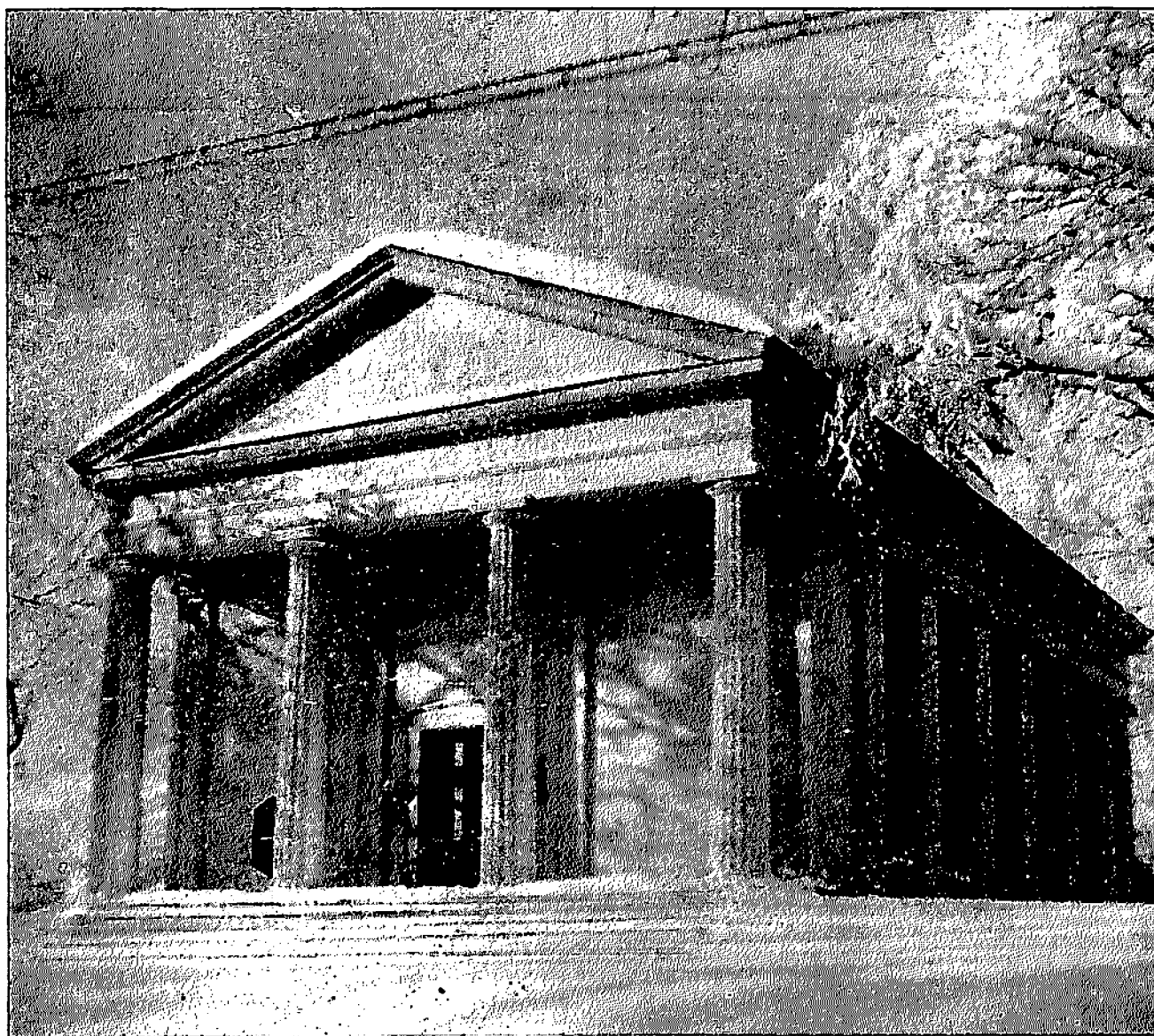


The NEW-CHURCH MESSENGER



(See page 278)

September 14, 1957

THE NEW-CHURCH MESSENGER

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September 14, 1957

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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EDITORIALS

The Churches on Nuclear Weapons

WHAT stand should the Church take on nuclear weapons, their production and testing?

This is a baffling question. Some may say that the churches should be silent, for the problems involved are no concern of theirs. However, the churches cannot dodge the subject, for it is more than political and technical. It has grave moral and spiritual aspects. The churches cannot but speak out. Recently the Protestant Church has done this through a statement presented by the Commission of the Churches on International Affairs, and received by the Central Committee of the World Council of Churches. This does not mean that the statement represents the unanimous view of Protestantism. There is much divergence of opinion concerning it as shown by the debate that ensued when it was read by Dr. Frederick Nolde, director of the CCIA. Nevertheless, it is as near to an official statement of the position of Protestantism as any we have at the moment.

Some things in it will meet with the approval of nearly every Christian. The statement advocates international agreements for halting nuclear tests, stopping production of these weapons under controls, 'accelerated cooperation, with proper safeguards, of development of atomic power for peaceful purposes' and 'effective mechanisms for peaceful settlement of international disputes and for peaceful change.'

All of these are desirable ends to which few, if any, will take exception. But none of them can be attained except through *meaningful* international agreements, which provide for inspection and controls by an international authority with real power. Meaningful international agreements. There is the rub. It is not enough that the Western Powers, where free Protestantism still functions, should be willing to enter into such. Russia and her satellites must also be party to them. But those countries have not given trustworthy indications of a willingness to do so.

In the absence of such a desire on the part of the Communist World, the possession of large stockpiles of nuclear weapons by the West may be the only effective deterrent to war. And tests of the monstrous bombs now being produced serve as warnings of the suicidal character of a future war. Is there nothing then that the Church can do other than urge agreements between nations? And as long as

Russia refuses to make such agreements, is the moral power of Christianity helpless in the matter of nuclear weapons? Most churchmen will find it difficult to answer these questions with a yes. That seems too much like surrender to despair. Perhaps many feel sympathy for the sentiments voiced by Dr. Alan Walker of Australia during the debate on the CCIA document. According to Dr. Walker 'testing represents the immediate threat to human welfare' and the churches should 'grapple with that which is immediate' without waiting for other measures. "God can break the deadlock between America and Russia, West and East," Dr. Walker declared. "Let us boldly call for the halting of tests now."

The CCIA statement went so far as to say that Christians 'can urge their governments to forego tests for a trial period, in the hope that others will do the same, a new confidence will be born, and foundations laid for reliable agreements.'

Over against this, however, must be placed the opinion of military experts charged with the duty of defending the country in the event of war. And that seems to be that tests of nuclear weapons must continue if the nation is to be ahead in the hideous race for armed superiority. Churchmen, no matter how loyal to the ideas of peace, are also patriots. They will hesitate to urge any action that could result in a military handicap to their nation.

The question then becomes for the Christian: how much risk for peace is he willing that his country take, and how much does he hope will be attained by that risk?

No official pronouncement can provide an answer. And the individual Christian is perplexed and uncertain. No doubt he often wishes for a clear-cut and relevant word from the Church. He will be grateful to the CCIA for showing that the Church is deeply concerned about nuclear weapons, even though it can offer little more than hope.

What Basis For Unity?

'THE NATURE of the Unity we seek' was the subject of the meeting of the North American Faith and Order Conference held at Oberlin, Ohio, Sept. 3-10.

The gathering is one of many efforts being made today for more unity among the various bodies that constitute the Protestant Church. In later years much progress in this direction has been made. Denominational bonds are no longer as strong as formerly. It is not infrequent now to find people

changing their denominational affiliations for no better reason than of convenience of access, the greater social congeniality of the members of some other congregation, or the popularity and personal appeal of the minister.

No doubt the mingling of people in the public schools, in sports, in the armed forces, in the trade unions and in economic life has done much towards removing denominational barriers. To these factors may be added the influence of mass mediums of communication such as newspapers, the radio and television, all of which tend to make for some degree of uniformity of thought and outlook. These developments have aided the movement for ecumenicity, but let it be noted that for the most part they are secular rather than religious in origin. In this there is a danger. The unity most easily attained is secular rather than religious. Its motivation is

practical. Expediency rather than principle may be stressed. Theological doctrines are often passed over or actually disparaged. How often does one not hear it said about the different denominations, "They are all going to the same place, only by various roads." The implication generally is that doctrinal differences are of minor importance.

But the inner vitality of any church organization must spring from the truths it teaches. No church can afford to bargain these away for the advantages resulting from greater unity of church organizations.

Unity in secular matters in which the churches have a common interest is relatively easy to attain, but that may not be the case with religious concepts. Doubtless these and other questions came before the Oberlin conference, and it will be interesting to see what conclusions were reached.

The Blind Spot

By Antony Regamey

"If then your whole body is full of light, having no part dark, it will be wholly bright."

—Luke 11, 36 (R.S.V.)

USUALLY we are inclined to put our trust in the report of our eyes above that of all our other bodily senses. We believe what we see and that what we see is actually as we see it. We assume that our eyes have been given us to see things as they are.

Yet, when we reflect on the matter, we are bound to admit that this is only partly true. It would be just as true to say that, in the good providence of the Lord, our eyes are intended to hide from us things as they are, just as much and even more than they are meant to reveal them.

Just think, for instance how bewildering life would be if, instead of giving us minds capable of inventing powerful microscopes and telescopes, God had built in our eyes the ability to see the infinitesimal and to pierce through distances only measured in light-years! How awkward it would become to see a teeming microscopic life in every drop of water we drink, or the individual cells of the meat we eat, not to mention the kind of fantastic world in which we would find ourselves liv-

ing. What if the mountains of the moon were as close to us as our ceiling all the time! And, even then, if in the last analysis matter is but a form of physical energy, this would not as yet mean seeing things as they are.

But there is more. For, this world is only the outer-garment of a spiritual world within it. All that these eyes of ours can see is the outward manifestation of its inward realities. It would be still the more bewildering and confusing, would it not, were we given the constant, sense-awareness of our spiritual environment.

In this case, however, we are given that experience, at least in part. The wonder is that we should be so slow in the recognition of it. While we live in this world, we can know ourselves to be, essentially, spiritual beings, body and soul, citizens of two worlds. What happens, then, when friend meets friend? Is not the warmth of a handshake in actuality that of heart greeting heart? When we speak, is it not inwardly mind disclosing itself to mind? What are the physical aspects of this but outer signals of souls saluting one another, yet all the while remaining unseen to the light of the earth?

And if, as we are taught, 'it is the spirit that does the body make,' in other words, if as spiritual

persons we are 'in perfect human form,' then it is true also that in reality we see primarily 'with' the mind, and only 'through' the eyes of the physical body. Apart from the seeing and understanding of the spirit within and behind it, the physical eye sees nothing. The soul has eyes, else how could Helen Keller 'see'? This inner eye, moreover, is quite independent of the outer, if need be, while the outer, to see at all, cannot operate of itself.

Complex and marvelous an organ as it is, then, the eye of flesh is only the clothing of the eye of the spirit, in its every particular. That eye of the spirit is in its turn the organ of the mind. It is the mind, seeing. And that basic mental attitude toward life, made of the principles that enlighten it, of what we hold to be true, is part of what our Lord meant when He said, 'the eye is the light, or lamp of the body.' When He warned his hearers that if their eyes — or their way of looking at life — were not sound, they would be full of darkness, He spoke of the inner darkness of ignorance, falsity, or wilful perversion of the truth we know. Similarly He spoke in this manner of 'the blind leading the blind' — though there was nothing the matter with the physical sight of those he was addressing. It is therefore, in more senses than one that He opened the eyes of the blind.

Of course, 'the eye is the lamp or light of the body' in a physical sense, to begin with. In other words, physical sight directs the hands in their outreach and activities and the feet as they move on the mind's errands. And it is so again, in a deeper sense. Once they have learned, through one's understanding, the proper co-ordination, fingers will move on the keyboard of a piano or typewriter even while one may keep his eyes shut. Nevertheless, one cannot escape the implication that what our Lord intended to say by this went much deeper still, and referred to the spiritual health and wholesomeness of a man's mental disposition as a spiritual being. In large measure, on that deeper range of the spirit, we see things as WE are.

"When your eye is sound, your whole body is full of light, but when it is not sound, your body is full of darkness." It was in connection with this saying that our Lord concluded that, in consequence, we should strive to be spiritual persons, full of light, adding to this those intriguing words, 'having no part dark.' Perhaps we may 'see' what is meant by this, by looking more closely, for a while, at the structure of our bodily eyes, as an image of how we are enabled to see, mentally and spiritually.

Unsound Vision

Of course, we know now what is meant by 'eyes that are sound.' We refer to 'eyes that are not sound' when we say that a man is short-sighted in his purposes and recognize, in all that can bring about a distorted vision, a correspondence with

some ignorant or perverse state in a man's response to the light our Lord came to reveal. But one interesting fact is that even in the most normal and healthiest physical eye, there is still what is known as a 'blind spot.' That is the point at which the optic nerve enters the eye. That very point, in the retina, is never sensitive to light.

What can that 'blind spot' mean, spiritually? Is it not that even in the best of us, at the very core of what may seem to be a complete devotion to the Lord, there still is bound to remain some darkness, considerable ignorance, and probably much more self-seeking than we shall ever know? It probably is going to be so with us always. It is a reminder that 'without the Lord we can do nothing,' and that even with Him we shall never attain to the perfection that He is—though we dare not desist in our striving. As Swedenborg tells us, even the higher angels know that 'apart from the Lord they are nothing but evil.'

That 'blind spot' can again be many things. It could be an illustration of the fact that 'we can see good only in others, but never in ourselves.' For, the moment we claim to be good, even in the secret of our heart, it turns into evil — pride, self-conceit, the gratification or inflation of our ego. That is why a true saint never knows that he is one.

In such instances, we may well have a safe-guard along the way and a continuing incentive to persevere in true humility. It is a reminder that while to our spiritual progress there shall be no end, we shall never know it all. Neither shall we ever be God's equals. 'Having no part dark' is one of those impossible goals toward which we should constantly strive, as we are told also to 'be perfect as our Father in heaven is perfect.' If we desist from this, we cease to be alive spiritually. But would we like it to be otherwise? What then would eternity be for?

It is from the earlier stages of our journey, however, that we should be on our guard against that 'blind spot', and keep it to its right proportions. For, it is so easy when we imagine that we are truly doing the best we know, to attribute to ourselves the good we are enabled to do, actually to think ourselves righteous and God-fearing, leading a good Christian life, while at the same time we may be

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blind to some great evil either within or close to us. "Who is so blind as the perfect?" the Book of Proverbs asks, meaning those who think themselves so. Think for instance of John Newton, who prayed and sang with fervor, and 'enjoyed sweet seasons with God,' as he wrote, while as a ship captain on the high seas, he was plying the slave trade. We Christians should never forget that the first slave-ship was called 'The Jesus.'

Keep an Open Mind

So, still today, many professing Christians appear to see no inconsistency between race-prejudice, or war, or legalized gambling, or sweat-shops, or city slums, and their worship of the Lord. Sometimes it is plain ignorance, insensitiveness, thoughtlessness that brings this blindness about, sometimes there are strong collective pressures rationalizing one's indifferent attitude, and sometimes it is a perverse insistence in wanting to serve two masters.

We all know how it is with us. How we lack imagination as to the effect of our attitudes, words and deeds on others. How we are apt to take others for granted, giving no thanks to those who constantly, unselfishly give of their own selves to us. How quick we are in putting an evil construction on the deeds of those who do anything that is good, perhaps unconsciously wanting to appear better than they are. One could go on for a long time with such instances.

What, then, is to be done? First, one might keep an open mind. Remember that enlightenment, the light of truth and revelation is given us gradually, progressively, as we are able to receive it. Our Lord said, "I still have many things to say unto you, but you cannot bear them now." Take into account what you don't know in what you think you know. There is a 'blind spot' in your eye.

Then, keep humble, yet alert for 'the parts that are dark.' Even when you have done what you consider you are expected to do as a Christian, say with the servants in the parable. "We are unprofitable servants, we have done but that which was our duty to do." Pray, in the words of our hymn, "I ask no dream, no prophet's ecstasies, but take the dimness of my soul away." Watch for that dimness in your thoughts and motives, the shadows of self-love, of self-interest, of self-conceit, which so often twist your judgment of what is right, good, true, and the right decision to take. There is a 'blind spot' in your eye.

Let that 'blind spot' be to you a constant reminder and a challenge. One of the prophets says, "God is a God who hides." If you think of Him as the 'Father of light in whom there is no shadow,' He may yet be hiding there. That blind spot may well be all that you do not as yet know of Him. But in the same darkness there is also your ego with all

the still unrecognized evils you must overcome. It is the optic nerve of the soul, the place of your encounter with God, and the issue it puts before you is, "You cannot serve two masters." One way to greater darkness and the other to greater light.

That is our life work. To grow in the understanding of the Lord; to let the light He is, unfold increasingly in the soul through the practice of love. To learn to eliminate self-seeking from that love, more and more, to reduce its shadow to the pinpoint it should be.

There is a lovely poem entitled "Fairy Tale," by Margaret McGovern, describing Jesus as a Babe, playing with John the Baptist, when not much older. What a charming picture it is of what we are, and what the Lord is:

One day as Our Lord, the Unfolding One
Played the shadow game with His Cousin John
He no shadow made
In that sunlit glade.

And John seeing this, running swiftly after
Caught Him with a kiss and breathless laughter
And pointed to his own
And how The Child had none.

There was a bird — the sky was so blue!
Just one word was all The Baby knew;
How the glade rang
While young John sang!

"The bird hath a shadow,
And I have too,
All the world hath shadows,
But none have you.

What are you made of?"
And The Baby said: Love.

(The author, who is the pastor of the Boston Society, is regarded as one of the most effective preachers in our church.)

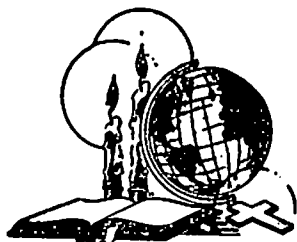
Our Cover

The photograph on the cover shows the stately New Church in Bath, Maine, where the one hundred and nineteenth annual meeting of the Maine Association will be held September 28 and 29.

LOOK TO THE LIGHT

Oh world engulfed in black despair
Of crime and war and hate,
Scorning God's intrinsic power
Making Him stand and wait—
Look to the light and then perceive
That His immutable law
Works for justice and for peace;
Then kneel, kneel in awe.

—ELIZABETH T. BURNHAM



WHAT THE RELIGIOUS WORLD IS THINKING

The Protestant Church Speaks

Orthodox, Anglican, and Protestant church leaders from 21 nations turned their attention once again to the role of the Church in international affairs as the tenth annual Central Committee of the World Council of Churches met at Yale Divinity School, New Haven, Conn., July 30-Aug. 7.

More than 70 members or official substitutes on the policy-making Central Committee, whose full strength is 90, were present for the nine-day meeting. In all, there were 160 church men and women present — observers, representatives of member churches not already on the Committee, fraternal delegates from other world Christian organizations, and staff.

Underlying all the deliberations was a basic question: how can the Church speak to the world in a way that is specifically Christian? How far should it go in offering solutions in tense international events? The Archbishop of Canterbury, the Most Rev. Geoffrey F. Fisher, introduced the subject early in the meeting when he suggested that pointing out the basic Christian principles involved was better than offering concrete advice.

During its busy session in the hot early days of a New England August the 1957 Central Committee:

URGED that governments conducting nuclear weapons tests 'should forego them at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements.'

REQUESTED that churches in the countries directly concerned should communicate the statements dealing with the banning of nuclear weapons to their government and instructed Com-

mittee officers to seek ways of transmitting the statement to countries in which the Council has no member churches.

VOTED to secure for a three-year period a 'competent consultant' who 'could help the churches to help one another more effectively in the field of racial and ethnic tensions.' Essentially a field worker, the consultant 'would spend a large part of his time visiting a small number of areas.'

REAFFIRMED its Evanston stand declaring that 'segregation, based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ.' It reemphasized the tasks of churches in challenging 'the conscience of the societies in which they are set.' It requested that the resolution should be sent with a special letter to the Union of South Africa and other areas of racial tension.

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ASSURED churches, and individuals within churches, who are wrestling with problems of 'inter-group relations' that prayers and sympathies of their fellow Christians in all parts of the world are with them in their efforts. Offered all possible help to member churches which are seeking to bear witness against racial segregation.

EXPRESSED thanksgiving for improvement of race relations in many areas and 'rejoiced' in those instances where 'devout pastors and laymen, some at the risk of economic status and even of life, have exercised wise, patient, and persistent witness in this crucial issue.'

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NEW-CHURCH NOVELS

By Clarence Hotson

UNTIL WELL AFTER the Civil War most American Protestants still considered it wicked to read novels and attend the theater, despite the excellent moral tendency of many popular novels and plays. The great success of General Lew Wallace's pious *Ben-Hur* and its stage version changed their views. This 'tale of the Christ' both entertained and edified. Lloyd Douglas's *The Robe* and *The Big Fisherman* in our own time are in the same tradition.

Elizabeth Stuart Phelps's best-selling novel *The Gates Ajar* (1868) had much effect in bringing popular ideas of the life after death more into line with those of the New Church. And naturally enough, some able pens among New Churchmen sugar-coated New-Church teaching with the appeal of story-telling.

R. Edleston's *The Immortal Fountain* is not so much a novel as an allegory or apologue, a story framed to teach a lesson. As such it invites comparison with *Pilgrim's Progress*. The author's preface to the fifth edition, 1871, says it first appeared many years earlier, went through four large editions in England and two in America, and was translated into French. It tells the story of two sisters who lived in ancient times, when heaven was nearer to earth, in their search for the Fountain of Beauty. Much New-Church instruction taken almost directly from the works of Swedenborg forms a natural part of the interesting tale. This book, once so popular, deserves to be reprinted in good type and illustrated by a competent artist.

The two main schools of New-Church fiction are the English and the American. The first sets its story entirely in this world, and talks about the other. Like *The Gates Ajar* James Spilling's *The Wreath and the Ring* (1886) has little plot, being largely a series of conversations. The death of an unbaptized child brings her New-Church uncle on a mission of consolation to his sister and skeptical brother-in-law. The visitor's faith comforts his sister, but some spiritualist women are about to win over the bereaved father by evoking a spirit who impersonates the lost child. The New-Church uncle exposes the spirit as evil, and converts to his faith the local Church of England rector's daughter, at length marrying her. The skeptical brother-in-law is also won to the true faith. Except for one example of extra-sensory perception and that spiritistic manifestations, there is nothing 'other-worldly' in the narrative.

The American school of New-Church fiction is more romantic. Its characters are actually placed in the life after the death of the physical body. Louis Pendleton's *The Wedding Garment* (1894) begins with the death of the hero, Oswald Burton, aged twenty-five, who awakens in the world of spirits and is with some difficulty convinced by an attractive older gentleman, who turns out to be the angel Ariel, that his life in the eternal world has begun.

After some adventures in 'imaginary heavens' in which spirits are allowed to experience the emptiness of the notions about the joys of heaven they had brought with them from the world, and then are instructed in a true idea of heaven as a life of happiness in useful service to the Lord and the neighbor, our hero reaches a city of newcomers, meets some he knew in his former life, and has an interesting encounter with 'The College of the Wise,' an educational venture by learned wiseacres with no use for religion. Some blasphemies by one of the professors get him a knockdown blow from Burton's friend, Alaric Mortimer—an incident criticized as somewhat un-Christian in spirit.

Alaric leaves Burton to reclaim his two friends, both unbelievers. Burton meets in the city of newcomers a cousin, Paul, a model of apparent morality and piety, who had held the dogma of justification by faith alone. The incidents that reveal Paul's interiorly evil character are well handled, and Burton's effort to reclaim him only gets the hero into great trouble. He sees at length the eager descent into hell of Paul and his evil companions.

In a real school of instruction in heavenly wisdom Burton meets again Alaric Mortimer, who had learned by bitter experience the futility of his attempt to snatch from hell his infidel friends, and graduates from the school into heaven before Burton has become sufficiently regenerated to do the same. Much sound New-Church instruction is given the reader by the device of conversations, papers read by students, and in the course of events. Finally, our hero and his heavenly bride enter their society in heaven together.

This novel was well received in the New-Church press, and also given a good send-off in part of the outside press. Just as *The Wreath and the Ring* invites comparison with *The Gates Ajar*, so *The Wedding Garment* compares favorably with *Within*

the Gates and Beyond the Gates. In literary quality the New-Church novels are fully as good as the Phelps efforts, and as vehicles of sound instruction are much superior. But though both novels had some popular currency and doubtless did good service in the cause of truth, it was not until 1922 that *The Wedding Garment* was republished, this time by the New-Church Press.

In 1932 appeared *The Invisible Police*, another attempt in the same vein by Louis Pendleton. The novel takes its title from some angelic guardians in the world of spirits whose function is to preserve order and assist the process of disclosing the internal states of those who can be saved and those who cannot. They act as quietly and unobtrusively as possible, but when needed are always present at the right time.

The Invisible Police deals largely with the adventures in the world of spirits of Philip Wallace, who together with other characters finds himself in the life after death when the ocean liner conveying them is destroyed by an explosion. Since they are seemingly still on an ocean liner, they have difficulty in believing they are living in another world. Despite the strangeness of many things in their voyage, most refuse to believe they have died. The ship eventually brings them to a strange port. Philip Wallace learns about fools' paradises or imaginary heavens, encounters learned atheists who oppose religion, and learns the inwardly wicked character of his former wife. The chief malefactor is a wealthy playboy who has murdered his wife and thrown suspicion on his rival for another woman he wants to marry. The novel has more plot than *The Wedding Garment*, and more kinds of evil characters are revealed through the burlesque of a church 'experience meeting' in which they openly boast of their various sins. Much more space is devoted to evils and their consequences than in *The Wedding Garment*. Perhaps Louis Pendleton considered the world of 1932 much worse than that of 1894. Both novels show fine power of characterization and description.

Strait is the Gate (1941) by Cyriel O. Sigstedt is the most recent notable New-Church novel. It was mimeographed by the Swedenborg Association, Los Angeles, Calif., and illustrated by drawings by the late New-Church artist, Claire E. Berninger. The author, better known for her more recent definitive biography of Swedenborg, relates the adventures of a young Swedish count who entered the world of spirits while Swedenborg was uniquely present in both worlds, and witnessed the changes resulting from the Last Judgment in 1757. On realizing that he has died, the young count is instructed by a sister who has preceded him, and learns of the spiritual states of various European nations in the life after death. In the spiritual Holland he meets

the learned Doctor Emanuel (Swedenborg), then living among the Dutch to arrange for printing a large work of great importance he could not publish in Sweden, as it contained things against the established religion. The author follows quite closely certain 'Memorable Relations,' with the result that the narrative is replete with Swedenborgian instruction. After some enlightening experiences the hero gets some of this instruction from Swedenborg in person, the only man consciously living in both worlds at once. The story ends with the entrance into heaven of the young count and his heavenly bride. It seems specially designed to interest young readers, and serve as a pleasing introduction to the heavenly doctrines.

My favorite New-Church novel is one little known nowadays. It builds on the one historical character who before Swedenborg had a chance to observe the spiritual world for some time and then return to tell about it. This was Lazarus, whom our Lord raised from the dead. In *Both Worlds* (1869) by W. H. Holcombe is in form the autobiography of Lazarus, and explains plausibly why nothing more was recorded in Christian history about Lazarus after his resurrection. In *Both Worlds* has him kidnaped by enemies of the Lord and His disciples, who wanted to get rid of the main witness to a striking miracle, inconvenient to themselves. On being released by Pilate, when that governor learned of his illegal imprisonment, Lazarus is caught in a persecution of Christians at Antioch, and sentenced to hard labor for life. Only the hope that he will be preserved to tell the Christians the truth about the life after death and the true mission of Jesus Christ sustains him. Only his sisters Mary and Martha had believed the marvels he told about the spiritual world. At first he tries to escape, assaults his overseer, and suffers much punishment. In time he becomes regenerate, and behaves so well that he receives many privileges. Paul the apostle visits him, but on hearing his account of the spiritual world pronounces him insane. Finally released after forty years, Lazarus finds that besides his sisters the only one who will believe his story is John, the beloved disciple. He writes his life story on a parchment and dies in a cave in Mount Lebanon, convinced that only a distant future age will receive his account of the life after death and the true nature of the Incarnation and Redemption.

Despite some obvious blemishes, *In Both Worlds* has tremendous power. It holds the attention and stirs the feelings like no other one of the New-Church novels. It is more compact and forceful than *Ben-Hur*, and far superior, I think, to the novels of Lloyd Douglas already mentioned. It deserves republication, with good type and illustrations, and might even be made into a movie. The

(Continued on page 286)

BOOK REVIEWS

CELL AND PSYCHE: THE BIOLOGY OF PURPOSE, by Edmund W. Sinnott. *The University of North Carolina Press, Chapel Hill, N. C.*

This contains the addresses given by a noted botanist in the John Calvin McNair Lectures. Based on a fund left to the University of North Carolina under terms which prescribe that the lectures 'must be performed by a member of some one of the Evangelic denominations of Christians,' a certain amount of religious prejudice has to be assumed. This is unfortunate because I do not believe that the position Dr. Sinnott has taken needs to have any specific religious support. He thinks that there is no inescapable conflict between the laboratory approach to the nature of life and that of the idealist. "If," he says, "the idealist will admit that life is his final problem and will halt his retreat to heights where the scientist is unable to follow him, he can successfully do battle at the level of biology itself and on its terms." Carried to its extremes materialism might assume that 'man is made up of certain chemical elements' but so is a dead body and this 'is a satisfactory description only for those who intend to use him as a fertilizer.' The important things about living beings are that they are structural and that 'life is not aimless, nor are its actions at random. They are regulatory and either maintain a goal already achieved or move towards one which is yet to be realized.' While the usual method of science is to observe life from the outside, objectively, it is equally valid to do so from the inside, a vantage position which each human being has. The behavioristic approach is thus not the only, or the most important, one, and involves us in what is still a scientific mystery. "How we are able to say, lo, I will close my eyes and fill my mind with the sensations and actions and experiences of yesterday or with a picture of events which I should like to bring to pass tomorrow — this is a mystery." "Something must determine our acts, or else we must believe

in chaos," and "The goal of the organizing process seems always to be a single, whole individual." As to a philosophy based upon former principles he says:

"An understanding of modern physics and of relativity has convinced most thinkers that, as the old-fashioned, three-dimensional universe with its solid atoms and its Newtonian laws is out of date, so, too, is a philosophy which puts its trust in such a system."

And so the idealist "can claim with assurance that mind is as real as body, for they are part of the same unity; that purpose and freedom are not illusions but are an essential part of the way in which events are brought to pass in protoplasmic systems; that the soul has a sound biological basis as the core of the integrated living organism; that our sense of values is not arbitrary but results from the directions and preferences shown by such systems; and the course and history of life, so different from those of lifeless matter, give hope that it may have an inner directive quality of its own."

—JOHN R. SWANTON

INTRODUCTION TO THE BOOK OF REVELATION. 32 pp. E. K. Bray. Boston, Mass., '57.

This little paper covered book by a former president of the New-Church Theological School is, as the title states, intended as an introduction to Swedenborg's 'Apocalypse Revealed.' (Amsterdam, 1766, et seq), more especially as to 'its internal meaning.' It condenses or digests that sense, as it is within the letter, offering more particularly the salient areas of successive chapters, managing it all in less than thirty pages, taking into account a useful extract from *Last Judgment* (n. 45); the author's Preface, together with Swedenborg's Preface to the *Apocalypse Revealed*. The booklet's purpose is well summarized in the opening lines of its Preface to the effect that this study is intended to 'help the reader observe for himself' that Revelation is intended as a picture of human states from the worst to the highest and as concerning the

Final Judgment, and following that to realize that the world is becoming new, (reformed?). To understand and thence accept the teachings for the New Church obviously study is necessary, and thus it is equally self evident that helps are needed. The manifest decline in numbers and institutions of the organized New Church is not unrelated to the lack of study of its principles, not to say their use, so that anything to assist in reversing this trend should be welcome. In the 20's the Theological School sponsored 'Notes on Swedenborg's Work.' Running to about 300 pages the Notes on the A. R. occupied nearly a third of them. It is considerably more detailed than the booklet before us, but being out of print, not to say use, one might assume this new production should be welcome. Financed mainly by the Gray Trustees, it is for free distribution, and supplies for classes, or for individual study, may be obtained from the author at 48 Quincy St., Cambridge, Mass.—L. M.

The Place of Homoeopathy in Modern Medicine. Eleanor Peebles.

An address Before the Boston Homoeopathic Layman's League. From the 'Layman Speaks.'

This admirable paper delivered by one of homoeopathy's present leading proponents and historians, in our opinion deserves a wide reading not only for its presentation of the history, situation and practice of that now increasingly neglected school of healing, but for a finely researched concise and interesting account of the beginnings and advance of medicine and surgery, generally. We are shown that in the 5th Century, B.C., for example, "There were opthamalogists, or orthopedic specialists, surgeons, internists . . ." That there were proportionately as many schools of thought, as now, as to remedies, in the Roman Empire, is seen in the fact that " . . . there were seven sects of physicians, then, flourishing side by side," Jumping, here, to Hahnemann's day (*floriat* c.1790-1843) Mrs. Peebles states: "By what channels Swedenborgian philosophy filtered through to Hahnemann it seems impossible to discover, but the correspondence between the two can hardly be credited to coincidence." (p. 7) This reviewer is inclined to believe that more than one article has appeared in New Church periodicals of

the past on that point, and one could assume perhaps that the same Swedenborgian influence that reached the German school of Goethe, Schelling, Fichte, et al, somewhat later, may have touched the famed discoverer of *similia similibus curantur* (or *curentur*)! Important to the New Churchman, we should think, is the stark fact faced by the address that homoeopathy is losing ground. (Is it another coincidence, we ask, that the New Church organization is in the same situation?) But the medical system's doughty champion sees that loss to be so not because of its curative failure in any respect, and asks, "What are we doing right now — we who have grown up in its light, who know its worth . . .?" (to reverse the trend.) Quite so, and we in turn inquire, how many New Churchmen, so greatly benefited by homoeopathy, tell their friends about it, remind their physicians, or otherwise advance its cause publicly? Unfortunately, often a similar query arises as to the espousal of the true Christian religion.—L. M.

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LETTERS to the EDITOR

PROTESTANTISM AGAIN

To the Editor:

A church is known to be a church by the body of doctrinal truths upon which it is founded. Protestantism in origin was founded upon the adherence to Martin Luther after the second Diet of Speyers in the year 1529. Although the Protestant faith may have with time broadened, it still remains the faith of its beginning. Swedenborg stated that the Roman Catholic belief was not a church but a persuasion. Whatever these may be, they do not have the claim nor the body of doctrine such as Swedenborg bases the New Jerusalem upon. While some of the teachings of the New Church may have infiltrated the thinking of Protestants, that does in no sense alter the basic faith of the church. Swedenborg claims that the doctrines of the New Jerusalem were given to the Disciples and to himself, specifically as the teachings of the New Jerusalem of revelations for the Lord's Second Advent.

Some say there are tremendous differences in Protestant theology, even within the denominations. However these differences are not fundamental but in rituals. Had the Protestant churches held more truly to the teachings of Paul, which they claim to follow, it would be today a more vital church of Christ. Is there not today the danger that the Convention may be lost in the amalgamation process of the 258 denominations of Protestantism? How, it may be asked, will the Convention's contribution be distinctive after it has been hammered and chiseled into the form of a Protestant sect?

A recent article in the *New Christianity* by Caroline Blackmer entitled *Swedenborg and the Universities*—is realistic.

Some years ago the undersigned joined the Loyal Orange Lodge. One of the obligations was the defense of the Protestant faith. Before joining, I informed them of my church and beliefs. I was voted in.

Leonard Cole,
Clinton, Ont.

OAHSPE

AN ESOTERIC work which had some vogue in the '80's and '90's and is still carried in bibliographies of such literature, is a big, fat book containing nearly a million words asserted to have been set down on a typewriter in 1882 whose operator, one J. B. Newbrough, a dentist of New York, was, he says, under 'automatic control.'

In its Biblical form of content, one is somewhat reminded of the Book of Mormon, its sections, too, carrying the names of characters or situations such as 'Book of Appollo, Son of Jehovah,' 'Book of Wars Against Jehovah,' 'Book of Judgment.'

Plates typical of spiritualistic productions are said to picture 'Other Earths,' 'Moses,' 'Brahma,' 'Joshua,' (Joshua?). Everywhere 'Jehovah' is exalted as the 'supreme God' over 'God,' 'Lord,' 'Jesus.' We do not find an explanation of why the book is entitled OAHSPE.

Perhaps its only interest to New Church people is that on page 748 is to be found the following:

Chap. 18, vv. 10-14, "Book of Es, Daughter of Jehovah." 10. "Another drujan God, Sayawan, established a heavenly kingdom on earth, and called it the All Highest Heaven.

11. This Lord called himself THE LORD. He raised up a mortal, Swedenborg, whom he took in spirit, subjectively into many of the lowest heavens and hells, saying to him:

12. Behold, they that serve not THE LORD, how hard it is with them! And he further said: This place of darkness is the Brahman heaven; that place of darkness is the Buddhist heaven! But this place of light is my heaven, I, THE LORD.

13. Thus did the drujan God establish a Swedenborg heaven, and mortals looked upon him as the true Kriste, and after death their souls went hither.

14. So, it had came to pass as had been prophesied of old: Lo, Kriste, here! Lo, Kriste, here!"

One may never cease to marvel at these other world communications, if they be such, that so earnestly and profusely and strangely, as they may seem to us, seek to demonstrate an existence beyond this one.—L. M.

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Believers

By Alice Hoey Shaffer

SOME OF THE preaching of John the Baptist is recorded in the latter part of the third chapter of John's Gospel. The Jews had been questioning John's disciples about purifying, as they talked of the many being baptised. Naturally the matter of baptism would lead to the question of purification. John, talking to his disciples, said, "You don't get light on these things from men, even from the learned Pharisees. This light must come to you from Heaven. He that has received His testimony has put this down as a seal on what he believes, namely, that God is true. Jesus speaks the word of God. God has given all things into His hands. He is increasing, I am decreasing. Now you, my disciples, believe on Him. That is everlasting life, and if you do not believe, you will not see life."

The word 'believe' occurs nine times in the thirty-six verses of this chapter.

The chapter begins with the story of Nicodemus, a man who feared to have it known that he was seeking light, and who came to Jesus under cover of darkness, knowing only one thing, "Thou art a teacher come from God: the proof is thy miracles."

Son Is in Heaven

If Nicodemus had not retained in his mind the answers Jesus had given him, if he had not afterwards published them, one of the central truths of Christianity would not be thus recorded for all time. If this man had been any other than a Master in Israel, an educated Pharisee, might it not be said that this thing about being born again is for the ignorant? One thing Nicodemus remembered Jesus saying was that the Son of man IS in heaven. John the Baptist said almost the same thing in the first chapter of John. He said, "Jesus is now in the bosom of the Father," even though he knew He was not far from where John stood.

There are those today who say that God sits on a throne, and Jesus sits at His right hand, a statement that is just as material-born and unspiritual as the question of Nicodemus, about a man being born a second time of his mother.

Nicodemus also remembered to say that Jesus told him that He was to be nailed to a cross, even as Moses put the serpent on a cross. Now read what follows, as Jesus explains further that this was to be done so that believers could be saved — not that man could believe. This that is here written confirms what Emanuel

Swedenborg made clear, that expansion of evil spirits in the spirit world had become so great that nothing but the Lord's victory forced them back to the confines of their boundaries, and liberated believers. As the sixteenth verse, that is so often quoted, says, He gave His Son so that believers should not perish.

Jesus talked of darkness and of light to this man who had come to Him in the night, and His words must have stung. He said that when you are doing truth you get into the light and your deeds are made manifest. Nicodemus must have taken those words to heart and resolved to make manifest his whole story. It is to the everlasting credit of this timid man that he made manifest what he had heard in the night, including the questions he himself asked.

In His Name

At the end of the darkness that was over all the land from the sixth to the ninth hour, Jesus cried, "My God, My God, Why hast Thou forsaken Me?" Jesus never made a misstatement, even in His agony. It did not seem to Him that God had forsaken Him. It was true. During all His days on earth He had prayed to the Father, but at this very moment that ended His life in human flesh, He became The Father. Now He is alone, He has Himself become God, become the God to whom He cries.

He had told His disciples that things were about to change, and He would pray for them. He had said, "Up to this time you have not asked anything in My name, but now ask and receive." Does not this mean, "Ask in My Name, pray to Me when you pray?" What

else could He mean by "in My name" but "using My name?"

We hear sincere prayers addressed to God, and ending with, "This I ask in Jesus' Name." Does the supplicant really believe in Jesus? Is he just adding that clause as a matter of obedience? Is he by-passing the Lord to pray to the Father, but must include the Lord's name, since he believes in God as three persons?

When Jesus spoke of His Sonship, He didn't say, "I am a Son of God," as the Yogi would have you believe, He said, "I am THE Son of God," — the one the only Son of God. He said not only was the Father in Him, but also that He was in the Father. The Jews to whom He preached, as recorded in John 10, saw what He meant when He talked of His Oneness with God; that is why they said He blasphemed.

However those words in that chapter may be translated or interpreted, it is quite clear that what the Jews understood Him to say was something they considered blasphemy. When they answered back, they did not say, 'Because Thou being a man makest Thyself equal to God;' they said, 'You make Yourself God.'

Believing Jesus lived, as historically related, is not believing. To believe in Him is to believe that He is God.

(The author lives in Ventura, Calif. Articles by her have often appeared in the MESSENGER.)

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A MAN'S WORST FOES

By John R. Swanton

CHRIST'S WORDS, "A man's worst foes shall be they of his own household" forewarned His followers that their religion would involve divisions of the most intimate character and we know it did. We commonly apply it to traitors to a cause like Benedict Arnold or Judas Iscariot, but I think it has a still more profound meaning. Years ago I heard the Rev. Adolph Roeder deliver a sermon dealing with temptations. We do not have to be disturbed, he said, about things which annoy us no matter how much until they touch upon something in our own particular field of interests. We may effervesce superficially about other matters but the real temptation comes when criticism reaches our particular 'line.' The valuation of a painting expressed by a scientist may be unfriendly but it is superficial and probably unintelligent. His criticism of the work of another scientist who is in a different branch of the subject may also affect the latter rather lightly. Temptation comes when that other touches upon his own particular field of investigation, where he in some measure has a right to regard himself as an authority and to be so regarded. Will he then value this contribution to knowledge from the point of view of abstract truth or as an intrusion into a territory properly his own? If it involves an adverse criticism of some favorite theory will he look at it with a jaundiced eye? He may indeed feel that the position he had held was right and defend it accordingly but in doing so he must keep the personal element carefully out of his work. It does not take a very great scientist to put up some kind of argument in favor of what he happens to believe, but a scientist who is willing to admit his mistakes is pretty sure to be a good scientist and he may be a very great one. The same principle holds in all other lines of activity. Fair decisions are the mark of a successful administrator, and especially outstanding when united with genuine human sympathy. This combination existed in a high degree in Abraham Lincoln and is why his memory is so widely cherished.

Habits of the Aged

But Christ's warning was not merely intended for the exceptional man or for one engaged in a specialty. It was for all, and we, the run-of-mine members of society, may miss its application to us and fail to adjust ourselves accordingly. It should be taken to heart particularly by those who are advanced in years like the writer because the frame

of habits is then more definitely settled upon them and they are apt to be regarded with a toleration because of their gray hairs that would not have been vouchsafed earlier in life. As a child one is subject to correction, as a young man to competition, and later on to a mediocre or other amount of toleration in the position in the world to which he has adjusted himself. In his seventies and eighties, however, he is generally retired from active work, and has meantime acquired a frame of habits which may be annoying to others, or tolerated by them, and usually by the feminine members of his family. Other men may be relatively frank with him but the women will spoil him and jeopardize his chances of salvation if he doesn't look out. He probably fails to realize that some of the matter of fact habits of his declining years may be sources of irritation and are not nearly as necessary as he thinks they are. I remember reading of a case, applying in this instance to a relatively young married couple, in which friction arose because the husband would not screw the cap back upon his tube of tooth paste after using it. Incidents of the kind may occasion trouble in later years. An old man does not have to rout out his family to get breakfast for him. That is, or should be, a simple meal and he can get it for himself. He does not have to read the morning paper before anyone else and if that courtesy is extended to him he should recognize it as such and not as a 'divine right.' More or less disruption has been occasioned in families in modern times by the radio and the television screen, but with some old people they have become tyrannies. One must hear this or see that. However, both make noises or occasional flickers which it is not easy to avoid. Some people can read, study, write, or, as in the case of Mozart, compose music in the midst of the tumult. Some cannot, and there are times when they would welcome the existence in the house of a sound proof room. Then there is the matter of meals. In advanced age many of us have to diet and when that is necessary our housewives generally adjust themselves to the situation with excellent grace. Unfortunately, however, there are aged people who do not have to diet but who think that they must have this or that and sometimes cannot tolerate the thought of that or this being on the table. The proper hours for meals may be matters of discussion and the promptness or otherwise with which the aged respond to summonses to the same. One of them may have to

be dug out of the crucial episode in a mystery story or from the essential section of a letter to cousin Caroline. It is surprising how easy it is to learn to be interrupted, but I as of date am only trying to learn it. Modern cooking is so easy that less often than when I was a boy does the distracted cook have to set key dishes on the back of the stove while she delves into the environment to round up that man who was shouting for dinner but a moment before. The world moves.

Parental Habits

I will mention one more of these foes, parental habits which persist beyond the time when their main duties are over. My father-in-law, who was for many years on the bench in a court before which many divorce cases came, said that the most frequent cause behind them was interference of an in-law. There are parents, more particularly mothers, who do not understand that when Jane or Jim is married their reign is over. I knew a man whose entire life and thought were so absorbed by his mother that we were glad she outlived him for several years so that he might have some liberty in the world to come. In this case prospective daughter-in-law saw the danger in time and retreated, but I have known of other cases in which marriages themselves were broken up. Such troubles are due largely to the fact that mother (or father) has established a frame of reference for life's conduct and thought she (or he) was performing a religious act in serving it upon Jim or Jane.

(Dr. Swanton, a retired ethnologist, is the author of 'Swedenborg: Prophet of the Higher Evolution,' as well as many articles on New-Church teachings.)

NEW-CHURCH NOVELS

(Continued from page 281)

author's narrative and descriptive powers are superb; his story is gripping and absorbing. Various characters, including some terrible devils, are placed against the background of both worlds in scenes of unforgettable vividness. New-Church instruction is put largely into the mouth of John the Baptist, who gets a lot of teaching into the few days that Lazarus is consciously in the spiritual world between his two lives on earth.

We may hope and trust that future New-Church writers will do even better work of this sort than has been done in the past. But we should not fail to appreciate what we have already, and should make the best use of it while expecting that new writers will be moved to put into appealing fictional form the tremendous truths of the New Church.

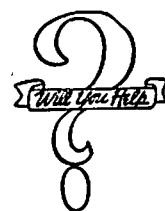
(Dr. Hotson is a student of literature as well as of Swedenborg's writings. The above article won sixth place in the literary contest conducted by the Messenger.)

But often it happens that, whether inherited or not, Jim or Jane has personally established a frame of reference. He or she has conceptualized a niche for wife or husband and is awakened rudely by discovering that the other partner will not, or possibly cannot, fill it. The poet Robinson represents such a case in "Llewellyn and the Tree." Of course there are some matters of principle that must not be compromised but these should be discovered before marriage. The habits I have particularly in mind are of a different and in themselves of a relatively inconsequential order, and any two people who marry should be prepared to adjust themselves to things they would not themselves care to do and even some that annoy them. No adjustment of this kind is impossible if each is willing to give as well as to take, and the final frame of habits of the two together will probably be better than was either by itself. The 'worst foes' will become the best friends.

There is a great deal more that could be said about this, but the point must not be lost that each of us tends to build up a frame of habits and, especially in advanced years, instead of controlling them they may control us to the very possible annoyance of the rest of the household and danger to the character. Meantime, one may be surrounded by such a considerate family that he is not made aware of it. The family is inconvenienced and his chances of paradise seriously jeopardized at one and the same time. His 'worst foes' may be in his own household and not people, but habits.

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ENTERING THE BEYOND

THE PROCESS of transition from the material to the spiritual world until the full awakening progresses in a certain order which Emanuel Swedenborg describes in his book *Heaven and Hell* under the numbers 449-450. As he says, the resuscitation is usually completed on the third day after the cessation of the bodily functions. Why this time is required we do not know, but we can assume as a certainty that it is in accordance with order and cannot be done in any other way.

In the case of Emanuel Swedenborg himself—: he was as to his spirit in the spiritual world for many years. However, two weeks before his spirit finally left his body, this state was withdrawn—probably because it was necessary that he go through the same process of transition as any other human.

Even in the case of the Lord Jesus there may not have been any difference. If it was so, this will explain why He did not appear to the disciples before the third day—the day on which the bodily functions cease counted as the first day.

The Lord's predictions with respect to His rising on the third day are quoted in the following places: *Matt. 16:21, 17-23, 20-19, Luke 24-7, John 20-5*. The statements in *Matt. 26-61 and 27-63* were made by the Jewish priests, who misquoted the prediction as having been that He would rise after three days.

That the Lord took His body from the sepulchre is told in the Gospels. We know that the world was created by an emanation from the Infinite God and everything there is came forth from Him. By His Divine Life on earth rejecting every evil, the Lord gradually assumed a Divine Human which included the material body so that it was in a condition of being transformed into the substantial from which everything originates. Thus the Divine Human reaches into the depths of the natural world.

When the transition of His physical body took place, the earth shook, the stone covering the sepulchre rolled away, the guards

fled in terror. Then peace settled over the scene. The disciples found the empty place, but the shroud was in it.

Returning to the state of the Lord after Easter, we cannot but assume that His state was similar to that of the angels in heaven—union with the Infinite not yet being completed. Why there was this intermittent state is a secret of Divine order just as much as the taking of His body out of the physical world. Certainly as long as the disciples saw Him, He had not yet united the Divine Human with the Infinite. Obviously this was done on the day of His ascension (*Acts 1-9*). The coming again mentioned in *Acts 1-10* was accomplished when the Holy Spirit—the Comforter—came down from Him to the disciples assembled on Pentecost.

Since that time the Holy Spirit comes forth from the Lord—a sign of His omnipresence in the whole created universe. Still human beings are left in freedom to choose their way of life: the Lord never exerts any force but only tries to guide their affections into His order. But the Lord also reveals gradually more of His Divine order as soon as humans come into the capacity of accepting it and living in accordance with it. In *Revelation* predictions are made clad in correspondential language. A judgment and the coming of the Lord and of a New Church was predicted. We have the records from Emanuel Swedenborg who was educated and appointed by the Lord to witness the events predicted in the *Apocalypse* and to publish everything which was shown him in the spiritual world. Swedenborg's revelation constitutes the second coming of the Lord. It took place when the conditions of the inhabitants of the spiritual world made it necessary. Humans are slow to understand this fact and still slower to accept it. But on its basis a unification of the churches is to be expected and those who accept it will call themselves 'Christians' only, without any distinctions as to denominations which are different from each other. See Emanuel Swedenborg's *Invitation to the New Church*.

The question has been raised what the meaning is of the Lord's words to the thief: 'This day shalt thou be with me in paradise.' According to Swedenborg's report (*Heaven and Hell* 449-450), when leaving the body the human spirit is surrounded by angels, who, helping and serving in every respect, create a peaceful, paradisiacal atmosphere. The angels never leave their charges. Those who are good, and have repented whatever evil was in their earthly life, will remain in this state permanently.

—PAUL SCHLEIFF

WHY AM I?

By Fitch Gibbens

PRESUMABLY it can be justly implied that every man was created for a useful purpose, or that each of us has a definite niche in the scheme of things, the accomplishment of which is a matter of relation between ourselves, humanity and the Creator.

My mission in life may be immeasurably less important than yours, but it is of the same essence; and it should be of the same importance to each of us. The fact seems to be that our mission is individually inward or spiritual while it, of necessity, needs an adequate material vehicle by which to express it. Thus we cannot authentically place too much emphasis upon the content of life while considering the various factors of that content. So far as I am concerned, whatever will help me to express myself as a useful agent of the cosmically universal Greater Purpose, while doing the work that has been set before me, is a good and useful enterprise for that reason; and whatever does not, is not.

Apparently there is no reasonable way that we can ignore our physical needs, however much we may exaggerate their unimportance. Thus every man must give a certain amount of his life-span to the plow, the hammer, the scythe, the loom and the printing press. It is almost axiomatic, however, that a man's growth in character derives while his attention is centered on something outside himself. His stature grows while laboring for some objective purpose.

This means that everyone must seek out some useful occupation by which he can earn an honest living, working at that occupation as well and thoroughly as he can.

Baptisms, Confirmations, Memorials

BAPTISMS

HIEBERT: Kenneth Roy, son of Mr. and Mrs. Norman Hiebert, Ft. QuAppelle, Sask., was baptized according to the rite of the New-Church at the home of the minister on August 2nd. Rev. Henry Reddekopp of Saskatoon officiated.

PENNER: Wendell Edward and Lindsay Darrell, sons of Mr. and Mrs. H. J. Penner, Regina, Sask., were baptized into the faith and life of the New-Church at the home of the minister on August 4th. Rev. Henry Reddekopp of Saskatoon, officiated.

PENNER-VERMETTE: Received into New-Church membership by adult baptism were John (Jack) Penner, Saskatoon, Sask., Delphine Anne Penner, Regina, Sask., and Mrs. Verne Vermette (nee Charlotte Maxine Penner), Regina, Sask., at the home of the minister at Saskatoon on August 4th, Rev. Henry Reddekopp officiating.

FISHER: John William, infant son of Mr. and Mrs. Delos R. Fisher, was baptized in the San Diego Church Aug. 4; the Rev. Robert L. Young officiating.

CONFIRMATIONS

McCLURES SIEBERT, FISHER — Val. R. McClure was confirmed June 9; and on June 30, Agnes (Mrs. Virgil) Seibert and Elizabeth Siebert were confirmed. On Aug. 4, Juanita Vivian Fisher and Delos Reynard Fisher were confirmed. All these took place in the San Diego, Calif., New Church; the Rev. Robert L. Young officiating.

MEMORIAL

MACARTY—Miss Jessie Macarty died Aug. 13, 1957 at the ripe old age of 90, a life-long resident of Washington and a member of the Washington Society since 1886. Along with Mr. Ralph P. Barnard, who was confirmed the same year, she was the oldest member. She was the aunt of the Misses Phoebe and Jessie Tyrrell and their brother Daniel. Interment was in Oak Hill Cemetery, the services being performed by Daniel Nielsen in the absence of Rev. Wm. F. Wunsch.

confusion brought to bear by false standards, monetary, social, aesthetic, or the desire to 'amount to something' in the public eye. I think that most of us (here in USA) could find our proper occupation were we to recognize what is 'meant' for us from the joy derived while 'doing', and because of that joy we undoubtedly should do that job so well that the world would inevitably reward us. It is indeed seldom that we are not rewarded for services well rendered.

Me, I suffer from an illness that fails to recognize any real delight in any sort of hard labor or travail. Doubtless I indulged too much of the latter before I was forty. In this I feel that I am hardly to be considered unusual; the fact is that I am willing to face the truth of it. I can also rationalize myself into believing that I am not so-called 'lazy' nor suffer from 'spiritual inertia' for the very reason that in my book there is no such thing as cold fire. There are, however, such things as lack of education, bodily sickness, fears, mental inertia, inhibition and resentment. To be a man at all one must find ways and means to release himself from deterrents to life, energy and activity. In this connection it is clear to me that the measure of a man derives from the making of his own headaches and his subsequent ability to fashion a cure out of that part of him that is 'in the image.' It is also axiomatic that inner-directed spontaneity is the basis for usefulness.

(Continued from preceeding page)

Growth, as said above, comes through effort, but the field in which we make the effort is of comparative unimportance. A man may develop the same qualities of mind and heart in making radio tubes, in farming, in building as in writing philosophical dissertations. Even those tasks such as entertainment, which seem trivial to some, may contain the same inner potentials if honest effort is put into the doing of the job.

Some sage has said:—"What you are speaks so loud that I cannot hear what you say." On this same basis of observation we become the more useful by that at which we inwardly arrive, rather than by what we achieve. Here is where our unconscious activity liberates an amount of inner-directed influence into which no element of self-aggrandizement has entered. Thus we need not be disturbed if our life's work seems unimportant and its results only temporary. The floors we clean today will only become soiled again tomorrow, but if love of cleanliness inspired us to undertake the menial task, the love will remain clean and imperishable.

How highly our chosen work is regarded by our neighbors, what the 'Joneses' of life think of the 'Smiths' carries small weight in the checks of weights and balances, nor does financial reward have relation to inner values. The intelligent man will select an occupation in which it seems to him that he can become the most useful, taking as the test of usefulness his capacity rather than the results of his efforts. Eventually the best doctors in the world will 'lose' their patients, but the inner satisfaction the doctor gains from trying the best he can to do that which he does well, lives forever.

There are those fortunate souls who from childhood know that they must be artists, scientists, architects, engineers, carpenters, and woe to whomever tries to stand in the way of their chosen career. Most of us, however, have no such fortunate inner guidance. We are confused as to what we shall do, we try various kinds of enterprises only to end up doing that which affords us a 'living', generally feeling afterward that we have made the wrong choice. Despite all the

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A smile,
A letter from a friend held dear.

Life is made up of little things
A careless act that wounds or mocks
An angry glance
A frown,
A yawning vacant letter-box.

Life is made up of little things
So day by day—night after night
The little things.
O God
May they be filled with love and light!

—ELISABETH RANDALL

September 28, 1957

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin
against God.

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

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THE NEW CHURCH IN THE SOUTHEAST

This brief historical sketch was begun in preparation for the Meeting of the Southeastern Association of the Church of the New Jerusalem, to be held at the New-Church Center in St. Petersburg, Fla., October 19-20, 1957. Rev. David Johnson, President of the General Convention, will then visit the Association for the first time, and it was thought that some account of the New Church in the Carolinas, Georgia, and Florida would be of interest to him and to other visitors at the meetings. Preliminary research indicated two things: (1) More records were available than had been at first thought, although there is need for considerable correlation and cross-checking; (2) There are complete gaps in the records, some of which may be filled by on-the-spot research, or by published requests for information on specific people and places. The present article includes what is only a very brief summary of (1), and a request for help on (2). Any information will be most gratefully received by any of the Association officers, listed elsewhere in these pages. In collecting the material here presented, the trustees of the Board of the Incorporated Association (listed hereafter) are grateful for the help received from Rev. Leslie Marshall, Rev. Warren Goddard, Mr. Horace Blackmer, and Miss Bernice Quimby.

THE NEW-CHURCH CENTER in St. Petersburg is an attractive building in a beautifully landscaped setting, across from Crescent Lake and its surrounding city park. The most casual passerby can appreciate this fact. Perhaps even a few of the New-Church visitors who have stopped briefly on their way through Florida—to walk through the little patio between the wings of the building to the bougainvillea-shaded 'cloister' to look into the simple chapel room, and sign the guest book in the Library—have seen little more than this.

But past this attractive external appearance are the unseen—and in many cases unknown—people and events which combined to build this center. (A center, finally arrived at from the surrounding past: a center, from which to advance in the oncoming future.) It is these people and events to which the Southeastern Association will pay tribute at its meetings October 19 and 20 this fall, for in a sense this Association—with members in Georgia, Florida, and the Carolinas—is celebrating a 140th anniversary.

In beginning to assemble and record the historical facts of its story, a task now being undertaken by the trustees of the incorporated Association, they decided to start with Volume I of the *Journal of the General Convention of the New Jerusalem in the United States of America*, which was published in 1817. Here, among other 'general communications of interest,' is printed this brief paragraph:

SOUTH CAROLINA. Charleston—The number of receivers in this city does not exceed five or six. A late letter states that "Mr. B— mentions his having heard of some readers in the interior of this state. He does not recollect the exact place, but promised to inquire."

Here is a beginning of a record, then; but obviously the actual beginning of the story is much earlier than this. Who were these Charleston 'receivers,' and the 'readers in the interior,' and who was 'Mr.

B—?' And, back of all this, how did these first 'receivers' and 'readers' come to hear of the Doctrines?

The next published "communication" from the Southeast is also from Charleston, S. C.: a letter from Mr. J. H. Magwood, published nineteen years later, in the *Journal* for 1836. He says, in part,

There are five Receivers of the Doctrines in Charleston, S. C. There has not any Society been formed, but it is in contemplation soon to do so.

The Missionary and Tract Board having, through Mr. Hyde, made an offer of the entire works of Swedenborg, I intimated the offer to the Charleston Library Society, and it has been accepted.

Books Placed on Ships

The Missionary and Tract Board, then, had obviously not been unaware of this area, since Mr. Hyde's letter offering 'the entire works of Swedenborg' for the Library would not have come without previous communications. In turning to the records of this Board, we find listed another form of literature distribution in this and other areas. The Board's report of this same Convention, in 1836, mentions donating books to a number of libraries, including those on '... the Ship Matilda, Apalachicola Packet ... the Oceana, Florida Packet.' In 1840, the Book Committee reported to Convention that, in addition to colleges, libraries, etc., 'nineteen packet ships and twelve steamboats' had been supplied with books. In 1846 this practise was again strongly recommended, because of the 'multitude of steamboats, thronged with passengers, constantly plying on our rivers, lakes, and ponds.' Still later, in 1872, the Georgia Association, (ancestor of the present Southeastern Association), reported with approval that placing 'books on steamers' was an excellent way of distributing literature.

These brief references pose more questions. Which ones of the 'Receivers' in these four States, who begin to be listed in the *'Journal'* in 1836, first heard of Swedenborg because of a book read in a sailing packet or a steamboat? There must have been some general response to this distribution of literature, or the practise would not have been continued by Convention bodies for at least fifty years. There must have been response in the specific area now being considered, or the Georgia Association would not have mentioned it. —And, before we leave these particular reports, one more wistful question which the Book Committee in 1846 leaves tantalizingly unanswered! Many college and libraries had been given copies of the Writings, free of charge, if they indicated their willingness to accept them. Almost every year the Committee appealed for funds for this purpose, and proudly listed the current recipients. Was it, then, because of the shock of the unexpected that the Committee in 1846 added a stark and uninformative sentence? "A college in South Carolina purchased a set of the works at their own expense." What college? And what Receiver had by his own enthusiasm brought about such an unusual action?

From 1839, when a new Receiver is listed in Edgefield Court House, South Carolina, the list of new names and places in the *Convention Journal* grows slowly but steadily. In 1839 the first Receiver in Georgia is listed: Mr. Frederic Blanchard, of Clinton, Jones County. In 1842 Mr. James Barker is listed in St. Augustine, Florida; and the area of the future Association is logically foreshadowed—the Carolinas, Georgia and Florida—if the total list of 'Receivers' in the *Journal* for 1842 is inspected with an eye to the geography of the United States.

Most of these southern Receivers are not too aware of the organized 'Conventions' north and west of them, with their occasional sharp disagreements on matters of ritual, liturgy, ordination, constitution, etc. Distances between cities—in terms of miles, of difficulties of travel, or of both—are much greater than they are between the groups of Societies in New England, New York, or Ohio.

The New Receiver

Even in 1879 a "missionary minister" of the New Church reports that, in his travels below Virginia, it has taken him three days to go 230 miles! The familiar pattern of the 'isolated member' as, in the 20th Century, the 'Receiver' is apt to be called, who is a true student of the Bible in the light of the Writings, takes form in the records of this Association during the past one hundred and forty years.

He has in some way learned of the Doctrines. They offer to him a religion which he feels is what he has long been searching for, and he makes it his own. Sometimes he is met with sympathy from his family and friends, sometimes with mockery, sometimes with persecution. The established 19th century denominations seldom offer such a student the possibility of a compromise-association with them. Unless he is a pioneer in some newly settled area, he must usually decide finally to leave any church he may earlier have joined. However, the study and sacrifice he has undertaken to make strengthen his spiritual fibre, and he is apt to be equable and independent in his thinking. 'Religious organization,' per se, is not essential to him, but he is usually an enthusiastic missionary, lending 'the Works to every one that has the smallest desire to read them,' as more than one of these early Receivers reports.

Many times these Receivers live out their lives with only an occasional association with others of their way of thinking; many times they never meet anyone confirmed into the organized body called 'the Church of the New Jerusalem.' There are only tantalizing glimpses here and there in the records of the church to indicate the experience of these pioneers.

For example, Mr. James Barker—who writes to someone at Convention several times in the 1840's—mentions in one letter that he and his mother had landed in Boston in 1802, and that there he had 'soon received and accepted the Doctrines.' Looking back across the years and miles that stretch between the white sand and tropical palms of old St. Augustine and the Beacon Hill of the 1800's, where had been no New-Church Society, he adds that 'there were only two other readers then in Boston—M. Roly and Dr. Brown.' In a later letter Mr. Barker says that there is in St. Augustine 'one physician that has embraced the doctrines;' asks that Convention members send

him any extra books they can spare, for him to distribute; and mentions again that he believes he is one of 'the oldest readers in this country.'

In 1940 a New Church minister traveling in Alabama met a spiritual descendant of these earlier Receivers: a woman in her nineties, living on a remote plantation, reading a New Testament in Greek and Swedenborg's writings in Latin. At sixty, a member of the Roman Catholic Church, she had found these writings, and after only a short time had told her priest that she must, in all honesty, leave his church.

Another early Receiver in Florida wrote from Tallahassee in 1855. He explained that a Mr. E. H. Swinney 'now of Albany, Georgia' had come to Tallahassee in 1850 with the works of Swedenborg in his library. Two years later, Mr. Austin added, he himself had withdrawn from the Episcopal Church and become a Receiver. He would like a consignment of books to place on sale in a local bookstore, since the owner, 'although a staunch Presbyterian,' had agreed to let him do so. Still another pioneer of this period wrote for a copy of the life of 'the Baron' (Swedenborg). He wanted to abridge this, to add to his own brief Compendium of the Writings, and planned to publish the completed work. He felt he needed 'a short tract of this nature' to distribute locally.

But most of these glimpses of individuals leave us unsatisfied. Was the "Compendium" ever published? What happened to Homer G. Plantz, for example, listed at Key West in 1867, who moved to Pensacola (with his volumes of Swedenborg) in 1869? Was he a relative of the "Hon. Plantz," who wrote "Nature and Revelation" for the Church? And what were the experiences of the "Lady living at Station 2, the J. & T. Railroad, Florida," reported in 1873 as having "recently organized a small New Church Sunday School Class"?

The records also make it clear that when 'two or three' of these early Receivers could be 'gathered together,' study meetings were held regularly and with enthusiasm. From Savannah, Georgia, in 1840 came a report:

There are at present reading here five receivers of the heavenly doctrines; three males, and two females . . . There are also three readers that appear to be doing well; and four others, that I consider doubtful.

This group, 'distributing tracts' and having 'a good supply of books,' by 1844 had increased to eight full receivers (perhaps the 'three readers' had indeed done well) and were holding regular meetings every Sunday afternoon, 'for reading and conversation on spiritual subjects.' By 1847 the meetings took place every Sunday morning, with from six to sixteen present. The Book of Worship was being used, and the use of chanting was 'commenced.'

Visitors Are Welcomed

New-Church visitors from the North were always welcomed by these groups. There is now and then a hint that these visitors, if they were from established Societies, did not quite understand why the little groups felt no particular urge to 'be associated with Convention or any other church body.' Mr. C. A. Dunham, of the Abington, Mass., Society, who spent his winters in Charleston, S. C., touched on this a little wistfully in a letter to Convention in 1842. He was, however, cheered by the prospect of other 'visi-

tors from the north,' and mentioned that the Charleston group 'is making efforts to acquire some knowledge of chanting, so as to be able to have this important part of worship, which they have hitherto been deprived of.' In 1844, this Charleston Society sent a formal report on the 'state of Society' to Convention. Rev. Mr. De Charms had visited them in May, 1841; Mr. Samuel H. Worcester had 'helped them in chanting.' An article on the Doctrines of the Church had appeared in the *Southern Review*.

As the list of Receivers grew, more and more requests were sent North for 'a good public lecturer,' for 'some minister who can speak publicly on the Doctrines,' 'a minister for lectures in the South.' Small 'remittances' were often sent to the meetings of Convention, with greetings from a Society or an individual. But within the Southeast there was no inactivity even while requests for help were being sent out, even though the activity was often not reported officially at Convention.

In the *New Jerusalem Messenger* for Sept. 24, 1859, the editor printed a letter from Thomas Smith. Mr. Smith had noted that the Maryland Association had reported to the preceding Convention that, . . . "It is believed that Baltimore is the only place in the Southern States where New Church books can be obtained."

He wrote to correct this belief. He had just received "a communication from Savannah, Georgia, informing me that an Association has been formed in that State, under the name of the 'Georgia Swedenborg Association,' 'to promote a wider circulation of the Writings of Emanuel Swedenborg;' and that the works can now be procured at any of the following places, where they are kept for sale at New York and Boston retail prices."

And listed, with names of individuals or of bookstores, are Charleston, S. C., Savannah, Ga., Augusta, Ga., Cuthbert, Ga., New Orleans, La., Memphis, Tenn., Louisville, Ky., Tallahassee, Fla. This 'Georgia Swedenborg Association,' formed a year or two before 1859, is—so far as is now known—the actual beginning of the present Southeastern Association.

This organization and its development, as well as a normal communication with the General Convention (which had at this time become one fairly united group), was of course interrupted by the War Between the States.

To get a continuity of historical records bridging this gap will take patient effort. In some cases this has been partially done. For example, Judge H. V. Johnson, listed in 1853 as a Receiver in Milledgeville, Georgia, (the State Capital from 1804-1883), became Governor Johnson in 1856, and in 1868 is listed as 'Hon. H. V. Johnson,' located in Louisville, Ga. (But we do not know whether it was through books placed by him in the Milledgeville Library that, more than fifty years later, a minister there found Swedenborg. This minister, as Chaplain of the State Penitentiary, used the Doctrines in his work with the prisoners: work which included, down through his many years of service, preparing hundreds of convicted criminals for death. Any information will be welcomed about (this is a partial list): J. H. Magwood, Frederic Blanchard, A. Thomas Smith, James Barker, P. F. Laboard, Dr. Elisha Parsons, William Hunnewell, T. O. Welsh, Thomas Wayland, W. H. Inglesby, D. K. Whittaker, C. H. Austen, E. H. Swinney, Prof. J. N. Loomis, Geo. V. Neal, Col. Nelson Tift, Henry J. Osborne; or about early New Churchmen in Charleston, Edgefield, Albany, and Columbia, S. C.; Clinton, Savannah,

Thomasville, Warrenton, Milledgeville, Albany, Macon, and Augusta, Ga.; St. Augustine and Tallahassee, Fla.

* * *

To round out the history of the Southeastern Association in the space here available, the remainder of this sketch is summarized to cover the years since 1860.

The Association (reorganized as 'The Georgia Association') became a member of the General Convention in 1869. The difficulties of post-War conditions, plus the depression of the 1870's, ended formal connection with Convention in 1876; but in addition to the steady and continued interest of isolated Receivers and study groups, the Board of Missions recognized the Field by sending a succession of 'missionary ministers' for brief visits, or longer periods of residence.

(Recorded are the Rev. Messrs. Richard de Charms; Samuel Worcester, John R. Hibbard, Elias Yulee, Jabez Fox, T. B. Hayward, Chauncey Giles, Frank Sewall, Willard Hinkley, Louis Tafel, Edward Walton, William F. Pendleton, George Chase, J. E. Smith, Junius Spiers, Louis Hoeck, Thomas Nugent.)

In 1929 the Board of Missions employed Rev. Frank Gustafson for this purpose, and he remained in the Field until 1936. During this time he reorganized the Association as 'The Southeastern Association,' which was again recognized as a member of Convention in 1934; and began the 'Sermon Service' mailed to isolated members and groups.

After three years of no regular missionary activity, Rev. Charles H. Kuenzli was sent to the Field in the fall of 1939.

He continued the weekly 'Sermon Service' and the 'circuit' visits to individuals and groups. He also consulted with the representatives of the 'old New Church families' whose devotion to the Doctrines had been demonstrated through such a long period, in an effort to find a new organizational pattern better fitted to their situation. He felt that a self-supporting Center, which could be built up to finance missionary activities in the Field, might furnish such a pattern; and he bent every energy to this purpose. He began the present New-Church radio broadcast (continued since his death in 1944 by Mrs. Kuenzli) in 1942, and established a fund toward such a center in 1944. When a substantial property was offered for this purpose somewhat earlier, the Association discovered that without a State Charter it could not receive or hold funds. The gift had therefore to be offered to Convention, and the General Council refused it. Mr. Kuenzli and the Association officers took immediate steps to apply for a Charter, which was granted; and the corporate Board administers the present New-Church Center.

As Lay Leader, Mrs. Kuenzli continued missionary activities in the Field until 1954, when she resigned. Rev. Leslie Marshall was sent to take charge of these activities in that year, and a little later Rev. Ernest Frederick was assigned by the Board of Missions to assist in the growing work.

The Southeastern Association, whose members are in some cases third or fourth generation representatives of southern New-Church families, includes also members newly drawn to the Doctrines, and members moving to the South from northern New-Church Societies. They share a splendid tradition.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

Heaven and Hell.....25c

Divine Love and Wisdom.....25c

Divine Providence.....25c

The Four Doctrines.....25c

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

Special Projects of the Southeastern Association

Southeastern Association Program

The New-Church Radio Program

FOR fifteen years a brief New-Church Service has been broadcast every Saturday morning from Station WSUN in St. Petersburg, Florida. Currently—in addition to its New-Church hymn theme song, Scripture reading, Doctrinal Study, and prayer—it carries notices of the St. Petersburg Society worship services and study groups; of the Book Room at the Center; and of offers of Swedenborg's books which will be sent to inquirers.

USUN programs are heard in Central Florida as well as along the Gulf Coast. Responses have been received from listeners as far west as New Orleans, and from ships on the Gulf and in the Atlantic. The program has been supported by the Board of Missions, who have paid about one-third of the cost, and by individuals and groups in the Southeastern Association and other parts of Convention who feel this activity is important. Besides the 'unknown' listeners, some have accepted the teachings, and there have been two major bequests for the work in the Southeast as a result of this program. The Radio Fund appreciates contributions.

The New-Church Center in St. Petersburg, Fla.

The Center was fully described in an article in *The Messenger* in 1953. To summarize this briefly, it is only necessary to say that a fund for this purpose was established in 1944; contributions were almost entirely from the Southeastern area, with major amounts coming from the Savannah Society and from a bequest resulting from the radio program; the Center (with a present valuation of \$50,000.) was dedicated, debt-free, in 1953; it is owned by the incorporated Southeastern Association; it is built on a beautifully landscaped corner across from a large lake and city park, and includes 22,500 square feet; the building contains a Chapel Room, an apartment now occupied by Rev. Leslie Marshall (in charge of the church work in this area) and his wife; a Book room, patio, sun-deck, and two rental units one an efficiency apartment, the other a double room and private bath) which make the Center self-supporting.

The Proposed Chapel Building at the Center

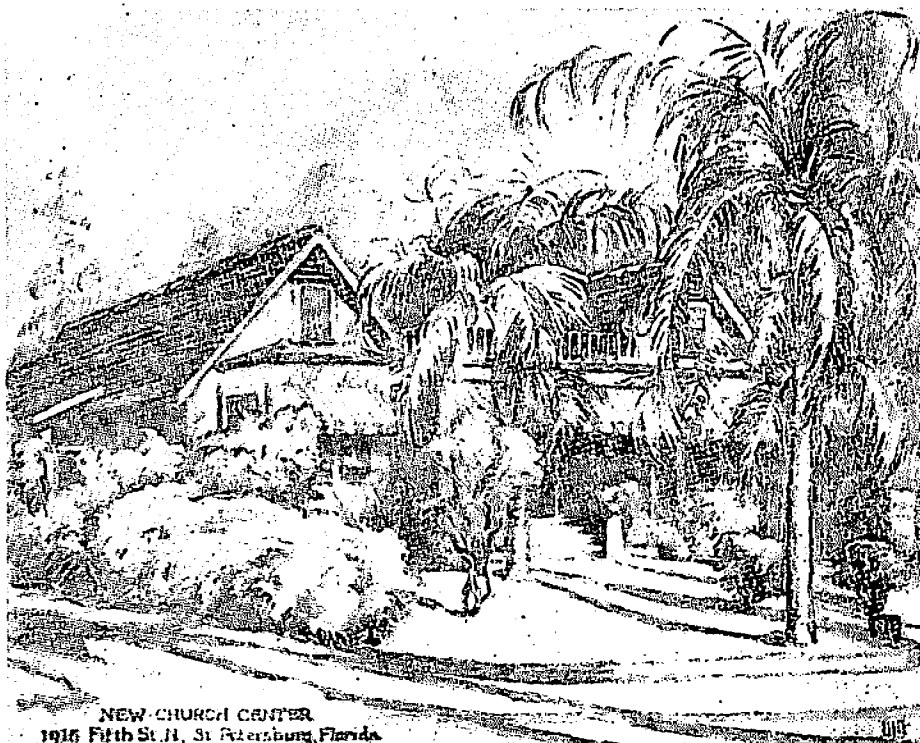
There is a great need for a separate Chapel here. The St. Petersburg Society has outgrown the Chapel Room in the Center, and an attractive church building

would undoubtedly increase the scope and usefulness of the Church work in this area. The Chapel Building Fund, with a tentative goal of \$25,000, was established in 1956. To date, a little more than \$10,000, has been contributed, \$8000. of which has come from the Southeastern states. The Association feels that such a Chapel, because of the increasing number of winter visitors from all over the country, would

On Oct. 19-20, the S. E. Association will meet at the New Church Center, 1915 Fifth St. N., St. Petersburg, Fla.

Saturday, October 19 12:30-1:30, Buffet Luncheon for those arriving before noon. 3:00, General Meeting of the Association, Rev. Leslie Marshall, President, presiding. (Following this session, the Boards of Trustees will meet, and there will be side trips for other members

THE NEW CHURCH CENTER IN THE SOUTHEAST



Sketch by Mrs. Philip E. Goodhue

be of great value to the over-all work of the New Church. As memorials to New-Church pioneers of the past or as contributions for strengthening the Church for the future, therefore, gifts and bequests are earnestly solicited by the Trustees.

Officers of the Southeastern Associations, 1957:

Rev. Leslie Marshall, (St. Petersburg, Fla.); President; Walter French (St. Petersburg); Vice-President; Philip Clark (St. Petersburg); Secretary; Miss Florence Hughes (Jacksonville, Fla.); Tabor Hill (Newberry, S. C.); Neal Benedict (East Palatka, Fla.).

Dr. Edward Hincley, Chairman of the incorporated Board of Trustees; Louis Benedict (East Palatka, Fla.), Vice-President; Mrs. Charles Kuenzli (St. Petersburg), Secretary-Treasurer; Dr. Arthur Gignilliat (Savannah, Ga.); Mrs. T. C. Parker (Jacksonville); Mrs.

and visitors.) 6:00, Buffet Supper. 7:30, Vesper Service, conducted by Rev. Ernest Frederick; to be followed by a Symposium on the History and Future of the Association.

Sunday, October 20: 10:00 A. M., Bible Class, conducted by Rev. Leslie Marshall. 11:30, Morning Worship, Sermon by Rev. David P. Johnson, President, of Convention, followed by the Sacrament of the Lord's Supper. 12:30, Dinner in the garden.

Walter Thornton (St. Petersburg).

SOCIETIES: Savannah, Ga., East Palatka, Jacksonville, Miami, and St. Petersburg, Fla. MINISTERS: Rev. Leslie Marshall, in charge of the work for the Board of Missions; Rev. Ernest Frederick; Rev. Edward Hincley.

EDITORIALS

THE PEACE OF GOD

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—*John 14:27.*

WHEN ANXIETY plows into your heart, when the web of perplexity entangles you, when troubles gather round about you, when illness strikes and pain grips you, think for a moment—yea, think for a long while—of the eternal quietude, serenity and peace that the Lord affords. Yea, come into His presence, summon His aid, and come to partake of His peace—a peace which the world cannot give, a peace which inspires confidence and trust in His Divine care and Providence.

The peace which the Lord gives to His children is His very own. It is His gift to you and to me when we cast ourselves into the flow of His influence, and when we are willing to seek out His presence amongst us. Yet, despite His gift of peace to us, we are prone to think that peace can be found by reconciling ourselves to our fate, or by imploring God's will and purposes as they are dictated by our selfish desires. But that is not the way a redeemed soul finds peace, for he finds real peace by being receptive of the Lord's will, and by electing himself as a medium or as an instrument for good, diffusing His love and grace. It is then that the soul is truly comforted, for its hope and trust are stayed in God.

Thus it is that despite adverse conditions and circumstances in life, despite the many discouraging moments that come along man's way, he can find peace within himself by possessing and diffusing a spirit of peace, which, though not originally his own, has become his by virtue of his faith, love, and trust in the Lord. He can, with the spirit of peace in his soul, overcome many obstacles which seemed to him insurmountable, and conquer many fears which seemed to him invincible. He can conquer pain, grief, sorrow, or anything else that might disturb his spiritual contour.

True to His Word, the Lord will come to the rescue of him who seeks His help. Having lived, suffered, and endured many privations Himself while sojourning in this world, He can convey with sympathetic understanding His concern over us. Alluding to the necessity of enduring besetting circumstances of life, He inspires confidence and trust with the words: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The simple implication to cast our burdens upon Him opens the way for the sharing of His inward peace.

Therefore, when we approach the hour of our greatest need, or the moment of our crucial dejection, we do well to turn our thoughts toward the Lord who is in fact the Author and the Giver of

peace. Happy is the man, woman or child who can share fully in His peace, who can rest his or her faith in Him who said: "My peace I give unto you, not as the world giveth, give I unto you."

—HENRY C. GIUNTA.

The above was received from Mr. Giunta shortly before his death and is probably the last to come from his pen.

FEAR OF THE LORD

PEOPLE who are afraid of dogs are apt to be attacked by them; for fear stimulates chemical activity, in the body, to which dogs are sensitive and react. Thus the fear produces the very situation dreaded!

Wild animal experts say that so-called fierce beasts are not usually so at all, but much prefer escape to attacking man. When they do so, it is from being provoked by the actions of the men who are afraid of them.

In the same way fears of bodily infirmity can actually instigate the infirmity feared. There is an allegory about Plague being asked by a pilgrim where he was going, and replying: "To Bagdad to kill five thousand people." A while later they met again, and the pilgrim remarked that actually fifty thousand had been killed; but Plague insisted he had killed only five thousand—the others had died of fright.

Primitive people are dominated by their fears which, expressed in taboos, control their every attitude and action. The ancient Hebrews applied this system to their regulations concerning the Ark. But the coming of Christ was a pronouncement against fear, from the angels' words: "Fear not!" at His birth, to their repetition at His resurrection. The people of the Old Testament were afraid to come near the Ark; those of the New Testament pressed as close to Christ as possible.

Fear and anger are alike in their effects upon the body. Both excite heart, lung, and glandular function, that the body may be ready to act immediately—in the case of fear, to effect escape. The fear of actual evil can be a safety-device stimulating us to withdraw from its approach.

Fear of the Lord, however, is of a different quality. Where fear of danger builds a negative respect for it, respect for God is positive and engenders trust and confidence. It releases man from all other fears: fear of enemies, fear of what other people may say, fear of not doing work well, fear of death.

Fear of God puts all things in true perspective so that, as *Romans 14:8* states: "Whether we live or whether we die, we are the Lord's."

—G. D. M.

JUDGE NOT

By John R. Swanton

'GOOD' and 'bad' are terms we learn early in life. The child recognizes that certain experiences are pleasant and certain unpleasant and so they are respectively good and bad in his estimation, but, as we know, the bad to him, such as having his face washed or going to bed early, may not be bad for him. Later in life he and all the rest of us learn the same thing. Dental treatment or an operation usually appears bad to us but is also usually good for us. They may come upon us through no fault of our own, but there are things which are bad for us that we have brought upon ourselves as when we overeat or use intoxicating liquors to excess. Such evils may be confined in their effects, to ourselves, or nearly so confined, though the latter at least is apt to spread beyond self to family and friends. There are acts moreover which are directed by us knowingly against the welfare of others; those particularly covered by the commands against killing, stealing, and bearing false witness. We are informed by the last two of the Ten Commandments that these evils may not be mere acts but equally desires to act, and many forms which infractions of these take are so subtle that we too often permit ourselves to commit them. We would not kill our neighbor but we hate him, or, since that is an ugly word to use, we merely say that we dislike him, and sometimes there is no valid ground for our dislike. "The reason, that I cannot tell, but I dislike thee, Mr. Fell." Any such antipathy usually conceals self love in one form or another. We assume tacitly that we are relatively virtuous and our standards the true ones. Mr. Fell does not conform to those standards and therefore he is 'bad.' This is likely to be the child's reaction to things and people about him and has to be curbed by his parents and teachers. But does he ever entirely get rid of it? True, he learns to behave himself towards others, at first for fear of punishment and later because only by doing so can he take part in games and other collective activities. He at least has to develop political strategy, and later on in life he may learn that this involves giving things to others although his instinct had been to get things from them. This may also take the form of conferring benefits of less material kinds, securing positions of financial profit or popular esteem. This is 'political strategy' and is by no means confined to what we ordinarily call politics.

Goods and Good Deeds

So long, however, as this 'generosity' is purely for personal advancement there is nothing of un-

selfishness in it, of what Swedenborg calls 'goods' as distinguished from 'good deeds.' Good deeds may be of positive community value and it is unfortunate that many selfish men are induced to perform them, but they contain nothing heavenly for the giver though selfish generosity of this kind may lead by degrees to unselfish generosity. One may pass across the boundary line between the realm where love of self is primary to that where love of the neighbor is primary. Nowhere has the difference been more succinctly expressed than by the writer of *Psalm 15* when he says, in describing the man acceptable to Jehovah, that he is one who 'swareth to his own hurt and changeth not.' When you meet one who keeps an agreement he has made without any commitment in writing although it proves to be to his disadvantage you are dealing with such a man and no document in his case is necessary. As the saying is, his word is as good as, or even better than, his bond.

The tendency to judge others by our personal standards of right and wrong has dangerous repercussions. We call men good or bad by those measures and sometimes we seem justified because they are men who have committed acts which are clearly evil, and it is a major instinct with us unfortunately to transfer designation of an act as evil to designation of the man who commits it as evil. There are of course no evil men in the sense in which Christians have thought of spirits or demons created evil, and all actual evil has been brought on by human beings. Some of the evils which afflict us we have inherited from an earlier time and we are in no way responsible for them. Nor are we responsible for the benefits which have been handed down to us. We have no personal vice in consequence of the former and no personal virtue because of the latter. We have to accept our inheritance as we have received it, struggle with its evils and help to put an end to them, and strive to add to the positives which we have received. These things we may do for immediate, selfish advantage because we are thereby freed from pains and griefs and enjoy greater personal satisfaction or because of the world of human beings by whom we are surrounded.

We must remember that a common brotherhood is universal; not limited by race, or nation, or belief. Men are not good because they are of the same race or nation as we or bad because they are not. All are children of God and potential angels of heaven and were so created. That fact must be kept firmly in mind. Our first inheritance is from God.

There Is a Difference

Nevertheless, there has come to be another classification resulting from the fact that some of God's children have learned to live more like their Creator and Redeemer while others have fallen away from that ideal. The latter are victims of selfish thoughts and in consequence too often guilty of evil acts; and we too commonly call them evil men and set them apart from the rest of us here and hereafter, the classifier being always favorably inclined toward his own well being. But, as already stated, our judgments are self-centered and never absolute. They are never identical with the judgments of God, who 'seeth not as man seeth.' Therefore it is never possible to make an absolute judgment regarding the moral status of others. Indeed, it is dangerous to try it. In our dealings with them we do indeed have to consider their relative trustworthiness or lack of it. Credit organizations are entirely justified. But our relations with people are not purely business relations, not if we are Christians or have any genuine religion. The transgressor and the degenerate are just as much our brothers as the respectable and the externally virtuous and our duties to them are just as demanding. The parable of the Pharisee and the publican tells us what our conduct should be and what it should not be. It is universally admitted that physical and mental health are matters of public concern, and it should equally be admitted that moral and spiritual health are matters of public concern. Nor is it merely because crime is injurious to others and so potentially to all. The motive there is purely selfish, and I am talking about Christian behavior which concerns not merely the damage the breaker of the Ten Commandments does to others, but the damage he does to himself. Secularism would be satisfied with segregating, punishing, and even killing those who injure innocent people, but true religion is also concerned with the healing of those moral diseases from which the criminal himself suffers, with restoring him to self-respect, to usefulness, and ultimately to the unselfish life which is the core of all religion. For God has 'No pleasure in the death of the wicked, but that the wicked turn from his way and live.' Does this religious effort end with death? Does death end all, so far as the moral life of the sinner is concerned? Or in other words is the action of the Divine Love, which means the application of the parables of the lost sheep and the prodigal man, limited strictly to this plane of existence?

Purpose of Punishment

Sin and the moral diseases which are its offspring may enter deeply into the character, but if it were possible to reject God absolutely, extinction would follow, and that is impossible because human life itself is from God. Since and if that is true, no

one can pass absolutely out of existence and life must keep on. Sin is not to be argued away and the existence of hell denied for the very good reason that we have them in this world, but, just as the purpose in the treatment of our earthly hells ought to be to reform, so it must be in the other life under a much more beneficent sway than ours, unless we are to think of millions of souls as a total loss in the entire Divine economy. I know well that Swedenborg seems to envision just this at times, but not always, for we read:

"It would be unreasonable to suppose that the Lord would permit any one to be punished in hell for the sins of a short life . . . much less without intermission forever, except with a view to reformation, as whatever is from the Lord is good, and for a good end, but eternal punishment could have no such end" (*Spiritual Diary* 3489).

It is dangerous for us poor mortals to form absolute judgments as to the good and the evil in others and to base our hatred of persons on the ground of such judgments. Judgments based on differences of nation, race, or religion are always insecure, and those on moral grounds are never absolutely true. Hell is real and man-made and so is the thought that anyone is consigned to it to eternity. Christ has said, "And I if I be lifted up from the earth will draw all men unto me." Swedenborg has been quoted to the effect that this is provisional on the willingness of man to be lifted. So be it. He will, or is the hatred of man more powerful than the Love of God?

(The author is an anthropologist, formerly connected with the Smithsonian Institute. He is an earnest and enlightened student of the Writings.)

Russell's Attitude Rejected

NEWSWEEK reported Bertrand Russell's contribution, to the *London Times*' series on survival after death, as an emphatic opinion that there is no such thing. To him the whole idea is an emotional expression of wishful-thinking, without any scientific support, arising from fear of death and a desire for comfort over the loss of loved ones. Life beyond death seems to him to require an adapting to human hope on the part of the universe; and this, he feels, just could not be.

Russell's attitude received no uncertain rejection from all corners of this country—and indeed from all quarters of the globe—when *Newsweek's* readers wrote in to point out the inconsistency, the smugness, the 'sophomoric twaddle' of his argument. Whatever Russell's famed mind might think, it failed to influence a majority who knew better. One reader cited Einstein, James B. Conant, and Swedenborg as having been well able to reconcile religion and science.

—G. D. M.

The President's Corner

A CHECK on the June 8 issue of *The Messenger* reveals that we left you 'up in the air' after a brief review of the first leg of our European trip. Elizabeth and I were on our way, in the company of the Rev. Alfred Regamey, to Austria. Now it is time to land in Vienna and take up our trip from that point.

The French-Swiss called our trip a Flash-visit, the German-Swiss a Blitz-visit, and in Vienna it came to be known as a visit 'in-the-American-Way,' so named by Mr. Englemann, the leader of the Society there. To touch down in Vienna was to immediately sense a difference in surroundings to those in which we had been. The airport at Vienna was still a temporary, largely wooden structure and we were happy to soon be on our way by bus to the city. Much of the trip revealed that Vienna was a city that had suffered in the war. There



were many signs that this was a poor city and our observations were later confirmed. At the terminal in the city, we were greeted by Mr. Englemann, Mr. and Mrs. Pleschner and others who presented Elizabeth with a corsage and a book on Vienna and there were flowers for our hotel rooms at the Wienberger. It was already six o'clock and we

were told that we were to meet with the society at seven, show our slides of the New Churches in the Americas and then go out to supper with them.

We felt almost ashamed to show some of the lovely church buildings and pictures of our summer assemblies and camps. Here we found was a society that had existed for nearly one hundred years and yet in all that time it had never had a church building and only for a very short time a full-time minister. The room in which we met that evening was plain and rather depressing in a some-what run-down Y.M.C.A. And yet these faithful people were full of devotion, anxious to promote and develop the New Church. We asked ourselves how many of our churches in America would still exist under similar circumstances.

To attend church was for them a genuine sacrifice. They could only rent the room in which they held a service for one hour each week. Their salaries were so low and living costs were so high that they could only afford to travel to church once a week, therefore no mid-week meetings could be held. We found them very appreciative of the good things that people in

this part of the world had done for them during the hard times following the war. At 8:30 the next morning we were met by Mr. Englemann who spent the day showing us around Vienna. It was an interesting walk—for we walked all day long—seeing the homes of well known composers, their excellent civic buildings and finally the Schonbrun, the palace of Franz Joseph and other monarchs of Austria. At seven o'clock that evening we again met with the society at the Y.M.C.A. in a more pleasant room. The service was led by Mr. Englemann and I was asked to preach. A young woman, Mrs. Schlossarek who had never lived in an English-speaking country or spent any time with English-speaking people translated my sermon and conversed with us later very fluently.

On June 17, we left the terminal for the airport. An even larger group was there to send us off: Alfred Regamey to return to Lauzanne and we to continue on via Munich to Berlin, our next stop.

The Rev. Eric L. Reissner and the Rev. Horand Gutfeldt were on hand to meet us at the Templehof Airport in the Western Sector of the city of Berlin. Once again we had met familiar and friendly faces and it did not take us long to find a new friend in the Rev. Eric Reissner who, with his gracious wife, invited us to supper that night. It was pleasant to visit in their apartment at 33 Geisenheimer Strasse, an address that now became a home. Here we began to learn of the hardships and the fearful times that our German brethren had passed through. For several years, no services could be held during the Russian occupation and for a while the pastor himself was incarcerated. When at last freedom for the Western Sector came again, there began the long hard task of regathering and rebuilding the congregation. Virtually no one has a telephone and the only private transportation is that of the motorcycle of Horand Gutfeldt. By foot and by mail, the society was slowly gathered together and began to meet again. Their church really is precious to them and many have made and still make sacrifices just to come to church. Those who come from the Eastern Sector (Russian Zone of Berlin) always do so at some risk and at real cost, for their money is worth only one quarter of that in the Western Sector. One old lady who had been sick for two months made a special effort to come from the Eastern Sector so that she could meet Convention's representatives. They made sure that she got something extra to eat for she did not have enough at home.

Our meeting with this society on Saturday evening was one of the moving experiences of our trip. Elizabeth and I sat on two fine chairs, the best that had been saved from the war by one family and were brought to the church on the back of Horand's motorcycle. Mr. Reissner gave us a gracious introduction and told us how much it meant to have an official

Convention visitor, the first in 24 years. He related the story of the acquisition of the church building—a nice, appropriate residence—and told how it was the fulfillment of a dream he had once feared would not come true. When later I told them how we in Convention rejoiced with them in the fulfillment of this dream, and would stand behind them as they worked to put it in shape (and they have put literally hundreds of hours on making it into the kind of building they want), my statement was greeted with cheers.

Following the supper, to which each brought his own food, I was given the pleasure of meeting everyone present with either Horand or Mr. Reissner as interpreter. Humble is the only way I can describe the feeling I had when one person after another said, "The food parcels Convention people sent saved my life." "The clothing that Americans and Canadians sent saved our lives." "We will be forever indebted to the 'Airlift' which saved our lives."

Twice we had breakfast with Cindy and Horand

and their fine little boy, Teddy. We learned of the difficulties under which they had lived until they had the apartment at 17 Fontanestrass, the third floor of the church building. Here, though they are much better off, they do not have the conveniences and appliances that all of us over here feel are virtually essential. We admired their devotion and hard work for the church.

Once again, after a lovely church service on Sunday morning we were off to another stop in our visit to the New Church in Europe. It is hard to believe how close our friendship became in two short days. Something of Elizabeth and me was left behind in Berlin and it is our hope that we can keep alive the feeling that was ours on that visit for many years to come.

David P. Johnson

The Fifty-Year Mark

(Address by Rev. E. D. Reddekopp at the annual meeting in July of the Western Canada Conference.)

In July of this year, 1957, the Western Canada Conference of the Church of the New Jerusalem celebrates its 50th anniversary. It is almost fifty years ago to the day since members and adherents of the New-Church met in the town of Herbert, Sask., for the purpose of sharing their hopes, plans, and love for the teachings of the New Jerusalem. There was nothing weak-kneed about these hardy pioneers of the Church who met in Herbert fifty years ago. They had broken away from orthodoxy, had left families and friends and neighbors, and in some cases social prestige, to follow their convictions. They did not need to be urged to attend that conference. They came from many miles by train and horse-drawn wagons — and there may have been an automobile or two. How much more difficult it was for them to attend than it is for us today. This first formal meeting of the Conference is recorded in the German language, and dated July 1, 1907.

Today we meet together, as individuals and as groups and societies from the four western provinces of the Dominion for the same purpose, we pray, as did those stalwarts of the New Church fifty years ago. We meet, not only to discuss the business matters that concern our church organization, but chiefly because we may gain from each other some courage and

strength and a feeling of oneness in this great and invincible movement of the Lord's Second Coming. No longer need we feel alone and isolated, for the Lord our God is with us wherever we go in His Name.

It is true that we may not accomplish much at this session of the Conference in the way of material achievements. In fact we may leave here thinking that this was but another conference and what did we actually do that is tangible evidence of our meeting together for two days? If you expected to see some spectacular changes made in our organization by which we may advance with more alacrity the doctrine of the New Church, and to find a sure and positive formula by which we can revolutionize the theological thinking, you will be disappointed. I can only repeat that the most important use of this meeting, and all others that have gone before, is that since a certain spiritual affinity exists between members of the New-Church and, that having come together, to exchange ideas, and to express to each other their faith in the teachings of the New Church, there comes also an exchange of strength and devotion which must surely have its effect in the months that follow.

We would surely be remiss, as New-Churchmen if we failed on such an occasion as this to make some reference to the significance

of the numeral 'fifty' as we are concerned with it on this anniversary. We would like to consider something of the spiritual significance of 'fifty' since we were directly concerned with it on this anniversary.

It is not for us to say that there is a real relationship between the states represented by 'fifty' and the state that our Conference finds itself in. But we can, however, consider how there might possibly be a relationship and from that consideration gain something of permanent usefulness to ourselves as individuals, and then indirectly as it effects the Conference organization.

We find in the Genesis account of the destruction of Sodom and Gomorrah that Abraham interceded for the fifty righteous in Sodom. Later he interceded for more. These righteous were the ones whom the Lord would save from destruction. Is our Conference righteous enough that it should be preserved from extinction? In the Word of God the figure 'fifty', in a general sense, we are told in *Arctura Coelestia* 2141, refers to those with whom there are truths, and these full of goods. When we consider this statement, we might be awed by the enormity of our responsibility: that is, we, who call ourselves New Churchmen, and with whom there are truths. But is there good with these truths? Let us therefore be warned against the presumption that the mere adherence to the faith of the New Church also implies that there is good with those who so adhere. We

have learned that the Lord permits, for the sake of man's regeneration, that his understanding may be lifted up to the light of heaven while his will remains below immersed in self. It is only when the will of man becomes one with the understanding in this higher spiritual light of truth that we can say these truths are full of goods. These are the ones for whom Abraham interceded in Sodom and whom the Lord saved, and these are the ones who are saved to eternity.

In the light of what has been said it should be fitting that we ask ourselves how near we, individually and as a church, have come to being filled with good? Stating this question in more practical terms, we would ask if we, having learned much of the doctrines of the Church or having been filled with many of the truths of the New Jerusalem, how near have we come to living out these truths in our relationship with our fellow men? Certainly it must have been the hopes and prayers, though unspoken, of many of those who have gone before us, that the New Church, as a spiritual movement, would grow in the hearts and minds, or in the will and the understanding, of their children and their children's children. To what measure have these hopes and prayers been fulfilled? Our heavenly Father alone knows the answer to this, but still it remains our duty to examine the externals and from evidence derived from them make a judgment upon ourselves and our church, and then make our plans for the future.

Most of us who have an interest in the Church have been concerned for the life of our organized church. Many of us are too young to remember the time when the church organization flourished. The common question that is asked, is, "Why can't we grow like other churches?" While I am firmly convinced that the cause of our seeming lack of growth, materially, is largely the effect of a cause in the spiritual world, that is, from the evil influence represented by the dragon spoken of in the 12th chapter of the Book of Revelation, still I recognize in our own individual lives as church members a general lack of that Christian missionary spirit which first filled the apostles of the early Christian church and later the leaders and members of the organized New Jerusalem Church.

As the president of your Conference it would give me the greatest pleasure and satisfaction to give

you, in this address, a glowing report of the past year's activities;—reporting a great increase in activity and membership. But, unfortunately I cannot do that truthfully. However, I can report that we have made some small gains and advancement. Many of our lay people are to be commended for their unselfish devotion and their untiring efforts to keep the church alive. Without their faith and the encouragement that their genuine concern for the church gives to others, your ministers would sometimes find it very difficult to carry on as spiritual leaders.

The church, organizationally, is made up of lay people:—they are the church, and the strength of the church depends upon the combined strength of those who contribute to its life and growth.

Our first emphasis must be on a Christian home life, with more time allotted to the study and assimilation of the Word of God. A lack of this kind of study is one of our great weaknesses. Secondly, I would emphasize the importance of New-Church religious education for our children and young people. As a minister of the New Church, I cannot conscientiously condone the practise of some of our people of sending their children to a Sunday school of another (sincere though they may be) faith, simply because they do not have a Sunday school of their own, that is, a New-Church Sunday school. It is the privilege of any New-Church home to have New-Church Sunday School material available at very low cost. All that is required is a little bit of effort and spiritual integrity on the part of the parents. I think we have all seen what happens to our young people, in so many cases, who have not had a New-Church religious educational background. How many of them stay in the church when they are grown up and married? How many of them bring their consorts into the church? Finally, I would stress the importance of church attendance and home study on the part of our adults, plus an orderly and systematic way of contributing to the financial support of our church. When our spiritual conduct becomes more orderly so will our outward life.

In closing may I extend my thanks and appreciation to all who have helped to make our church what it is, even with its failings, and pray that our efforts be increased in the years to come.

JOHNNY APPLESEED ON TV

At no time has there been such nationwide observance of the birthday of that famous New-Church missionary, John Chapman, better known as Johnny Appleseed as there has been this year. This is due largely to the efforts of the Sponsoring Committee fathered and directed by Edward L. Wertheim, a New York publicity man and consultant in public relations for the Swedenborg Foundation, Inc., with no little assistance given by H. Kenneth Dirlam, banker and author of *John Chapman: An Occupation a Gatherer and Planter of Appleseeds*.

The radio and television programs were largely under the direction of Dr. J. W. Montgomery, director of the Columbus Area Council of Churches broadcasting activities. September 22, WTVN-TV, Columbus, on its 'Leading Lights' program presented a speech on Johnny Appleseed by Gov. William O'Neill, Ohio; music by a special Johnny Appleseed Club choir and a discussion on the subject by Mr. Dirlam. Another program on the Crosley network with Station WLWC-C-TV in Columbus as the outlet, will come on Sept. 29 at 8:30-9:00 a.m. Dr. J. Otis Young, President, Ohio Council of Churches is in charge. Gov. O'Neill will speak, the invocation will be given by the Rev. Bjorn Johansson, Cincinnati New-Church minister, and a 150 voice choir will sing.

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ARCANA CLASS I—October, 1957 Volume II, 1930-2016

October—

1—7	1930—1951
8—14	1952—1983
15—21	1984—2001
22—31	2002—2016

THE STORY of Ishmael and Hagar is very pertinent to conditions in the present-day world. Ishmael, born of Hagar an Egyptian, is the first or natural rational, founded on sense perceptions and worldly knowledge. Everyone develops this natural rational; it is the ordinary ability to reason. It serves a use for us. In addition to dealing with our material problems it enables us to see what is just and right. It can point out the grosser evils and enable us to bring our lives into a degree of outward order. But it is not in spiritual light, and because our purely natural knowledges are mixed up with many fallacies, it cannot be relied upon. It is this rational which mocks at spiritual truths and is responsible for the intellectual and spiritual confusion of our present-day world.

This first rational is peculiarly "our own." Our reasoning power begins with it. It is subject to our hereditary inclinations to self and is the basis of our ability to think "as of ourselves." By nature it is self-willed, hard, and unmerciful, and loves argument and controversy. Ishmael had to be sent away. But he was not allowed to die. The natural rational is necessary to us, but it must be made to submit to a higher power which is based on the knowledge of spiritual truths.

Number 1936 tells us just why we need to believe the Lord when what He says is "repugnant to the rational, which judges from fallacies." In this number Swedenborg lists five truths that ought to be believed, however incredibly they may seem to our natural reason. We cannot discover Divine truths by our own efforts and powers; they are revealed to us by the Lord through our interiors as we acquire the necessary knowledges from the Word and strive to live according to them. Our reading makes clear that there are two types of reason, the lower, pictured by Ishmael, which bases its judgment on external things and appearances, and the

higher, pictured by Isaac.

The mere power to reason does not make one a rational person. Self-satisfaction, pride in one's own intelligence, and self-will may make it impossible for one to be truly rational even though "those who have no rational discernment usually discourse from the things of sense and memory-knowledge more skillfully than those who have it" (1944). Note here this statement in 1953: "The rational can by no means think about itself in regard to its quality, for nothing can look into itself; but it must be something more internal or higher that thinks about it, for this can look into it." This is a thought which we should have in mind when we fail in our efforts to reach those who have adopted the materialistic and humanistic point of view.

In number 1949 Swedenborg points out that "the rational" consists of both good and truth, and that rational truth—even if it be the truth of faith—when separated from good is signified by the "wild ass man" Ishmael. The nature of one governed by rational truth separated from good is described in striking terms in this number.

The interchapter sections tell of the danger of phantasies, false visions, and the influence of "enthusiastic spirits." The Lord gave us our minds to use.

Notes

1937e. It is a universal law that all that is good and true is inseminated in freedom.

1941. It is a helpful thought that the seed of truth sown in the mind in this life "in the midst of jungles and thickets" of worldly things will be freed from them and multiply in the other life.

1947. "There is more of freedom in temptations that out of them." Note here that the word "freedom" means freedom of choice, not the state of freedom. We are never put in a position where we do not have freedom of choice.

1989. Note that the memory of the letter of the Word survives for a short time after the death of the body. This explains many of Swedenborg's statements about the Jews when they first come into the other life.

1990. This is a particularly clear statement of the reason for the Advent.

1992. This and number 2009 should be studied together and noted as helpful in our thought concerning the various means by which the Lord is called in the Word, and also in our understanding of the commandment "Thou shalt not take the name of the Lord thy God in vain."

2015¹¹. Be sure to look up and read I Samuel viii, 11-18 and think of it as a description of the nature of truth when it is chosen to rule the life apart from good.

ARCANA CLASS II—October, 1957 Volume IX, 7763-7877

October—

1—7	7763—7784
8—14	7785—7821
15—21	7722—7844
22—31	7845—7877

THE READING for this month is about the last plague to be visited upon the Egyptians. Following the turning of Aaron's rod into a serpent there were ten plagues. These plagues took place as recorded, but spiritually they take place today. Aaron's rod is turned into a serpent when the Word is regarded as the work of men and not as a Divine revelation. The water of the Nile turned into blood is the making of natural truth serve self. Then comes the plague of frogs—reasonings against God, the spiritual world, and heavenly truths. The turning of the dust of the earth into lice is the corruption of the outward life through such evils as fraud and lust. The plague of stinging flies represents the habit of picking out faults in others and dwelling on them. A selfish man attributes selfishness to others but not to himself. The faults which we see in others are generally our own faults. The murrain on the horses, asses, and camels is the destruction of a man's power of understanding spiritual and even natural and scientific truth. Then his outward life becomes openly corrupt. He has lost the power to see evil as evil and to control himself. His evil becomes apparent and his outward life obviously unclean, "full of wounds and putrefying sores." This is the plague of boils. Then comes the plague of hail. Divine truth is now hard and condemnatory. It is destructive, not live-giving as is rain. Truth no longer comforts and saves, but curses. The plague of locusts which comes next is the

destruction of the outermost truths of the letter of the Word on which all enlightenment rests. Then comes darkness. All enlightenment is from the Lord through His Word, and when the Word is rejected, the light of the mind goes out.

And finally there follows the death of the first born. The first-born here is faith. It is through learning truth and applying it to life that we become born again. It is said of Pharaoh "driving, he will drive you out." This pictures the state and attitude of those who have confirmed themselves in falsities and evils. They cannot bear the presence of the good. "They suffer at the least breath of good and truth." The evil cannot endure heaven. The "respect" of Pharaoh for Moses after the plagues was from fear and not from love. So it is with the evil both in this world and after death in the spiritual world.

Notes

7773. On the difference between subordination in heaven and in hell. In heaven there is willing subordination to those in greater wisdom and intelligence. In hell the subordination is to despotic authority.

7778^a. The quality of everyone's faith is according to the quality of his life.

7779. This number is of historical importance, as it describes the nature of the Egyptians and the evolution of their worship of the golden calf.

7788. "The evil have not any respect for truth Divine, not even for the Divine Itself, except that which they have from fear."

7789-7795. A description of the process of judgment. The departure of Moses, Aaron, and the children of Israel from Egypt is the separation of all that is of the Divine from Pharaoh and his people. This is a gradual process and is accomplished by revealing to the evil their own states.

7799-7813. On the inhabitants of Jupiter. "The spirits of each planet are separate from those of other planets, and are near their own world." It is also noted that the inhabitants of Jupiter often converse with those from their planet in the other world. "There are many kinds of spirits from the planet Jupiter." There are many kinds of people on this earth. They are perhaps not as distinctly different, but we do have those who can be distinguished by color and race.

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MR. X AND THE WORKS OF GOD

MR. X walked along the sands in the moonlight. He was thinking of creation and the works of God. "This sea" he said "is so marvelous, so full of wonder and mystery." He thought of its vast extent, of its ebbing and flowing tides and hidden streams and currents, of its shallows and depths. Sometimes it was as much as five miles deep — and everywhere abounding life. He thought of its calms and storms and of its beauty on a summer's night such as this. "It's one of the works of God" he said.

Then he looked up at the moon, majestically moving across the noiseless sky. He thought of the sun in its great splendor, so big a ball of fire that, 1,300,000 worlds as big as ours could be packed inside its boundaries. He remembered too how it is said of God "he made the stars also" as though they were just a few incidental things that might be mentioned. Yet the mind of man staggers at their immensity.

He thought of "the cattle on a thousand hills," of vast forests and great mountains, of the wonder of snow and ice in the quiet solitudes of the Arctic regions. Yes, his mind was full of the "works of God"; there was no end to them. "And the people," he said, "millions and millions of them passing through this natural world coming and leaving faster than the clock ticks. All God's work — the God I say my prayers to, the God who loves me and is my friend."

7814-7821. This brief interchapter reading on Charity defines what it is to look above self and below self. To look above self is to have the Lord and heaven as the end; to look below self is to love above all things what is of self and the world.

7857². Glorification of the Lord and all confession proceed from affection for truth rather than from love.

With a heart overflowing with praise and wonder Mr. X went home to bed, for it was getting late.

He awakened to a lovely morning and being holiday time took his way over the pathfields to the village. As he went he was still saying to himself "Come and see the works of God." Then something happened that gave him a nearer and simpler picture. Mrs. Joy who lived in the little cottage by the stream, opened the door and called to him. "I want you to see my roses and honeysuckle." "My! they are beautiful," said Mr. X. "The works of God." "Yes, they are, but come inside a moment and I'll show you another work of God." He followed Mrs. Joy into the cottage. "My little grand-daughter," she said, "only a month old." "Oh, how lovely. how lovely!" he said. "Yes, indeed, the work of God."

As he left the cottage a water-hen swam across the stream followed by three babies. These things and the warm June sunshine made a paradise of the village scene. "One can see the works of God anywhere," said Mr. X, "but perhaps best of all in loving, homely things. They don't overpower the mind so much."

"But," he said, "no work of God is more wonderful than the rebirth of man and the providence that brings him to heaven."

To see God as Creator and to learn of His work is the first lesson of the Bible. "In the beginning God created . . ."

So "come and see the works of God."

New Church Herald
May 18

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FEAR NOT DARK HOURS

(The following is a letter by the widow of Nathaniel Hawthorne. It was copied in the diary of Mrs. J. T. Field.)

Beloved—When I see that I deserved nothing, and that my Father gave me the richest destiny for so many years of time to which eternity is to be added, I am struck dumb with an ecstasy of gratitude, and let go my mortal hold with an awful submission, and without a murmur, I stand hushed into an ineffable peace which I can not measure nor understand. It therefore must be that peace which 'passeth all understanding.' I feel that his joy is such as 'the heart of man can not conceive', and shall I not then rejoice, who loved him so far beyond myself? If I did not at once share his beatitude, should I be one with him now in essential essence? Ah, thanks be to God Who gives me this proof—beyond all possible doubt—that we are not and never can be divided!

If my faith bear this test, is it not 'beyond the utmost scope and vision of calamity!' Need I ever fear against any possible dispensation if I can stand serene when that presence is reft from me which I believed I must instantly die to lose? Where, Oh, God! is that supporting, inspiring, protecting, entrancing presence which surrounded me with safety and supreme content?

"It is with you, my child," saith the Lord, "and seemeth only to be gone!"

"Yes, my Father, I know I have not lost it, because 'I still live.' I will be glad. 'Thy will be done.' " From a child I have truly believed that God was all good and all wise, and felt assured that no event could shake my belief. Today I know it.

This is the whole. No more can be asked of God. There can be no death nor loss for me forever more. I stand so far within the veil that the light from God's countenance can never be hidden from me for one moment of the eternal day, now nor then. God gave me the rose of time, the blossom of the ages to call my own for twenty-five years of human life.

God has satisfied wholly my insatiable heart with a perfect love that transcends my dreams. He has decreed this earthly life a mere court of 'the house not made with hands, eternal in the heavens.' Oh, yes, dear heavenly Father! 'I will

be glad' that my darling has suddenly escaped from the rude jars and hurts of this outer court, and when I was not aware that an angel gently withdrew him within the palace door that turned on noiseless golden hinges, drew him in because he was weary.

God gave to His beloved sleep. And then an awakening which will require no more restoring slumber.

As the dew-drop holds the day, so my heart holds the presence of the glorified freed spirit. He was so beautiful here that he will not need much change to become a 'shining one!' How easily I shall know him when thy children have done with me, and perhaps the angel will draw me gently also within the palace door, if I do not faint, but truly live; 'Thy will be done.'

At that festival of life that we all celebrated last Monday, did not those myriad little white lily-bells ring in for him the eternal year of peace, as they clustered and hung around the majestic temple in which he once lived with God? They rang out, too, that lordly incense that can come only from a lily, large or small. What lovely ivory sculpture round the edge. I saw it all, even at that breathless moment, when I knew that all that was visible was about to be shut out from me for my future mortal life. I saw all the beauty, and the tropical gorgeousness of odor that enriched the air from your peerless wreath steeped me in Paradise. We were the new Adam and new Eve again, and walked in the garden in the cool of the day, and there was not yet death, only the voice of the Lord. But indeed it seems to me that now again there is no death. His life has swallowed it up.

Do not fear for me 'dark hours.' I think there is nothing dark for me henceforth. I have to do only with the present, and the present is light and rest. Has not the everlasting

'Morning spread

Over me her rich surprise?"

I have no more to ask, but that I may be able to comfort all who mourn as I am comforted. If I could bear all sorrow I would be glad, because God has turned for me the silver lining; and for me

the darkest cloud has broken into ten thousand singing birds—as I saw in my dream that I told you. So in another dream long ago, God showed me a gold thread passing through each mesh of a black pall that seemed to shut out the sun. I comprehend all now, before I did not doubt. Now God says in soft thunders—Even so!

Your faithful friend,
Sophia Hawthorne.

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Baptisms, Births, Memorial

BAPTISMS

CAPON—Jonathan Edwin, son of the Rev. and Mrs. Edwin G. Capon, baptized Sept. 1, at West Lebanon, N. Y.; the Rev. William F. Wunsch officiating.

MUCKA—Richard Heer, infant son of Mr. and Mrs. John R. Mucka, Chillicothe, Ohio, baptized July 7, in the New Jerusalem Christian Church, Pittsburgh, Pa.; the Rev. Leon C. Le Van officiating.

BIRTHS

HERSEY—Born May 23 to Mr. and Mrs. George Hersey, Gulfport, Miss., a son, David Wayne.

CALDWELL—Born May 31 to Mr. and Mrs. Gerald K. Caldwell, San Francisco Society, a son, Thomas Martin. This is the first grandson of the Rev. and Mrs. Othmar Tobisch.

MEMORIAL

ELFSTEN—Oscar Bernhard Elfsten passed to the higher life July 24 in Portland, Ore. Interment was in the Willamette National Cemetery, the only national cemetery in the Pacific Coast area.—Mr. Elfsten being a veteran of the First World War. Mr. Elfsten was born Dec. 8, 1897 at Mica Flat, Idaho. Surviving him are his

wife, Ada Grace, a son, a granddaughter, and a brother.

Mr. and Mrs. Elfsten were united in marriage by the Rev. Bjorn Johansson, June 30, 1933 at Olympia, Wash., in the Governor's private chamber. The Elfstens have made their home in Portland, Ore. and have been members of the Portland New Church Society of which Mr. Elfsten was a trustee for several years — a willing and able worker. The Elfstens helped to build the present Church building, known as the Cherry Park Church (Swedenborgian). Mr. Elfsten was beloved of all who knew him. His judgment was respected. He was kind in his dealings with people but also firm where he felt important principles were involved. He was a man of patience and endurance. With fortitude and faith he bore his long and painful illness. With unceasing attention and tender care his wife ministered to him during this time, testifying to the strong bonds that held them together. Mr. Elfsten was a man of integrity, one of whom it could be said that his word was as good as his bond. In the hearts of co-workers and neighbors he built for himself a strong place.

Spread of Oneness Doctrine

SOME FOURTEEN years ago a young Mexican, Daniel G. Abrego, who was a member of the Riverside Society of the New Church, and I, a member of the Los Angeles Society, rented a store on Temple Street in Los Angeles, and opened a mission there. Daniel had some experience in mission work among his own people, but I had no experience. We called our mission The Church of Jesus, at the suggestion of the Rev. Walter Brown Murray. Shortly afterwards a Rev. Jonathan Perkins called to see us, and through him we learned that there was a church organization in the city and other places which taught the same oneness doctrine that is in the Writings of Swedenborg. They called themselves 'Jesus Name.' We visited several of their churches or tabernacles, and were much pleased with what we heard, and decided we could fellowship with them. We never joined them. They liked Daniel and me, and would sometimes come to our meetings. They would say, 'Let's go to Mark and Daniel's meetings.' People would come and inquire, 'Is this a Jesus Name mission?' because they would

see The Church of Jesus on our signs. At that time there were several Jesus Name missions in and near Los Angeles, and every month they would hold a fellowship meeting at one of these missions. Although we were not a member of their organization, nevertheless they held two of their fellowship meetings at our place. Because we believed in the same 'oneness' doctrine as they did, we were welcome at their meetings, and they at ours. Then after 46 months came a sad blow: Daniel's father died, and Daniel had to go to Pomona to be with his mother. Daniel always played the piano and I led the singing. So when he left I closed the mission. I had spent the happiest time of my life in the mission work.

Now about our mission work: We never took up any collections, but had a box near the entrance door for free-will offerings. I had a small income from the California Aid for the Needy, (California Old Age Pension) and also a small income from the U.S. Social Security. Daniel for a while was a New-Church colporteur at \$25.00 a month. But I saved up enough money to calcimine and paint the place and to pay for the signs on our windows, to build partitions for a bedroom and kitchen, buy a gas

range (second hand), build a platform, buy a second-hand piano and have it tuned, chairs, table, dishes, cooking utensils, and dozens of other things. A friend gave us a rug. We bought two single beds and bed clothes; built book shelves. The room was decorated with pictures loaned to us by the New-Church local society. We had a very nice mission when everything was finished. During those 46 months we had 22 preachers: some just for a few times, and one for 13 months. We learned something of what they believed, not from hearsay, but from their own lips. Some things we could accept, and some things we could not, but Daniel and I were learning things. Sundays we always had morning and night meetings, and sometimes one in the afternoon; and three or four meetings during the week. During the month we would feed 30-40 extra people. All our meetings were informal, and never a dull moment. There were always surprises, for we might begin with a prayer, and then have nothing but praying. Then we might open with a song, and have nothing but singing all the rest of the meeting. Once a preacher wanted to talk about the calendar. I helped him to hang up his big chart. When through he announced "It's early yet—so if any of you would like to tarry a little while for the baptism of the Holy Spirit, now is the time. Four got up, including me. We opened at 7:30 in the evening and continued oftentimes to 10:00 and 11:00 o'clock. Sometimes people would come to us for spiritual help and advice. Drunkards would come to us also even after we had gone to bed. Daniel and I would get up and talk with them awhile. Then we would get them to kneel down at the altar-bench, put our arms around them and pray with them, perhaps give them something to eat and a place to sleep. All Jesus Name churches or tabernacles do these things. They believe in the efficacy of the Name Jesus. Does not the Word say, "Do all things in the name Jesus, or in the name of the Lord," which is Jesus?

MARK E. MANNING.

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