

The
**NEW - CHURCH
MESSENGER**

New Reader's Dilemma

Philip J. Smith

The Kingdom Ours Remaineth

Evald B. Lawson

Pilate's Question

D. H. Krehbiel

Growth, Internal And External

Alice Van Boven

October 12, 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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New Reader's Dilemma

By Philip J. Smith

IT HAS BEEN suggested to me that New-Church people might be interested to hear how a person might react to the writings of Emanuel Swedenborg when he encounters these writings, by accident, in middle life. The Rev. Richard H. Tafel, of the Philadelphia New Church, kindly invited me to present my views. Frankly, the writings offered no difficulties to me, but I am amazed to find so little reference to the Swedish seer in books which should have given him some notice. Crane Brinton's *The Shaping of the Modern Mind* is one which comes to one at once. I believe that the *MESSENGER* has already commented upon this oversight. There are other works which mention Swinburne, but not Swedenborg, as well as books which, while tracing a faint mystic strain in Browning, give no credit to a Swedenborgian influence but couple this to high church orthodoxy. Such incidents as these amaze me more than any of Swedenborg's visionary experiences.

I should like to point out, for example, that there is a Signet book published for thirty-five cents entitled, *The Unknown — Is It Nearer?* by Dingwall and Langdon-Davies, dealing with psychical research and extra-sensory perception. In this work, on p. 34, William Blake is mentioned as a visionary worth investigating. Of Swedenborg there is no mention. Yet, we might inquire, would Blake (imperfect visionary that he was) have been one at all, had he not read Swedenborg?

A Pelican book on William Blake, by J. Bronowski speaks (p. 58) of Blake's reading 'Swedenborg and other odd, self-willed men.' One other effect of my reading Swedenborg is that I resent his being classified as either 'odd' or 'self-willed.' The first term, in our daily thinking, suggests mental unbalance. The second suggests a kind of egotistical perversity which is incompatible with one who calls himself the servant of the Lord.

Another popular publication, however, which has reached a wide public, is *Reincarnation—The Whole Startling Story* by De Witt Miller (Bantam Books). This, also, has reached the attention of the *MESSENGER*. Chapter 15 is devoted to a refutation of the theory of reincarnation, and is written by Russell G. MacRobert, M.D., a psychiatrist. He uses Swedenborg's teachings to refute all claims regarding reincarnation, and he further refers to Swedenborg as being 'one of the world's greatest scientific and theologic geniuses.'

At this point one may see that the reading of Swedenborg's works has produced in me a kind of

partisanship. Let me add that another thing has also happened. The Old Church, or what is called orthodoxy, has to fight and suppress a tendency—which I call natural—to think of heaven and of angels in terms of people. The usual tendency is (if angels are believed in at all) to think of them in terms of electrical impulses, as of light, like Tinker-Bell in *Peter Pan*. It can only be supposed that the church feels obliged to teach this because she feels that this line is more 'spiritual' because it disregards the 'flesh' or 'body.' The Old Church is thus torn between two problems. First, she exalts the body as the temple of the spirit, and second, she fears the body as a source of temptation and possible pollution.

The heaven and hell of Swedenborg's teachings seems to dip deeply into our racial memory, to recall things which we have instinctively believed and held to be true, but must discard in order to remain within the bounds of a theology shackled by creeds imposed upon us by Councils of the Church. And, too often, politicians, emperors, and club-wielders have decided what our beliefs should be, rather than the guiding power of the Holy Spirit.

Consequently, we may readily see that a Swedenborgian, or New Churchman, can not really remain in the Old Church. This has been tried, as you know, from earliest times. The Rev. Mr. Clowes could not bring himself to leave the English Church, nor could he abandon Swedenborg. In such circumstances his ability to do good work in either direction must end in failure. Dr. Joseph Fort Newton, in our own time, though suffered to continue because of his impeccable reputation, is now spoken of by the young clergy as a heretic, and his parish as a 'rat's nest' which had to be cleaned up. I know that this is so, for I am a student for the ministry in that same Church.

Breaking with Past

Despite the deep impression gained by reading Swedenborg, it is not easy to consider leaving behind all that which we have held hitherto, and to learn (in all of its essentials) what amounts to a whole new theology. Consequently, though the New Church is, to me, a grand church, it is still a second, not a first church, as of this writing. I can not abandon Swedenborg, yet to abandon the Church of the Fathers is too great a wrench at present. But a step has been taken which may prove to be irrevocable. I am studying, by correspondence, with the New-Church Theological School. And, regarding Swedenborg and the New Church, I

can only paraphrase the Rabbi Gamaliel: "If it is of God, nothing can stop it." (Acts 5:39).

Perhaps I may add an after-word. I envy those who have been raised (may I say painlessly?) within the fold of Swedenborgian thought. It should enclose them like a blanket of comfort and of hope. When they die, for instance, they die in a truer hope of a resurrection than does, I am sure, one of any other faith. They know that they pass on into a world which is, I sincerely trust and have of late come to believe, like unto that described by the Rev. Richard H. Tafel in his pamphlet entitled *Life Further On*. This world of the resurrection, as Swedenborg originally described it to us, is the world of the beyond that we would imagine to ourselves in the innocence of childhood, were we to consider such weighty matters. And this is the vision of loveliness that we lose sight of as we grow old and settled. This is our Shangri-La, our Lost Horizon.

How much more does his vision mean to me, or others like me, who have watched friends and relatives die, and die begging for hope? The hope I had to offer before sounded hollow and inadequate to me then. And now, how I wish that at that time I had read *True Christian Religion*, or *Heaven and Hell*! And how much have I changed, now that I have read those books, and also *Conjugal Love*! The immortality of married love had never meant so much when I had thought of heaven as a place where, as it were, bits of electrical impulses flitted about, adoring a larger impulse which was God. Then I was de-humanized. The New Church gave me back my humanity.

Perhaps people like myself, then, who come by happy chance, as I did, to read Swedenborg, may

increase in number and, as well, in tranquility and happiness. But this I doubt. I see, now, a tendency rather toward the goods and the things of this world as is characterized by an increase in numbers, not in the New Jerusalem, but in the Jehovah's Witnesses and the Seventh Day Adventists, groups which hope for life in this world and a 'soul sleep' at death. This tendency I regret, and fight against by lecture and by written word. But the vision of Swedenborg will be pushed by me as long as I can speak and write. Do not suppose that I feel that I can do better in this field than did Swedenborg himself, or those disciples who followed—such as Hindmarsh, Glen, Tafel, Bigelow, Bush, Spalding, Johnny Appleseed or Chauncey Giles. Chauncey Giles is a great favorite of mine, and so is Johnny Appleseed and Helen Keller. Few churches have produced such members in so short a time. Let me close by saying that only God knows where it will all end, and let Him, and Him only, lead me to where I should stand when it ends for me.

This, then, is my personal reaction to a figure whose influence looms larger as time goes on. I do not know if my statements will have any meaning to any possible readers. I hope and trust that they might confirm those who already believe, and that they may be of sustaining aid to any who might be still undecided. For myself, I have but one ambition: to own, eventually, all of Swedenborg's works, and especially the *Spiritual Diary*, which does not, unfortunately, appear to be in print. That would be a worthy addition to any library.

(The writer is a student for the ministry in the Episcopal Church. For another view presented by a reader outside of the organized New Church read the review, printed in this issue, of Marcus Bach's new book.)

The following out of print books are available at the New-Church Press, 108 Clark St. Brooklyn, N. Y. (Every book is in good condition.)

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First Come — First Served

EDITORIALS

Security ? No

A NEWSPAPER states that Dr. Willem A. Visser't Hooft finds the religious upsurge in America disquieting because 'he fears it is basically a search for security'. To quote him: "The church doesn't exist to give people security. The church exists to give people insecurity, to shake them up spiritually." Paradoxical? Yes, surely. After all the only sense of security that man can ever discover in this world is in God. And the task of the church is to help men find God. But this is not a security that can be had by merely signing an application blank. It is to be feared that certain religious teachings now in vogue which promise physical health, financial prosperity, success and happiness would have us believe that there is an easy road to salvation. To these one is minded to cite: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Self-committal to God is a lifetime job. Security in God is not attained through the use of some easy gimmicks. The Holy Spirit is not a tranquilizing drug. He does not do a brainwashing job that eliminates for all time the cares and anxieties of the daily struggle. Strength for the battle — yes, that He gives, but the battle must still be fought. For this reason the Lord could promise the disciples peace—His peace—and in the same discourse enumerate the tribulations which they would have in the world. (See Jn. 14-16.)

The Christian religion being a religion of love and having for its aim the regeneration of man can not be promoted as an easy religion. Neither is it a technique for attaining the worldly things which one may desire. It is a religion that calls for courage and for sacrifice. Its values are not of this world.

This is not to say that the quest for security is to be condemned. It is entirely consonant with the Christian spirit. But it will not be given to anyone before he proves himself worthy of it.

"Help yourself to God," exclaims a prominent revivalist. "It costs you nothing and it will bring you a lifetime of happiness."

We won't essay to declare what this preacher had in mind but many are prone to interpret his remark to mean that the values of religion can be acquired without paying a price for them. How-

ever, neither good nor bad things are to be had free—they must be earned. That a sincere religion can bring a lifetime of happiness is not to be questioned but the happiness must come as a by-product. The demands of the Lord are often contrary to those that selfish considerations would enjoin. This is sometimes the price that must be paid.

Security against the ills of the world Christianity has never offered, but the strength with which to meet these ills it can, through the Lord, give.

Prayer and Miracles

S WEDENBORG INFORMS us that the Lord does not use miracles, because these compel faith. Faith must spring out of a person's inner experiences and convictions if it is to be a true faith. What then, we ask, is the value of prayer if the Lord will not perform a miracle? If prayers were always answered exactly as we would wish them answered they would not spring from a person's faith; rather they would be one of the techniques acquired in order better to gain our own ends.

The Lord does answer prayers but without the use of miracles. He neither violates his own moral nature nor the laws of nature that He Himself has established in order to answer prayer. Nevertheless, the Lord teaches the efficacy of prayer. But both spiritual experience and the Word show that prayer must be combined with diligent effort on the part of man to bring about the results desired. The Lord does not rain down manna from heaven for us, as He did for the children of Israel. But He gives to man the rain, sunshine, soil and other things that are necessary for the production of food. Man must put his hand to the plow and do his part if the crops are to be grown.

In many circles much stress is laid upon prayer in the treatment of diseases, and more and more it is coming to be recognized that prayer has a therapeutic value. However, more than prayer is needed. The person in quest of good health must obey the laws of nature. It should also be recognized that ability to heal disease through the medical techniques of today come from the Lord and is among the ways He answers man's prayer for health.

SWEDENBORG'S WRITINGS

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Swedenborg Foundation Incorporated

51 East 42nd St.

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The Kingdom Ours Remaineth

By Evald B. Lawson

THE ANNUAL OBSERVANCE of an historical event of truly great importance is not without a certain danger. Such an observance can become just a bow to the past, something akin to paying an annual tribute. When the festivity is over the deeper significance of the particular event commemorated, if grasped at all, might rapidly fade. Not necessarily so, however.

Reformation Day finds Protestants the world over joining in a lusty singing of the classic chorale 'A Mighty Fortress is Our God.' How we enjoy the stirring music. There is a danger, however, that the net result will be nothing more than the creation of a kind of artificial valor. It is one thing to laud and to glory in the courageous protesting of those who are removed from us by several centuries; it is another thing to live and work by the power of the mighty affirmations which flowered from the courage of their lives. When at our own services this year we sound the *Amen* to the hymn of the Reformation will we really attest that we believe, with heart and soul, that 'the kingdom ours remaineth'? Or will we continue to tremble as we hear that the tramp of doom may be near to our very doors? It depends upon what personal use we wish to make of the spiritual values of a festive occasion.

The festival of the Reformation tells us again that God lives and rules and works, that He has spoken and that He speaks. It holds forth the truth that God has revealed Himself in many ways, and that in the fulness of time He revealed Himself to man in the person of Jesus Christ, true God and true man. This Jesus Christ came to redeem man, to give him new life, new destiny; through His transforming power we can become children of God, and our little lives can become living chapters of sacred history. Man becomes such a 'new creation' not through his own merits and achievements; it is a gift of grace. These themes are not themes for only a single day on our church calendar. Basically these themes are so many manifestations of the eternal gospel. The observance of Reformation Day has vital importance only if we realize that the heritage of the Reformation is of a type that touches our lives every day, every moment.

Perhaps Reformation Day has something particularly pertinent to say to an age which has seen so much of power—power of all kinds!—and which is constantly witnessing an unlocking of still further secrets in the realm of power. The tragedy of our

age is that while we have learned how to split the atom we still have not learned how to unite human hearts. In this day of confusion we need souls who will not be overcome by the din and noise of the world, but who hear and obey the Eternal Word. Our times call out for souls who constantly affirm that the Power for us is greater than all the powers arrayed against us, who confidently confess that though the earth knows change and trouble, yet 'God is in the midst of her' and He is our eternal refuge and hope. Read where we will in the writings coming out of the Reformation movement, very soon we will be stirred by the hymns of hope and the chorus of confidence which welled forth in that new day of human

A MEDITATION FOR REFORMATION SUNDAY

OCTOBER 27

history. One of Luther's earliest hymns bore the significant title 'A brave new song we sing aloud.' It breathes a rugged faith. We would do well today to pray God for a renewal of that boldness of spirit for our own lives.

The message of Reformation Day has something to tell us relative to our basic conception of man, and of individual life.

How the pendulum swings through the ages. One age will emphasize the bestial nature of man, dwelling ceaselessly upon his degradation while another age will glory in placing human kind on a high pedestal, tending to exalt the mortal. One age makes man out to be a devil; another hails him as a deity.

Our own age has heard a babel of voices in this regard. We have heard much from the cultural optimists, who herald the innate goodness of man, who believe that with training and enlightenment, with intelligence and altruism, man can usher in his own kingdom of God. Those voices, however, have grown fainter in recent years, toned down by a realization of grim realities which appear on every hand. We are by no means as confident of our own powers today as we were a few decades ago. The estimate of self has grown saner; the estimate of evil has become more realistic.

Our own age, on the other hand, continues to hear voices of cynicism, not least through modern literature. Presentations of the evil and perversity of human nature, either on the printed page, on stage or screen, never fail to attract readers or spectators. But is the picture of man, as there presented, valid and true? Is man no higher than the beast of the field? If cultural optimism has been weakened in sensing the dimension of evil, modern cynicism is guilty of creating frightening distortion.

The reformers did not hesitate to portray the low estate of man, realistically. He is lost and condemned, they emphasized. Yet, wonder of wonders, God loves the sinner, and through history's greatest drama worked out man's salvation. Man is created in the image of the living God, and man is worth saving. The same Luther who could thunder away in dealing with human wickedness could also write sublime words in his *Treatise on Christian Liberty* to the effect that each of us 'should become as it were a Christ to the other.' He rejoiced to portray the high estate of man, made possible through the forgiveness of sins, freely granted by the Christ who is the Victor over evil and the Redeemer of men.

That man as a spiritual being needs constant spiritual nourishment if he is to live and develop is also brought home to us through the Reformation emphasis. And the reformers knew that the Holy Scriptures, through which the Eternal Word was spoken, furnished the wellspring above all others for guidance and light, for power and new life.

Few chapters of church history are more interesting and inspiring than those which tell of the new dawn which came to peoples and nations when the Word of God was made available to them for the first time in *their own tongue*. Possessed with a holy zeal the reformers pressed on to accomplish their holy purpose, though at times faced with almost insuperable difficulties. Their names live in the literary history of their respective lands for what they gave their people in the written and printed word; their names loom large in sacred history for the transformation of life which their efforts became instruments in accomplishing.

Possibility of New Day

Apropos of this, how glorious the advances made in our own times with regard to the Holy Scriptures. Progress in linguistic science, the papyri finds neath the sands of Egypt, the laborious researches of the biblical scholars, concerted and patient efforts in the field of translation, not to mention the great accomplishments of Bible societies and publishing houses, have brought about the possibility of a new day. The word *possibility* is used advisedly; the new and more excellent translations which we have today will mean nothing unless they are allowed to make their way from the dusty shelf to the individual's heart and life. The reformers burned with zeal not only to make new renderings of the ancient Scriptures; they were also eager that the pages resulting from their efforts should be made available to the common man, and be used by him, for the furtherance of his spiritual life.

There is an emphasis on the meaning of the home and of the local congregation, coming out of the Reformation period, which is interesting and salutary. A man's knowledge of God, the reformers contended, was not conditional upon the mediations of

EISENHOWER'S ENDORSEMENT

THE WHITE HOUSE,

Washington, D. C.

Dr. William B. Lippard
Executive Secretary
The Associated Church Press
New York, N. Y.

Dear Dr. Lippard:

October is a significant time to observe CHURCH PRESS MONTH. Beginning with the national Day of Prayer on October 2nd, and guided by the truth which sets men free, the various periodicals of the church have a splendid opportunity to emphasize their story of faith and good work across the land.

Cordially yours,
Dwight D. Eisenhower.

THE CHURCH PRESS AND THE GOSPEL

By Peter Day

(An Endorsement of Church Press Month in October by the President of The Associated Church Press.)

Why support the church press? October is the month in which local churches and individual church members of America are asked to work for strengthening the circulation and service of their church papers.

The church press makes no claim to be supported just for itself. It is an important, even a necessary, means for the spread of the gospel in a world of mass communications. More and more the local church is recognizing the fact that it cannot present the whole gospel to its parishioners unless it tells them about the work, the struggles, the achievements, and the problems of church life in other parts of the world. The religion of Jesus Christ must not come to an end at the edge of the local community. It must spread out to take in all the hopes and fears and needs of all men everywhere.

Therefore, responsible local leaders in many denominations are working to make sure that each church member is in touch with the great story of church life on the national and international scene. Write to your church magazine or to your denominational headquarters to find out what you can do to help the cause in Church Press Month — October, 1957.

others, nor upon excursions abroad. In the common ordinary home the housefather was to be the spiritual leader for his loved ones; there the Word of God was to be shared; there the young were to be instructed through the pages of the Catechism, designed as a summary of the Christian faith. Christian education was to begin right by the family hearth. Strength would be gained in the Christian fellowship in whatever locality one was resident. True, they

confessed that they believed in one, universal Church,—but the local fellowship was a living organism within the larger organism. There souls were to be nourished, and built up in the holy faith. The individual soul, and its personal relationship to God, outweighed in importance an ecclesiastical organization or hierarchy, no matter how impressive and mighty the latter might be.

“Neither angel nor pope can give you as much as God gives you in your parish-church,” wrote the great reformer in *An Open Letter to the Christian Nobility*, and he advised that “every man stay in his own parish, where he finds more than in all the shrines of pilgrimage.”

Function of Local Congregation

In a day when there appears to be much glorying in the organizational aspects of church life, when we are convention-ridden, when programs and projects occupy most of our time, when we are in danger of being ‘statisticated’ to death, probably we need to remind ourselves that nothing can take the place of the local congregation and its sacred ministry. If it is true, as one writer has suggested, that the mimeograph crank has displaced the shepherd’s staff as the symbol of the pastor’s office, then we are indeed in danger of serious loss. Souls are not revived by an organizational structure. Lives are not changed by gadgetry. The soul, to be changed, must be quickened by the Eternal Word, the saving knowledge which comes from God. The crowning glory of the local congregation is that it serves that sacred mission.

For new readers:

A Story of Universal Psychology

By Cornelia H. Hotson

SWEDENBORG USES three words which puzzle the new reader of his Bible expositions in the *Arcana Coelestia* and the *Apocalypse Revealed*. The words are: Corresponds, Represents and Signifies.

Anyone who writes is obliged to use words familiar to his readers but nevertheless use them in such a way that the particular meaning he desires to express is conveyed. Swedenborg has by no means neglected to explain what is meant by correspondences, representatives and significatives but until the reader has the definitions quite firmly in mind, what Swedenborg is attempting to convey is often lost in mere words.

The simplest Swedenborgian definition of correspondence is: the obedience of the outer to the inner: the obedience of the body—in itself dead—to the mind and soul which is living. A representative is a person or an object used in a Bible story to correspond to or picture in an outward way some

Nation has risen against nation, people against people, in these years of our own lives. Our world is sundered and divided. Though darkness encompasses the world, and though the tramp of doom may be heard at our doors, yet the stars of an eternal hope still shine. In history’s most desperate hours we have a mission in faithfully proclaiming our hope, even when we may not know what immediate steps can or must be taken for the realization of that hope.

It happened on a crisp autumn evening in Stockholm, at the time of the first threats of the Russian invasion of Finland. Representatives of the governments of Finland, Norway, and Denmark were guests in Sweden’s capital city. Groups of people from the four nations were gathered by the royal palace, and here and there they joined in singing their national songs and anthems. Suddenly someone began to sing ‘A Mighty Fortress is Our God.’ The mighty chorus swelled, each group singing the same mighty hymn in its own language. Several nationalities represented, several languages used—but there was a common faith and hope, a united anthem in praise of the King of kings, and the Lord of lords.

Through fair days and dark, we of the Christian faith must continue to hope, and pray, and work to extend that Kingdom which is above every earthly realm. And we must carry on that spiritual activity with a song in our hearts, with a happy and confident spirit, knowing that the God of hosts is with us. The kingdom ours remaineth.

(The writer is the president of Upsala College.)

interior quality or process. Thus an abstract religious idea, or more correctly, a process in the human soul or mind can be represented in the story because it corresponds, that is, because there is poetic justice in such a representation.

Significatives are objects mentioned in Scripture because they signify completely in an outward form the sum-total of a religious experience. For instance, the shew-bread on the golden table, the seven-branched golden lampstand, and the altar of incense in the Holy Place of the Tabernacle are significatives. The shew-bread on the golden table signifies the Lord’s gift of life and the means of living and man’s acceptance of it. The lampstand signifies that all light in the understanding is from the Lord. The altar of incense signifies everything included in prayer.

We are told in the *Arcana Coelestia* that it was just because the Sons of Israel were so naively un-

conscious of everything to which they corresponded and which they represented in their worship and which was signified by their sacrifices and rites of worship, that they could be used by the Lord to tell a story which should contain what might be called Universal Psychology.

In a Human Being

Correspondence is by no means confined to the Bible. We might take as an example of Swedenborg's use of correspondence, representatives and significatives, our friend Mr. Lewis who teaches Social Studies in High School.

To a considerable extent the body of Mr. Lewis corresponds to his mind. He has made himself appear very much the person he really is. His physique corresponds closely with his character. His good health enables his body to do as his mind directs, his bodily actions correspond quite accurately with his mental desires for action.

Beyond all this, Mr. Lewis has in his physical make-up—which is roughly similar to that of every other normal human being—a picture in correspondence of the content of the Social Studies he is teaching in school. In other words, every normal human body is a complete correspondence in miniature of the whole of society; there are many parts, many functions, many possibilities, extreme complexity, and yet a whole in which each part is needed. The way in which the working of the heart and lungs in the body pictures the working of the will and intellect in man is developed quite fully in Swedenborg's work on the Divine Love and Wisdom.

Mr. Lewis represents different things to different people—to his mother, he is a son—to his children, he is daddy—to his wife, he is husband—to his students, he is teacher—and yet he is only one person, not several.

To his family, his friends and his students, Mr. Lewis signifies what he stands for—what he means to them. When his students, later in life, read or hear something about which he had tried to teach them, some memory of him will recur—"Mr. Lewis said thus and so," "Lewis used to say it was this way, not that."

To his intimate friends and family, Mr. Lewis is a person whose attitudes, standards of thought and of conduct are known and he is loved and respected accordingly. He has a definite significance to them because of what he is. What Mr. Lewis signifies to his students may be quite abstract from his personal character and concern.

Applied to Bible

Now let us apply these crude definitions of corresponds, represents and signifies to the stories of Abraham, Isaac and Jacob as their story in *Genesis* is interpreted in the early volumes of the *Arcana Coelestia*.

The Lord, the Real Author of the Word is not especially interested in the persons named in the *Genesis* narrative except that He can use their story to represent two things: the process which went on within the Human Nature which the Lord Jehovah assumed by birth from the Virgin Mary, and second, the process which goes on in us when the 'old man' in us leaves its country and kindred and attempts to live in the Kingdom of God.

The journey from Ur of the Chaldees, through Haran to Canaan, down into Egypt, back to Canaan, up into the hills to separate from Lot and down again to the wells and pasture land of the South Country—is not the entire story, it is only the beginning. There is the question of how to go on living in the land after the child in us dies. Ishmael is the first attempt to understand—to live from reason, but Isaac is the true heir, the true understanding or 'rational'.

But Isaac becomes blind and is deceived into blessing Jacob, the supplanter—who represents the Truth by which one should live—instead of Esau—the red and hairy one—the Love which should rule.

Jacob returned from a long stay with Laban in Haran with his wives, his children, his handmaids, his flocks and herds and his servants and submitted himself to Esau, who received him kindly. Those eleven children and the one born in Canaan, represent all the many qualities of truth (sons) from affection for truth (mothers) which Jacob, the natural man, needs for a heavenly character when he becomes Israel—a Prince with God. The story of Joseph and his brethren represents the coming of the Lord Jesus Christ to save His brethren.

What the various characters in the *Genesis* stories do and what is said of them, corresponds to the part the quality they represent plays in the drama of spiritual education and salvation. Because of the correspondence of the actions and developments of the story with the quality represented, abstract requirements for regeneration and salvation can be signified by the names of characters and places and even objects in the story.

Even the most natural meaning of the *Genesis* stories carries with it to the reverent mind something of its heavenly character. A knowledge and acceptance of the stories as psychological allegories of the process of rebirth of the ordinary man and the inner story of how the Lord made His assumed Human Nature one with His infinite Divinity, adds greatly to the reverence with which the stories are regarded. The abstract elements of the process would be almost impossible to retain in mind were they not dramatized in stories that are readily remembered. With the explanation of characters and action given in the *Arcana Coelestia*, these stories become a dramatic lesson in universal psychology.

LETTERS to the EDITOR

RELIGION AND POLITICS

To the Editor:

We recall Swedenborg's definition of 'religion as having relation to life' and that the 'life of religion is to do good.' In politics do we then ask which candidates will further some benefit to our own personal self? Without question we choose daily for ourselves what we think is good; but how often do we ask what is best for all, and, if by chance it might not be to our own benefit, do we choose in favor of the other fellow? These are searching questions.

It is a good thing to recall Swedenborg's definition of the 'Grand Man of the Heavens' as a vision of our inter-relationship with all humanity of earth. Especially in this the period of world history that represents the Second Coming of the Lord, should we not cultivate the consciousness of all peoples of earth as part of ourselves *enmasse*, and recognize a responsibility to take our voting seriously, to choose wisely those candidates that will be more likely to serve the interest of all?

When we do this, in a democracy, we lift politics to its proper place as the concern of the people—for the people, by the people; and just so we lift religion beyond the sectarian or mere doctrinal levels and make of our voting an expression of neighbor-love, giving it life.

Lina D. Miller,
Katonah, N. Y.

BY TAKING THOUGHT

To the Editor:

I wonder if I could make a comment apropos to what has been said regarding spiritual healing.

There are some things about our bodies and about our health (and about our circumstances) that cannot be changed—at least not in our life time. I am familiar with the Scripture, "If ye ask anything in my name I will do it"—but this is not strictly true. Against these words of Jesus are other words, such as 'which of you by taking thought can add one cubit to his stature?' or these words—"the cup which the Father hath given me, shall I not drink it?"

On the radio program by A. L.

Alexander, "Court of Conciliation" of past years, there was brought out two or three times, the wise man's prayer—"Give us strength to endure the things we must endure, the faith and courage to change the things we can change, and the wisdom to know the difference."

Allen T. Cook,
Green Mountain Falls, Colo.

NEED WE FOLLOW SWEDENBORG?

To the Editor:

Dr. John R. Swanton has an article in the August 31 *Messenger*. I would respectfully say that I feel that when he makes a sweeping generalization as in the concluding sentence of his article, that 'we need not follow Swedenborg in all that he says 'about certain things, he should at least take time to designate the specific places in the Writings that he refers to.

I have read every word of the twelve great volumes of the *Arcana*, and it seems I must have turned over two pages at a time some place, for I never have seen any mention that I can recall of the mundane matter of men being as beasts before advancing to the perfection of the Most Ancient Church. Swedenborg does say over and over again that men in all ages are in a low state before the entrance of good and truth into their lives.

Dr. Swanton says that Swedenborg speaks of a period during which man was raised from a state like that of wild animals . . . He says this is treated of in the first chapter of Genesis. I have tried to locate it, and have just now finished re-reading Swedenborg's explanation of this whole chapter in the *Arcana*, without finding mention of this period. Wild beasts are mentioned in No. 40, 44 and 46. These would seem to have reference to unregenerate man in all ages. I cannot find anything in this whole chapter that would lead me to believe that Swedenborg stoops to enter the controversy about the physical age of the earth. As for 'an ephemeral duration' assigned by Swedenborg to the first two churches, I have not come across this in the Writings.

Dr. Swanton says, "We may sup-

pose that a succession of eras . . . did take place." Why suppose? Why may we not believe? Dr. Swanton says that to Swedenborg the most ancient period was near the very beginning of life on the earth, etc. I think he should give verse and chapter to support this statement. I feel sure that the connection Swedenborg had with the Source of all wisdom would free him of what Mr. Swanton calls the influence of current beliefs.

Alice Hoey Shaffer,
Ventura, Calif.

(In commenting on the above letter Dr. Swanton declares that his statement about early man being raised from a life like that of wild animals was based on the *ARCANNA*, no. 286. In regard to the question of whether we can always follow Swedenborg, Dr. Swanton asks: "Must we follow him when he says that there are not two sexes in plants, even though we can when he says in another place that there are?"')

WHAT WILL BE THE FATE?

To the Editor:

Recently I had occasion to drive past the old home of the James family in Urbana, Ohio.

Who can foretell the fate of this storied old mansion, now that the last of its chatelaines has left this world? Surely some echoes of the past will always remain—the whir of the spinning wheel, the tones of the grand piano, the voice of the radio, perhaps even the delicate sound of the harmonica once owned by Benjamin Franklin. The lovely curving stairway may still feel the dainty footsteps of belles in crinoline and furbelows, or the tread of military boots. The library and studio, overflowing into most of the other rooms, surely will retain the memory of the three John James' whose discriminating taste in history and literature filled shelf after shelf with rare volumes, and of the spirituelle 'Archie' Sewall, wife of the last John, who, with the open Bible beside her, taught groups of eager students of art and of New-Church and ancient philosophy, studied intensively and wrote upon the heavenly wisdom within the Word, and under its inspiration created sensitive yet strong poetry, a constant succession of religious and classical paintings, and many portraits noted as likenesses with subtle characterization.

This house with its artistic at-

mosphere surely deserves new tenants who will fit into its tradition of beauty and love of truth.

Florence Murdoch,
Cincinnati, Ohio.

READY TO BE ON TV?

To the Editor:

Recently the Boston church has been on T.V., showing the church entrance and several of the Massachusetts clergy and a member of the congregation. They were asked questions and gave answers as to our beliefs. This made me wonder what would be the most useful facts to give on the air. It would be a help to have thoughts on this subject ready when we have other chances to express our beliefs. It seems to me that a few facts which are dramatic, interesting and unusual, are good as a beginning to catch the imagination of the public. This is what came to my mind.

We believe:

We are in this world to build our spiritual bodies. We are in freedom to choose between good, and evil; our choice determines the quality of our spiritual body, which is an identical twin of our natural body but composed of spiritual substance, which is made for eternity. Our earthly body is simply a covering for our spiritual body, to wear in this world, and when our life here has completed our spiritual body, we leave the old worldly body here, and step out in our body made for all time—A perfectly natural and delightful change. As we have been living in the two worlds always—building our spiritual body from our decisions, making it beautiful or ugly, according to our life-long choices of good or evil.

The Second Coming has been accomplished; that it is the new revelation from God, in His Word, is made clear to us by the writings of Emanuel Swedenborg, inspired by God, of which the Bible told us.

That use is the most important part of our lives and that selfishness is one of the great evils we should overcome.

We are not the originators of any good thought, every thought and inspiration, comes from the next world, where all are busy with thoughts for use in this world, and are definitely working with us if we allow them to join us.

We are never alone, our attendant angels are always near and ready to help us if we give them a chance: selfishness and ego drive our spirit helpers away from us.

We must recognize that all good comes from God, and never in any way feel, or think, that good comes from ourselves: keeping our minds open to receive in-

BOOK REVIEW

THE CIRCLE OF FAITH. By Marcus Bach. Hawthorn Books, Inc., New York, 191 pp. \$3.95.

Marcus Bach has won for himself a reputation as a reporter on religious faiths. He is an investigator, not a critic. His approach is one of sympathetic and broadminded tolerance—he seeks to understand and describe fairly without permitting personal bias to enter. In the past he has written books on groups who have found faith by departing from orthodox beliefs and practices. But his present study is not of groups but of individuals of various temperaments who have in common a deeply religious outlook.

He begins with a chapter on Therese Neuman, the simple Bavarian maid who is said not to eat anything except one communion wafer a day and whose hands and feet are said to bleed every Good Friday. Mr. Bach passes no judgment on these claims nor does he give an opinion on whether she is possessed of some miraculous power or not. He seems convinced of the nun's honesty and his interest centers on the fact that Jesus has become the sole desire of her heart and around Him all her sentiments and emotions cluster.

Jesus made an impact on Pope Pius XII, the high-minded head of the Roman Catholic Church, and the latter found in Him the Divine authority he needed. Shoghi Effendi, leader of the Baha'i sect, sees in Jesus one of the greatest of the prophets and follows Him as such. The saintly Dr. Albert Schweitzer has the type of mind which requires a religion at work; one that labors for mankind in the spirit of

inspiration from the next world is a great help and should keep us alert and busy, able, happy and in tune with all who are interested in being busy with uses.

T. V. is an inspiring way to introduce our beliefs to those who wish to know about our spiritual living, here and now, and in the future. The reading of the Bible understandingly is the greatest daily help for then we are in the same atmosphere as our angels and those who are also reading the Bible for help and inspiration.

Elizabeth Prescott Sherrill,
Brookline, Mass.

love and that reverences life. Dr. Bach says of him: "He grew to love all living things and there was planted in his heart the belief that it was wrong to inflict suffering and death if they could by any means be avoided" (p. 167). So he found in the Lord the way of life that he could accept.

In his native America Dr. Bach turns to Helen Keller, the woman who has been an inspiration to millions. His chapter on her is of particular interest to New-Church readers. Of her he says: "Her path crossed the path of the Man from Nazareth and she made of Him a Mystical Presence. She has that kind of mind—and heart." The writings of Swedenborg, Dr. Bach tells us, enabled Helen Keller to come to this insight. And it was reading her book *My Religion* that prompted Dr. Bach to try to comprehend Swedenborg. He knew that many eminent men had praised him. With approval he quotes Franklin D. Roosevelt as saying: "The career of Emanuel Swedenborg emphasizes in a striking way the triumph of the spiritual over the material, and the vitality and inspiration of his message find eloquent witnesses in the hearts of his disciples today."

But the quest for comprehension of the Swedish seer was no easy task. Dr. Bach read the *Arcana Coelestia* and interviewed many Swedenborgians 'but became ever more and more emeshed in the maze of esoteric teachings' (p. 107). But when discouraged he came back to Helen Keller and he says, " - - - when I saw the light of her philosophy even as I had felt the light of her presence, I knew what was at the heart of it: the mystical belief (emphasized by Swedenborg) that Jesus—in whom God is—is also in Humanity. And not in Humanity only but in angels and spirits and in all that lives in this world and every other world as well. Jesus had come again, not in a physical second coming, but in spirit and in truth." (p. 108).

And so the author came to understand why Swedenborg appealed especially to Helen Keller. He says, "He (Swedenborg) was neither superficial or apparent. He was constantly relating the real and the unseen to the apparent and the seen." (p. 108).

The reader who sees God as revealing himself in the lives of deeply religious people will find this a stimulating book.

HIGHLIGHTS

of the California Association Meeting Aug. 28-Sept. 1

The heat wave at Los Angeles had broken and cool breezes wafted in from the Pacific. The Ministers Council was therefore not handicapped by natural heat and developed more spiritual heat. The following men attended: Rev. Messrs. Calvin Turley (Portland), Othmar Tobisch (San Francisco), A. Diaconoff (host pastor), R. Young (San Diego), K. Knox (Wayfarers' Chapel), and H. Peters (Riverside). Letters of fraternal greetings were sent to those unable to attend, e.g. L. Edmiston (Ret.) J. Boyer (Ret.) and O. Turley (inactive). Together with the Rev. F. Blackmer (Wayfarers' Chapel), seven active and three inactive ministers were present.

Friday morning, various Boards and Committees met in preparation of the Annual Meeting. Of the business session you may read elsewhere. Friday afternoon a musical program by the Klines delighted and rested us. Then workshops went into action on the subjects of Church finance, Religious Education, and Community Service. Dinner was served in the Parish Hall and we heard two speakers. These were on the Leadership Training Institute in Almont, Michigan. (Mrs. F. Blackmer) and the recent Conference at Fryeburg, Maine. (Rev. and Mrs. R. Young). A movie 'Our Faith' was shown by Rev. Young.

Saturday morning brought all the ladies to a much appreciated breakfast and more meetings. They heard a paper by Mrs. Babcock on New-Church Art. A buffet lunch was served smartly at the terrace of the Parish House and groups lounged here and there munching cold plate goodies. In the afternoon the Business Meeting ended and we gathered again for dinner in the Parish Hall to hear two speakers—Dr. H. Hoover, Prof. of Philosophy at UCLA, who presented to us in first person a 'Return' of Emanuel Swedenborg to earth, to tell the world and his followers a few things. He was followed by Mr. Philip Alden, Philadelphia, President of the Board of Missions and representative of the General Convention. He gave us more graphic pictures of the world wide extent of New Church extension work. The Rev. Henry Peters led us then, in the sanctuary, in meditation, in preparation for the Holy Supper, next day.

Sunday brought us all together for the climax, the worship of our Lord Jesus Christ. Rev. Tobisch preached on 'MyNewName' while Rev. Diaconoff conducted the service. About 125 attended. The Holy Supper was served with the help of all ministers, under the guidance of the presiding minister and General Pastor. Groups took dinner here and there and we all came together again in the traditional recep-

tion at the hospitable Schellenberg home at Palos Verdes. At 6 p.m. the new library building of the Wayfarers' Chapel was dedicated by the General Pastor, the Rev. Blackmer leading the service. While the last rays of the sun put rosy tints on tower and hills, we raised our voices in praise and thanksgiving in a vesper service in the Wayfarers' Chapel, Rev. Messrs. Knox and Turley conducting. The lights went on painting magic forms and colors on the trees, bushes, vines,—a heavenly fairyland opened to the eyes. Then we turned homeward to more duties to be done, work to be accomplished in the Lord's name.

—OTHMAR TOBISCH.

Autumn Dialogue

No more loitering on the branches
Say the trees to the leaves.
We're tossing off old clothes
Getting ready for repose
To take our ease.
Say the trees to the leaves.

That's all very well, remark the humans
(Listening in)
But even poets tell
That bare boughs and tumbling leaves
Are sort o' lone and dreary—
Lone and dreary.

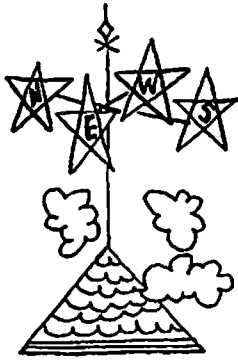
The trees shout back: That's nonsense—
Only theory—stupid theory!
In fact it's cheer, cheer!
Part of business for the year
Pulling down the sap
For the long winter's nap.

Come, come, humans, quit the moping
Keep a tryst with us and sing.
Don't you know we always give you
One more spring?

—RUTH SIMONSON

(The above verses were sent as a letter by the author to Lena D. Miller, who speaks movingly of her as a person of unusual brilliance.)

GENERAL CONVENTION
TO MEET JUNE 16 to JUNE 22
Wilmington - Philadelphia
in 1958



NEWS

By Carol Lawson

Leading a double life, the Rev. Eric Zacharias is now the pastor of both the Pretty Prairie Society and the one at Pawnee Rock. Luckily both societies are in Kansas. The Rev. Julian Kendig, former minister of the Pawnee Rock group, preached at the New Church in New York City, Oct. 6. The New York Congregation whose pastor, the Rev. William R. Woofenden, accepted a call to the Detroit Church, heard the Rev. Clayton Priestnal, Sept. 29. Mr. Priestnal is the minister of the Baltimore Society.

About 80,000 visitors visited the Wayfarer's Chapel in August. About 300 weddings have been performed there this year, — all wedding guests hearing the New-Church marriage service.

To honor the student founder of the country's largest forensic fraternity, Pi Kappa Delta, a national, permanent scholarship fund has been established in the name of John A. Shields. Mr. Shields is the father of Robert W. Shields, former student at the New-Church Theological School who although ordained in the Congregational Church, where he served several pastorates, still maintains his interest in our teachings.

Almost everyone must have seen and heard programs concerning Johnny Appleseed's 183rd birthday celebration during the latter part of September. Wertheim Advertising Associates certainly did a splendid job. One of the most important programs was the one on the Walt Disney hour, Sept. 18, on the ABC-TV network, which was called 'Four Fabulous Characters.' Incidentally the Wertheim firm, 11 West 42nd St., New York, would appreciate receiving newspaper clippings from your local papers on

Protestant View on Wives

An official of the National Council of Churches, leading voice of Protestantism in the United States, set forth a broad family life policy advocating equality for wives and approving remarriage of widows.

The Rev. William Genne, executive director of the Council's Family Life Department outlined the Council's stand for the benefit of 37 million members of 30 Protestant and Eastern Orthodox churches represented by the organization.

He said the Council decided to clarify for Protestants the matters on which Pope Pius XII has spoken recently. Yesterday, the Pope told women they should subordinate themselves to men in marriage. On September 16, he advised widows not to remarry, saying the Roman Catholic Church preferred that they remain faithful to their spouses even after death.

"We hope that the public will understand that there is a Protestant point of view about these things," Rev. Genne told the United Press.

He said that while the various Protestant sects are not in complete agreement on family matters, there is near unanimity on these points:

The individual is responsible for acting in accordance with his own conscience.

Widowhood is not regarded as any higher spiritual state or any more desirable than remarriage.

In general, the feeling is that marriage should be a team arrangement. While it is agreed as the Pope said, that Paul describes the husband as the head of the family, Paul also says that this "headship" should be exercised with love and tenderness.

"Some Protestant churches stress the authority of the husband and father in the family, but many others regard the responsibility of both parents in a partnership as a better working arrangement," Rev. Mr. Genne said. "It fits in with our ideas of the value of all human personality regardless of sex."

He said the question of remarriage of widows never has been a live issue in Protestant or Orthodox churches, but added:

"We are concerned lest anyone feel guilty for remarriage. Several of us are a bit concerned about the statement of the Pope about widows focusing on their children the love and affection they had given their husbands. The re-establishment of home ties often provides a rich companionship for a couple without any disloyalty to former partners."

the subject of Johnny's recent celebration, since a national clipping service is costly.

Mr. and Mrs. Willson G. Todd, Lake Forest, Ill., have announced the engagement of their daughter, Shirley, to Ensign Gilbert R. Hitchcock, son of Mrs. Robert C. Munger, Hart, Mich., and the late Bonner R. Hitchcock . . . Ensign R. Hitchcock has recently been transferred from Pensacola to the Naval Air Station at Hutchinson Kansas for advanced training.

Here's a new idea being carried out by some of the members of the Denver Fellowship. "One of our members turned over to us three large grocery sacksful of envelopes saved from the business office where she works, all being cancelled stamps,—too many for one person to cut out. So we had a Stamp Bee to which everyone brought scissors. The hostess arranged a program to which we listened while

cutting out the stamps. The result was two very large packages of stamps mailed to our faithful Mr. Marshall for his stamp outlet for our missions." Mrs. Mildred Herrick, our Denver reporter, goes on to say that now they are all saving more stamps for another cutting bee—this adjective refers to the stamps and not to the conversation, of course.

Penelope and Gretchen, daughters of Gwynne and David Mack, have completed their studies at the Academy of the New Church, in Bryn Athyn, Pa. Gretchen, after being graduated from the secondary school there, remained for two years of college work, and is now taking an executive-secretary's training at the Berkeley School in New York City. Penelope, who was graduated from the Academy's high school last June, is attending Centenary College for Women in Hackettstown, N. J.

Growth, Internal and External

Recently I came across membership statistics for our churches on the Pacific Coast sixty years ago, and find the total number of members the same as today. Before crowing over that we should remember that the population of California has doubled every twenty years since the area became part of the union; so we should have eight times the membership of 1896 before we claim to be holding our own with population growth. Since that report of 1896, two societies have increased in membership, three have decreased, four have ceased to exist and three new ones have been added.

One question is whether the external decline in numbers is an indication of similar decline in the internals of the church. There are several reasons for belonging to the New Church: some belong because they read Swedenborg's writings and absorb them into their thought patterns and into their lives; others belong because they believe the Writings contain a revelation for the new age, and read them a little as time and inclination permit; there are some who are members because they have been brought up in the church, but make no effort to read the Writings for themselves; some are members because they enjoy working with us in our uses as a church. It is inevitable and even useful that we have in the church varying degrees of understanding the teachings of the church, all because this world is such an external world, representing the skin of the Grand Man. It would be interesting to compare, now and a century ago, the percentages of the laity who were real students of the Writings, and it might throw some light on our problem. We need more students of the Writings today, and we need to pay more attention to training our children to use them. If one generation has real vision, and the next lives on inherited principles, the next will have no principles on which to live. To my mind, this is the first reason for our decline in members.

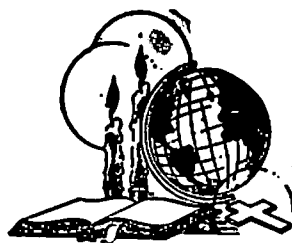
It may be that Convention is undergoing a change similar to the passing from one posterity to the next, as described in the *Arcana* for the Ancient Church, which was a church interiorly similar to modern churches. Each such change removes the church one step from its original representation as a spiritual church. In the past, each 'church' has had a rise, a height, and a long decline. It is conceivable that one organization of the New Church might go into such a de-

cline from failure to study and live the heavenly doctrines; but it could not happen to the New Church in the new Christian heavens, or to the New Church in the world at large over all time.

The New Church is spiritual, but its truths are from a celestial origin. Other churches teach truths from a heavenly origin, but these are lacking in true celestial flavor. Other churches are receiving such influx from the New Christian heavens that the differences between the new and the old become smaller with every generation. This in itself is one reason for our decline in numbers, for those who live only on inherited principles, especially if they marry out of the church, find a church that seems to them not too unlike the church they were reared in. This is so also if they move to the suburbs. Something that would help right here is to adopt the plan used by some other churches of buying a tract in a suburb, selling lots only to its members, building a church in the center, thus keeping their people together in a community.

To continue with external features of church life, we find growing churches where the church serves the needs of the whole family, with a departmentalized church school on Sunday morning, a choir, active groups for youth, young adults, women and men. We should not be thinking, 'we want to grow', but rather, 'we want to serve more people'. We should not say, 'come, swell our numbers', but 'come share our life'.

—ALICE VAN BOVEN.



God In the Shadows

Lillian E. Rogers

Great characters like Caesar and Napoleon stand out like mountain peaks surrounding a plain, yet many times they were to congregate in one era of history filled with them, as in the age of Queen Elisabeth, when we had Shakespeare, Walter Scott, Queen Mary of Scotland, Lord Leicester, and others. Do certain eras breed great men or is their greatness due to circumstances over which they had no control? A question we cannot answer. Did George Washington just happen to be the man of the hour? Did he so order his life that he was ready, at just the right time, to take the command of an army that was waiting for him? That embattled troop of men who stood at the historic bridge in Concord and 'fired the shot heard round the world' were not an army. They had not even thought of rebellion against England. Washington had to raise an army by sweat and tears, begging for help to withstand the mighty power which sought to keep the colonies in servitude, and from which they could escape only by fighting against it. A few great souls were with him and realized the danger. Patrick Henry, who long ago had seen what George III was trying to do, and had called to his sleeping countrymen and told them to awaken, was one of them. But he was no soldier. His weapons were words of warning and he did not fight with guns or join the army. But Washington won the war with the aid of the gallant French without which he could not have conquered. Let Americans never forget that!

How did it happen that Caesar overran Gaul and conquered Britain? Did the God, he never worshipped and whose name he never knew, stand beside him in his battles and hold his hand and help him? Surely in the shadows God is waiting beside each so-called hero to strengthen his arm and lead him to victory, for without Him one man can do nothing. Glory be to Him alone. Heroes put their trust in Him. Caesar prayed to an unknown God, and Washington knelt in the snow to pray. In agony Queen Mary of Scotland prayed as she knelt before the block. Even Elizabeth prayed as she sent her ships to victory against the Spanish Armada.

PILATE'S QUESTION

By D. E. Krehbiel

JESUS SAID, *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is Truth?*—John 18:37, 38.

TRUTH in the complex constitutes the Divine Plan for the creation of a heaven of happy human beings. Every individual truth is part and parcel of this system which is employed in carrying out the Creator's purpose. Truth is a unit. It is a unit because its Author is One.

In Gen. 1, we read:

In the beginning God created the heaven and the earth.

In the first chapter of John, we read:

In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him. And the Word was made flesh and dwelt among us.

But there were not two beginnings; there were not two Creators; there were not two creations. Jesus of the New Testament is the Jehovah of the Old Testament. Jesus said:

All power is given me in heaven and upon the earth

He is the Almighty. There can be but one Almighty. He is the All in All, all Love, all Wisdom, all Truth, all Life. He is the Alpha and the Omega, the Beginning and the End, the First and the Last.

Alpha being the first letter and omega the last letter of the Greek alphabet, this expression is all-inclusive and symbolizes the entire alphabet by means of which the Bible and all other books are written and all truth expressed. This is especially exemplified in the construction of the 119th Psalm. This wonderful Psalm is divided into sections. Each section has one of the Hebrew letters for a caption, beginning with *aleph* through to *tau*, and every verse in the various sections has the caption letter of the section for its initial; and as the entire Psalm is devoted to Truth, it may well be called the Alpha and the Omega of TRUTH. In this sacred hymn, truth is designated: as

the Word, 42 times; as the Law, 29 times; as the Testimonies, 23 times; as Statutes, 22 times; as Commandments, 22 times; as Precepts, 21 times; as Judgments, 21 times; as the Way, 6 times; and once as Ordinance. Here are some of the highlights which it contains:

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

Make me to go in the path of thy commandments; for therein do I delight.

O how love I thy law: It is my meditation all the day.

Thy word is a lamp unto my feet and a light unto my path.

Therefore I love thy commandments above gold; yea, above fine gold.

The entrance of thy word giveth light; it giveth understanding unto the simple.

Order my steps in thy word; and let not iniquity have dominion over me.

This unity, correlation and mutuality of all truth is exemplified in the uses performed by the various parts of the human body. It is the acme, the culmination, the goal of material creation. In it the billions of cells, innumerable parts and various organs function harmoniously to the delight of all; each member giving of its own and in return having its needs satisfied by the contributions of all the others and all obeying the laws of order imprinted upon it by its Author. It constitutes a pattern of heaven itself.

The trend of all truth toward a common objective can be compared to the stream of a river system. Take a glance at the map of any one of the large drainage basins. Every spring, rill, rivulet, creek and branch makes its contribution, large or small, to the main stream. Similarly, every truth of science, of morals and of religion helps carry out the design of the Master, each promotes human happiness, all lead towards heaven.

Truth is constant, unchanging and unchangeable.

The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. —Ps. 111:7, 8.

Thousands upon thousands of laws have been written, some with an attempt to interpret the Ten

Commandments; but none of them can be said to be an improvement of this eternal code written upon tables of stone with the finger of God. If truth were unstable or varying, the results would be chaotic. We could make no plans for the future. All our learning would be undone. Tomorrow's sunrise would be uncertain. Fields planted to grains might yield only weeds. Nothing would endure and man's efforts would end in frustrations.

When we abandoned the apparent truth that the earth was the center of the universe and that sun, moon and stars revolved around it, and adopted the genuine truth that the sun is the center of our solar system, we did not change any truth; we merely exchanged our faulty understanding of truth for the real truth.

The following by J. Watts is a familiar prayer-hymn in praise of the Lord's truth and goodness:

Oh, that the Lord would guide my ways

To keep His statutes still!

Oh, that my God would grant me grace To know and do His will!

Oh, send Thy spirit down, to write

Thy law upon my heart!

Save me from falsehood and deceit, Thy truth to me impart.

Order my footsteps by Thy Word.

And make my heart sincere;

Let sin have no dominion, Lord, But keep my conscience clear.

Make me to walk in Thy commands;

'Tis a delightful road;

Nor let my head, my heart, my hands, Offend against my God.

Truth is the expression of the Lord's wisdom and, prompted by His infinite love, governs the activities of the angels in the heavens, the devils in the hells, men in all the earths, and all creation down to the movements in the least particles in the atom.

Were we to attempt to answer Pilate's question, it would be in this simple sentence:

Truth is THE WAY to heaven and human happiness.

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Weddings, Memorial

WEDDINGS

TARNOW-MROZINSKI — Herbert T. Jar-now and Judith Darlene Mrozinski were united in marriage June 1 at the Church of the Good Shepherd, La Porte, Ind.; the Rev. Immanuel Tafel officiating.

DOLE-SEEKAMP — George Frederick Dole and Lois Joy Seekamp were married Sept. 1, in the New Church on East Thirty-Fifth St., New York City; The Rev. Wm. R. Woofenden, brother-in-law of the bride groom, and the Rev. Louis A. Dole officiating. The bride is the daughter of Mr. and Mrs. John F. Seekamp, Brooklyn, N. Y. and the bridegroom is the son of the Rev. and Mrs. Louis A. Dole, Bath, Maine.

BENEDICT-POULOS—Marie Augusta Benedict, daughter of Mr. and Mrs. Louis K. Benedict, East Palatka (Fla.) New-Church Society, and Mr. Norman Jan Poulos, Bloomington, Ind. were married Sept. 4, at the home of the bride.

Both Mr. and Mrs. Poulos are on the staff of the University of Indiana, and are completing work for graduate de-

grees there. They will be at home after Sept. 9 at 612 Fess St., Bloomington.

MEMORIAL

MIDDLETON. Mrs. Della W. Middleton, a member of the Washington Society of the New Church, departed this life June 25. Mrs. Middleton was nurse and companion to Miss A. Edith Abell. She accompanied her to church, and in 1955 joined the Washington Society. She gladly made The Church of the Holy City her church home, and entered whole-heartedly into its social activities. She helped tirelessly with church dinners, and would bring her family from Rockville, Md., as guests to her table. Her family arranged the funeral services which were held in Rockville, and burial was in the family lot there. We miss her hearty participation in our activities, and the satisfaction she took in them. Straightforward, and a woman of Christian convictions, she welcomed the light that came to her in the teachings of the church.

—William F. Wunsch

School Invites Inquiries

Never have the opportunities for the New Church been greater. Never has its message been more needed. Yet there have been too few preparing for its ministry.

We earnestly invite inquiries from those who have considered the ministry as their possible vocation. Twelve is not too young to contact us. Depending upon circumstances, sixty may not be too old.

EDWIN G. CAPON, President
NEW CHURCH THEOLOGICAL SCHOOL
48 Quincy Street
Cambridge 38, Mass.

THE FINAL JUDGMENT and the CONTINUATION

by
EMANUEL SWEDENBORG

Rotch Edition 1955 Reprint
Paper bound 156 pages

Fifty cents

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NEW CHURCH UNION**

134 Bowdoin St., Boston 8, Mass.

Church Recreation Programs

Those interested in church recreation programs will find much material value in the latest copy of **AGBOR** (A Guide to Books on Recreation), published by the National Recreation Association, which is now ready. This list of books (all conveniently available through the Association, a non-profit service organization) comprises what may be the most comprehensive collection of books on recreation available. This second edition of **AGBOR** today contains more than 850 titles from 125 publishers.

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Copies of **AGBOR** are available upon request. Write the National Recreation Association, Department CH, 8 West Eighth Street, New York 11, N. Y. Please enclose 25c to cover handling and mailing.

AT GREEN PASTURES

Green Pastures New - Church Camp of Shepherdstown, West Virginia, held a short session in August. Green Pastures farm was left by Miss Serena Dandridge to Miss Rachell Sewall, who has spent most of the spring and summer in the hospital in Washington recovering from a broken hip.

The farm itself is rented to a farmer who knew Miss Serena and is friendly to the campers. Cows pasture there now instead of sheep but the peaceful beauty of the place remains. We still have to fight down thistles. At our camping place near Miss Serena's little farmhouse, there is a good stove in the cook-house, a good well, plenty of wood handy, a few cooking utensils, a few beds, and room to sleep either indoors, outdoors or in tents.

Miss Maud Sewall, Miss Nina Mitchell. (Miss Serena's cousin with whom she lived), Mr. and Mrs. Rowland Trimble and their daughter, Beatrice and Grace Hotson spent a Sunday at the camp, held a worship service, and read a sermon.

Later Mrs. Cornelia Hotson came down to spend a few days at camp with Grace. Donald Hotson came from Fort Belvoir in Virginia, Raymond David, his sister, Ladice, and cousin, Patricia Kuhl, Muriel Cooper, and Wm. Crothers also came. The actual session was short but there were eight of us and we read from the *Arcana* as Miss Serena would have wished us to do.

A good many necessary repairs have been made this summer so that next summer we hope to have the camp ready for visitors at any time during the summer.

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OCTOBER 26, 1957

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The

NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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Vol. 177, No. 21 Whole No. 4713
October 26, 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 con-
tinuous, and the world of the spirit is
real and near.

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PARTIAL LIST OF CHURCHES

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BROCKTON, MASS. 34 Crescent Street, near Main	ORANGE, N. J. Essex Avenue near Main Street
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"As American as Apple Pie"

By C. William O'Neil
Governor of Ohio

TO MANY OF US the legend of Johnny Appleseed over the years has been an amusing, half fanciful tale of a wandering man, who tramped across the Midwest, planting appleseeds. The fact is that Johnny Appleseed—whose real name was John Chapman—made a real and lasting contribution to his country and, especially, Ohio. Johnny Appleseed was about as American as the millions of apple pies his trees must have made possible.

He was born in Massachusetts, Sept. 26, 1774. History doesn't tell us much about Johnny's childhood. His family owned no land, and he probably worked in the orchards abounding in the apple-growing area of Leominster, Mass., where he was born. When he reached manhood, he and a young half-brother left Massachusetts, and worked their way toward the frontiers of what is now the Midwest.

There are great voids in the history of this unusual and restless man. He probably planted his first apple nursery a few miles from Warren, Pa. about 1797. He was then only 23.

Travelling on foot, on horseback and even on a strange looking raft, Johnny moved to Ohio. Thomas Coulter of Jefferson County in 1806 noted that he had seen Johnny paddling down the Ohio on a raft—laden with apple seeds, obtained from cider presses. Johnny probably first came to Ohio about 1800. One thing is certain. He was the Ohio frontier's official and best-known apple nurseryman. In those early days, thousands of families were emigrating to the Ohio country in search of fertile land at \$1.00 or \$2.00 per acre. The Ohio Land Company required settlers to plant 50 apple trees the first year.

In keeping with this requirement, Ohio's early settlers turned to Johnny Appleseed. In County after County, he planted his nurseries on the extreme frontier so that apple seedlings at a "five-penny bit"—about 6½ cents each—would be ready when the settlers moved in. An historian of these pioneer Ohio years left us the following account of Johnny:

"When the settlers began to flock in and open their clearings, old Appleseed was ready for them with his young apple trees; and it was not his fault if every one of them had not an orchard planted and growing without delay."

A Richland County historian had this to say:

"Few were more widely known or more extremely useful to the pioneers than this blameless and benevolent

man, Johnny Appleseed. The good he accomplished was not interred with his bones, but lives after him and bears its annual fruit one hundred thousand square miles."

Acquiring Land

A lease recorded in 1829 for a half-acre of land near Lima, Ohio, gives us some idea as to how Johnny acquired his nurseries. In the lease, Johnny was to have use of the land for 40 years and in return promised to deliver to Farmer Jacob Harter '40 apple trees from said nursery after the expiration of five years.' A receipt shows the 40 trees were delivered as promised. After living in a log cabin in Perrysville in that part of old Richland County, now known as Green Township, Ashland County, John Chapman came to live in Mansfield, where he became a familiar figure. Dr. E. Bonar McLaughlin, who had come to Mansfield in 1816 and lived there all his life, wrote:

"Chapman was always a welcome visitor with all who knew him and, especially so, with the early settlers. He often visited at my Uncle John Stewart's—also at my Uncle Andrew Thompson's. My recollection of John Chapman is that he was about 5 feet 7 inches tall, straight as an arrow, slim and wiry as a cat. He took quite an interest in a little girl, ten or eleven years old—the daughter of a friend of mine, where I then lived; he often called there."

Bringing Good News

Johnny was also a missionary of the Swedenborgian faith. Children of Richland County pioneer families recall hearing about Johnny Appleseed's visits to their grandparents; how, in winter, after supper, he would read from the Swedenborg Tracts ("Good News right fresh from Heaven" as he described it); lead the family in front of the fire. In milder weather, descendants of pioneer families in Mansfield and vicinity tell us that, on such visits to their grandparents, Johnny slept out in the barn, in the woodshed, or out in the back yard, under an apple tree.

About twelve years after coming into the Ohio country, John Chapman began buying real estate—several lots in Mount Vernon—a lot in Mansfield and some 300 acres of farm-land in neighboring Richland County;—later, about 900 additional acres in other parts of the State on Homestead Land Contracts.

The deed, for the sale of one of his lots in Mount Vernon, included a remarkable sentence of self-description. It began:

"Know all men by these presents: That I, John Chapman, by occupation a gatherer and planter of appleseeds"

After twenty years (1810-1830) in North Central Ohio, Chapman followed the westward-moving frontier over into northeastern Indiana. In the Fort Wayne *Sentinel*, Oct. 21 & 23, 1871, John W. Dawson who knew Chapman and had seen him many times, wrote:

"John Chapman came here long before 1838; a pioneer of Fort Wayne fixes the date as early as 1825—others somewhat later. Certain it is, that in 1830 he was seen one autumn day, seated in a section of a hollow tree he had improvised for a boat, and filled with appleseeds fresh from the cider presses of a more eastern part of the country, paddling up the Maumee River—and landing at Wayne's Fort, at the foot of Main Street, Fort Wayne. He kept the seeds wet for preservation.

"He planted a nursery on what was then called the Taylor Farm—near the Canal Lock, just east of the City; another at that time, perhaps, on the Taber Farm, just below the City; another in Elkhart Prairie. In the autumn of 1838, I saw his nursery of 15,000 trees, 10 or 11 miles from Fort Wayne—trees he'd planted at least 6 or 8 years before."

This long communication of Dawson's appears to have been prompted by the appearance, in the November, 1871, issue of Harper's new *Monthly Magazine* of William D. Haley's *Johnny Appleseed—a Pioneer Hero*—the first popular account in print.

In 1842-43, Johnny made his last trip back to Ohio; in the meantime, he had bought 215 acres of land near Fort Wayne; set out several nurseries—one with 15,000

seedlings; built a log cabin . . . apparently intending to make a final home there with his half-sister and her husband, who helped Johnny with the nurseries . . . but, death intervened. As the result of exposure, March 18, 1845, John Chapman died on a farm near Fort Wayne. An obituary notice in the March 22, 1845 issue of the Fort Wayne, *Sentinel*, gave us this account of Johnny's death:

"On that same day, March 18, 1845, there died in this neighborhood, at an advanced age (71) Mr. John Chapman (better known as 'Johnny Appleseed'). His death was quite sudden—he was seen on our streets a day or two previous."

According to the court records, Persis Broom, his half-sister, received only \$165.93 from her brother's estate, after all claims had been settled. None of his 1200 acres of Ohio farmland was included in the inventory.

Johnny Appleseed worked and lived in the Ohio country about 30 years, making his home in and around Mansfield for more than two decades.

As Ohioans, we should be proud and grateful he chose our State for his home and labors for so many years.

Despite all these years of toil, Johnny left only a scant estate. But, his legacy to us is too great to count.

In a measure, we have recognized this most unusual man's contribution to our State and the Nation. The first monument to Johnny Appleseed was dedicated at Mansfield, Nov. 8, 1900. Since then, others have been built at Fort Wayne, Ind., and Ashland, Ohio.

But, in one sense—this is the way I like to look at it—every apple tree in Ohio is a monument to John Chapman, 'Gatherer and Planter of Appleseeds'.

(The above address by the Governor of Ohio was given over the Crosley television network on Sept. 29.)

Due to circumstances beyond our control the MESSENGER had to find a new printer. We think we were fortunate in the one we found, and believe he will do a very good job. We would like our readers' opinions about this issue, and suggestions for future issues.

EDITORIALS

God's Purpose Rules

THE LAUNCHING of a 'moon' by Russia has resulted in a flood of fear-inspired speculation. Does this achievement mean that nuclear war is just around the corner and that guided missiles of unbelievable destructiveness will soon be aimed at American cities? Can a much larger moon manned by a hundred soldiers equipped with atom bombs be thrown into the stratosphere to make war upon the world? Are we really living in the twilight of human history? These and similar questions are being asked in the press, on the streets, even on the golf courses. Many feel that it was a sad day when man entered in on the atomic age, for that age, they think, will be brief, and also the last age in which man lives upon the earth.

Such fears are inevitable if one thinks of man as merely the accidental product of blind, impersonal forces. This view comes from reasoning in the emptiness of natural facts. It leaves out God, the Savior, who came to earth to redeem His children.

A God-centered approach to life sees a divine purpose in creation; a purpose that cannot be frustrated by man. The latter is capable of love as well as destructiveness. Were this not so no one would worry about the starvation and suffering that takes place. There would be no compassion, not even for those of one's own blood. Only the fittest would survive, and the fittest would be the most ruthless.

There is no gainsaying that the events of the last fifty years have been deeply disturbing. Those who had the conviction, so prevalent in the later half of the nineteenth century, that the world was steering for a Utopia are now numbed with bewilderment. And not a few who have a strong faith in a Divine Providence feel shaken. Modern man is seeking for solid ground. He feels rootless, insecure and homeless in a mysterious world.

The unquietness of man's spirit, his restlessness and his fear, can be cured by the conviction that if there is no deliverance from within the human circle there is in a Power beyond it. In short, man must turn to God. No matter how spectacular are the achievements of man, they can never defeat God. And God wills that human life shall continue on this planet.

The Open Mind

TO LISTEN with an open mind is an art in which only too few are proficient. Too often the hearer wants to receive only that which conforms to his own ideas and prejudices. These may be so strong as to distort the message brought to their ears and give it a meaning never intended. Strong prejudices lead to an unwillingness to consider anything that is contrary to them. So there are many who 'hearing, hear not.'

There is also the proneness to hear the truth for others but not for ourselves. A prominent preacher said that he once preached a sermon of reproof aimed specially at a certain woman in the congregation. After the service, this woman came to him, told him what a wonderful sermon he had given, and then in an undertone added, "I just wish Mrs. Jones had been here—it certainly fitted her to a tee."

To listen with an open mind requires a disciplining of the ego. The pride of self prompts the person to nurture the feeling that he is always right. To keep preconceptions and prejudices in a state of quiescence requires self-control.

The greatest barrier to an honest quest for the truth is always self-interest. When two men become involved in a lawsuit, usually truth for each one is only what favors his side of the case. That is why others, who have no stake in the outcome, must be called in to find a solution. Controversies between nations assume the form of some kind of a contest of power rather than an effort to arrive at the truth.

It may be argued that openness of mind is not compatible with firmness of convictions. And sometimes the latter is the more important. Especially is this true in the field of action. Here a constant willingness to admit that one may be in error can lead to an uncertainty that paralyzes effort. Seeking for the truth has to come to an end when quick action is called for. But there is always a time before then, when one should practice the art of hearing with no other motive than that of finding the truth, or at least such approximation to the truth as one is capable of attaining.

Convention Film Available

A color motion picture on a 16 mm film for silent projection is now available to church societies and groups within the churches. This film portrays people, places, groups, business meetings, as well as services that took place while the General Convention of June, 1957, was in progress in Boston and its environs. There is no charge for the film. The only obligation being that you pay return postage and insure the film for \$100.00 on return trip. Please suggest an alternate date or two. Write to:

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New York 17, N. Y.

Walter Robbins Returns

IF YOU LOOK HARD you can see me in this picture. I am Walter Robbins. You may remember my story in the Aug. 17 number of the MESSENGER,—how frustrated I was feeling in my work with the Parish Planning committee of my local church in Centerville,—and how the invitation to attend the Fryeburg conference seemed so opportune.

Well, I was in a rosy mood when I got back home from Fryeburg. I had begun to see some of the mistakes I'd been making as chairman of the committee and also as a member of other committees, mistakes and attitudes which have been stifling any creativity that might come from the individuals and therefor from a group as a whole. As I returned to my home in Centerville, the possibility that *we might again become creative as a group* gave me more hope for the future of our church than I had felt for many years.

However my wife brought me down to earth very neatly when she asked, "Do you think you learned everything there is to know about group work in a little three-day conference?"

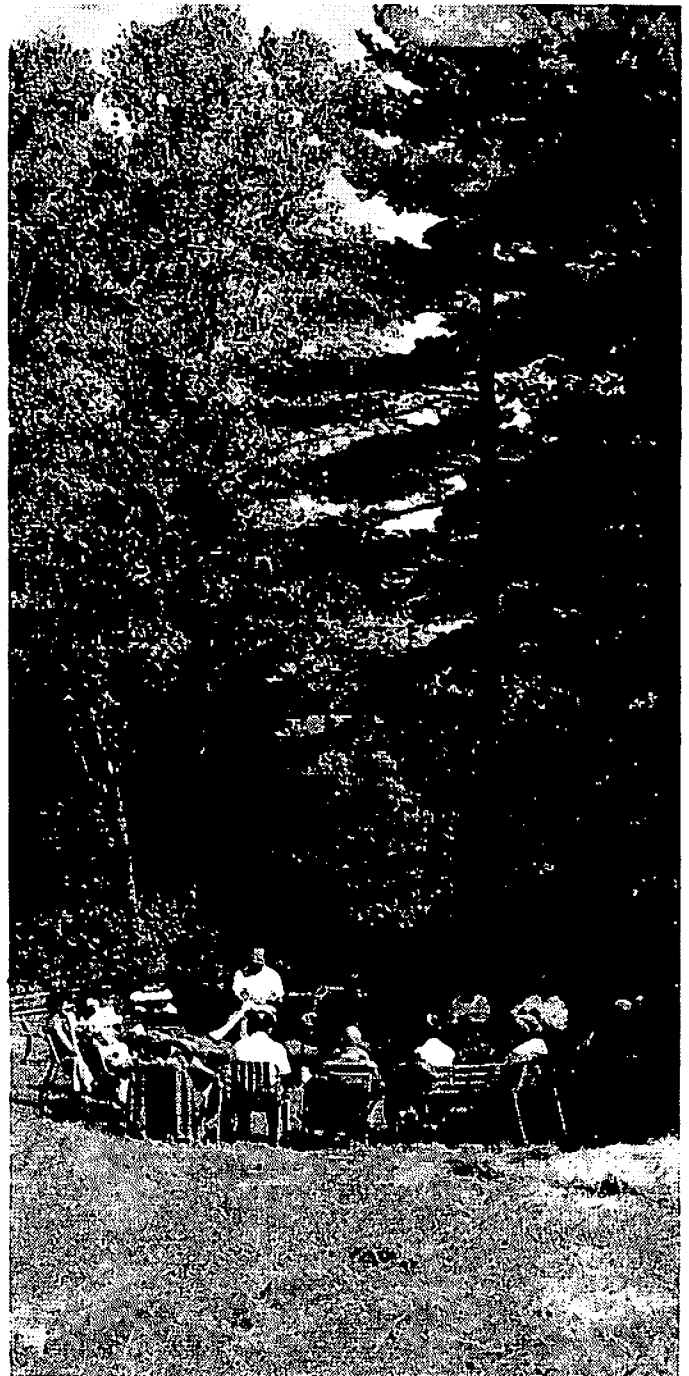
"Of course not," I replied huffily, "You're just jealous." But I must admit that my good luck in being able to attend has made me feel somewhat guilty and I can think of at least five or six others in the Centerville New Church—just as active as I—who'd have benefitted equally, or, more, in attending. All I can say is that I'm sure there'll be other training groups started and what you learn in three days is but a bare beginning.

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—GEO. CREELMAN PHOTO

Meanwhile I have tried the methods to which we were introduced at Fryeburg, in meetings of our Parish Planning committee, and the Centerville congregation has discussed some of the questions which the 'task forces' are working on this fall. Our Association has engaged the services of a professional social psychologist for the Association meeting. So when you look at me sitting in this circle beneath the tall pines in Maine, realize that the circle is widening. When this picture was taken this little group had barely scratched the surface of learning to work together, and *you* must join the circle for we, you and I, have as far to go in growing together, as individuals and societies, as these pines which tower above us.

For a lighter treatment of this same subject, turn to letters that were never sent under **LETTERS TO THE EDITOR** in this same issue.

NO THANKS, GENTLEMEN!

THE REV. E. O. MARTIN in his article 'Is the New Church A Protestant Denomination?' (*MESSENGER*, March 16) is attempting to put the New Church under the broad old hat of the Old Church denominations. Since then several persons in the *MESSENGER* voiced approval to his article. Nevertheless, it is such a mixed up idea that even with the best will I cannot understand how it can be approved and how New-Church people have come to it.

First: as far as we know from the Writings we have an entirely different creed from that of the Old Church (which includes not only Protestants, but also Catholics and others, no matter how they are being called). Our foundation is the Word and the Writings, the latter of which the Old Church does not recognize. Do we want to discard the Writings and the faith of the New Heaven and the New Church? As far as I know, no denomination of the Old Church has accepted them.

Second: If we want to be members of one of the Old Church denominations, it would be much easier and more convenient for every one of us to give up the membership in such a very small 'supposedly Protestant' denomination and join any one of its many branches and it would be easier on the pocketbooks. We would have community churches nearby, larger congregations, more

social activities, even bingo clubs, etc. Close our churches and go that way! That is where such thoughts are leading! It sounds like a thrust of a gravedigger's spade for the New Church.

No, thanks, gentlemen, I do not join your ideas. *I did not join the New Church because it was a Protestant denomination.* I was a member of a large Protestant denomination (then state protected) and I did not see any reason for changing it for another one similar to it. I joined the New Church not because it was offering a more convenient religious life. Exactly the opposite. I had to learn to stand alone when I joined a small group of dedicated people, poor materially, struggling for the existence of the New Church as such during the time of peace and through the hard times of the Communist occupation of Latvia (1940-1941) when the activity of the Church was forced to go underground and members, especially leaders, were in constant danger, and later through the German occupation, until we were forced to leave our native country. Only we know what the New Church was worth to us. Can we here even imagine such conditions?

It is really shocking to read the statement that the New Church is only an Old Church denomination. It can not be such because of its very foundation. We have

(Continued on page 328)

The following out of print books are available at the New-Church Press, 108 Clark St. Brooklyn, N. Y. (Every book is in good condition.)

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the Word and its opening—revelation—in the Writings. *It does not matter, what the Old Church clergymen say and what ignorant people think of us, but it matters whether we ourselves are worthy of the New Church.* It seems that the people who are playing with such ideas, never have understood the meaning of the New Church and its differences from the Old. Our Lord says: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62) Why cannot we abandon this looking back?

No matter whether we are many or few, the New Church is CHURCH with its own denominations, one of them being the General Convention. We do not need that broad and pretty well worn hat of the Old Church.

I do not think, that this organization, called General Convention, or any other of the New-Church denominations is that New Church mentioned in the Word and in the Writings. These organizations belong to this world, but nevertheless they represent that spiritual New Church and are the only Church organizations in this world, where this New Revelation can be revered and taught. Without them, what Old Church denomination would allow it? Say, which one?

Now another very important question. After arriving in this country several years ago, I joined a society of the General Convention of the New Jerusalem. Every time when attending the services I wondered why the third lesson—the lesson from the Writings—has been omitted? The order of service—as it is now—can be used

by any of the Old Church denominations. The only distinction is the faith and—if the minister is conscientious—the sermon.

Under The Bushel

Now the question—and a very grave one—arises: has this revelation been given to us for hiding it even from ourselves? Is the light given to us for hiding it under the bushel? Are we afraid of being New-Church people? Has not this Church been founded for teaching them to its members, because in no one of the Old Church bodies can this be done? And now, we simply put them aside and try to get ahead without them! No wonder, that many a possible newcomer to the New Church turns away finding nothing of that for which he has been looking. Had it happened so with the writer of these lines, he surely would not be a member of the New Church today. No, he found in that lesson (although the service was conducted by a layman) the very answer to a burning question, which none of the Old Church ministers could answer. No wonder, that our church is on a decline. If we are afraid of being ourselves and distinct, how can we expect that others will respect us? And must I accept that omitting the lesson from the Writings is in connection with the same looking back to the Old Church?

Our Lord says: "Is a candle brought to be put under bushel or under a bed?" (Mark 4: 21)

—J. KREICBERGS

Forward from Oberlin

By Betty Thompson

A REPORT ON THE FIRST

NORTH AMERICAN FAITH AND ORDER CONFERENCE

DESPITE ALL the warnings to the contrary, many expected—either fearfully or hopefully—that the first North American Faith and Order Conference at Oberlin, Ohio, would project specific plans of church union. The study conference held on the midwestern campus of Oberlin College did accomplish objectives and chart new paths to unity, but it must be measured in terms of goals it set for itself. Its ultimate success depends on how churches carry on the mutual encounter and discovery begun here.

The conference, sponsored by the Canadian Council of Churches, the National Council of Churches of Christ in the U. S. A., and the U. S. Conference for the World Council of Churches took place Sept. 3-10. It had been carefully prepared for two years under the direction of program and study secretary, Dr. Paul Minear, Yale Divinity School professor of New Testament. Its goal: to determine 'The Nature of the Unity We Seek'.

For eight days the nearly 300 delegates from a wide range of churches sat down together in small groups to

discuss problems that were both basic and specific. They had in front of them orientation papers prepared by sixteen regional study groups located in cities from Honolulu to Saskatoon.

"There were many disagreements but no one was disagreeable," one woman summed it up. What was surprising to many was that 'the agreement on our given unity in faith has been both wide and deep.'

"Even our differences, which usually form so dreary a catalogue, have been redefined in novel and stimulating ways, and we are not left with the impasse of two lists of irreconcilable doctrines," said a report from the major division which treated unity in terms of 'faithfulness to the eternal gospel.' Dr. Gerald Cragg, pastor of Erskine and American United Church, Montreal, Can., was chairman of Division I.

Of the theological questions with which Division I tackled, the report commented, "In an area where differences are both ancient and stubborn, quick or easy answers would be superficial if not wrong. And it is scarcely surprising that some sections found themselves baffled by difficulties which, in the past, have often proved their power to keep Christians apart."

Old problems appeared in new light, participants in the section meetings achieved more sympathetic understanding of unfamiliar convictions and a deeper charity toward those who hold different views from their own.

The section reports like the orientation papers and the speeches at plenary sessions referred frequently to the unity which the Church already possesses. "This unity has brought us here; it gives us our imperatives and establishes our final goals."

"Our unity is a divine gift, not a human achievement. So far as unity is God's endowment of His Church, it is ours already; so far as it is our response in obedience to His will, we sadly lack it," the report of Division I stated.

The emergence of Biblical theology was cited as 'one of the exciting developments of our time.' Emphasis on Biblical theology 'offers us invaluable resources for understanding our common faith.'

"We want unity—otherwise we would not be here; but we are not unified in our understanding of the unity we seek," Division I's report admitted.

Unity Not Uniformity

All the reports stressed that unity could not be equated with uniformity. "There is a widespread fear that we shall find ourselves committed to a 'monolithic' structure which will smother variety, vitality, freedom, and spontaneity."

One speaker, chairman of Division III, Dr. Merrimon Cuninggim, dean of Perkins School of Theology, Southern Methodist University, Dallas, Texas, said, "The nature of this unity we seek is not as mysterious as we would like to pretend that it is."

According to Division I, unity cannot be achieved completely at once but it may begin with the elementary 'but obligatory' discipline of greater inter-confessional courtesy. "It will express itself in various types of courtesy and in certain cases it will lead to organic union."

Three propositions were advanced by the division dealing with theological issues: unity belongs to the essential nature of the Church; that unity must be made visible to the world in a measure greater than that in which the corporate life of our churches manifests it; and it must provide freedom for an extensive measure of diversity.

"In our divided state we are not meeting the demands of our age; our ineffectiveness in mission compels us to heed more closely the Biblical demands for unity."

Next Steps for Churches

Specific theological tasks 'which we wish to bequeath to the churches as a continuing responsibility' were outlined by Division I:

1. The place of creeds and confessions. "A superficial judgement might regard the use to which they are often put as barriers created against one another. But a study of the significance of this use might reveal much common ground and provide material for a common witness to our age."

(Continued on page 332)

Fifty Years in Ministry

Everett King Bray was born May 17, 1881 in Merrimack, Orange County, Fla. He attended local schools, the high school at Apopka, county and State Normal Schools. He spent several seasons teaching in the public schools of Orange County, Florida. He learned of the Writings from his mother and grandmother. He went to the New-Church Theological School in 1904, graduating in 1907, having studied with Dr. Wright, Prof. Weren,



Mr. Bray

Rev. C. Hubbell, Rev. B. Stone and Prof. Lewis Hite. He was ordained Oct. 20, 1907 by Rev. James Reed in Portland, Maine. His first parishes were: Portland, Maine (1907-1911); Indianapolis, Ind., (1912-1913); St. Paul, Minn., (1913-1930). Then he went east in 1930 to the New-Church Theological School as teacher of Theology: in 1936 a course in Pastoral Care was added. He is now the teacher in Pastoral Care and Christian Social Ethics. He became minister of the Cambridge Society in 1937. He served as president of Convention, 1942-1946, and president of the Theological School, 1953-1955. He became General Pastor of the Massachusetts Association in 1940. Since 1931, he has been on the staff of the Fryeburg Assembly, Fryeburg, Maine.

He married Leonora Hutchins of Portland, Maine in 1908. Mrs. Bray died in 1954. There is one daughter, Mrs. Rafael Guiu, and three grand-daughters, Cecilia, Cristina and Gloria.

TIPS FOR PARENTS

OVER FIFTY years ago a small boy working in a factory in Naples, Italy, longed to be a singer. But this ten-year-old lad was told by his first voice teacher that he should forget about singing.

"You can't sing," the teacher said. "You haven't any voice at all. It sounds like the wind in the shutters."

But the boy's mother, a poor peasant woman, knew better. Putting her arms around her son she told him she was sure he could be a great singer. To prove her complete faith in him she made all sorts of sacrifices, even going barefoot, in order to pay for his singing lessons.

The result? Her confidence and constant encouragement brought out the hidden power in her son. He became one of the great singers of all time. His name? Enrico Caruso.

There is no substitute for good parents! They have been particularly fitted by God to draw out and channel into a useful direction the bit of greatness which God has implanted in every child He sends into the world.

When parents fail their children in this respect, these young lives remain aimless, incomplete and stunted. Juvenile delinquency, more often than not, is the result of being unloved and unwanted.

Parents who magnify what is good in their sons and daughters automatically restrain and diminish any tendencies toward evil.

Yes, the fathers and mothers of America have it within their power to change the whole course of history from their 40 million homes.

What a breath-taking challenge! God intended that the home should be the greatest school of all—that young people should receive from their own parents above all others the inspiration, training, direction, and sense of purpose which they must have in order to lead useful lives.

Fathers and mothers have been delegated by God Himself to help their sons and daughters discover the bit of greatness within them and start to put it to work.

When parents neglect (1) to unlock the power hidden in young people and (2) to direct it into constructive channels, their children often lead purposeless, incomplete and sometimes destructive lives.

Seldom do they find outside the home the encouragement and guidance needed to start them on the way to a great and noble goal in life.

Not long ago, for instance, a young man at a leading U. S. college wrote: *"Please send any suggestions to help me prepare to lead a worthwhile existence after I graduate. You have no idea how many undergraduates like myself drift along aimlessly, wondering what to do with their lives."*

The Lord gives a special grace to parents who seek to bring out the idealism, talent and enthusiasm of youth and help them to apply their refreshing power to a world greatly in need of it.

In an attempt to be of service to such parents, we take the liberty of submitting the following 15 suggestions:

Give Something To Live For

Few people realize that Joan of Arc performed her outstanding service as a teenager. She died in May, 1431, when only 19 years old.

Two years before, at the age of 17, she undertook her daring crusade for France. In those two eventful years

this extraordinary young lady lived a fuller, richer existence than most people do during an entire lifetime.

With the generosity and enthusiasm of youth, she gave herself completely to God as His instrument in regenerating a whole nation.

Once Joan realized that she had been selected by her Maker for an important mission, nothing could daunt her. She gladly met misunderstanding, hardship, persecution and even death because she knew that the greatest sacrifice was small indeed for the privilege of serving God.

Young people can accomplish great good once they experience a sense of belonging to a great and dynamic cause. Nothing can give them a greater sense of security and purpose than the cause of Christ. Once they have this security, then they can be pillars of strength in an insecure world.

Joan of Arc believed so much in the importance of her great cause that she laid down her life for it. It grieved her, however, that her father belittled the role that she felt God had set for her to play.

Her regret is summed up in these sorrowful words: *"I am alone on earth; I have always been alone. My father told my brothers to drown me if I would not stay to mind his sheep while France was bleeding to death. France might perish if only our lambs were safe."*

Most parents must restrain and restrict their sons and daughters. But at the same time they should take care lest they unconsciously stifle the greatness planted in youth by the Almighty Himself.

Worse still, young people who are thwarted in their legitimate attempts to be creative and useful often seek outlets in destructive, harmful ways.

After his teenage son landed in an upstate New York jail for speeding and robbery, a father decided to examine his conscience to find where he had failed in the rearing of his boy.

He came to the conclusion that he had done little more than shower his son with everything except attention from himself.

In a public statement, addressed to other parents, the remorseful father warned: *"It can happen to all of you . . . All of a sudden you may wake up and find your son is in trouble and his picture is in the newspaper. Don't take your children for granted. Don't give them less attention than your job or your golf game."*

Children need and have a prior right to the thought, time, care and affection of both their fathers and mothers. God planned it that way. All other considerations should take second place. There is no substitute for the loving discipline of a parent.

Apply Truth To Human Affairs

When George Washington left his home to become President of the United States, his mother bade him farewell with these words: *"Go, George, go my son, and may the blessing of God and that of a mother be with you always."*

This final reassurance of Washington's mother was a fitting climax to the reverence for God which she had instilled in him.

Many a great saint, patriot, writer and others who have been distinguished for service to God and their fellow man, owe a great debt to their unsung parents for lovingly developing the spirit of greatness within them.

Here are examples of what can be done:

(a) A widow in Los Angeles encouraged her son to pass up an attractive business offer in order to become a college teacher.

(b) A father and mother in Detroit backed up their daughter in taking up a social service career.

(c) The confidence of the Chicago parents in their son who went into television in order to raise its standards was a strong factor in his perseverance.

(d) A father in Seattle, Wash., stood behind his daughter when she decided to go into State Department work.

One of the most effective ways to make the modern home a powerhouse of inspiration is to look on it as a springboard to the world.

This spiritual stimulation, if fostered by such practices as reading from the Bible and spiritual books, challenging discussions, grace before meals and night prayers, can develop a great and lasting good in each member of the family.

Parents can do their children no greater service than to (1) train them in the principles of religion, (2) give them a solid foundation, (3) attend church with them, (4) help them in the study of sound doctrine and good morals, (5) cultivate a spirit of prayer in them, and (6) provide a home environment which will both attract and inspire them.

Young people tend by their very nature to be disposed towards God. If this precious trait is properly cultivated, it acts like a mainspring which gives moral strength, inspiration and meaning to their lives.

Once youth knows and loves God, they want to serve Him, especially if they can do this by blending His love and truth into vital spheres of influence.

One of the founders of the Communist party in the United States started to teach his daughter, when she was only six years old, how to become a missionary of the Red cause.

He took considerable time and trouble to show this little tot how to blend Marxist ideas into the lives of her playmates, rather than to keep them to herself.

Over the years, he encouraged and coached her how to carry on her strange apostolate among youth groups. Eventually she became one of the leading women Communists in the country.

Fathers and mothers who believe in Christ can learn much from the zeal which His enemies show in training their sons and daughters to be missionaries of the Communist cause.

Once the good homes of America start to arouse, nurture and direct a personal sense of missionary responsibility in their children, we will go far on the road to lasting peace in the world.

Young people can lead the way in restoring decency to literature and entertainment if they are well grounded in true values themselves.

No one is in a better position than a father or mother to give sons and daughters a healthy, balanced understanding of sex.

When this information comes from any other source, it is too often devoid of the true dignity and beauty that God associated with the precious privilege of reproducing life.

Far worse harm (that may last a whole lifetime) results for young people when they learn about the creative powers of man and woman from sources whose avowed objective is to cheapen and debase the dignity of sex.

In addition to preparing their own youngsters to be worthy fathers and mothers of the future, parents can deepen and preserve a sense of decency in them by stimulating each of them to stand up for decency under all circumstances and thus help to cleanse the world as far as they can reach.

Only 3 percent of young American girls in the 11 to 18 years old bracket want to be housewives, according to a recent nationwide survey.

But this is not as bad as it sounds. 94 percent said they planned to marry 'someday'. So most of them

were probably thinking more about the immediate future when queried about their interest in becoming housewives.

Girls who start in their early teens to develop competence in running a home and to acquire the spiritual, mental and cultural aspects necessary for a well-balanced household, usually find that this small but wise investment pays rich dividends during married life which may continue on for as much as a half century.

"Put In"

A young lady just out of college applied for a job as secretary at a New York publishing house. At the interview she asked about salary, hours, time off, social security, surroundings and chance of advancement. But she didn't say one word about work. Her whole attitude was one-sided. Her only interest was to "take out" as much as possible and to "put in" as little as she could.

She not only lost the job, but perhaps forfeited the one big chance of her lifetime to be in a position of far reaching influence.

Proper home training might have helped this young lady to rise above the self centered smallness which will probably plague her for the rest of her days.

Christ warns us: *"For what things a man shall sow, these also shall he reap."* (Gal. 6:8)

Young people can lead truly exciting lives if they continually strive to widen their range of influence and service in Christ's name.

Most people with evil notions work hard to spread them far and wide. Though comparatively few, they master the art of communicating their dangerous ideas through newspapers, magazines, comic books, greeting cards, songs, television, radio and movie scripts.

Early in the game they learn how to be expert in parliamentary law, in organizing committees, in forming policies. In fact, they seldom miss an opportunity to shape public opinion, because they have trained themselves in the business of transmitting ideas.

On the other hand, those with good principles are frequently poorly equipped to share them on a big scale.

Having the ability to think, talk and write good thoughts can be a powerful aid in exerting an influence for good, both now and for the rest of one's life.

In the last few decades, science has made a mighty contribution to mankind. But it has also conjured up fiendish ways of destroying him. Encourage your children to do their part to dignify and sanctify this important phase of life.

50,000 more scientists are needed in the USA. 50,000 good homes could provide them—and thus do much to see that science will always be a blessing for mankind, not a curse.

One mother in Los Angeles, for instance, who feels she can do something to see that atomic energy is used to serve man, not annihilate him, told us: *"I am encouraging my fifteen year old son, who is a good boy with a scientific bent, to bring to the atomic field the same love of God and man that I feel we have in our home."*

Bring Out The Best

There are many rewards for parents who strive to awaken and channel the missionary spirit in their children. A great and noble desire to be God's messenger by applying the perfection of heaven to an imperfect world can be so challenging and all absorbing for youth that everything else becomes incidental by comparison.

On the other hand, young people who have no particular interest in life outside of themselves usually get bogged down in the usual problems of pride, pleasure and sex which afflict most people who have no big and good purpose in life.

Fathers and mothers, therefore, who instill inspiring ideas and ideals in their children, automatically put them on the road to worthwhile achievement. At the same time they save themselves many headaches which come to parents who neglect to guide youngsters into worthwhile lives.

Impress on your children that God gave them the blessings of religion not to keep to themselves but to apply as a regenerating force to the whole of life.

Remind them that it would be very unfair of them to expect others to dedicate themselves to the difficult task of raising the standards of such spheres of influence as government, education, literature, entertainment, and labor relations, while they did nothing more than sit on the sidelines and complain.

Help them realize that these vital areas which touch and shape the lives of most human beings are of top importance as missionary fields which deserve the apostolic interest of the followers of Christ above all others.

(The above is a slightly abridged article from "The Christopher News Notes", Oct., 1957. We are indebted to John F. Seekamp for calling our attention to it and to the publishers for permission to reprint.)

FORWARD from Oberlin (Continued from page 329)

2. The theological exchange which has marked the Oberlin conference and its preparation should be continued and extended.

The discussions of Baptism and the Table of the Lord emphasized the Christ-centered nature of these sacraments.

On baptism, the section dealing with it noted that though some churches insist on immersion, all agree "that the spiritual event is the decisive factor" and all regard Baptism as means of entry into the universal church, and not only into membership of a particular denomination. These and other substantial agreements were reached. "We thank God for them as we rejoice in the given unity which they suggest and provide even now for our divided Christendom."

Noting differences of opinion concerning baptism as well, the division asked for churches to study the question in the form of three 'searching' questions:

- (1) Of the Churches which practice infant baptism, we ask—"How far is it true to say that among you the obedient use of every gift and resource of the Church is made in order that the infant may reach that point of personal faith and response which would be the proper fulfillment of his baptismal vows? What is the responsibility of the Church to the baptized person who does not become a believer?"
- (2) Of the Churches which practice only believer's baptism, we ask—"Is sufficient justice done among you to the fact that God's grace is active in and through the Christian community from the very beginning of a person's life, preparing him for the full confession and experience of the faith? What is the responsibility of the Church to the unbaptized child?"
- (3) Finally, we ask all Christians—"Do we in our lives bear witness to our baptism into the death and Resurrection of Christ? In what ways do we show that we are not our own but disciples of our sovereign Lord?"

The Other Jiant of Gath, I Chron. 20 V.6.

I am a jiant of Gath, now who would stand in my path?
Goliath was my brother bold, whose exploits were of't
told;

I am the jiant of Gath.

He slew many Israelites, he put their armies to flight:
His staff was like the weaver's beam, which reads like
to a dream;

I am the other jiant of Gath.

Now Lakim is my name, I am a jiant of fame;
For on each foot I have six toes, and on each hand six
fingers grow;

I am the famous jiant of Gath.

I'm the 6 toed jiant of Gath. I'm a Philistine of wrath;
I have more toes on which to stand, I have more power
in either hand;

I am the Jiant of Gath.

King David was our foe, he slew Goliath I know;
But I have got 6 fingers strong, on my feet 12 toes
belong;

I am the super Jiant of Gath.

He was a Philistine, his faith was very mean;
But he too was slain, his boasts were vain;
They were the jiants of Gath.

I have 6 fingers on each hand,
I have 12 toes on which to stand,
I have more power at my command,
I was the jiant of Gath.

—LEONARD COLE

Fifty Years or More

Three men have now passed the fifty year mark since their ordination into the New-Church ministry. The first of these is the Rev. Chauncey G. Hubbell, ordained in 1897. A picture of him and his children appears on the next page. The second is the Rev. Clyde C. Brommell, ordained in 1903, a biographical sketch of whom we hope will shortly appear in the *MESSENGER*. The third, the Rev. Everett K. Bray, whose 50th anniversary falls this year, is still active in the ministry. The *MESSENGER* extends to all these men its warmest, best wishes.

LETTERS to the EDITOR

To the Editor:

I have been reading Emily Gardiner Neal's excellent book: *A Reporter Finds God Through Spiritual Healing*, (which, in less than a year from initial publication, has had four printings). This is an account of a journalist's objective and, at first, skeptical investigation of the phenomenon of spiritual healing—and the gradual development of her soul-stirring acceptance of such healing.

The book gives a thorough study of the healing-work now going on in various churches, against a background of the ministry of Jesus and His disciples, and discusses attitudes and reactions of the medical profession. True healings, the author states, are accomplished often, in the churches giving such ministrations; 'miracles' are a matter of record. Although the Episcopal church has the largest pro-

gram, many other denominations are also carrying on a successful ministry. They include such groups as Methodist, Lutheran, Baptist, Presbyterian, Quaker.

Why is not the New-Church organization mentioned? Why does not the New Church lead them all?

If so much of what the world knows about the Lord concerns healings which He performed, and if He so definitely taught His disciples to heal, there is surely a basic meaning and reason for it, applicable to all who claim to acknowledge and follow Christ. If the organized New Church has in its teachings the full revelation concerning the relationship between man's physical and spiritual aspects, then the New Church better than others should be able and eager to lead in the sorely needed and fast growing ministry to mankind's ills.

Mrs. Neal points out something which has been evident to other investigators: that under a ministry of spiritual healing there is in patients who recover from bodily disorder a visible quickening at the spiritual level—and that a spiritual renewal or awakening usually occurs even when physical healing may not. This shows that the significant thing about the healing ministry is its effect upon the *spiritual* being, with a corresponding effect often produced at the material plane.

New-Church teachings, above all others, explain how this can be so. Why, then, does not the New Church as an organization put these teachings into action, for the service and resultant enlightenment of mankind? How much more immediate and potent could be the *use* thus performed than that accomplished through only distributing literature and preaching sermons!

Ever since I became impressed by spiritual healing, over ten years ago, I have been urging New-Church people to recognize in it an opportunity particularly suited to the message which Swedenborg prepared. During these ten years, while our church has done nothing demonstrable in that direction, other denominations have with increasing effectiveness been following the Lord's words: "Heal the sick . . . and say unto them, the kingdom of God is come nigh unto you."

But there are still multitudes of the sick; and the New-Church understanding of life still waits to be better explained and spread abroad. I would like to offer two specific recommendations. First, that our Convention arrange to send its theological students and all ministers interested, as a special training project, to one of the outstanding healing-centers now in operation (for instance, St. Stephen's Church, Philadelphia, or Mount Vernon Place Church, Baltimore)—for observation and study of the actual healing-work which certain churches are doing today. And second, that at our 1958 Convention meeting in Philadelphia, the Reverend Alfred W. Price of St. Stephen's Church be invited to speak at an open session, to tell all those assembled of the remarkable healing ministry which his church in Philadelphia has been doing.

A copy of this letter is being sent to the president of Convention, to the chairman of the Council of Ministers, and to the president of our Theological School. I very much hope that all interested readers will join in encouraging our officers to take action, for the sake of 'ultimating' our church's knowledge in an area of

Chauncey G. Hubbell



Mr. Hubbell on right with his family.
The picture was taken by his son, Richard, Christmas 1954.

The Rev. Chauncey G. Hubbell is now the dean of the New-Church ministerium. Mr. Hubbell was born Nov. 16, 1870, in New York City, and was baptized there by the Rev. Chauncey C. Giles, receiving the latter's honored name. Following his graduation from Harvard in 1893 he taught in the New-Church Theological School for some years. He served as pastor of the Waltham, Mass., Society for 12 years; later he held the pastorate of the Cleveland, Ohio, Society for a brief period. For many years he was employed in the Massachusetts Registry of Motor Vehicles, but during this time he often supplied in nearby churches. Many will remember sermons and articles which appeared in the *MESSENGER* and in the *Helper* of Philadelphia. These contributions were distinguished by a clear style and by thoughtful consideration of the themes he dealt with. He also wrote regularly the lesson notes for the *Helper*.

His wife died 24 years ago. He has two sons and three daughters.

Despite his 87 years, Mr. Hubbell continues to take a keen interest in the Church and in the affairs of the nation and the world. For the benefit of those who might wish to write him their congratulations, we give his address: P. O. Box 75, Braintree, Mass.

dynamic usefulness. "Knowledge", said Swedenborg, "does not make an angel, but the life according to it." And "the life of religion is to do good."

Gwynne Dresser Mack
Pound Ridge, N. Y.

LETTERS THAT WERE NEVER SENT

To the Editor:

One of the most obvious things about the recent Fryeburg Conference was that it was hastily scheduled at the wrong time of year, and at an inconvenient location, and that for every person selected to attend there are at least five others who are more deserving because of longer service and devotion to the Church as well as having greater intellectual and emotional acumen. Not only this, but because of the inadequate time allowed for the conference nothing concrete was accomplished.

Disappointed and Left Out.

Dear Disappointed:

I have referred your comments to the proper authorities and have just received a letter advising me that many of your suggestions will be followed up promptly. I am informed that at least three members of the Fryeburg conference stayed on for the regular Fryeburg Assembly, and that they spoke before the Assembly about the objectives of the original conference. It is true that a considerable number of people were there who should have been invited to this conference because of their many worthwhile and intelligent suggestions concerning the welfare of the Church.

Just recently I read a letter sent out by the Wilmington New-Church (Del.) to all its members and I quote:

How do you feel when you go home after a meeting at the church, Trustees, Alliance, or Society meeting? . . . Have you ever wondered why people acted as they did? Have you ever asked yourself whether there was anything you could have done to improve the meeting? We often speak of the advantages of a small church, but have we made the most of this opportunity?

A series of five meetings is planned to help us learn to work together as a group. We analyze the dynamics of group behavior in order to understand better why we act as we do. We will discuss the obstacles to productive group activity and study ways to overcome them . . .

You may be interested to know that at this very time four task groups are meeting in various parts of the country to start implementing the work of the Conference. I have been told that after these preliminary meetings there will be an organized attempt to enlist the aid of more of our membership. For example the Ohio Association on its own initiative has invited the Creelman

The Swedenborg Student

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

ARCANA CLASS I—Nov., 1957

Volume II, 2017-2134

November—

1—7	2017—2039
8—14	2040—2057
15—21	2058—2087
22—30	2088—2134

CHAPTER 17 of Genesis tells of the change of Abram's name and of the covenant which the Lord made with Abraham, the sign of which was circumcision. Abram in the inmost sense represents the Lord, and the change in the name signifies that the Lord would put off the human which He assumed while in the world and put on the Divine.

A covenant is an agreement and here means that the Lord will give eternal happiness to all who in this life will put away the love of self. If this at first glance seems a simple and easy requirement, we have only to read the assignment attentively to find how deep it goes into the root of our daily habits of thought and feeling. In number 2026 we are told that everything comes from the Lord and that everything is ruled by the Lord. This must first be acknowledged in the heart as well as in the mind. Number 2027 goes on to show us that any thought of merit in ourselves is a

sign of love of self and leads us to set ourselves above others. Of such it is said: "Thus they dissociate, and never associate; and thus destroy what is heavenly, namely, mutual love, which gives heaven its stability." We read also, "Some of them are among those who say that they have labored in the Lord's vineyard, whereas they have had continually in mind their own preeminence, glory, and honors, as well as gain." The self—the 'I'—leads all of us at times into this temptation to set ourselves above others.

Note also in number 2027 the words 'true charity loves all truth.' This is carried further in number 2046, where it is said that no one can be purified from self-love 'except one who is in truth' because 'from truth he knows what is pure and what is impure, and what is holy and what profane,' and that conscience is 'formed by means of the truths of faith.' And number 2049 tells us that the 'truths of faith' are not merely the Commandments, which are of common knowledge, but are 'all doctrinal things concerning eternal life, the Lord's kingdom, and the Lord Himself,' and later in the same number we read that these 'truths of faith' must be implanted in charity or they are inwardly denied, and do not remain after death.

Number 2051 tells us that the purification from the loves of self and the world is necessary most of all with those who are within the church, because these have access to the truth, and are capable of profaning it.

The farther we go in our reading the more searching do the statements become, and we are told that this love of self with its attendant evils was most prevalent among the Christians of that day, and that the Gentiles who are in charity can be taught the truths of faith in the world of spirits after death, but that if we do not have any life of charity in our life here, 'it is utterly impossible to receive it in the other life.'

Numbers 2018, 2020, 2034, and 2077 are especially helpful in showing us why the Lord had to come into the world, and that His love for men and His desire for conjunction with them was the cause of the Incarnation.

Much is written today about the worth of human personality, and some—even among those who do not recognize the Lord as Divine—nevertheless trace the idea of the value of the individual to His teaching, making this idea His principal contribution to the world. But divorced from

Associates to attend as part of its own program. It is also true that at the meetings of the California Association in late August, one whole evening was devoted to the Fryeburg Conference. The agenda was the four Task Force Problems, and after a quick briefing on the nature of the problems, the group was divided into four sections, each with a Fryeburg Conferee as resource person. Each section after 45 minutes reported back to the whole group. Then a summary of their suggestions concerning each problem was sent to the proper Task Force.

As a result of these beginnings I feel that perhaps something very concrete and valuable was started at Fryeburg, however, I must agree with you that the authorities showed very poor judgment in the selection of delegates, after all, even I was not invited.

Left Out but Hopeful

P.S. The authorities are very anxious to contact you in regard to a Task Force group, would you allow me to divulge your identity?

L.O.B.H.

recognition of the Incarnation the idea leads inevitably to the exaltation of the human intellect, which is a form of selflove. It is only the love of the Lord for each human soul which can lift us up and give us individual worth, and if we acknowledge this, we shall recognize every other soul as of equal importance.

Notes

2021. Note the important distinction between union and conjunction. Some religious philosophies are based on the belief that we are a part of God, that there is a 'spark of the Divine' in each of us, but Swedenborg makes a very clear separation.

2023. Note that love to the neighbor does not necessarily imply love to the Lord.

2054. Read this carefully. It is evident that when Swedenborg likens the church to the heart and lungs in man, he is speaking of the church specific, the particular dispensation of truth through which the Lord is reaching the world in any given age.

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November—

1—7	7878—7917
8—14	7918—7958
15—21	7959—7992
22—30	7993—8032

AFTER the last plague—the slaying of the firstborn—Pharaoh let the Israelites go. As they were about to leave Egypt for the land of Canaan the Passover was instituted. It was the most important of the Jewish feasts, and was to be observed annually as a memorial of deliverance from bondage in Egypt. And this festival has been kept by the Jewish Church down the ages to the present day.

The journey from Egypt to Canaan was to be long and difficult, although the people were not aware of this and neither was Moses. This journey is the symbol of our spiritual journey from living for the things of this world to living for the things of heavenly life, for which the Passover was a preparation. It was at the Passover immediately preceding His crucifixion that the Lord said to the twelve, "With desire I have desired to eat this passover with you before I suffer." At this Passover the Lord instituted the Holy Supper, which is to us a strengthening and protection for our journey of life.

The lamb that was sacrificed in the Passover represents the Lord. So John the Baptist declared, "Behold the Lamb of God, which taketh away

the sins of the world." In particular the lamb is the Lord as to His Divine innocence, the offering up of every selfish and worldly impulse, and the complete consecration to the Divine will.

The Passover—and the Holy Supper as well—represents also the conjunction of the Lord with the human race, and the deliverance of the spiritual church from falsities. The rules concerning the Passover—the slaying of the lamb, putting its blood on the posts and lintel, roasting the lamb, and eating it with unleavened bread and bitter herbs—picture the appropriation of good and truth from the Lord, that we may be delivered from evil through the presence of the Lord. The only real deliverance is deliverance from falsity and evil.

Notes

7884. True worship is 'all practising of good according to the Lord's precepts.'

7893. Why the Jews were so strictly commanded to do no work on the sabbath day.

7902. "In order that good may be appropriated it must be appropriated through truth." The unleavened bread of the Passover represented this appropriation of good by means of truth purified from falsity. This number gives a clear statement on truth, good, and innocence.

7906. On leaven and fermentation, as signifying spiritual combats or temptations.

7920. The difference between 'natural good' and 'the good of the natural.' "Natural good is that which man has hereditarily; and the good of the natural is that which he has from the Lord by regeneration."

7935. On conscience. Conscience is the perception of truth, the recognition of what is true and the feeling of obligation to do as truth teaches. We are not born with conscience; it is a matter of education, and is such as the truths we acquire and apply to life. People differ as to conscience according to the truths of faith in which they are brought up or which they learn. We should be aware of the fact that our knowledge is limited and that we must continually look to the Lord for guidance. Our consciences do not make us authorities even to ourselves.

7975. In explaining the words, 'And a great mixed multitude also went up with them,' Swedenborg gives us a picture of the mind. It contains goods and truths which are genuine, and along with them many truths not genuine, e.g. things a man has been taught from the doctrinal things of his church. The 'mixed multitude' means also the good Gentiles.

7977. The distinction between spiritual truth and good and moral truth and good. Every good must be acquired by means of truth.

7984. An important number on 'vastation' and 'remains.' One's measure is acquired in this world.

7985. A good number to have for reference, as it gives an explanation of the number of years that the Israelites were in Egypt.

8002. This tells us that the angels operate through the goods and truths of faith, not through natural good.

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Births, Baptisms, Memorials

MEMORIALS

On Sept. 20 our friend and member Frank Finney, Summit, N. J., passed into the spiritual world at the age of 83.

It is not generally known that Frank Finney was the founder of the Society for Promotion of Good Will to Men. Mr. Finney had been a successful business man in the advertising field for many years. At the time of his retirement he had become acquainted with the writings of Emanuel Swedenborg and had become so deeply impressed by them that he dedicated the rest of his life to making them better known.

He wrote and published, at his own expense, thousands of booklets which he sold and distributed all over the world. In these he introduced Swedenborg and his writings to more than twenty thousand people, and, as a result more than a thousand of them purchased and read the books of Emanuel Swedenborg. In this work he was greatly helped by his faithful and devoted wife and a few close friends.

Mr. Finney was a member of the Orange Society of the New-Church and a life-member of the Swedenborg Foundation.

To his thousands of readers and friends all over the world Mr. Finney will long be remembered as a dedicated disciple of the Lord and of His New-Church. His was truly a life that was devoted to the Promotion of Good Will to Men.

Resurrection services were held, Sept. 22 at Summit, N. J. by Harold B. Larsen.

FUNK—Mr. Jacob Funk, Boggy Creek, Manitoba, passed into the spiritual world Aug. 26.

Mr. Funk was born at Lowfarm, Man. in 1891. He was engaged in farming most of his life, but mechanics were his real interest. He farmed at Chaplin, Sask., and at Roblin and Boggy Creek, Man. He was a devoted member of the New Church and was a member of the Boggy Creek Society. His physical absence will be keenly felt by all. Mr. Funk is survived by his wife, Elizabeth, five sisters, two brothers, six sons, and 17 grandchildren. The Rev. Erwin D. Reddekopp, Edmonton, officiated at the resurrection service which took place at Silverwood, Man., Aug. 31; over 100 friends and relatives being present.

O'DELL—Mrs. Hilda Maud O'Dell, Edmonton, passed into the spiritual world Aug. 27 at the age of 77. She is survived by her husband, Albert, in Edmonton; a son, a daughter, in Meadowview, and two grandchildren. Rev. Erwin D. Reddekopp officiated at the resurrection service Aug. 28.

UTHOFF—Louis Edward, Resurrection services were held July 10 at the Lennox Township New Jerusalem Church for Louis Edward Uthoff; the Rev. Immanuel Tafel of the Chicago Society officiating.

COLLES—Miss Gertrude Colles, Morrisstown, N. J. passed into the higher life Sept. 24. She had been a member of the New York Society for thirty years under the Rev. Julian

WEDDINGS

HUNTER-GUINTA—The daughter of the late Rev. Henry Guinta, Flora, and William C. Hunter were married Sept. 14, at the church of the Holy City, East Cleveland, Ohio; the Rev. Richard Tafel of Philadelphia officiating.

STANLEY-CHICK—Nancy May Stanley was married to Reginald Lombard Chick, June 8; the Rev. Horace Briggs officiating at Fryeburg, Maine.

BRADWAY-PLUMMER—Joyce Deborah Bradway was married to Sherman Ivory Plummer, June 30; the Rev. Horace Briggs officiating at Fryeburg, Maine.

BRIGGS-HEFFERNAN—M. Ethel Briggs was married to Charles W. Heffernan, August 28; the Rev. Horace Briggs officiating at Fryeburg, Maine.

Smythe and the Rev. Arthur Wilde. Mrs. Colles was 88 years of age. Resurrection Services were held at Morrystown, Sept. 26 by Harold B. Larsen.

FRANTZ—Anna Frantz, the daughter of Mr. and Mrs. Cornelius Unruh was born near Pawnee Rock, Kans. Dec. 15, 1882. After a few years, the family took up residence on a farm in Marion County. In March of 1905 she was united in marriage to Benjamin Frantz. To this union were born eleven children—three of whom preceded her in death. She also leaves five brothers, one sister, 24 grandchildren and two great-grandchildren.

Anna Frantz and her daughter, Alice, were confirmed into the New Church in a service conducted by the Rev. Leonard I. Tafel of Philadelphia in the year 1948. This took place in Montezuma, Kans. Her loyalty and devotion to the church remained firm throughout the years.

Sept. 7, Anna Frantz quietly left this earthly scene—a person prepared for a life of service in the Lord's heavenly kingdom. The service was conducted by the Rev. E. J. Zacharias.

HILTON—Mrs. Athelia Hilton, So. Orange, N. J., a member of the Orange Society of the New-Church, passed into the higher life Aug. 21. Mrs. Hilton's many friends will miss her sage and gentle ways. Resurrection services were held Aug. 23 at Orange N. J. by Mr. Larsen.

McGOWAN—Mrs. Ellen McGowan of the Paterson Society went to her heavenly home Sept. 2, at the age of 78. She had long been a member of the Paterson Society under the Rev. Leslie Marshall, she will be greatly missed by her friends. Resurrection services were held in Paterson by Mr. Larsen.

BIRTHS

ENS—Born Aug. 9 to Mr. and Mrs. James G. Ens, Hinton, Alberta Canada, a son, Larry James.

PARDUE—Born Aug. 17 to Mr. and Mrs. Ray J. Pardue, Vancouver, B.C., a daughter, Kathleen Elaine.

BAPTISMS

SAWATZKY—Larry David, son of Mr. and Mrs. George Sawatzky, Four Corners, Sask., June 16; the Rev. Henry Reddekopp officiating.

FRIESEN—Randall Jake, son of Mr. and Mrs. Edward Friesen, Roblin, Man., June 23; the Rev. Henry Reddekopp officiating.

EPP—Robert Pierce, son of Mr. and Mrs. Walter Epp, Carrot River, Sask., July 13; the Rev. Henry Reddekopp officiating.

PETERS—Wendy Jean, daughter of Mr. and Mrs. F. Peters, Edmonton, Alberta, Aug. 11; the Rev. P. Peters officiating.

DOWNEY, TUFTS—Abby Lynn Downey, infant daughter of Mr. and Mrs. R. J. Downey was baptized Sept. 22 in the El Cerrito Church. Lois Tufts, (Mrs. Leroy P.) of Oakland was baptized on Sept. 22; the Rev. Othmar Tobisch officiating.

HEDDAEUS—Karen Ann Heddaeus, infant daughter of Mr. and Mrs. William W. Heddaeus, was baptized Sept. 15; the Rev. Leon C. Le Van officiating.

IRIZ—Debora Iriz, infant daughter of Mr. and Mrs. Harold Stevenson of Fresno, Calif. was baptized July 14; Rev. Othmar Tobisch officiating.

CONFIRMATIONS

BLANCHARD, ANDERSON — The Orange Society was very happy to take into membership by confirmation, Mrs. Mary Blanchard of E. Orange N. J. Mrs. Blanchard is related by marriage to Mrs. Ethel Bonnet of the Orange Society. At the same time, by confirmation and transfer Mr. and Mrs. Charles Andersen of the Paterson Society were received into membership.

TREMBLAY, KRONKHITE—Mr. Paul Tremblay of St. Brides, Alberta and Mr. Joseph Kronkhite of Wilke, Sask., were confirmed on Sun., July 7, at the W. Canada Conference; the Rev. E. D. Reddekopp officiating.

FARRIS, ALLEN—Mrs. Jane Farris was confirmed into the New Church in Fryeburg, Me., May 12, and Mrs. Mildred Allen, June 30; the Rev. Horace Briggs officiating.