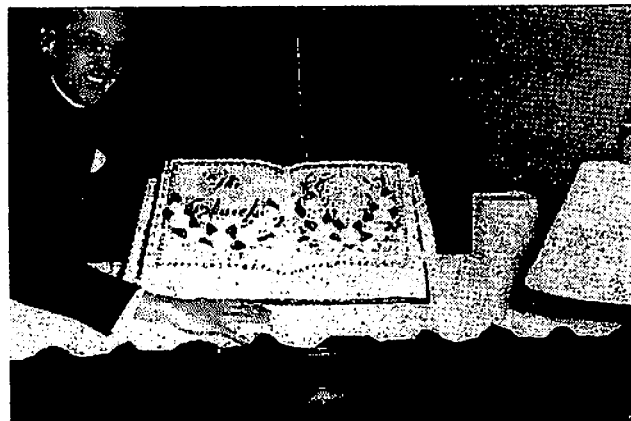
In accordance with the By-Laws of the Foundation (Section I-A of Article II—Directors) the Nominating Committee, with the voted approval of the Board of Directors, filed a report with the Secretary, nominating the above-named four Directors for reelection for a term of four years, beginning May 13, 1957.

H. W. HELMKE, Sec.

Dated: New York City  
April 10, 1957.

## Successful Activities

A new look prevails in the Philadelphia Sunday School room. The young men have painted the walls a beautiful rose color, and new draperies have been hung. This made the setting for a dance sponsored by the Friday Night group during March. The proceeds of the evening will be used to frame the beautiful pictures of the Holy Land, painted by Miss Johanna Boericke and given to the Sunday School. We are very proud of our new look!



—Ruth Liebert photo

MR. TAFEL CUTS THE CAKE

The Smorgasbord sponsored by the Friday Night group of the New Church in Philadelphia to celebrate the birthday of Swedenborg was a great success. With the many smorgasbord dishes too numerous to mention, the lovely recorded music of Robert Tafel, the artistic work of the decorating committee—Corinne Tafel and Richard Johnson — and the inspiring talk by the Rev. John C. King on "Binding up the Church," we had an evening to be long remembered. There were approximately 200 guests who enjoyed it with us. The proceeds are for the Convention's Annual Appeal.

Mrs. Robert Hallowell  
Havertown, Pa.

The Convention's Board of Home and Foreign Missions announces the appointment of the Rev. Alfred G. Regamey of Lausanne, Switzerland, as General Pastor of the New Church on the European continent.

In the London (Ontario) *Free Press* there appeared recently a letter from Leonard Cole, Clinton, Ont., in which he discusses briefly and ably some of the leading doctrines of the New Church as a basis for the unity of the Christian Church.

# The Swedenborg Student

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

## ARCANA CLASS I—May, 1957

### Volume II, 1366—1489

May—

1— 7	1366—1400
8—14	1401—1425
15—21	1426—1458
22—31	1459—1489

**T**HE LAST VERSES of the eleventh chapter of Genesis close the story of the Ancient church. The death of Haran in Ur of the Chaldees is the complete blotting out of interior worship among the people of that church. Abram was also of this character, and the Jewish Church became merely the representative of a church. That there remained knowledges among the people from whom Abraham came is evident from the prophecy of Balaam who was of that country.

With the twelfth chapter of Genesis true history begins. It is interesting to note that written records of human life and deeds begin at this time—about 2000 B. C.—and from this time on there are connections between secular and Biblical records.

The summary of the contents of this chapter in numbers 1401 and 1402 should be read and kept in mind to guide us in the understanding of what follows. Swedenborg interprets this chapter as it applies to the early states of the Lord Himself. It applies also to our own states of development, and we find here many truths concerning the states through which we must pass.

The interchapter readings on time and space in the spiritual world and on perception are especially helpful. Concerning time and space we should keep in mind Swedenborg's doctrine of appearances. As used in the Writings the term *appearance* does not mean something which is opposed to reality, but the form in which things present themselves to us in the spiritual world. Without an understanding of the various meanings of this word the reading would in places seem contradictory.

Of perception there are different levels, the direct perception of the people of the Most Ancient Church and the perception which comes through acquired knowledges. Perception in either case is based on acknowledgment of the Lord. "So

long as spirits suppose that they are under their own guidance and think from themselves, and that they have knowledge, understanding, and wisdom from themselves, they cannot have perception" (1386).

Chapter twelve in its letter is the story of the journey of Abram to the land of Canaan and, because of the famine there, of his going down into Egypt. The journey to Canaan is the development of childhood states, those internal states in which are trust and humility. Bethel is here first mentioned in Scripture. But a child soon develops a hunger for knowledge. Innumerable questions arise in his mind. He wants to know. The stay in Egypt represents the acquisition of knowledge, as a necessary preparation for further development. The Lord's desire at this stage was solely to store the mind with knowledges from the Word, that the Divine within might inflow and form the assumed human into its own image and likeness. The temptation to find one's sole interest and delight in these knowledges is pictured by Abram's presenting Sarai his wife to Pharaoh as his sister. But knowledges are for the performance of uses. We are to leave Egypt and go back to Bethel.

### Notes

1392. Some people do things for others so that others may be beholden to them, and the pleasure they get from this is in the feeling that others look up to them. But true happiness comes only from the desire to give happiness without thought of return.

1410. There is such a thing as revelation. Disbelief in revelation throws a man back on himself. Swedenborg says that from the time of Abraham 'the Lord did actually speak with men.' We either believe in revelation or we do not. If we do not, we can look only to ourselves, and this is actual atheism.

1414. Heredity from the mother includes more than the material body. It includes natural tendencies and capacities. It is obvious that children inherit abilities—musical ability, etc.—from the mother, and they can develop and make these faculties their own. If it had been only the body that the Lord

took on from Mary, He could not have been tempted.

1422 and 1423. The Summum Bonum and the Summum Malum.

1434. This helps the parent and the Sunday School teacher to know what little children may be expected to know about God.

1461. Increasing knowledge of the Word is the all-important thing.

1472. The purpose of knowledge is use—"for the sake of human society, for the sake of the Lord's church on earth, for the sake of the Lord's kingdom in the heavens, and still more for the Lord's sake."

## ARCANA CLASS II—May, 1957

### Volume IX, 7087-7213

May —

1— 7	7087—7101
8—14	7102—7130
15—21	7131—7169
22—31	7170—7213

**T**HE READING for last month was about Moses' call and his hesitation, doubts, and objections. But these have been overcome, and he goes to Pharaoh with the words, "Thus saith Jehovah the God of Israel, Let my people go, that they may hold a feast to me in the wilderness."

The history of the Jews is a spiritual drama acted out on the stage of the world. At this point in the story the Jews are in bondage in Egypt, with hard taskmasters set over them, and afflicted with increasingly heavy burdens. It is an outward picture of the oppression by evil and falsity, of our own weaknesses, and of the difficulties and the despair which threaten to make us forever slaves to wrong desires and false thoughts. The cruelties of evil and its purposes are here pictured in outward form.

Moses asks that Pharaoh let the people go that they may hold a feast to the Lord in the wilderness. Real religion brings happiness. It is not intended to place shackles upon us or to take away our enjoyment of life in this world. A religion which does not bring happiness is not a true religion. The Lord came that we might have His joy fulfilled in us and that we might have more abundant life.

Pharaoh and his kingdom picture the ruling principle in evil and its subordinate officers and taskmasters, the selfish desires and false reasonings which support evil. Selfishness, if not overcome, inevitably leads to trust in self, which is atheism. So Pharaoh says, "Who is Jehovah that I should obey him?"

The making of bricks is the forming of falsities instead of truths. Of the builders of the Tower of Babel it is written that they had brick for stone. Stone represents truth from the Word, brick falsities invented by men. Straw represents the appearance of truth. Every falsity to find acceptance must have the appearance of truth in it. This is the straw in the brick. Taking away the straw is taking away this appearance of truth so that falsity stands forth in its true character. Then one cannot deceive himself. So when Pharaoh commands that no straw be given the people, there is no delight in life left. One sees evil and falsity as a curse, but since his own nature drives him on, he feels that he cannot change his way of life, and the threat of loss of all his ideals brings him into complete despair. Sin is seen to be intolerable.

One cannot indeed overcome his evils—not even the least of them—in his own strength, but Moses and Aaron—the Lord as to the Word and doctrine drawn from it—have power to deliver from this bondage. So this is the story of how in every temptation we are brought to see the nature of evil, our own inability to overcome, and the necessity of turning to the Lord in His Word for deliverance. "Now shalt thou see what I will do to Pharaoh." This teaches that the Lord with a strong hand will deliver us. It is also a prophecy which the Lord fulfilled in the Incarnation.

#### Notes

7090<sup>34</sup>. This is the key to the meaning of this chapter.

7097. The hieroglyphics of Egypt were correspondences.

7102. Four kinds of vastation: the Sword, Famine, Evil Beast, and Pestilence.

7118. "For they are idle." These words express Pharaoh's attempt to take away from the Israelites all opportunity to think about the Lord and thus break their connection with Him.

7186. It is of order that liberation from evils should be by degrees. It was little by little that the hostile tribes in the Holy Land were overcome.

7194. Note the definite statement that Genesis was written by Moses.

7197. The life of Christian good is what makes heaven, not the life of natural good.

The Rev. Harold Cranch, Glendale, Calif., was pulpit guest in March at the San Diego New Church.

## MEET YOUR GENERAL COUNCIL

*Clark Dristy is a frequent contributor to the pages of the MESSENGER, particularly as president of the National Association, which has recently been conducting a department especially for N.A. members. An editorial by Mr. Dristy in the MESSENGER, Feb. 16, has aroused considerable comment. See 'Letters to the Editor' in this issue. We are now glad to present the following sketch of Mr. Dristy as a member of the General Council.*



Clark Dristy

**C**LARK DRISTY was born in a small town in east central Nebraska, where he lived until he was twelve years of age. His father, a carpenter and contractor, and manager of a grain elevator, was seized with the pioneer spirit about this time and went up into South Dakota and bought land 25 miles east of Pierre. The following spring he moved his wife and seven children out into the wide open spaces. And so Clark was raised in the prairie country of the great northwest, and most of his years have been spent in various parts of that state, though he did take time out to volunteer his services to the U.S. Army in World War I, and some months of his brief military career were spent in France. Returning home at the end of the war he tried the farm and ranch life 'on his own' for a few years, but later became a grain buyer and was manager of grain elevators in various parts of the state, and in 1942 bought the Farmer's Elevator Company of Miller, S. Dak. Sometime later he bought a home in

Rapid City, in the edge of the beautiful Black Hills, 23 miles from Mount Rushmore, that famous shrine of democracy, and for the past several years has been living in that healthful climate. He is a member of the Masonic Order and is a Past Master of Lodge Number 72, A.F. & A.M. of Blunt, S. Dak.

At the present time Mr. Dristy is serving on the New-Church Board of Missions, as well as the General Council. He is also a member of the Laymen's Group Committee, and president of the National Association of Convention. He is married and has three children. One daughter, Shirley, is married to Dr. James DeGeest of Goodhue, Minn. Son Forrest—at this writing—is in the U.S. Army in Germany. Daughter Marcia, age 10, still brightens the home of her parents while attending grade school.

Clark Dristy's introduction to the writings of the New Church was an eleven-cent volume of *Heaven and Hell*, bought from a large Chicago mail order house that was putting on a special book sale. The next two volumes (*Divine Providence* and *Divine Love and Wisdom*), cloth-bound, were also secured from the same source and at the same price. His hobby has always been books, and still more books, and he now has several hundred volumes. He is a life member of the Swedenborg Society of London, England, and a life member of the Swedenborg Foundation of New York City.

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## LETTERS to the EDITOR

### LET US REASON TOGETHER

To the Editor:

A reply from Bryn Athyn in the Feb. 16 *Messenger* leads me to write something I have been thinking for some time. There is some work connected with Swedenborg in which there is cooperation of Academy and Convention people, such as the Swedenborg Scientific Association. I believe both groups also do business with the Swedenborg Foundation. There are other fields where both could work together to a mutual advantage. One such is in the matter of materials for religious education. For over forty years some of the materials for instruction available in the New Church have been inferior to materials published by the large denominations. Specifically I mean such things as colored lithographed Bible pictures on the front of folders for primary grades and illustrated work books for junior and intermediate grades, such as are in use in most churches. In New Church Sunday Schools we have had either to use materials from other church publishing houses, or get along with mimeographed lessons with inadequate teacher helps. If the Academy and Convention were to pool their resources we might get better materials which both could use.

Another area in which we might seek to cooperate is in the use of a hymnal and book of worship. The best features of the service books of both Convention and General Church could be combined into a book suitable to both, and a saving made in printing costs.

Both of these ideas are such as could be undertaken by two groups in cooperation; but I wonder why there need to be two or more different communions of the New Church in this country. We all know what Swedenborg says about churches having a rise, height and decline, and that decline sets in when faith begins to take the lead over charity. We know that the Writings say that faith separates, whereas love unites, and that when the churches will put charity in first place they can work together. Can it be that the splitting of what we have lovingly called 'The Lord's New Church' into more than one denomination is an indication that,

even if faith and charity are not actually separated, faith has been allowed to take the first place, and a consequent decline has started? What does it matter if all do not have the exact same faith about the Writings? If we have charity, and hold fast to that, all can worship together in harmony and peace, for we all worship the Lord in His Divine Humanity, and seek to understand the Word in its internal senses and to live according to the Lord's commandments.

These remarks are not intended in any way as criticism of any New Church group, for the Lord alone knows the internal of any church; far be it from us to make any assumptions in this matter. Only if we have love one to another are we the Lord's disciples. Without love in first place how can the Lord give to our church the wings of an eagle and nourish her for a time and times and half a time? Let us hold fast to the love which prevailed among us when the New Church was first starting and growing.

Alice Van Boven,  
Redlands, Calif.

### THE PROFIT MOTIVE

To the Editor:

The discussion of book censorship in the Feb. 16 issue is a good sign of lively journalism, as contrasted with a too-steady diet of doctrinal reiteration. In giving special mention to Erskine Caldwell's writing (identified in the *New York Times Book Review* section of Feb. 17), Mr. Dristy may have chosen an unfortunate example. At the same time it is evident that there is much trashy, sensational matter of little literary merit on the market. Sensitive people dislike it, and one can easily sympathize with the view that its wide circulation is at least a nuisance if not an actual moral menace.

It seems to me that Mr. Dristy has put his finger on the main difficulty in mentioning that publishers are 'motivated by the profit involved.' No publisher or anyone else is out, to any significant degree, to pervert youth or to corrupt morals as a specific objective. But publishers and other business-men who are alert to stockholders' demands for profits and more profits will, as he

suggests, do anything for the sake of the almighty dollar.

Is it not clear that the basic fault is with the so-called private enterprise system? As Mr. Dristy also observes, the Druggists' Association 'has deplored the situation, but doesn't know how to meet it, or what to do.' Of course it doesn't as long as organized business is set up for private profit rather than for cooperation.

If it is socially useful for investors in publishing concerns, drug stores, etc., to demand as a God-given right the unearned increment of 'return on their investment,' anything and everything for which there is a profitable sale will stay on the market. It is time Americans of high ideals learned that you can not have it both ways. If what is sold is not socially beneficial, a basic blow at the profit element is the proper corrective.

Howard Davis Spoerl,  
Springfield, Mass.

### THANK YOU

To the Editor:

The Detroit New Church wishes to express its appreciation to all of you who sent us money for honorary deeds. We were able to raise quite a bit toward our new building.

We wish all of you could see it. We are starting to hold services upstairs now and are planning to have the dedication soon. It is a wonderful feeling to have such a beautiful church after managing so long in the basement.

If any among you would still like to buy deeds, feel free to do so! Write to The Detroit Society of

### READ

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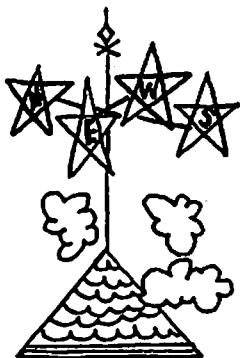
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the New Church, c/o Miss Ruth Brandau, 6310 Gratiot, Detroit 7, Michigan.

Once again our heartfelt thanks to the generous contributors who played a part in our building program.

The Deed Committee  
Joylyn Ives, Registrar  
of Deeds  
Ruth Brandau, Treasurer  
of Deeds  
Detroit, Mich.



## NEWS

By Carol Lawson

'The \$14,000. Question' was the big giveaway program up in Kitchener at the annual meeting of that Society April 7. This fund is mostly the balance after the sale of the Society's former property, and the building of the present handsome church. And to tell the truth this money has been burning a hole in Kitchener's pocket for the past 20 years! Anyone who needs \$14,000, please apply to the Kitchener Society.

In order to scotch a rumor that if more than three New-Church ministers spend a night under one roof, the walls will come tumbling down, the New-Church parsonage in Wilmington was the scene of a noble experiment. On the night of March 12 the Rev. and Mrs. Ernest Martin entertained the Rev. Eric Zacharias who flew in from Pretty Prairie, Kansas, and his brother, the Rev. Paul Zacharias from Elmwood, Mass., and the Rev. John King who took a brief respite from his teaching duties at the NCTS in Cambridge. Fisticuffs and duels of honor were kept to a minimum and the parsonage emerged unscathed. The last we heard from Wilmington was that two famous Sunday school jousts were seen at this hospitable parsonage, together with all their children (totalling 8), and not a single drop of blood was shed.

The dauntless Rev. Leon Le Van conducted his adult Sunday school class in Pittsburgh by means of a tape recording while he was leading the Detroit Society's worship services in person one Sunday in March . . . Guest minister at Detroit, March 31, was the Rev. Franklin H. Blackmer from San Pedro, Calif.

Our well-known editor, B. J., returned to Cincinnati having established a record of losing a half a pound a day for 80 days. But we can assure our readers that his editorials will continue as weighty as ever.

In the bulletin of the Rev. John Zacharias, Vancouver, B. C., we note that British Columbia met its full quota for the Annual Appeal. We also note that Mr. Zacharias plans a visit to the interior of the province immediately after Easter.

Excitement ran high in the St. Louis Society early this month—they actually decided on a location for their new church. The lot is 5.10 acres. Already in possession of the architect's preliminary drawings, they are hoping to dedicate the new chapel, parish building, and educational facilities by next December.

James Squires did the art work, design and typography for the series of ads for the New York New Church which have been appearing in the Saturday church pages of the N.Y.C. newspapers.

Our roving eye caught glimpses of New-Church youth in various and sundry activities during the past month . . . The Senior YPL of Elmwood was off to see 'The Ten Commandments' in Boston along with other New-Church leagues. After the movie everyone returned to Elmwood for refreshments and fun . . . The Stewart Pooles entertained some of the young married folks at their ever-hospitable home in Wilmington in honor of the Parrys who were leaving the shores of Delaware for the wilds of Ohio . . . Young Jimmy Zehner proved that he has a very fine memory when he recited all 66 books of the Bible (without a second's hesitation) before the Pittsburgh Sunday school . . . And we see that the 7th and 8th graders of the Cherry Park Sunday School, Portland, Ore., are getting both kinds of bread around the breakfast table at the parsonage where their class meets Sunday mornings. . . Under the inspiration of Mr. and Mrs. Thomas Cannon, plans have materialized for a

youth recreational center at the Cherry Park Church. The center is for the use of all young people of whatever faith or church affiliation. Through generous gifts of members, friends of the church, and the Powell Valley Lumber Company, the center opened with good equipment, including two ping pong tables and a hi-fi system.

The acid test of the question of women in the ministry will be applied at the spring meeting of the Massachusetts Association to be held in the Boston church today. Following the morning business session, Dr. Hilda Ives, a Congregational minister of wide experience and ability, will address the Association.

Congratulations to Peggy and Jack Anzer, who are not only pillars of the San Diego Church but of the institution of marriage as well; they celebrated their silver wedding anniversary March 31.

The basement of the Fryeburg New Church has been made into finished classrooms, thanks to the splendid efforts of the Church trustees.

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## Birth, Weddings, Memorials

### BIRTH

**SANDNES**—Born April 5 to Mr. and Mrs. Elmer Sandnes (Virginia Hallock), Detroit Society, a daughter, Kimberly Ann.

### BAPTISMS

**BUSH**—Thomas Rowan, infant son of Mr. and Mrs. Edgar Bush, Burnaby, B.C., baptized Feb. 17 at the New Jerusalem Christian Church, Vancouver; the Rev. John E. Zacharias officiating.

**BIGGAR**—Karen Dale, infant daughter of Mr. and Mrs. William L. Biggar, Kitchener, Ont. Society, baptized Mar. 3 at the Church of the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

**SMITH**—Carol Annella, infant daughter of Mr. and Mrs. Eldon Smith, San Diego Society, baptized Mar. 31 at the Church of the New Jerusalem, San Diego; the Rev. Robert L. Young officiating.

### WEDDINGS

**MACMASTER-DOZIER** — Willis Jay MacMaster and Nellie Inez Dozier, married Feb. 22 at the Church of the New Jerusalem, San Diego; the Rev. Robert L. Young officiating.

**GRAY-GUSTAFSON**—John William Gray and Gail Lynda Gustafson, married Mar. 9 at the Church of the New Jerusalem, San Diego; the Rev. Robert L. Young officiating.

### MEMORIALS

**DEWEY**—It has pleased the Lord to call our beloved member, president of the San Francisco Society and chairman of the San Francisco Parish, Marion Ringstrom Dewey, into the life of higher usefulness. Death came after she had been struck down by an automobile on March 3.

Her association with the New Church goes back to the days of the O'Farrell Street New Jerusalem Society, of which she became a member in 1911. In the newly organized San Francisco Parish she became chairman in 1934 and for many years guided our church life with great integrity, uprightness, fairness and circumspection. For many years Miss Dewey was also vice-president of the San Francisco Society and for the last two years its president. Under her wise investment policy the invested funds of the Society tripled during the years. During both World Wars she helped our government with her special abilities, even training others in technical work. To the last week of her life, Miss Dewey worked as a volunteer in the office of the Irving Memorial Blood Bank of San Francisco.

This transition means the beginning of a new and glorious life for Marion Dewey

in the service of the Lord's Church in heaven, and so we will rejoice in our minds over her liberation into the unfettered life of the spirit. But our hearts are heavy as we lose a tower of defense, and the shield and buckler of our Society.

Othmar Tobisch

**PARKER**—Earl Parker, Lansing, Mich., was called to the higher life on Mar. 30. He was a member of the Detroit Society, as well as being a devoted worker for the Almont Summer School.

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This is the third cook book sponsored by the good cooks of the Elmwood Church. The first was published in 1898, the second in 1923. The first two books were complete sellouts, and so it was decided that an excellent way to help in raising funds for the Carl R. Edson Memorial Organ would be to collect and publish the favorite recipes of the village people today.

The date of publication was timed to coincide with the tercentenary celebration of the township of Bridgewater (of which Elmwood is a part), and the book's chapter headings and sketches portray, if somewhat humorously, the various important events in the history of the town. There are many other features which make this cook book unique and very readable as well as 'cookable.' For instance, there are twenty excellent recipes in quantities for serving 100 people. As many of us know, the Elmwood New Church is very hospitable; its women serve monthly public suppers, and often entertain groups from other churches and organizations. They also do catering for wedding receptions. The knowledge gained from their experience is shared with those who read their cook book. —LUCILLE B. FLAGG