



IN THE BEGINNING

WHEN IN the dim beginning of the years
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff,
He said, "Behold, yet this is not enough,
For I must test his spirit to make sure
That he can dare the Vision and endure.

"I will withdraw my face,
Vail me in shadow for a certain space,
Leaving behind me only a broken clue—
A crevice where the glory glimmers through,
Some whisper from the sky—
Some footprint in the road to track me by.

"I will leave man to make the fateful guess,
Will leave him torn between the No and Yes,
Leave him unresting till he rests in me,
Drawn upward by the choice that makes him
free—

Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

—EDWIN MARKHAM

NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1919.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 178, No. 5 Whole No. 4722
March 1, 1958

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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EDITORIALS

Unconscious Motivations

Religious slogans flashed over television and radio? Biblical lessons printed on candy bars?

Why not, asks the Director of Communications of a large protestant denomination. He points out that commercial firms and political organizations are increasingly employing 'hidden persuaders' which reach the subconscious and influence actions without the persons so influenced being aware of it.

In modern psychology it is a widely accepted idea that many of the really important forces that cause people to think, feel, and react in certain ways are unknown to them. Usually most people are quite certain why they do this or that, why they believe this or that, etc., and are ready to produce a valid reason for their conduct or their convictions. However, it is probably true that back of all human actions is a complex set of feelings, attitudes, prejudices, forgotten experiences and fears. Man tends to rationalize his behavior rather than understand it. Skillful advertisers make use of this fact and have devised many clever ways to reach the subconscious.

But should religion copy these methods? Of course, religion is much concerned with human behavior, but it is even more concerned with human motivation. The denominational director alluded to above says that churches must discover how to reach a man 'where he lives', how to show non-church goers that church attendance is rewarding, how to convince people that Christian living pays off. He states further that motivational studies have shown that people associate a high price with quality, and adds, "I suspect that we have offered the people a church and a God at a low price and they have accepted them at a low price. They don't attribute quality to something they can get cheap." Is this the right approach for the Church of Christ to adopt in dealing with human motives?

If the main effort of the church is to be to get a large attendance, generous financial offerings and other external things, then it is justified in using the same techniques as the advertisers of night clubs and of cigarettes use to manipulate the human mind. But the

church after all has a higher goal and one that is not so easily reached. Trick devices may show spectacular results but they will not obtain the highest ends in human life. A faith must rest on understanding, not on appeals that have reached subconscious fears and attitudes. Good must be united with truth. We do not believe that the children of men were created by God so that the only appeals that can reach them are those which stimulate their lower desires. The church must always be loyal to truth and to goodness, and it can never adopt any methods which do not fully conform to these.

Idle Hands

Recently in Cincinnati, Ohio, three youths were brought before the Judge of the Juvenile Court, Benjamin Schwartz. The charge against them was that they had obtained explosives and blown up the out-houses on a farm. Apparently there was no motive for this act—it arose purely from a perverted sense of fun. Judge Schwartz, a wise and humane man who is deeply interested in helping youth to learn to adjust themselves to life and to substitute decency for destructiveness, sentenced the boys to rebuild with their own labor and at their own expense the out-houses which they had blown up. This is not an isolated case with Judge Schwartz. He is working on the theory that constructive and sometimes hard work is a force for rehabilitation. He has even set up an agency to find jobs for those over sixteen.

The methods used by the judge may be somewhat novel, but it seems to us that he is using a procedure that can be applied both to the handling of cases of juvenile delinquency and for the prevention of the same. The old saying, "Satan still finds many things for idle hands to do" gains special emphasis when applied to youngsters. The latter are usually bubbling over with energy, and if this does not find an outlet through constructive activities of some sort or through wholesome sports, it is likely to erupt destructively. The problem is acute in the cities, for it is not too easy to find chores for the children to do in their leisure time.

Of course, doing a job under compulsion or as a punishment for misbehavior is not the most effective way for inspiring respect for work. And certainly it would be better to use work as a preventive measure rather than resort to it only after a youngster gets into trouble with the law. But juvenile courts alone, no matter how enlightened its judges, cannot do the job. Parents, schools, churches and social agencies must co-operate in a concerted effort to discover constructive ways for the young to employ their time and energy.

If this were done maybe the problem of juvenile delinquency would be far along towards a solution.

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How I Think of Immortality

by Edwin Markham

DOES MAN survive the grave? Does he pass onward to some wonderful existence beyond the shadow of the valley? If he does, we ought to know something about it; for it is a beautiful thing to look ahead, to take the short step with the long look.

I believe that there are more revelations of life to come. I believe that God is the Divine Dramatist; that he has created a vast drama with many exits and many entrances; that this earth life is only one scene in the romance of the infinite.

Yet it looks to us as if the footsteps of the departed one die out forever at the grave. We see no footstep going beyond. But philosophers know that seemings are often deceptive. We see the star set; yet no star goes down but it climbs another sky.

So I believe that when the soul disappears from this world, it disappears only to become manifest upon another scene in the wondrous drama of eternity.

It is not incredible to me that we should survive death. The thing that is incredible is life itself.

Why should there be any life at all? Why should this world of stars ever have come into existence? Why should we be here in this sun-illuminated universe? Why should there be green earth under our feet? Why should there be the whitening ocean?

All this revelation of grace and of grandeur, this is the incredible thing. Whence did it come, and what power sustains it through the long cycles of time? This mystery excites my astonishment, compels my conjecture, creates my reverence.

Life is incredible, yet we know that we are here in the midst of life. Some Ineffable Power has called us out of the unknown. And the Power that has called us into this revelation of wonder can easily have prepared for us another surprise beyond the abyss of death. I believe that this Higher Power has created a world for us beyond, a world of the spirit.

And there is a philosophy of spirit that supports this view. Saint Paul gives us the key to it in his great

statement—"There are bodies natural, and there are bodies spiritual."

In other words, there are two kinds of substance in the universe. There is a natural or physical substance, and there is a spiritual substance.

We know something of material substance, for we are constantly in contact with material forms. But these forms are not living forms. They take on the appearance of life in plants and animals and men; but they take on this appearance only because there are living spiritual forms within them.

The flower is alive only because there is a spirit flower within it, a spirit flower that ascended out of the substance of the spiritual globe that exists, and always has existed, within this outer physical globe. The bird is alive and pulsing with joy only because there is a spirit bird within it.

A man is alive and meditates on the great mysteries only because there is a spirit man. Back of the human body there is a spiritual body, back of the physical brain there is a spiritual brain—something that is spirit, something that is vital substance, something that is deathless and divine.

In the light of this philosophy, all forces are spiritual forces. Material forces are non-existent. The winds blow and the waves leap and thunder against the cliff, the thinker thinks—all as the result of spiritual forces, whose occult origin is in the spiritual world.

So we men and women are spirits now. Man does not become a spirit at death: the embryo of his spirit is bestowed upon him in the mother's womb. He comes into the world a soul, wearing the body, "this muddied vesture of decay," as a time-vesture, as a temporary envelope, which enables him to function for a while upon this lower nature plane.

What, then, is the soul?

The soul is an organism; it is an organism existing as the living form within the body. Hence every physical organ of a man has a spiritual organ within it, giving form

and stability to the physical. So when this spirit form leaves the body at death, the body begins to crumble, because nothing is left to maintain the fabric of the frame. The soul is the form maker, the body builder: "the soul is form, and doth the body make."

Since the soul is the living substantial organism within my physical organism, I do not look at you *with* my physical eye, but *through* my physical eye: I do not feel *with* my physical hand, but *through* my physical hand; I do not think *with* my physical brain, but *through* my physical brain. The only thing that can see, can feel, can think, is the spiritual organism within the physical frame.

What was the ground of the old skeptics when they denied the survival of the soul? They said that the physical brain secretes thought somewhat as the liver secretes bile. Therefore, when the physical brain crumbles, the whole man crumbles. If there is nothing but a physical brain in us, the old skeptics would be right, because as soon as the physical brain melts away, there would be no thinker left. But if a man thinks with his spiritual brain, then death has no power to destroy the thinker.

Now, what happens to a man at death? The soul of the man, with only a brief delay, passes into the soul of the world. What I call the soul of the world is the spiritual world that is embedded and breathing as the living substance within the physical world. Matter is only a mist; and back of this mist is the primal and undying world, the world of spiritual reality, the world that pulses and vibrates in all these thousands of physical forms. All this wonder we call nature is only the time-vesture of the eternal.

If nature is only a time-vesture, the body may also be looked upon as a time-vesture. The use of the body is to enable the soul to come into contact with the physical world, and thus absorb the knowledge that a man can acquire on this physical plane. The divine Master of the Universe wishes to give us many kinds of experience; so we have these material bodies in order that we may take part in this earthly scene in the long drama of existence. Each man is given a physical body somewhat as an actor is given a mask for his appointed role.

Wearing this mask of the body, we come into conscious contact only with the physical world. Our physical eyes, for example, project our spiritsight only into the physical universe. Thus the spiritual world is temporarily shut away from our vision. This is the reason we do not see into the world of spirits that is pulsing all around us.

As soon as death clears away from the soul the mist of matter, we look at once into the next world with all its wonders. And it is a blessed thought that all the departing men and women are received by noble comrades, and are made to feel at home on the paths of the new existence.

And it is also blessed to know that a departing soul does not need a physical body; in the hereafter he will

not need such a body any more than a hand needs a discarded glove. The spiritual body will be all-sufficient: it will be an electro-vital body, organic, evolving, imperishable.

We now see that the higher spiritual world is not, as Dante thought, in some remote expanse in the heavens. The spiritual world is here, here very near these earthly paths we travel—near us, but invisible to our eyes on this hither side of death. It is within our physical world just as a man's soul is within his body.

And at death, what happens? The spirit-man, after a brief waiting, rises out of the cast-off husk of the body. This is the resurrection.

Where does the man go? He doesn't go anywhere; for he immediately finds himself in the spiritual world, finds himself mingling with his old friends, his old associates. Each man goes to his own kind, for spiritual affinities are universal, and are forever drawing us to our fates, to our fortunes.

Here is something to give us pause: *each man goes to his own place*. Each man joins those who are kindred to him in spiritual qualities. This is a terrifying fact: we go to those who are kindred to our souls. Only by being noble ourselves shall we ever come into permanent association with other noble comrades.

I am giving you my judgment based upon my study of the Bible and the great seers; also upon my knowledge of the logic of life. We will hereafter go to those who are kindred to our spirits, whether they be good or whether they be evil. Vast groups in the next world will gather together under the persistent urge of spiritual gravitation, of spiritual affinity.

The social law is the basis of the idea of hell and heaven—hell being the rallying ground of the loose thinkers and loose livers, that horde whose ruling love is the push of the self-life. Heaven is the rallying ground of those consecrated men and women who believe in love and justice, who believe in subordinating private interest to the public welfare, who believe in the services and generousities of the holy brotherhood. All men and women of this noble sort will inevitably gravitate toward one another, will seek to organize themselves into a society under the inspiration and leadership of the social Christ.

Thus we see that both hell and heaven are founded upon the logic of life. What happens here on earth gives a forecast of all that will happen hereafter.

It is my belief that the next world will do much to set wrongs and miseries of this world right. In that better country men will still be men, and women, women; and I feel sure that immense preparation has been made there for the amendment of all the lacks and losses of this earthly life.

Unquestionably, the next world will have lofty realms for all ascending and expanding souls. The horizon of knowledge will be widening forever.

Here on earth we are cramped, cabined, and confined. But in that better country that is ahead, teachers will

include the wise men and women of all lands and of all ages. Socrates and Plato and Anaxagoras will be there with more than the wisdom of Greece; Dante and Savonarola and Mazzini will be there with more than the wisdom of Italy; Carlyle and Ruskin and Charles Kingsley will be there with more than the wisdom of England.

The next world, then, is not a floating phantasy. It is something as practical as wood chopping. There all upward-looking souls will enter into their real happiness, for they will enter into the joy of the holy brotherhood. Selfishness will be eliminated. This is the main practical purpose of religion—to help us to eliminate selfishness and to make us ready for a divine society on earth and for a divine society in the heavens.

There, O friends, you will enter the path of an eternal progress. There will be a field for the manifestation of all your dreams.

If you are an artist, there you will practice your art; if you are a gardener, there you will practice your craft; if you are a scientist, there you will find ample field for exploration into the laws and processes of the universe; if you are a political leader with an honest heart, you will find opportunities for service in organizing higher expressions of brotherhood. In that better country will exist that nobler form of political wisdom where government becomes the organ of fraternity.

So it is a great hope that we have ahead—a social and industrial order quickened by the spirit of the Christ and based utterly on love, labor, and loyalty.

God is eternal youth. This is the reason why the earth sinks into winter, only to rise into the glory of a new spring; this is the reason why the universe, although snowed upon by the ages, remains forever young. And this is the reason why all souls who touch the vitalizing and valorous love-life of God round at last into youth again on the fragrant paths of the new existence.

What an inrush here of the high poetry of the heart, what a vision of the supernal beauty—this throwing off weary millions to the lost flower of their years!

Here are the suggestive words of a great seer:

"In heaven the angels are advancing continually to the springtime of their youth, so that the oldest angel appears the youngest. . . . To grow old in heaven is to grow young."

(This article by the famous poet, whose appreciative lecture on Swedenborg was heard by thousands of people, is hereby reprinted by permission of Virgil Markham. Edwin Markham is often described as the poet of faith.)

WHAT IS YOUR CHURCH DOING

ABOUT THE EVERY-FAMILY- A-SUBSCRIBER-PLAN?

PEARLS

I took the very best jewels
From my much-treasured hoard,
To lay, as a gift
At the feet of the Lord.

Rubies, sapphires, gold-set,
Their worth I could see;
Yet I knew deep inside
That the real gift, was me.

For I'd heard many times
"Choose your gifts with great care,
But remember that gifts
Without giver, are bare."

When I finally reached
The end of my trail,
I was footsore and weary
My body grown frail.

But I proudly presented
My gifts to the King;
Sure that they would be worthy
His praises to sing.

The casket was opened.
I stifled a groan,
For all that was in it
Was one small white stone.

In His Presence I knelt
Weeping bitterly now.
Though I'd given my best
I could see I'd failed. How?

A gentle voice spoke. . .
"Have no fear. Look at Me
You have brought Me much joy
With your pearls from the sea."

Looking down at the casket
Through blurred eyes, I could see
How the tears turned to pearls
As He watched them, with me.

—FLORENCE A. HANSON

ARTIFICIAL SATELLITES MAY TEST NEW-CHURCH CONCEPT

Man's success in launching the first earth satellite may bring one aspect of New-Church teachings to a test in the foreseeable future. It is confidently expected that either observation or manned rockets will be near or on the moon within the time of most of us now living. Swedenborg reported on spirits of a small dwarf-like race inhabiting the moon. The New Church has reason to anticipate these outer space endeavors with the greatest interest.

Reprinted from the Bulletin of the New Jerusalem Christian Church, Pittsburgh, Pa.

The Conquering of Space

by Kenneth Knox

THE RECENT launching of Sputnik, the Russian satellite has been hailed by natural scientists throughout the world as a 'symbol of the ever-widening mental horizons of mankind'.

The Russians themselves are naturally quite proud of their achievement and, as explained by German biologist, Arthur Buchholz,—lifelong student of Soviet affairs—"The notions of infinitude and eternity in space and time now are part of a new concept of what officially is still called 'matter' but actually is based on mathematical and astronomical findings of advanced scientists everywhere . . ."

There is no question but that the satellite, launched by the Russians, opens up a new era in the development of man's knowledge of the universe. Even the mounting of a telescopic camera on a balloon recently, produced pictures which revealed details of solar structure never seen before and which could 'completely upset previous conceptions.'

But, when it comes to the actual conquering of space, and learning truly of the nature of the universe in which we live,—first hand—there are many questions that have not even been remotely considered by the natural scientists of any of the nations—Russia and the United States included.

The most important of these questions is this:—Is it possible to really learn about Creation—without belief in, or acknowledgment of—the Creator?

In the language of Scripture—objective symbols are used to express spiritual ideas. This is because there is a positive relationship that exists between the things of the spiritual world and the things of the natural world. Egypt is always used to represent the knowledge of the senses—or Science—and a horse is always used to represent the understanding—good or bad. There are many places in the Bible which indicate that such knowledge and such understanding are not sufficient.

The Lord, speaking through Isaiah says "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many: and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out

his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together."

And then, in a positive strain—in the *Book of Revelation*—we see 'heaven opened—a white horse—The Word of God—an army on white horses—the rule with a rod of iron'—all expressive of a faith in, and an understanding of, the Lord and His Word.

But, you may say, This is all very well but what can this tell me in an objective way about space and the things that occupy it? As a matter of fact, you can learn more about space and time in following the Christian Way—than you realize.

For example:—Do you know that the limits of our solar system were more or less determined—from a spiritual point of view—and the existence of the planets Uranus, Neptune, and Pluto known—200 years ago?

And did you know that many of the concepts that are just faintly perceived by the natural scientists today—were outlined and developed in great detail—over two centuries ago?

Through Spiritual Experience

Emanuel Swedenborg was probably one of the greatest scientists of his day or any day. His first pursuits were along natural scientific lines. And yet, he did not really begin to learn the true story of man and the universe until his experiences and experiments, led him into the development of his inner—or spiritual—faculties. It was through his spiritual world experiences—made possible through the conditioning and preparation of his spiritual faculties—that he attained to a clear and objective picture of the nature of man and the universe in which he lives.

Because the physical is simply an objective representation of the spiritual—and because the spiritual is within man himself—through his relationship with God—the Creator—it is not possible to make any real advancement in an appreciation of what the universe is—in an objective way—until an appreciation of what it is—spiritually—is developed.

Swedenborg was actually able to travel, not only to other planets of our own solar system—but even beyond—because he had developed this appreciation—and so

was able to interpret what he experienced in terms of what he knew through his scientific study.

In a small work entitled *Earths in the Universe*, written in 1758, Swedenborg wrote over a hundred pages, detailing his experiences in this connection and outlining laws and principles to explain them. All of which has been borne out more and more as a result of new discoveries on a natural and physical plane.

For some reason the world seems not to have noticed. Perhaps, years ago, when he wrote, it seemed too fantastic—even for consideration. To-day it has been forgotten.

Nevertheless—if what he wrote is true, it will have to be re-discovered and taken into account—or else we will indeed lose the race to conquer space. And the reason will be—not a failure to keep up with technological advances—but a failure to know and to understand—the Word of God.

Swedenborg tells us that wherever there are earths; there are men and women. And such men and women—as the men and women on our own earth—form the basis for heaven. Those in heaven can speak and converse with angels and spirits who are not only from the earths in this solar system, but also with those who are from other earths in the universe—outside of this system—and not only with the spirits and angels there; but also with the inhabitants themselves, but this is possible only with those whose interiors (*or inner life*) are open, so that they can hear such as speak from heaven. The same is the case with a man during his abode in the world to whom it has been granted by the Lord to speak with spirits and angels. For man is a spirit as to his interiors, the body which he carries about in the world only serving him for performing functions in this natural or terrestrial sphere, which is ultimate.

Continuing, Swedenborg says “He who does not know the arcana of heaven, cannot believe that a man can see earths so distant, and relate anything about them from the experiences of the senses. *But let him know that the spaces and distances, and their progressions in the natural world, are, in their origin and first cause, changes of state of the interiors, and with angels and spirits appear according to these changes, and that thus they can by these changes be apparently transferred from one place to another, and from one earth to another, even to the earths which are at the end of the universe.*”

There is not time to go into detail as to all that Swedenborg has to say about time and space and life on earths, other than our own. But it resolves itself to this:—The Lord—our Lord—is the Creator of all—and when we develop a relationship with Him—it is possible for us to understand—all things and all people—wherever they may be—even in the extremities of our universe.

The conquering of time and space and—space travel itself—hinges ultimately upon the conquering of oneself. And this is only possible—in our particular case—on

F U L F I L M E N T

WHAT IS this spot? And, whither do I go?
'Tis lovelier than the fairest place I know!

How came I here? And when?
Not consciously, entered I, this glen.

There is enthralling beauty, on each hand.
A garden? Ay, but more—I cannot understand.

By fragrances ineffable, I am beguiled,
Strangely reminiscent—when I was a child—

Gentlest of zephyrs caress me, as I stroll.
Never have I known such tranquillity of soul!

Music ethereal, soft, charms my mood,
Lovely, elusive, with bird songs, imbued.

Lo, radiance effulgent, yet I see no sun.
T'is a light remembered? Nay, I think of none.

And, what are these beings, glistening in white?
Not men, not women—'wilderer my sight?

Children they are! Clear-eyed, of rare allure!
Sculptor ne'er chiseled features, so pure.

“Verily, verily—” flashes through my mind
“Of such is the Kingdom—” ah, to be so blind!

Graciously they smile at me—it must be true!
I'd not dared hope, this hallowed spot, to view.

But, lo! My hands, feet, stature—I am a child!
Ah, blessed Master, receiv'st one, so defiled?

Now, artless, smiling, comes one—mute, I stand.
“Welcome, redeemed brother, to The Promised Land.”

—FRANK CORWIN SAGE

this earth—through availing ourselves of the Way that our Lord has shown us—through the Person of Jesus Christ.

And so, it is not enough to have a verbal acknowledgment of trust in God. If we, or any nation wish to become first in the conquering of time and space—even in a technological way—there is only one sure and certain method. We must put our trust on the White Horse and its Rider and not on Egypt—and its riders.

(The writer is the pastor of the Wayfarers' Chapel. This article was written by him before the successful launching of the American satellite, the Explorer.)

Report of the Committee on the Revision of the Hosanna

THE COMMITTEE has continued to work steadily, and since Convention it has held two sessions, each lasting two days (including evenings). A similar meeting is tentatively planned for March (or possibly even February), but between these sessions as much work as possible is done by mail. Since the success of the Committee's work in revising the Hosanna depends in part on its being able to serve as a clearing house for the best ideas in the church at large, the Committee felt that it might be both useful and interesting to review the problems it is considering and has considered up to this point. In this way all those interested can be aware of the problems before the committee, and can share in the careful study which is going on.

1. *Orders of Service.* By questionnaires to all Sunday Schools, the committee collected information about the use of existing orders of service, the opinions in regard to needs in this area, and specific recommendations. With this information the Committee on Worship of the Council of Ministers is preparing material for the Hosanna Committee, using experience gained in the recent edition of the Book of Worship.

2. *Instructional Material.* Bearing in mind the fact that the Hosanna is primarily for use in the Sunday Schools, and secondarily for missionary use, instructional material on the church and its teachings is being prepared in a form which it is hoped will prove easy to read, appealing, and informative. This is foundational material, but it must be planned so that later and more advanced information will grow out of it naturally.

3. *Hymns.* From the questionnaires to the Sunday Schools, as well as from letters from individuals, a cross section of opinion on the hymns in the present Hosanna has been obtained, as well as suggestions for additional hymns for the future edition. The committee, through individual members, has made a careful study of a great many published collections of hymns, both general and specifically 'youth' hymns. Suggestions for inclusion in the new book are brought to the committee, which as a whole then considers them. Words are read carefully; an effort is made first to choose a suitable musical setting, and then the best arrangement of this setting. Tradition and association, as well as objective and critical appraisal, are involved. When a final list is tentatively chosen, it will be necessary to decide if there is a proper proportion of the various kinds of hymns, to assign each hymn to its section, etc.

4. *How the Book Is to Be Printed.* Actually, because of the time it takes to get information and samples of

various printing, consideration of this problem goes along with consideration of the material. There are, for example, a number of methods of 'setting up' music. Each has certain advantages, but the cheapest method may not be as clear or as durable as the most expensive. On the other hand, improvements in newer methods may have gone on to a point where the one traditionally considered 'best' is no longer markedly superior. Tiring and detailed research is being done to determine this general problem; with more specific ones such as: page size? stanzas all between the music lines or partially at the bottom of the page? how about runovers? numbers at top and pages at bottom, or simply numbers, or simply pages? and innumerable other details waiting patiently to be decided upon. At the date of this

report, simple pages are being set and the committee awaits proofs.

5. *Most Recent Problem.* What version of the Bible should be used in the Scriptural selections in the new book? (Before answering this, are you sure you know which one is used in the current edition of the Hosanna? or in the Book of Worship? The committee plans to refer this back to Sunday Schools and individuals interested, to consult the Council of Ministers, to consider it at the forthcoming Sunday School Association meeting, and to collect information in other ways before making a decision.

6. *Time Factor.* Each member of the committee has a full-time job and several other part-time jobs to occupy him or her when not working on the Hosanna. It is a challenging and an inspiring assignment, but did you realize how much was involved in it? These items we have listed briefly are only part of the total picture.

The Committee:

Rev. Wm. R. Woofenden,
Chairman

Mrs. Richard H. Tafel,
Coordinator

Mrs. Edward B. Hinckley,
Coordinator

Rev. Antony Regamey

Rev. Richard H. Tafel

Mr. Horace B. Blackmer

Rev. David P. Johnson, *ex-officio*

Church Expert on International Affairs Criticizes UN Session

ALTHOUGH the twelfth session of the United Nations General Assembly was 'essentially conservative in character' it did consolidate past gains and move forward on some issues, according to an executive of the Commission of the Churches on International Affairs.

Dr. Richard M. Fagley, executive secretary of the CCIA, makes this observation in the preface of a summary of UN actions of concern to the churches which has just been released. The 56-page summary is part of a service of the agency to its member churches and councils and to UN representatives.

The twelfth session lacked the 'tragic and critical drama of the previous session, which dealt with military intervention in Hungary and the Middle East, Dr. Fagley says. "It took no giant steps into the future."

"In one sense, it was a disappointing assembly," the church expert on international affairs states. "The hopes expressed at the outset that this might prove to be the 'Assembly of Disarmament' were frustrated by the continued Soviet-Western deadlock and distrust, and perhaps by the need for time to assess the new factors symbolized by the Soviet earth satellites."

"With two or three notable exceptions, imaginative new approaches to world problems were noticeable by their absence," says Dr. Fagley. Yet some seeds with promise for the future were planted, and the 'general trend was one of slow but continued growth.'

Dr. Fagley, as an executive of the Commission of the Churches on International Affairs, serves both the World Council of Churches and the International Missionary Council.

Exceptional Persons Need the Church, Too

by Virgil E. Foster

NO ONE IS harder to find, or duller when he is found, than the 'average man.' Most persons are 'exceptional' in that they digress from the 'average' or 'norm,' have unique problems as individuals, and fail at some points to fit into the blur of normalcy that everyone expects everyone but himself to fit. It is when a person's 'exceptionality' causes him to break aggressively with the social patterns or makes it difficult for him to conform to them that he becomes the object of concern as an 'exceptional person.' His need for special attention may result from unusual mental gifts; from frustration bringing on emotional disturbance and rebellion; or from a physical or mental impairment. Whatever the condition, such an individual must be understood and appreciated first of all as a person if he is to be understood as one who needs special attention to his exceptional needs.

Centuries ago handicapped persons were rejected and put to death. Later there was a time when they were made sport of. Slowly through the years, their worth as persons has come to be appreciated. The right of persons who have handicaps or exceptional gifts to fill a respected and valued role in society without being a problem is at last coming to be recognized. Increasingly they are being given education or special training, vocational opportunity, and a place of recognition in the community. The Christian church has helped to bring about this change in attitude, through its emphasis on the worth of persons. Yet, the church is still failing at many points in its program to act in accord with its own historic conscience in the matter.

There is a growing restlessness about this failure; and a consultation on the church's responsibility to exceptional persons was held on October 4 and 5, 1957. The consultation was called by the National Council of Churches and was attended by about fifty representatives of denominational departments of Christian education, councils of churches, and agencies working with exceptional persons.

It was recognized that the need for a better ministry to exceptional persons is universal. Nearly every church and community include persons who have weak hearts or are hard of hearing, blind, or crippled, and others who are mentally retarded. It was felt, especially by representatives of the agencies, that churches are doing more than is usually recognized in serving exceptional persons, and that a better reporting of these efforts, in itself, would be of great value. Yet, there are many ways in which churches could make a more effective adaptation of their activities to special needs.

It became increasingly clear at the consultation that neither the churches nor the specialized agencies alone can serve exceptional persons adequately. The work of each is incomplete without that of the other. It was hoped that the consultation could be a step in the direction of much closer cooperation. In presentations and discussions in the plenary sessions and in the work groups, attention was given first to understanding the needs to be met, then to preparing recommendations for members of the consultation and all who share their concern.

Principles to remember

The insights shared concerning exceptional persons may be summarized in six principles which were lifted up.

1. Exceptional persons are more like than unlike other persons. Their personal needs are essentially the same as those of all other persons except that in many cases these needs have become increased through society's failure to meet them or through physical or mental impairment of the individual. Exceptional persons need to love and be loved, to have acceptance and respect from their fellows, to have education suited to their needs, to have opportunity to use their talents to fullest possible capacity in the interest of themselves and of others, to have opportunity for spiritual development, and to be identified with a church. These and other needs they have in common with all persons.

2. The psychological handicaps imposed upon exceptional persons are often more serious than the physical or mental impairments. The barriers to communication and fellowship raised by those who fail to understand and accept them bring to exceptional

persons a sense of frustration which in itself is damaging and which may aggravate the basic impairment.

3. Physically and mentally impaired persons have capacities for useful living far beyond what is usually understood. Many of them, with proper training and education, can fill significant occupational, social, and religious roles.

4. Though the basic needs of exceptional persons are the same as those of all persons, the meeting of their needs is usually more difficult and calls for special effort on the part of churches, schools, and other agencies. Though one of the greatest needs is for the respect and acceptance of everyone, special training and skill are called for in those who work with exceptional persons in Christian education, as well as in secular education.

5. When abnormal behavior develops on the part of an exceptional person it is to be understood not as an inevitable factor of the handicap but as a way of life being worked out in the struggle for normal satisfactions. It is likely to be a response to the psychological barriers confronting the person, fully as much as a response to his basic handicap.

6. One of the embarrassing barriers with which many churches confront physically handicapped persons is the inaccessibility of their buildings. Long flights of steps in front and stairs within prevent many persons not ordinarily thought of as exceptional (those with weak hearts, for instance) from participation in church activities. This is being overcome in many new buildings, but many churches with older buildings have not yet made the necessary adaptations to handicapped persons.

Recommendations to the churches

The consultation of last October opened with plenary sessions at which the programs carried on by agencies working with exceptional persons were interpreted. Then the delegates divided into several groups for intensive work in specified areas of the church's work with exceptional persons. The results of this intensive work were shared with all and discussed in further plenary sessions. From these discussions certain recommendations were lifted for special emphasis. Important among them were the following:

1. It is important that a church establish communication with the families in its community that have members with physical or mental handicaps. Often such a family has a sense of embarrassment, fears that

the handicapped member will be subjected to ridicule if he attempts to participate in church activities, and uninformed as to how to secure the special help needed. Parents may even fear that their child's handicap is punishment for some sin they may have committed. A church can often be of great service to a family by extending understanding friendship and assistance.

2. In extending this friendly counseling it is important that church leaders have a clear understanding of what are the responsibilities of society to exceptional persons. Families are sometimes unaware of the services they have every right to expect from the community or state. An informed church can help families avail themselves of these services.

3. It is suggested that churches consider as one of their most important responsibilities that of public interpretation. Great progress has been made in the understanding and serving of exceptional persons. Yet there is a constant need for interpretation that will help people achieve an understanding of the handicapped as real persons, with more normal than abnormal characteristics, and needing acceptance and respect as persons most of all. It is important, also, that the public be informed as to its responsibilities toward exceptional persons. Churches are in a unique position to do the interpreting.

4. Whenever possible it is recommended that exceptional persons be assimilated into regular groups in the church. Adaptations of program need to be made when an attempt to participate without these special provisions would bring threat of failure or embarrassment. Except for these necessary adaptations, exceptional persons should be encouraged to participate normally.

5. It must be recognized that in individual cases an exceptional person is not ready for assimilation. An attempt to participate in an active group life would be dangerous or would expose the person to inevitable failure and embarrassment. Yet, in a protected environment, the person may develop rapidly. For these persons, it is recommended that a church, or churches working in co-operation, provide the special groups needed, so that spiritual and social opportunities may be available to all.

6. Churches are urged to take advantage of the consultation services available from state and private agencies working with exceptional persons. These services are much

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National Association of Convention

President, Clark Dristy, 316 E. Watertown Street, Rapid City, South Dakota
Vice-president, Reid Barnett, 817 Douglas Street, Ames, Iowa
Secretary, Mike Wilmoth, Route 2, McKee Bridge, Jacksonville, Oregon
Treasurer, Mrs. John Grosch, 828 North Milwaukee Street, Milwaukee, Wisconsin

by Clark Dristy

NEW ACTIVITY IN MISSOURI

The following clipping from a Columbia, Missouri, newspaper, should be of interest to every New Church person in America:

The opening of the Swedenborg Bookroom at 112 College Ave. was announced Wednesday at a meeting and book review held in Lowry Hall, Ninth and Lowry Streets. Mrs. Loren Reid reviewed "The Swedenborg Epic", by Cyriel Sigstedt.

The new bookroom will be open from 9 to 12 a.m. daily, and is sponsored by Mrs. Nadine Mills Coleman.

Emanuel Swedenborg, a Swedish scientist, philosopher and theologian was born 270 years ago.

Nadine Mills Coleman, active member of the National Association, and the lady who gave a most interesting talk on *Make No Small Plans* to the laymen in Boston last June, has opened a Swedenborg Book Room in her home as shown by the clipping above. She is doing this entirely on her own, and has asked help of no one except perhaps a few books from the Swedenborg Foundation which, she says, has shown an interest in the work and a willingness to be of assistance. Although the Book Room has barely opened at this writing, good results are already in evidence. Two former Swedenborgians have shown up, and a more-than-casual interest is being shown by a few who are new to the Writings of the Swedish Seer. Of special note is the fact that this Reading Room at 112 College Ave., Columbia, Mo., is practically next door to Stephens College, and a few of those interested are rather prominent in educational work. More power to Mrs. Coleman, and may she have the more-than moral support of the National Association, and others who may wish to help this spirited lady.

Public Review of "The Swedenborg Epic."

Mrs. Loren Reid, wife of the head of the speech department at the local college, gave a most interesting talk

on Cyriel Sigstedt's great book, *The Swedenborg Epic*. We are sorry we have no copy of Mrs. Reid's review, but happy to be able to give you the introductory remarks given by Nadine Mills Coleman, who introduced the speaker, and we believe that these will be of interest to *MESSENGER* readers. Mrs. Coleman said: "Good evening. It is good of you to come. Mrs. Reid said she would give the review if only one person showed up. This, of course, is much nicer. (More than 30 were present in spite of unfavorable weather.) I am taking the liberty of introducing the speaker because I've been a serious student of Swedenborg's philosophical writings for the past 24 years; and too, I would like to take this opportunity to announce the opening of a Swedenborg Book Room at my home at 112 College Ave. I have, through the years, acquired an interesting collection of books about Swedenborg—and I have almost all of his works published during the latter third of his life. Now I am not expecting you to form a line over at my house, for Swedenborg will never be popular reading, but some may care to browse around; all are welcome, especially during the morning hours between 9 and 12. Books may be purchased there, or at the University Book Store, and they are available at the Columbia Library. This meeting is not motivated by an evangelistic spirit—nor for that matter, was Swedenborg himself evangelistic as he never made any effort to found a church, for he never preached a sermon, and he had a very small following compared to that of his contemporary, John Wesley. His mission, as he saw it, was more that of a reporter—to get down on paper the things revealed to him. He did not write for any one church or denomination, but for all churches, and people in all churches do read his books. It is interesting to note that his works are to be found in the Vatican Library at Rome. After his death, churches sprang up, based on his teachings. The only New Church in Missouri that I know of is in St. Louis, and the Society there is now building a beautiful new one.

The better known Swedenborgian church is the Wayfarers' Chapel in California.

Last Spring when I set up Swedenborg exhibits at the colleges, bookstores, and libraries here in connection with Religion-in-life Week, a 12 year old boy, son of a dear friend, helped me carry boxes and suitcases of books. He was very serious about this and all day he helped to place *Heaven and Hell* and other books on the shelves. On the way home in the car he turned to me, and asked, "Dean, just what is it you hope to accomplish?" My answer was that somebody had bothered to set up an exhibit in the Hall of Religion at the Chicago Exposition, and I had 'stumbled' onto the books at a time of great need. Anything I might do to make the books available for other searching minds is a kind of bread and butter letter of thanks for all they have done for me. If we were going to Europe we would be interested in knowing something about the places we would visit—well, we may not be going to Europe, but we are certainly going to leave this world some day. There are those who believe that Swedenborg has something important to say about this transition from one world to another.

And now we come to the good part, Mrs. Reid's review of *The Swedenborg Epic*. She has not been reading Swedenborg as long as I have, but her interest in, and her grasp of the subject, has been very helpful to me. Mrs. Reid"

Mrs. Reid spoke for almost 50 minutes, and among the prominent ones who listened intently, was a big-wheel Methodist, a Professor of Religion, a Director of Religious seminars, an English-born Professor of soils, and his wife, a retired Minister, a Lutheran teacher of Journalism, the head of the local college speech department, and a few members of the writer's group in Columbia. All in all, the meeting was hailed as a success, and one that could have far-reaching effects.

HERE AND THERE

A great big 'thank you' to those N.A. members who have recently sent dues and donations to us, and to the Annual Appeal. I'd like to publish every name, but dare not lest some be offended at my doing it without permission. One of our good members is giving this year \$75.00 to the Annual Appeal. We take off our hats to this lady. Our Treasurer, Mrs. John Grosch, 828 N. Milwaukee St., Milwaukee, Wis., is now retired from her

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BOOK REVIEWS

EMANUEL SWEDENBORG. *UND ES WAR ABEND UND ES WAR MORGEN*. (And it was evening and it was morning.) Translated by Friedemann and Hella Horn. Zurich: Swedenborg Verlag, 1937. 118 pages.

We are indebted to Dr. Friedemann Horn for sending us this slender volume bound in light blue with white lettering. A circular letter in German from our good pastor friend sheds more light on the new book.

This is a new German translation from the original Latin of the first two chapters of Swedenborg's *Arcana Coelestia*. The 16-volume German edition of 1867-1869 amounting to some 9,500 pages has long since been exhausted and is available only in lending libraries. Money and experts are not at hand to produce a new translation of the entire work, but it was thought that this brief thoroughly revised edition might appeal to the public. The first two chapters of the *Arcana* are a relatively independent and self-contained part of the whole work and form a document of great significance for the history of the development of human consciousness. The translator has taken the liberty of deleting some dispensable repetitions in the interest of making the book more readable, and has placed a series of Swedenborg's Bible quotations in the notes at the back of the text.

In his foreword, Dr. Horn gives full credit to the pioneer work of Dr. Immanuel Tafel, professor of Philosophy at Tübingen, but points out that the usefulness of even Bible translations is limited by considerations of time. The Luther and Zwingli German Bibles have had many revisions in order to keep pace with the development of the language. We ourselves are aware of the many new translations of the English Bible culminating in the Revised Standard Version.

In addition to the editor's foreword there is a brief but noteworthy preface written by an outstanding psychiatrist, Dr. Wolfgang Kretschmer. He declared himself ready and willing to write this preface in order to 'break a lance for Swedenborg', the great man from the North who had been so unjustly maligned and misjudged. In a letter to Dr. Horn, he says: "I am glad that the section from Swedenborg has now appeared in such a

attractive form. May it find interest and understanding!"

We congratulate Dr. Horn and the Swedenborg Verlag on the notable and scholarly contribution they have made in publishing this miniature *Arcana* and venture to suggest that an English translation for American readers might well be considered.

—W. C. P.

THE SOURCES OF CATHOLIC DOGMA, a Translation of the 'Enchiridion Symbolorum'; Denzinger, par R. J. Defarrari; 30th edition, Herder, St. Louis, \$8.50.

Those interested in the claims of Roman Catholic apologists will be interested in noting how much more factually this compilation can answer the manifold questions which face their beliefs. The comparatively recent set of pamphlets, for example, as distributed by the Knights of Columbus in their much advertised claims, pale into insignificance when this work's frank pronouncements are studied. Of course, the student of Swedenborg's teachings will not be surprised by the numerous seeming contradictions, inconsistencies and revisings to be found in the doctrines of the Older Church since its emergence among the world's great religions. Nor is it likely the New Churchman will be perplexed by the circumlocutions and casuistry which sometimes seem to us to deface the Romanized *magisterii*, to use Fr. Denzinger's Latin.

For an example, one might first examine the admirable *Systematic Index* with which the work is supplied. Remarkably, it is a condensation of a condensation which offers a birdseye view of the entire content, with necessary source references. Then, taking the subject of 'God,' let us say, we find at the outset "God exists . . . which can be known with certainty by the *light of reason*." (Italics ours.) And "God is only one." But under the sub-head of 'The Triune God,' we read "In God there are three Persons, who nevertheless are One God."

And, further, "These three Persons are among themselves really distinct." In the same area are surveyed such approved dogmas as "The Son is God," "The Holy Spirit is true God." God is not to be called threefold, but triune . . . not one God distinct in

three Persons," but "in three distinct Persons." All of these condensed statements are followed by source references to hundreds of pronouncements by counsels and popes, as already stated.

Now conceivably it might be argued that these assertions could in sum actually mean that God has three Essentials, *Love, Wisdom* and what *Proceeds* therefrom, as the teachings for the New Church reveal, or rather, as their light on the literal words of Sacred Scripture show, but the fact is the Roman Catholic terminology as filtering down even into Protestant beliefs has resulted in the still accepted path or doctrine that God is three Individuals, if we may depart for the moment from the term 'Person.'

As the Rev. Arthur Wilde points out in his useful "Digest of the 'True Christian Religion'" (Swedenborg Foundation, N. Y., '48), the word 'Persons' (in God) has derived from *persona*, meaning, broadly, a "mask" or "actor," or one in other roles. Thus in brief, originally, until the doctors got to work, it was the Christian, and perhaps Jewish, faith that Essentially God was indeed the Itself or Source of wisdom, love and use, or certainly that there is but One God.

Thus how simple it would be, or could have been, for the creeds to so state this, not to say the relevant associated doctrines so simply presented by Swedenborg, particularly in his *Doctrine of the Lord*, and *True Christian Religion*.

It would extend this review needlessly, almost endlessly, to take up other leading Christian doctrines as of course dealt with in the *Enchiridion*, and to show that its learned compiler, far from asserting the truth, as he believed, that the Roman branch of the universal (catholic), church has developed its doctrine in the 'light or reason,' his opus merely summarizes dogmatic, human hypotheses, which, in some respects at least, keeps the Christian in darkness.

However, we agree with the publisher's assertion on this book's dust jacket that Denzinger's compilation can be 'a valued companion for the study and understanding of all branches of theology.'

If not already in the libraries of New Church theological schools we hope it may find a place there, and if not available it can be borrowed from the General Theological Library, 53 Mt. Vernon St., Boston 8, Mass.—L. MARSHALL

(The first part of this careful study of a very important work appeared on p. 64, of the MESSENGER, Feb. 15.)

LETTERS to the EDITOR

LIFE-BLOOD

To the Editor:

As there is and will ever be an infinite number of different intellects, each feeling that it has the right conclusions and beliefs, so will there be different creeds and beliefs.

Not until people realize the inability of the finite intellect to comprehend the Infinite Intellect of the Creator, and surrender themselves to God will He bestow on them that gift of eternal life, and pour out to the babe, the child, that Love which is the life-blood of eternal life.

But, sad to say, the worship of the intellect, subconscious perhaps, wherein human reason, individual and collective, past and present, is the sole fulcrum from which spring the beliefs of many.

All intellectual beliefs are unimportant to me; my belief in my Father with love for Him and all His created beings is the life-blood of my life and He assures me that if I will continue in that all will be well.

John F. B. Miller
Berkeley, Calif.

INJUNCTION IN REVELATION

To the Editor:

I wish to thank Rowland Trimble for quoting A. R. 932 which says the Apocalypse is now opened and explained and is meant by the Lord when He showed John the 'pure river of water of life.'

Some have worried much about the double injunction at the end, warning against taking away from or adding to the words of the Apocalypse. I understand this was in line with a custom of Bible times, a step some writers took to preserve their manuscripts from alteration by copyists, well-meaning or otherwise. Nowadays when a book is in type or on plates, it is a real job to add to or take away from, as any printer will tell you: besides, I have observed most printers don't care what goes through their plant anyway, as long as the bills are met, the laws unbroken, etc.

The Lord's injunction has been almost universally misunderstood by Christians, if the above paragraph is right in the main. They have thought the Lord was referring to the whole Bible, not just the Apocalypse. But

getting the Bible into one book was a prodigious feat accomplished centuries later in Europe after the invention of printing. Since it has now been squeezed into a small, neat volume, the reader of the warning at the end of the last book tends to be seized with fear of treating the Bible as a book at all—that is, of searching it, comparing, questioning, judging, etc., to get at the truth—lest he add to or take away from the book.

In short, it seems the printers and publishers, if anybody, are the guilty ones, for they have added over sixty other books to the Apocalypse by binding them together to it without explaining the matter.

Bill Rawlinson
San Antonio, Texas

WCC and IMC Work Towards Blend

THE WORLD COUNCIL OF CHURCHES 12-member Executive Committee met in London, England, Feb. 10-14. Dr. Franklin C. Fry, president of the United Lutheran Church in America, chairman of the Committee, attended the five-day meeting.

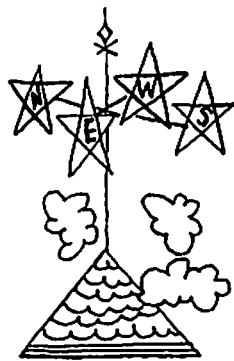
The agenda of the Executive Committee included the proposed integration of the World Council of Churches and the International Missionary Council. The Executive Committee also considered the request to delay the World Council's 1960 Assembly, tentatively scheduled for Ceylon, for one year in order that members of the IMC have more time to study the integration plan.

Plans for a new building at the Geneva, Switzerland, headquarters of the 10-year old World Council of Churches were heard. The Council is presently housed in a Swiss chalet and several wooden barracks in a residential area of Geneva.

How a study of religious liberty in 'Roman Catholic and other countries' authorized by the Central Committee last summer should be conducted and the relations between the Council and the Moscow Patriarchate of the Russian Orthodox Church were other items on the agenda.

Natural Notes

by Carol Lawson



The Newtonville (Mass.) Society YPL is having an unusually interesting and active year under the leadership of the Rev. Thomas Reed. Their general study-theme is "How We Can Help," and in addition to table-setting and waiting on table at church suppers, they have found and used a number of opportunities. Besides their regular Bible and doctrinal study program, they have had speakers on New-Church mission activities, and at the Harvest Sale they sponsored a 'Pennies-for-Postage' table which earned money to send bundles of clothing abroad. League members also assisted the minister during the Christmas Vesper Service, and took an active part in the regular morning service Jan. 26, which was celebrated as Youth Sunday. Robert Neilson, League president, provided the high spot with a short paper on "Swedenborg as a Boy."

Army news publications, as well as newspapers using AP pictures, have been featuring the Christmas gift of two of St. Petersburg's famous 'green benches' to a Nike Battery in Coventry, R. I. Lt. Edward C. Hinckley (a former ANCYPL president) dreamed up the idea for his Battery, many of whom come from the southern states, and the St. Petersburg Junior Chamber of Commerce voted to buy and ship the benches up to a chilly Rhode Island hill-top. Pictures featuring his grandmother, Mrs. Charles H. Kuenzli (lay-leader in Florida, where she broadcasts the weekly New-Church Service over WSUN in St. Petersburg), 'trying out' the benches with the city mayor and the Jaycee president looking on, and also showing the benches on arrival at the Nike battery, being welcomed by Lt. Hinckley and his men, have been widely used.

The Newton (Mass.) Council of Churches recently sponsored a city-wide census of every family, designed to record their church affiliations. Families not associated with any particular denomination were invited to sign cards which will be divided among the churches in their immediate neighborhood, so that fellowship groups in those churches can invite each family to become acquainted with their activities. The Newton New-Church Society took part in this activity, with Rev. Thomas Reed, Mrs. Reed, Mrs. Bette Patten, and Messrs. Raymond Alden, Gib Warren, and Robert Neilson representing the Society as 'census-takers.' Several all-member meetings of the

Society were also held, to evaluate programs which could be offered these visitors.

Rev. Thomas Reed, of the Newtonville (Mass.) Society, was the speaker over WEEI, Boston, on Sunday, January 19, for the regular Massachusetts Council of Churches radio service. . . . *Thank you Mrs. Hinckley for your kindness as well as the above interesting news. We only wish that more New Church societies would follow Newtonville's example in appointing a reporter to send local news to this column!*

In Detroit the 'sale' of pews has started, i.e., the receiving of donations to offset the cost of the pews in their new edifice. Inasmuch as there are only 20 pews to 'sell' they should go like hot cakes. . . . The Martin Vanderbergs made possible an extension telephone in the shiny, new church kitchen. . . . A pair of beautifully hand-worked kneeling stools for the chancel was the gift of Mrs. Otto Hallock.

Out in California they are going to do a most interesting thing during Lent. On the first five Sundays of this period, the congregation of the El Cerrito Hillside Church is going to hear again selected sermons preached at the church between August and January. The 'Hillsiders' have been given a list of the sermons and preachers, which they will have voted upon by now.

The Rev. Horace Briggs, pastor of the Fryeburg (Maine) Society had an automobile accident just before Christmas. He said that it was a very special experience to see how everyone in his parish pitched in to carry out the Christmas plans,—the pageant, two carolling parties, the decorating of the Church, etc. The Briggs were almost overwhelmed by the sympathy of the entire village of Fryeburg. Sixty-five children contributed to huge baskets of fruit

which were lugged to the hospital by youngsters representing the group, flowers, notes, and cheery cards were sent by *everyone*, including the Grange, Library Club, HI Y, Congregational Church. Ladies did cooking and housework in the parsonage, and the Women's Alliance, friends and neighbors, sent in meals. How wonderful to be such a real member of the community of Fryeburg, Mr. Briggs, and by this time we hope you are fully recovered!



Mark E. Manning and his co-worker Daniel S. Abrego, Church of Jesus—Los Angeles

The above is a picture of Mark E. Manning, right, and his assistant, Daniel S. Abrego, standing in front of the Church of Jesus on Temple St., near Alvarado, Los Angeles. Mr. Manning is an active member of the Los Angeles Society, an earnest student of the Writings. He has translated several of Swedenborg's writings, and *MESSENGER* readers will recall some of the thoughtful articles by him that have appeared in its columns.

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HERE AND THERE

(Continued from page 76)

employment with Allis Chalmers and will be glad to answer all communications, and incidentally to accept all dues from any who are now behind. Robert Shields, bless his heart, sends us a ten dollar donation for the N.A. Bob isn't a member—just a good friend to all of us. At present he has an important job in West Virginia. And the Applegate people (Wilmoths and Paines) have also remembered us with a generous gift for the good cause. We learn that they have sold their rock business. How many N.A. members can attend the annual Convention meeting this coming June in Philadelphia?

EXCEPTIONAL PERSONS

(Continued from page 74)

more readily available than is commonly understood. In many instances it is unwise for a church to attempt to minister to an exceptional person or his family without the consultation of the specialist. Often the person is already known to the agency and counsel is immediately available.

7. It is strongly recommended that churches make serious study of their buildings and equipment to discover what special provisions need to be made so that handicapped persons will not face physical barriers to participation.

8. It is recommended that exceptional persons be assimilated in regular church camps whenever possible, but also that churches be sure that their camps conform to the highest standards of health and safety. Churches are urged *not* to develop special camps for exceptional persons, but to leave that responsibility upon the agencies that specialize in services to those persons.

9. It is recommended that churches take seriously the training of leaders for work with exceptional persons. There are two facets of this need. Inasmuch as basic human needs are

the same with all persons, and most persons are exceptional to some degree, all leaders should be given more thorough training in the understanding of persons and their needs. There is also need for leaders trained for special responsibilities with exceptional persons, to work with them either within regular groups or in special groups.

10. It is suggested that many more consultations such as this one be held, nationally, in areas, and locally. Specialists are available to most communities from agencies located within a short distance, who could meet with church leaders to plan for more effective service to exceptional persons. In local communities these consultations might be either short in length and frequent, or for two or three days. In larger areas the longer consultations would be advisable.

11. Exceptional persons need a sense of being a part of a church, even if they are unable to participate in its regular activities. The church's responsibility goes beyond 'service to' exceptional persons. Relationships should be made possible in which the individual can be a vital part of the church and its fellowship, however complete or limited may be his physical participation. Through private or family devotions, study, pastoral calls, and in many cases actual church work that can be done at home, many handicapped persons have had meaningful identification with a church.

12. It is strongly recommended that the needs of exceptional persons be faced by churches working together and working in cooperation with the specialized agencies. When special groups are needed it is often best for one church to serve the whole community with one type of group, while some other church does the same with another type of group. Public interpretation should be planned cooperatively. Relationships with agencies need to be established by the churches together. Leadership training is best approached cooperatively. Vocational counseling and service can usually be provided best through a pooling of effort. These and many other concerns call for the combined effort of churches and agencies working in close cooperation.

Literature on this subject is available from the National Society for Crippled Children and Adults, Inc., 11 South La Salle Street, Chicago 3, Illinois.

The above article is reproduced here from the January issue of the 'International Journal of Religious Education' with the kind permission of this publication. The writer is the editor of that periodical and the author of the well known book, 'How a Small Church Can Have Good Christian Education.'

MEMORIAL

WISE—Mrs. Edwina Wise, a devoted member of our Church, daughter of the late George Warren, long one of the outstanding laymen of the New Church, passed away at her home in Beverly Farms, Mass., on Aug. 11, 1957. She had long been active in philanthropic and charitable programs. Of her the Beverly Times of her home town writes:

"Born on July 15, 1892 in Utica, N. Y., Mrs. Wise graduated from Bryn Mawr College in 1914. For the past 25 years she had been a resident of Beverly Farms and had been associated with many charities.

"In April 1951 Mrs. Wise was elected chairman of the blood program committee of the Red Cross succeeding Richard Preston of Hamilton. The following month she organized the blood service committee, which established the blood program at Beverly hospital, whereby blood is supplied to the hospital blood bank through the Red Cross. She also established the walking blood donor system in Beverly.

"Following her resignation as blood chairman, Mrs. Wise was honored on September 17, 1954 with a certificate of merit by the Red Cross for her three years of magnificent work. She still continued her interest in the Red Cross and was for many years a director of the local chapter.

"Other charities with which Mrs. Wise was associated include: the North Shore Babies hospital, of which she was a member of the board of managers for many years, and the Trustees of Public Reservations. She was particularly interested in the Beverly Farms Improvement Society, the Prides-Farms Community Association and the Beverly Farms Exchange.

"Besides her husband, Harold W. Wise, she leaves one son, Daniel P. Wise, of Beverly Farms; a sister, Mrs. Schuyler Dillon of Norwell; two brothers, Herbert M. Warren of Birmingham, Ala., and Lewis G. Warren of Boston and two grandchildren."

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BIRTH

SPRAGUE—Born Nov. 18 to Mr. and Mrs. James Sprague (Constance Hatheway), Boston Society, a daughter.

BAPTISMS

BAILEY—Candace Louise, infant daughter of Mr. and Mrs. Forrest Bailey (Priscilla Goodwin), Bridgewater, Mass., was baptized in October; the Rev. Harold R. Gustafson officiating.

BRIGHT—Todd Allan, infant son of Mr. and Mrs. Lawrence Bright, Hays, Kansas, baptized Dec. 1; the Rev. Eric J. Zacharias officiating.

BOMER—Sherry Denise, infant daughter of Mr. and Mrs. Edward Bommer, Gulfport, Miss., baptized Nov. 24; the Rev. P. Peters officiating.

ENS, RYDER, FRIESEN—Larry James, son of Mr. and Mrs. James G. Ens, baptized Oct. 13; Lawrence John, son of Mr. and Mrs. James Ryder, baptized Nov. 17; and Daniel Donald, son of Mr. and Mrs. Harry Friesen, baptized Nov. 24; the Rev. Erwin D. Reddekopp officiating.

GALE—Malcolm Dexter, infant son of Mr. and Mrs. Melvin D. Gale, Boston, baptized Sept. 29; the Rev. Everett K. Bray officiating.

LATTA—Kimberly Jean, infant daughter of Dr. and Mrs. Roger E. Latta, Glendale, Ohio, baptized Jan. 19 in the Glendale New Church; the Rev. Bjorn Johansson officiating.

McBLAIN—Robert Bruce, infant son of Mr. and Mrs. Robert McBlain, San Francisco, baptized Dec. 8; the Rev. Othmar Tobisch officiating.

PARKER, BARTLETT, YERBY—Mildred J. Parker and her infant daughter, Ronna Via; Viola Y. Bartlett and Victor L. Yerby, all of San Francisco, baptized Nov. 10; the Rev. Othmar Tobisch officiating.

PERRY—Jane Ellen, infant daughter of First Lt. and Mrs. James N. Perry (Elizabeth Atwood), Boston Society, baptized Dec. 22; the Rev. Antony Regamey officiating.

SCHMIDT—Mary Louise, infant daughter of Mr. and Mrs. Nicholas Schmidt (Phyllis Aitken), Kitchener, Ont., baptized Dec. 22; the Rev. David P. Johnson officiating.

SIMPSON—Valerie Jane, infant daughter of Mr. and Mrs. Brian Simpson, Whalley, B. C., baptized Nov. 24; the Rev. John E. Zacharias officiating.

TAYLOR—Pauline Francis, Susan Kay, Virginia May, Andrew Allen, Alice Beatrice, and John Harold, children of Mr. and Mrs. Harold Taylor, Richmond, B. C., baptized Dec. 29 in the Vancouver New Jerusalem Christian Church; the Rev. John E. Zacharias officiating.

CONFIRMATION

BAILEY—Mrs. Fern Annabelle Bailey, Denver, Colo., confirmed Oct. 27; the Rev. Eric J. Zacharias officiating.

WEDDINGS

MARQUES-FRIESEN—Joao Marques and Esther Friesen were married Nov. 25, at Roblin, Man.; the Rev. Ervin D. Reddekopp officiating.

MILLER-LOVELL—Gordon W. Miller and Irva M. Lovell were married Oct. 15 in the New Church, Bridgewater, Mass.; the Rev. Harold R. Gustafson officiating.

Birth, Baptisms, Memorials

ABELL—Miss A. Edith Abell, a member of the Washington Society, passed away on Nov. 24, 1957, at Hahnemann Hospital, Washington, D. C.

She was born in Washington on May 12, 1876. With her brothers and sisters she grew up in the Washington Society, of which the Abells and on her mother's side the Halsteads and Smiths were devoted members. She became a member on Oct. 11, 1899, when after the family had lived for some years in Massachusetts, she took work in the Capital. Later her work took her to New York, where she became a member of the Society there on Dec. 2, 1909. Many years followed for her in the Foreign Service of the United States. She saw service in Berlin at the time of the First World War; served in Rome, Madrid and Lisbon, and during the Second World War in London. There she retired from the Service and returned to Washington, renewing her membership in the church here on Mar. 4, 1948.

Miss Abell took an eager interest in her church and its teachings. She suffered illness and falls and fractures in the closing years, but indomitably made her way, sometimes with her nurse, to services and classes. One nurse became a member of the Society and a hearty participant in its activities. Just a month before Miss Abell passed into the other life she had given the altar flowers in loving memory of her mother, Fanny Halsted Abell.

Last services were conducted in Washington, by the minister of the National Church on the evening of Nov. 27. That day her brother, Arthur H. Abell, Scarsdale, N. Y., passed away. A sister, Mrs. Fannie Lucy Fernandez, New York, and several nieces survive. —Wm. F. Wunsch

DUNMALL—James George Dunmall, Kitchener, Ont., passed into the higher life Jan. 17. Mr. Dunmall was born May 7, 1887. Resurrection Services were held Jan. 21; the Rev. F. G. Stewart officiating in the absence of the Rev. David P. Johnson.

GRIMMEL—Resurrection services were held Dec. 31 for Paul Grimmel, Boston Society; the Rev. Antony Regamey officiating.

LOCKE—J. Roy Locke, a devoted and loyal member of the Detroit Society, passed into the spiritual world Dec. 14. Resurrection services were held Dec. 17; the Rev. William R. Woofenden officiating.

HOLLINGSWORTH—James H. Hollingsworth, Los Angeles Society, passed into the higher life Jan. 3. Resurrection services were held Jan. 7; the Rev. Andre Diaconoff officiating.

FRIESEN—On Christmas day, Dec. 25, David Friesen Sr. passed into the spiritual world while in the University Hospital at Edmonton, Alberta. Mr. Friesen was born Oct. 12, 1890, at Plum Coulee, Manitoba. At the time of his passing he was actually a resident of Dawson Creek, B. C., having recently moved there with his family from Roblin, Manitoba.

Mr. Friesen was a member of the Church of the New Jerusalem most of his life and was one of the few really active readers of the Church. He had a fine understanding of the doctrines of the New Jerusalem and did his best to express these to his large family. It is wonderful to say that all of his ten children embraced the doctrines of the New Church. While formally he was a member of Convention, he was not partisan. His door was

always open to a New-Church minister, whether Convention or General. It seems that he tried to set an example of how the two bodies of the New Church in America might work together for the common good. To illustrate this we might mention how he worked, with some of his family, at Dawson Creek, to help the General Church build a church building. May we, from both sides, take a lesson from this.

On December 6, 1915, David Friesen was married to Annie Wiens in the New Church at Herbert, Saskatchewan, with the Rev. John E. Zacharias officiating. We understand that this was Mr. Zacharias' first wedding. This union was blessed with 11 children, one deceased. Surviving Mr. Friesen are, his loving wife, Annie, seven sons, three daughters, and 26 grand children.

ALEXANDER—Edwin Alexander, president of the Glendale, Ohio, New-Church Society, passed away on Feb. 1, in Elwood, Ind., where he was visiting with a daughter. Mr. Alexander was born in Glendale, Oct. 12, 1886, and lived there all his life. He was active in the life of his community, in the Masonic Lodge and in the church. He took a keen interest in politics and was well versed on political and social questions. For over 35 years he was in the employment of the Procter and Gamble Company, a large part of this time as the yardmaster in the traffic department. For many years he served the Glendale Society as its president, and for some years simultaneously as its treasurer. He was baptized, confirmed and married in the Glendale New Church, and all his life was a faithful and loyal member of it.

Mr. Alexander's mother was of the Iglar family, well known in the business and community life of Glendale. He is survived by one son: Edwin J. Alexander, Evanston, Ill.; three daughters: Mrs. Otis (Ruth) Scott, Cincinnati; Mrs. Albert (Vera) Cook, Indianapolis; and Mrs. Charles (Ann) Morris, Elwood, Ind.; one brother: J. L. Alexander, Toledo; three sisters: Miss Frances Alexander, Mrs. Joseph Leight, and Mrs. Kathrine Wagner, all of Cincinnati. In addition there are five grandchildren and a number of relatives.

Mr. Alexander was loved and respected by those who knew him. He was kindly in spirit and generous. He was a man of integrity and good judgment. None who knew him hesitated to trust him. He bore his long and painful illness with courage and fortitude.

Funeral services for him were held in Cincinnati, Feb. 4; the Rev. Bjorn Johansson officiating.

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SPECIAL MINISTERS' MEETING

The ministers of the New Church met in Urbana, Ohio, at the College, Feb. 25-27. This is the third or fourth such ministers' 'Institute' in recent years, but the best attended.

Sessions for the first three days were conducted by Dr. Richard Wallen and Dr. Marrie Creelman. Lectures were given by Dr. Wallen on group development, and group cohesiveness, but much of the work consisted of actual training in group thinking. Toward the end of each session, Dr. Wallen would analyze what had happened in the meeting and the reasons for it; what blocks seemed to have developed and what forces had been at work. Groups were formed to spontaneously enact committee meetings dealing with questions of the type that frequently come before the church committee. As these carried on their work, the others observed and then reported on what they saw happening. Dr. Wallen's emphasis was that training in working with groups had to be acquired by experience — it could not be given by lectures and books.

In evaluating the meeting one prominent minister said, "I came with a critical attitude, for I questioned the value of what was being undertaken, but I now feel satisfied with the results." This feeling, expressed in different ways, seemed to be more or less shared by the other ministers present.

NEW-CHURCH MESSENGER

THE
NEW-CHURCH
MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1915.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 178, No. 6 Whole No. 4723
March 15, 1958

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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Committee on Religion and Science Sponsored by the Swedenborg Foundation, Inc.

THE SWEDENBORG Foundation, Inc., with headquarters at 51 East 42nd Street, New York 17, at its monthly board meeting on Monday, February 10, 1958, voted to initiate, sponsor and finance at least temporarily an interdenominational Committee on Religion and Science, to further spiritual growth along with scientific advancement during this International Geophysical Year.

Invited to be members of this Committee will be Protestants, Catholics, Jews, and all believers in God, from the fields of science, religion, journalism, education, television and radio, people who feel it is necessary to keep religious faith in proper balance with science. They will serve as individuals and not necessarily as representatives of the organization with which they are connected. They will not have any financial obligation but agree to encourage spiritual growth in the minds of people, especially youth, who may be tempted to yield to materialism or be overwhelmed by new scientific discoveries and regard these as the real solution of personal and social problems.

suggest to help further religious and moral advance.

"So far, the leaders we have approached seem co-operative and enthusiastic. A number have offered to serve as members of Counselling Groups.

"One reason the Swedenborg Foundation is especially suited for this purpose, is that our leader Emanuel Swedenborg whose 270th birthday we are now celebrating, was both an outstanding scientist and also a deeply spiritual man; also our Foundation is a non-profit organization for the publication and distribution of the writings of Emanuel Swedenborg, as a service to all people regardless of creed. It was not Swedenborg's intention to found another denomination but rather to help the already established Churches, with deepened insight. To that end he published and distributed his numerous books at his own expense.

"We, too, wish to be helpful to all people. So we are glad to sponsor and finance this movement at least for five months and to let Counselling Groups of the Committee use our Board room for meetings if they wish. After that time we will see what progress is made and, perhaps, help further if it seems advisable."

Details of organization has been delegated to the Wertheim Associates at 11 West 42nd Street, New York 36, New York.

"This Committee on Religion and Science", said Mr. John F. Seekamp, president of the Swedenborg Foundation, "will be by no means adverse to science or scientist. We believe all truth is of God, who is always eager to reveal Himself to others through His laws. Science and religion should certainly be compatible, for both seek truth. We think it is important, that all men recognize that all truth and goodness are from God. By looking to Him for guidance in making discoveries, and wisdom in the use of them, the world should progress rapidly and harmoniously.

"The Foundation believes that it can perform a real service to mankind and make a worthwhile contribution to the International Geophysical Year, by emphasizing the need for spiritual growth along with scientific growth and by serving as a clearance agency for groups and individuals who may have material to share or who may need material along these lines to help with sermons, articles, etc., or who may have some good ideas to

ALL OF CHRIST'S PEOPLE

by Lydia Cutler Schrader

THERE WERE many articles written about church union at the time of the World Assembly of Churches at Evanston, in 1954, but the accounts of the theological differences, some of which seemed so unnecessary from our point of view, were discouraging. However, a recent reading of Charles Clayton Morrison's *The Unfinished Reformation* (1953) has reopened in my mind the subject of ecumenical union and the possible place of the New-Church organization in such a united church, if at some remote future date it did develop along the lines suggested by Mr. Morrison. I know from the few articles in our own publications that I have been able to locate, that there are many more that I have not read, so this only a sketchy, but I hope thought-provoking presentation by a layman.

Mr. Morrison's main thesis is that the united church should include all of Christ's people, or all those that

values of the denomination are also considered, but he believes these can all be retained in what he calls the fellowship of the church. We could have a united church as to constitution and churchly functions, whose sole authority is Christ (office bearers would have *responsibility* rather than *authority*); but this church in its fellowship could have room for diversities in theological interpretation, for varying forms of worship, for all affinities based on common beliefs, tastes or backgrounds. The sin of the denominations has been to establish separate churches on the basis of these differences. Instead of a church based on uniformity, the author expects a united church to release us from the static uniformity of the denomination into the diversity that belongs to the Church of Christ. "Embraced in the ecumenical church, these diversities, freely intermingling and interacting, would stimulate, guide and enhance its spiritual life

THE ECUMENICAL CHURCH AND THE NEW-CHURCH

confess their faith in Christ and declare their purpose to lead a Christian life. He conceives of the ecumenical movement as the re-emergence in Protestantism of the unfinished task of the Reformation. The three main streams of the Reformation, in Germany, Switzerland and England, aimed at reforming the existing church, freeing it from bondage to a sacerdotal, authoritative hierarchy, and not at establishing separate churches, but geographical and political reasons prevented their uniting. Since then, other groups have seceded from the original ones, because of deviations from standards of orthodoxy or of organization, and especially has this multiplication occurred in the United States, probably because of the principles of religious and political freedom, and the psychology of the frontier, so that we have what might be called 'schismatic chain reactions.' But now, we need to free the church from the denominational divisions and the trend is in the direction of a more united church, with a shift in loyalty from the denomination to a loyalty in Christ, and so we find more people are changing from one church to another, often for superficial reasons, and that the thinking of many church leaders crosses denominational lines.

Mr. Morrison discusses fully the evils of the denominational system: the waste, the overlapping and competition, the confusion in missionary efforts, the barriers against the free flow of Christian thought, and the weakness and frequent narrowness of the local church. The

beyond anything we have known in sectarian separation" (p. 82).

It is interesting to compare these ideas with what Swedenborg teaches and with what some of our New-Church thinkers have written. In the Mary Barbour Blair lecture entitled, *Religion Tomorrow*, the Rev. William F. Wunsch quotes the following from the *Arcana Coelestia* (No. 1799 (4):

Doctrinal views distinguish the churches in Christendom, and according to such views men call themselves Catholics, Lutherans, Calvinists, and so on. They are so named from their doctrine, something that would not have happened had they made love for the Lord and charity to the neighbor the main matter of faith. Then other matters would have been only varieties of thinking about the mysteries of faith, and true Christians would leave these to every one according to his conscience. They would say from the heart, 'This is a Christian, because he lives like one and as the Lord teaches.' In this way the different churches would be one, doctrinal dissensions would cease, hatred of one another would end, and the Lord's kingdom would be attained.

Mr. Morrison would agree, I think, with this idea of unity based on love to the Lord and charity to the neighbor, though using different terms. But as

Mr. Wunsch goes on to show, Swedenborg went beyond this Christian unity in writing of the Lord's universal church, in the book *Heaven and Hell*: "The Lord's Church is strewn throughout the globe and is universal. In that Church are all who live a good life according to their own religion." And in speaking of the life we are called upon to live, Swedenborg usually used the term 'spiritual life' rather than 'Christian life,' for this life is open to everyone and every religious faith can promote it by the essentials found in all faiths, which include prayer to the Author of life, and consideration for the neighbor. Through all religions, God leads man to the spiritual life as defined by Micah: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

For Mr. Wunsch, it seems to be enough to recognize this spiritual bond the world over, but Mr. Morrison thinks we need a more visible unity in order to accomplish God's purposes, especially in combatting both materialism and the irreligion of communism. For the purposes of his discussion and to make the idea of a united church more immediately practicable, he limits his field to American Protestantism. Leaders in the ecumenical movement have been reluctant to discuss the nature of a united church, but Mr. Morrison believes we now need a more realistic, conceptual grasp of its plan. There must be real union, not just federation, whose unity is based, not upon the principles of coercive authoritarianism, but upon the principles of democracy, which include both loyalty and freedom. Always he emphasizes the distinction,—loyalty to the constitution of the united church, whose sole constitutive authority is Christ, and freedom in the fellowship of the church. And thus, all the disputed points of theology, including interpretations of the Bible, and even the Bible itself, come under the fellowship where diversity can be permitted and encouraged. Christ and the early church preceded the written New Testament, and He must be superior to the Bible and the countless interpretations of its literal sense. Even if theologians could agree on a consensus of beliefs that must be accepted by all, this would not allow for spiritual growth and what might be accepted in the future.

The chief practical obstacles to union among the larger denominations are listed by Mr. Morrison as: the immersionist insistence on only this form of baptism; the Episcopalian loyalty to their historic episcopate; and congregationalism as a system in which the local church is invested with complete independence and autonomy. Provision might be made for a 'mixed polity' so that congregations that are not accustomed to a strong central authority in their denomination might retain some autonomy, as in the holding of property, and in the calling of a minister. For the first two problems, some way must be found whereby the groups can continue their feeling of trusteeship for a certain practice or belief, without what he calls the sin of maintaining a separate denomination to protect it.

Perhaps these particular problems may not seem of

vital importance to us in the New Church but we must realize they are crucial to other denominations, just as our special beliefs are to us, and that to them our views may seem narrowly sectarian. The churchly function that we would probably find the hardest to give up would be our Theological School, and yet Mr. Morrison insists, "The maintenance of denominational theological schools for the training of a denominational minded ministry obviously has the effect of perpetuating division in the Church of Christ" (p. 60). Should we not, therefore, weigh the merits of one course, or even several carefully prepared lectures on Swedenborg's ideas in a general theology course, reaching hundreds of students, compared with the intensive study of the few now in our own school? And undoubtedly, further study could be arranged for those who desired it. General education and publicity could still be carried on by our publication societies or other lay organizations, without maintaining a separate sect. Are we not now building a wall around the doctrines instead of allowing them to circulate freely? These are only ideas to consider, and I am not one who believes that we should cease to exist right now as a separate denomination, for at the present time neither we nor the people of the other churches have the breadth of view envisioned by Mr. Morrison, eager to study the whole field of religious thought. Ideally, we should trust the truth to take care of itself, but perhaps some truths need a little more protection until the world is ready for them. But to all of us who miss some of the benefits of the larger church and for our children who may have a need to belong to a recognized group, the idea of an ever spiritually growing united church is very fascinating.

But can the idea of an ecumenical church be identified in any way with Swedenborg's conception of the Lord's New Church, which according to Spalding, 'is not to be regarded as superseding the Old but rather as restoring its lost truths?' (Spalding, J. H. *An Introduction to Swedenborg's Religious Thought*, p. 226). The Rev. Immanuel Tafel, in reporting on the World Assembly at Evanston, in the *New Church Visitor* (Dec. 1954) says: "And because we believe that the Lord is today making his Second Coming through a new dispensation of truth to the Christian consciousness, we feel intimately associated with such a world-wide Christian effort, because we feel this is a part of the new church and we are responsible for helping to ultimate it in every possible way." I think we should feel the same way about the ecumenical church envisaged by Mr. Morrison. We would hope to contribute to such a church Swedenborg's rational concepts of the spiritual world, of the depth of spiritual meaning in the Lord's Word, of the Trinity of God in the Divine Unity, and that "All religion has relation to life and the life of religion is to do good." And could we not learn something of value from others in such a fellowship, perhaps in the more practical application of the truths of the Lord's Word in our own lives and a more vital use of prayer?

The author is Mrs. Ernst J. Schrader, member of the St. Paul Society, and is of the Cutler family, long associated with the New Church.

EDITORIAL

Take Up Your Cross

DURING THE Lenten season the emphasis is on sacrifice and self-discipline, on the demands beyond simple justice and decency that are made on the follower of the Lord. Christianity is often characterized as the religion of the cross. Did not the Lord say? "If any man would come after me, let him deny himself and take up his cross" (*Mk. 8:34*). And when James and John desired that they might have the most exalted places with Him in His glory, He asked: "Can ye drink of the cup that I drink of?" (*Mk. 10:38*). Also, He declared, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Such an appeal does not sound attractive to most men. They would rather remember that Christianity is a religion of joy, that the Gospel means good news, that the Lord said His yoke was easy and His burden was light. A church which aims principally at obtaining a large membership tends to dilute the idea of sacrifice and discipline, and to make Christianity both easy to accept and easy to practice. It will stress the rewards which are promised to the believer rather than the demands made upon him.

Of course, the way of the cross, of sacrifice and self-discipline, is not easy. The Lord Himself in His humanity did not find it so. In Gethsemane He prayed: "O my Father, if it be possible, let this cup pass from me." But He added: "Nevertheless, not as I will, but as thou wilt" (*Mt. 26:39*). And when Peter drew a sword to defend Him against arrest, the Lord forbade him, saying, "The cup which my Father hath given me, shall I not drink it?" (*Jn. 18:11*).

But easy or not, it is the way of life which is enjoined upon the Christian. Back of it, therefore, there must lie some meaningful purpose.

The cross which the Lord was talking about when He said, "If any man will come after me . . ." is one voluntarily assumed and not a calamity that may befall a person. Recently we heard some people discussing the Broadway play about the late President Franklin D. Roosevelt when he was stricken by infantile paralysis. One person exclaimed: "What a cross that poor man had to carry." To which another rejoined: "It was no worse than the one Eisenhower has to bear, when you consider that three times he's had to be hospitalized."

One may admire Roosevelt for the courage and determination he displayed when stricken, but his affliction was not a cross in the sense in which the Lord used the word. Similarly, Eisenhower's attack of illness is not a cross in that sense, however deserving of applause he is for bravely carrying on as the leader of the free world.

Adversities which are thrust upon a person and which he is powerless to hinder are not a cross. Taking up the cross is more than enduring bravely a 'thorn in the flesh'. It means an active battle against evil, even when the cost to personal well-being is high. It is an act of free will. The Lord said: "Let him deny himself and take up his cross." Men serve God not only by spiritual communion with Him but by their actions. It is in the latter that they take up their cross. When a man voluntarily allows himself to be inoculated with a disease, as many have done, in order to increase the knowledge

that may lead to the alleviation of suffering, he is taking up his cross. When Father Damien went to a leper colony to minister to it, well knowing that sooner or later he himself would become afflicted with leprosy, he was taking up his cross.

When Tolstoy renounced the life of wealth and luxury, urged a return to Christian simplicity, a following of the inner light, and the loving of all men regardless of class or race, he was taking up his cross. When Jane Addams gave up ease and comfort to go into the slums of Chicago to found Hull House and bring help to the needy, she took up her cross. When Sherwood Eddy dedicated his life to winning people by word and by action to Christ, he denied himself and took up his cross. Kagawa, the prophet of Japan, lived for fifteen years in the slums ministering to any and all who sought his help. He had been touched by the spirit of the Lord, and had taken up his cross. Or think of Dr. Albert Schweitzer taking up his cross by going to people who are termed savages to bring them medical help.

This list could be greatly extended. And in addition there are:

The picket frozen on duty,
The mother starved for her brood,
The millions who humble and nameless
The strait, hard pathway trod.

God assumed a humanity which was to take up a cross and battle against the combined evil of the world. In that battle the humanity in which He manifested Himself was glorified. This shows forth God's plan for human regeneration. The cross is the denial of self for the sake of the good and the true. The cross is an expression in life of God's inflowing love. The cross calls for an effort in behalf of other people even at a cost to the self.

IN EVERY CREED

ALL CREEDS stripped from their
wrappings

That hide their inmost heart
Have one desire in common
One great truth to impart.

It is the vital essence
Of all the Master taught;
Great souls of every people
The same high vision caught.

Christ gave it, oh so simply
In few words but so clear
To solve each human problem,
The answer now and here.

Love is his great commandment
And love will always lead
To kindness—magic secret—
The heart of every creed.

—DELLA ADAMS LEITNER

Bernadette's Experiences

by Charles J. Coch

A RECENT newspaper carries the story about the 14 year old girl, Bernadette Soubirous, who in 1858, was said to have seen a vision of the Virgin Mary at Lourdes, France. On a day in February of that year, this young French girl left her home in the old town of Lourdes with her two sisters to gather kindling in a wooded area nearby.

What happened to 14 year-old Bernadette that Feb. 11 and in the days thereafter is now a story known round the world.

Beginning last month, Lourdes, France became the center of a year-long observance of the hundredth anniversary of Bernadette's vision. At least three million pilgrims are expected to make the trip to this city nestled in the Pyrenees of southwestern France. Most of them will be Roman Catholics, but there will be others of different faiths, as there have been, virtually every year since the story became known.

On that morning a century ago, Bernadette and her sisters crossed the stone bridge that divided the old town of Lourdes from the rough wooded country to the west.

Soon they came to a canal, near a dark strange grotto where they were forbidden to enter.

The waters of the canal were cold, but Bernadette's sisters took off their shoes and stockings and waded gaily across.

"I had just begun to take off my first stocking," Bernadette said later, "when suddenly I heard a great noise like the sound of a storm. I looked to the right, to the left . . . but nothing moved."

Then she heard another noise, "and almost at the same time there came out of the interior of the grotto a golden-colored cloud, and soon after a lady, young and beautiful, the like of whom I had never seen, came and placed herself at the entrance of the opening above the bush. . . .

"When I attempted to begin saying the rosary and tried to lift my hand to my forehead, my arm remained paralyzed, and it was only after the lady had signed herself (with the cross) that I could do the same. The lady left me to pray all alone; she passed the beads of her rosary between her fingers but she said nothing, only at the end of each decade did she say the 'Gloria' with me." She had the appearance of a young girl of 16 or 17.

She was dressed in a white robe, girdled at the waist with a blue ribbon which flowed down all along her robe."

Bernadette reported 17 or 18 encounters with 'the lady.' Records vary on this point.

At first, few people believed Bernadette's stories. Gradually, however, her neighbors came to feel that a modern miracle was unfolding itself.

Questioned by Catholic priests, Bernadette never wavered in her accounts of the visions. So her fame and faith grew. On Dec. 8, 1933-54 years after her death at 35, Pope Pius XI signed the final decree of canonization.

In the grotto where many of Bernadette's visions took place, an underground spring broke through to the surface as Bernadette, acting on 'the lady's' instruction, made a small hole with her hands.

Soon, the waters of this spring were said to have magic healing qualities. A stonecutter, blind 20 years in his right eye, bathed the eye in the waters. Soon after that, it was claimed he could see perfectly.

Today, close to 2 million pilgrims come each year to Lourdes to worship at the shrine. And about 10,000—seriously ill—bathe in the waters from the spring.

Each year 10 to 15 persons are certified by the Lourdes Medical Bureau as having been cured in a way that science cannot explain. Records of these cases are sent to ecclesiastical authorities. 'who have the power to certify miracles'. . . .

Worship of Mary

What do we as New Churchmen, have to say about this certified account and world-wide knowledge of the 'Miracle of Lourdes'? I believe one answer can be found in our doctrines.

We read in the *True Christian Religion*, No. 102 as follows:

"... Once I (Swedenborg) was permitted to speak with Mary, the mother. She, on a time, passed by and appeared in heaven above my head, clothed in white raiment like silk; then stopping awhile she said, that she had been the mother of the Lord, for He was born of her; but that He, having become God, put off all the human nature which He had from her, and that, therefore, she worshiped him as her God, and wished no one to acknowl-

edge Him (God) as her son, because the whole divinity is in Him."

In the light of *True Christian Religion*—102, it is of deep interest to me that Bernadette describes 'the lady' as being 'dressed in a white robe.' It is also interesting to note that while 'the lady passed the beads of her rosary between her fingers, *she said nothing*,'—except 'at the end of each decade' when she said *the Gloria*.

Upon each decade of the rosary, consisting of ten beads, the Catholic prays the 'Angelical salutation,'—a prayer to Mary,—at the end of which the 'Gloria' is said. And this is a *doxology*. Again, we are reminded of *True Christian Religion*, 102, . . . 'therefore, she worshiped Him as her God. . . .'

The New Churchman's answer to Lourdes may be summed up as follows: "To acknowledge God and to refrain from doing evil because it is against God are the two things that make a religion to be a religion; and if one of these is lacking it cannot be called a religion, for to acknowledge God and to do evil is a contradiction; also to do good and not acknowledge God; for one is not possible without the other. The Lord provides that there shall be some religion nearly everywhere, and that there shall be these two things in every religion. The Lord also provides that every one who acknowledges God and refrains from doing evil because it is against God should have a place in heaven . . . *Divine Providence*, 326(9).

"As to what concerns the Lord's spiritual church, it is to be noted that it extends over the whole globe, not being limited to those who have the Word, and who thereby know the Lord, but it is also amongst those who have not the Word, and who therefore are altogether ignorant of the Lord. For there are several amongst them who know by rational illumination that there is one God, that He created all things, and preserves all things, and that similitude to Him makes man blessed; and who, moreover, live according to their religious tenets in love to that God and in charity toward their neighbor. They who are such among the Gentiles, are those who are in the Lord's spiritual church; and although they are ignorant of the Lord during their abode in the world, still they have in them the worship and tacit acknowledgment of Him, when they are in good, for in all good the Lord is present; therefore these in the other life easily acknowledge Him. The natural illumination which they have, contains in it a spiritual principle which is from the Lord, for without this spiritual principle, such things could never be acknowledged." (*Arcana*, 3263).

"The reason why Roman Catholics may be brought into the New Jerusalem or the New Church more easily than the Reformed is because they hold charity, good works, repentance, and attention to the amendment of life as the essential of salvation; and these are the essentials of the New Church. Hence if they approach God the Savior Himself, not mediately (through the intercession of saints) but directly, and administer the Holy Eucharist in both kinds, they may more easily

For the Larger
Uses of the Church

ANNUAL APPEAL

Why should you respond to Convention's Annual Appeal? Because Convention needs the money? Because your society's 'quota' is higher this year, and every contribution is needed? Because this is a part of Christian Stewardship?

These are all good reasons, but they miss something that is important about the Appeal, and about the life of Convention. Convention does need the money to continue and expand its forward-moving program; that is true. But your reason for giving should lie in the worth of the program, rather than in Convention's need.

Helping your society meet its goal for the year is a worthy intention, but the Appeal is not a competition between societies; it is an opportunity for each individual to extend his use through his support of Convention's uses.

Response to the Appeal is an important part of Christian Stewardship, and this is the best of the reasons so far suggested here. But there is a distinction between giving to Convention because we *ought* to return part of what we have to the Lord in *some* way, and giving because we *want* to serve His purposes in *this* way.

Your Appeal Committee believes that all members of Convention do want to contribute to our World Mission, Pastoral Ministry, Worship and Service, Christian Education and the working of our Church Organization. They hope that you will do so out of a love for the Lord and a desire to be of use in the furthering of His Kingdom.

Judge how important the work of Convention is to *you*, as a vehicle of use to your fellow New Churchmen and to all who need the New Church, and give according to that importance.

TOTAL RECEIVED AS OF FEBRUARY 11, 1958 \$7,648.24

Give contributions, designated for The Appeal, to your Treasurer, or mail to the Treasurer of Convention, Albert P. Carter, 511 Barrister's Hall Boston 8, Mass. Be sure to mention the name of your Society on all contributions sent directly to Mr. Carter.

R. H. KIRVEN
Chmn. Appeal Com.

than the Reformed receive a living faith in the place of a dead one, and be conducted by angels from the Lord to the gates of the New Jerusalem, or of the New Church, and be introduced therein with joy and shouting" (*Brief Exposition*, 108).

(Charles Coch, a member of the Cincinnati Society, is a lay-leader who conducts the services for the Indianapolis Society.)

How essential are these activities? it is for you and your local alliance to decide whether they merit your continued support.

The Grand

THE EXECUTIVE BOARD of THE NATIONAL ALLIANCE

WHAT IS IT?

THE EXECUTIVE BOARD consists of the officers of the National Alliance, chairmen of the standing committees, the immediate past president, and the presidents of the State Alliances. This array adds up to a very large number—about 18 in all. It may seem like a top-heavy sort of organization, but in actual practice only about half of these individuals are able to be present at the meetings. For instance, at the mid-winter meeting, held in Wilmington, Del., February 5, there were eight members present: Mrs. Stewart Poole, President, Mrs. Richard Tafel and Mrs. Harold Berran, vice-presidents, Mrs. Horace Blackmer, Treasurer, Mrs. Alan Farnham, Recording Secretary, Mrs. Robert Gass, Corresponding Secretary, Mrs. Harold Gustafson, past president, and Mrs. John Lister, Mite Box chairman. Your editor, chairman of Publications, was at the last moment unable to be present because—let's put it in very small print—she had the measles.

WHAT DOES IT DO?

THE BOARD meets immediately before and after the annual meeting of the Alliance and, if possible, once during the winter. Between meetings, the president contacts the members by letter. If our president is a good letterwriter, as our present one is, many decisions can be made by mail.

What goes on at board meetings? Plans are made for the annual meeting of the National Alliance and for projects carried on throughout the year.

At the recent meeting in Wilmington, it was decided to give Mrs. Othmar Tobisch, who will be visiting various New-Church societies in Europe this summer, \$100 to give to needy causes that she finds there. This money is to come from our new 'revolving fund.'

Plans were made for our annual meeting in Philadelphia next June. There will be more about this meeting in our next issue of *The Grand Alliance*. It was pointed out that the Rev. Erich Reissner of Berlin will be present at Convention this June. How wonderful it would be if we could tell him on Mission Night that enough money had been collected in our Mite Boxes to pay for the mortgage on the Berlin church!

At the annual meeting last June, it was voted to set up a revolving fund of \$1000 for the National Alliance to

use wherever the Executive Board saw the need for it. At the February meeting our president, Mrs. Stewart Poole, presented to Mrs. Horace Blackmer, Treasurer, a check for \$625.71 (*see cut*), which was given to the National Alliance by the Christian Community New-Church Alliance, formerly a part of the Chicago Society. This sum gives us a fine beginning for our revolving fund ('revolving' because we replace any money that is spent from the fund), and the Board has made plans to raise the rest of the fund next fall. One of the uses of the fund will be to enable the wife of the president of Convention to make at least one trip each year with her husband in the work of the church.

DO WE NEED IT?

THIS QUESTION has been raised seriously of late. Do we really need the National Alliance? Is it worth the time and the money that we give to it? It is a question for all of us to think about.

In our thinking, let us not view the National Alliance as a large, highly efficient, constantly laboring organization. In reality, it is a small group of your representatives carrying out the decisions made at our annual meeting. The accomplishments of our national organization depend largely on (1) the suggestions and cooperation of its members at the local level, and (2) the imagination of its leaders.

What has been accomplished during the past year? Over \$1000 was raised to enable Mrs. David Johnson, as our representative, to accompany her husband on his tour of our European churches last spring. Our contribution transformed a lonely month of separation to a never-to-be-forgotten trip together.

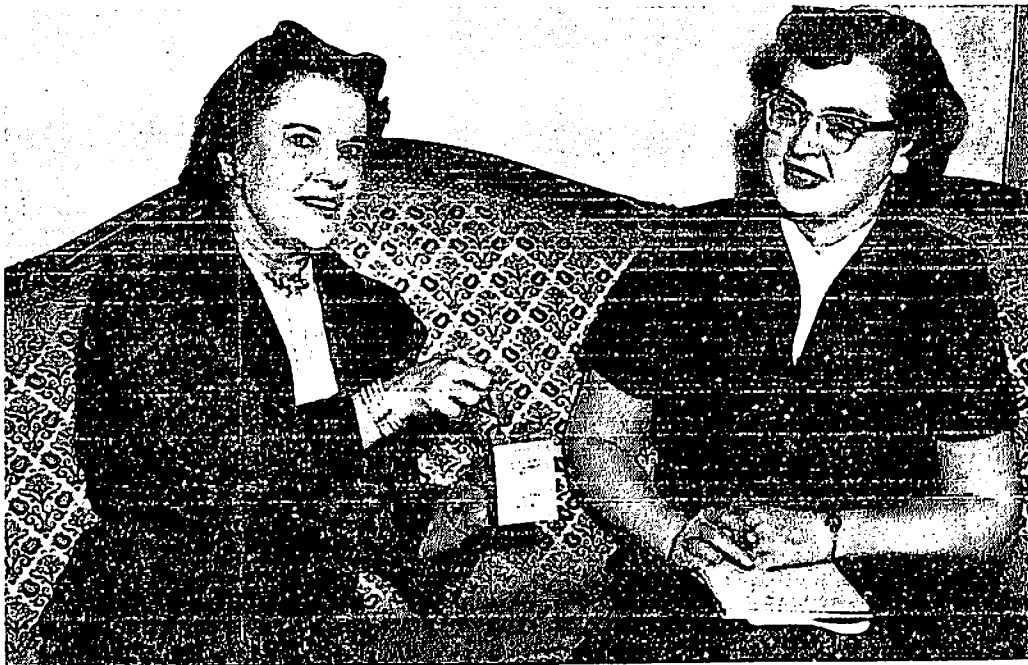
Last year, in response to requests, we published several themes for local Alliances to use in their study programs. Our next issue of *The Grand Alliance* will present suggestions for next year's study.

Other uses of our National Alliance have been the collection of Mite Box money for missions, the circulation of round robin letters among our members isolated from New-Church centers, the publication of Alliance news in the *MESSENGER*, and the planning of an annual meeting during Convention. During the past two years we have been fortunate in having a president who is willing and able to travel about the country, visiting various Alliance groups, and helping us to keep in touch.

Alliance

Edited by Perry S. Martin

Mrs. John Lister, chairman of Mite Box Committee, drops a thankful coin into a Mite Box as Mrs. Alan Farnham sits with pencil and notebook, ready to carry out her duties as the recording secretary of the Executive Board at its mid-winter meeting.



Mrs. Stewart Poole giving check for \$625.71 (from the Christian Community New-Church Alliance) to Mrs. Horace Blackmer, Treasurer.



Former National Alliance president, Mrs. Harold Gustafson (center), with two of the vice-presidents, Mrs. Richard Tafel (right) and Mrs. Harold Berran (left).



*We who walk the soil of our
beloved land are its temporary trustees.*

WHOSE LAND IS IT?

by Frederick Brown Harris

"And messengers came to David saying, 'Whose is the land?' " II SAM. 3:12

HERE IS A QUESTION mark lifted above what to the Israelites was the Promised Land. Certain contentions with regard to the possession of the land had been raised. Out of those old unhappy far-off days comes echoing down the crowded centuries the query, whose land is it? Into that ancient controversy we need not go. Suffice it to say that in the argument which grew out of this question the quarreling parties forgot that the chief stake in the land was God's. We pause to say that the very territory glimpsed in the interrogation of the text in this convulsive era of mid-twentieth century is rent with bitter strife. Much of the present explosive situation in what we call the troubled Middle East grows out of the implications of this very question, whose land is it? Who really has a right to it?

However, it is ours in this meditation simply to take this question asked of King David and lift it high above the plains and mountains and rivers of this vast promised land called America. Whose land is it? Katherine Lee Bates, in inspiring verses, has succeeded in bringing to those who dwell in that land a moving sense of its opulent splendor and majesty, of its past history and present challenge, in *America the Beautiful*. In her soaring lines, as from a speeding airplane, we seem to be passing in awe and admiration above the varied domain from sea to shining sea in such scenic-freighted phrases as 'amber waves of grain,' and 'purple mountain majesties above the fruited plain.' No wonder that that stirring hymn is the musical background of the aerial inspection of our America as depicted in the visual miracle of Cinerama. Thinking just of the glorious topography of the land as beheld in such a flight, let us ask, whose land is it? No wonder in this anniversary year of its writing there was staged in the New England church where it was originally rendered a special ceremony featuring the Rev. Samuel Smith's hymn *My Country, 'Tis of Thee*. In connection with the anniversary the verses were gratefully caroled in every State of the Union. In that familiar peean of thanksgiving for all that America at its best means, there is graphically glimpsed the physical land over which the fearless eagle, emblem of America's destiny, flies and on whose towering crags it boldly rests in its kingship of the skies. "I love Thy rocks and rills—Thy

woods and templed hills." Of course, since these words were penned, as the years have unfolded in the winning of the West, to the quiet sylvan depiction of a New England landscape was to be added 'the fruited plains and the purple mountain majesties' of the Rockies as westward the course of empire took its way.

As in this Year of Our Lord we contemplate the glorious sweep of the America of which we sing, throned in might and beauty between the oceans, from the Atlantic to the Pacific and from Canada to the Gulf, and raise the question, whose land is it? surely the place to begin in any adequate reply is at the climax of the hymn to which we have just referred and at the verse which is weekly lifted like sweet incense at the altar of many a place of worship, "Our Fathers' God to Thee—Author of Liberty—To Thee we sing." Then comes the prayer on millions of lips, "Long may our land be bright, with Freedom's Holy light, Protect us by Thy might, Great God, Our King." We are reminded that the chief fact regarding this privileged land is that

It Belongs to God

You simply cannot explain and interpret America without God. Not only America as an idea, but her very land is God's. Of course, there is a real sense in which that can be said of all lands. "The earth is the Lord's and all that is therein. Oh, Lord, how manifold are Thy works. The earth is full of Thy riches." But who, with his eyes on history, can doubt that it is the purpose of the Author of Liberty for all mankind that human freedom shall be preserved and nourished in this fair land, so that when it was imperiled everywhere else, all nations of the earth should be blessed through America's example and strength. This is what makes it a Promised Land. This is our manifold destiny. It is because of that sobering commission that malignant forces which plot world domination have marked the United States as their most hated foe. It is this awful responsibility of ability to save the race from degrading serfdom which makes us God's chosen people. That distinction lifts America to no pedestal of lordship over others. There was a period in her adolescence when the vital issues were not sharply focused as they are today, that at least some Americans interpreted our mission in terms of egotism. In that boastful period someone from abroad suggested that it was difficult to get a good picture of the United

States because so many halos blocked the camera's lens. Now in this time of her greatest power and with an awesome sense of her world mission, a burden which she would gladly escape if she could, increasing millions of her most loyal sons and daughters sing with a sincerity in which lurks no inflated hypocrisy, "America, America, God mend thine every flaw." Those who pray most fervently for God to mend her flaws and failures remember vividly her beginnings. Those intrepid pioneers who landed on the wild New England coast sounded the keynote of their adventure as they stepped upon the shore of the new land—"In the name of God, Amen."

As President Eisenhower has declared more than once, America just doesn't make sense without religion. She holds in her hand a divine invitation to the Universal Father's hurt and wounded children everywhere. How eloquently that is phrased on the Statue of Liberty close by the Golden Door, "Give me your tired, your poor, your huddled masses yearning to be free." Often, in a burst of patriotic fervor have we heard the expression, when some vista of surpassing loveliness has stretched out from a lofty inspiration point, "This is God's country." That is true in a profounder sense than just the signature of beauty across a smiling landscape. Whether on this embattled globe there shall be another crucifixion of Christian truth as it climbs a new Calvary. . . . Whether in coming days there shall be darkness over the face of the earth from the Sixth Hour until the Ninth (and that may be a thousand years) depends largely on whether God can count on America with her material and moral power to say, at whatever cost, to rampant forces of darkness bent on enslaving the world, "You shall not pass." Today, with our free world allies unequal to the crisis without America's might, we stand at Armageddon and we battle for the Lord. With all her shortcomings, America has literally come to the Kingdom for such a time as this. In this great hour may she fail not man nor God. So, first of all, this land, as the arsenal of human dignity, belongs to the God of all the earth Who in history's unfolding kept it for his beneficent purpose. Dr. William P. Merrill, who for so long made his New

York pulpit a throne of power, wrote one of the great hymns of this century. In it rings the refrain, "Give We thanks to Thee, oh, God." In the first stanza he answers the question, Whose land is it?

"Not alone for mighty empire
Stretching far o'er land and sea,
Not alone for bounteous harvests
Lift we up our hearts to Thee.
Standing in the living present
Memory and hope between
Lord, we would with deep thanksgiving
Praise Thee most for things unseen."

Whose land is it? It belongs to God, Who only is our help and hope. And so, as the servants of the Divine Purpose, pledging our all to the Author of Liberty, the next thing to remember regarding this land of hope and glory is that

It Belongs to Us

It belongs to us as trustees who temporarily possess it, who walk its soil, who cross its plains, who climb its mountains, who sail its lakes and rivers, who explore its wildernesses. We who have inherited it from those who kneeled around the cradle of the State must regard it as holy ground, whose beauty is to be revered, whose forests are to be guarded, whose soil is to be preserved, whose rivers are to be unpolluted, whose primitive wildernesses are to be unspoiled, and whose wild life is to be protected. The unpardonable sin is to sacrifice our patrimony on the altar of commercialism which cares for nothing but greedy personal aggrandizement. Alas, that already disregard for what happens to the land has wrought tragic irreparable havoc. Wanton disregard of the people's rights in forests and rivers and mountain majesties has brought its tragic harvest in dustbowls, land erosion, privately channelled water power, desecrated park areas, and poisoned rivers. What we call our civilization, if uncurbed, will prove a creeping blight whose symbol is the bulldozer. Big trees must go down before big businesses. Crystal rivers must be contaminated with disgusting waste rather than to pay the cost for sewage disposal. Public lands must be exploited by devious undercover schemes for private gain. Get-rich promoters with predatory feet go forth to despoil the sanctuaries of the wilderness. Men who loudly advocate arming against foreign foes, for dollars become vandals of the very land of which they hypocritically sing, "I love Thy rocks and rills, Thy woods and templed hills." Whose land are they defiling? Yours and mine.

Every American has fabulous possessions. Literally, this is a land where every man is a king. Do you realize that your real estate holdings are enormous? Do you know that as an average American you own an undivided interest in the public lands of the United States equal to nearly three acres? That is the equivalent of a dozen generous sized suburban lots. In addition to that, you have valuable property in state and county lands. As an American you are part owner of 460 million acres of federal land. Your part of the United States held for your interests is more than twice as large as Texas, or four

Make Reservations For June Convention

June 16-22

Delegates to the June Convention in Philadelphia are advised to make reservations as soon as possible with Mr. Kenneth G. Stier, 17 Windsor Circle, Springfield, Pa. if they desire a room at the Warwick Hotel, 17th and Locust Sts. Very attractive rates have been obtained there for us, but in order to take advantage of these, contact must be made through Mr. Stier.

The Warwick Hotel is the 1958 Convention headquarters.

John M. Smailer

times as large as California. The managers who administer the vast interest of all these grazing, scenic and forest areas are your employees. They guard your interests. They harvest your timber and other products on and under the soil. It is estimated that 25 million of these individual owners went to personally inspect their holdings in 1956 in the national parks, the national forests and in the wildlife refuges. These American land-owners by the millions are now, as never before, being alerted to the selfish schemes of those who would deprive them of much of their heritage. From the days of Theodore Roosevelt new Paul Reveres have been riding up and down the lanes and roads and highways of America warning against the designs of foes in our own household. Before it is too late, the attempts to exploit and mar the public lands, the property of every American, must be exposed and halted. Nature's masterpieces must be left untouched and unspoiled. The royal people who own these treasures must make it plain to covetous eyes that these crown jewels are not for sale. America needs prophets to thunder as Nehemiah did centuries ago to the land despoilers of his day, "Behold we are the servants of that large and fat land Jehovah's great goodness hath given our fathers." In bright contrast to the constant efforts of traitors to the land to chisel and ruin its glory so that its resources may be drained into their coffers, is the story unfolded in a recent book entitled *The Heritage of Every American*. It is the story of what one great American, John D. Rockefeller, Jr., has done to stay the hand of the despoiler. His conservation activities have ranged from city parks to national parks, from Acadia, Maine, to the Virgin Islands, from the Hudson Valley with its mighty palisades to the towering redwoods of the West, from the Great Smokies to the Grand Tetons. He has helped to acquire for everyone some of the magnificent lands he has loved and he has recreated some of our most inspiring history. He has dedicated his wealth to you, as servants under God. But such a savior of beauty as this great American with his keen sense of stewardship has in answering the question, Whose land is it?, suggested the third thing that there is to say:

It Belongs to the Future

It belongs to those who come after us. There is a striking sentence in the Old Testament, "The fathers have eaten sour grapes and the children's teeth have been set on edge." That is an unforgettable way of saying that what the fathers do today will affect their children and their children's children. If we are not vividly conscious of our role as trustees of the future, then for some tempting expediency we may adopt policies in the present that will rob the generations following of the birthright it was intended should be theirs. We have no right to pilfer and misappropriate the capital of those who will take over the land when we leave it. A half-century ago those in temporary authority in a certain western city, a growing metropolis, facing the need of water supply, did the easiest thing. They reached over into the Yosemite National Park and constructed a dam in the Hetch Hetchy Valley. If future generations had

MEET YOUR GENERAL COUNCIL

The MESSENGER is happy to present the following sketch of another dedicated layman who for many years has served the New Church in many areas of activity.



Mr. Seekamp

JOHN F. SEEKAMP has, for many years, been a member of the Brooklyn Society of the New Church and at the present time holds the office of president.

He was treasurer of the New Church Board of Publication for the period from 1911 to 1949, and held a similar office

with the Swedenborg Publishing Association.

He is a Member of the Board of Directors of the Swedenborg Philosophical Society.

He has been president of the Swedenborg Foundation since 1952, and for a much longer time has been a valued and active member of this organization.

Previously he served on General Council of Convention, and is at present Chairman of the Convention Pension Board. Just to relate how many services he has performed for the church would require an article of considerable length. Being a successful business man his judgment can always be relied on in matters affecting the church. He has always been found ready to give of his time and his talents to the church both nationally and on the local level. A man of engaging personality who knows how to spice his remarks and his conversation with humor, he has a host of friends.

been kept in mind arrangements outside the Park could have been devised. In the councils of that day one influential voice prophetically protested. He said, "What I am opposed to is the determination right now that the valley shall be flooded fifty years from now. I feel that the decision should properly be reserved for those who will live fifty years hence. We surely can trust that their decision would be a wiser one than any we can make now." The matter of damming the water of any valley, rich in power and scenic effects, ought always to take into consideration what is best in terms of a hundred or five hundred years from now. A very wise conservationist, with his eyes on binding mistakes of the past

when the future decisions were made before the future had a voice, suggests that a three-year wait on most proposed development projects is not long compared to the eternity our descendants shall otherwise have to live with any mistakes we make out of premature commitments. At every conference when get-on-with-the-work advocates are clamoring for immediate action, with a bulldozer parked just outside the committee room, there ought to be brought in an empty chair to represent those who will have to live with today's decision when they arrive in the years to be. Thomas Jefferson declared that one generation cannot bind another—that each has the right to set its own course. That is true when policies and laws are involved. Bad laws can be revoked. But so far as some decisions affecting the land are concerned, what is written is written. What is done in one hour may utterly restrict the power of choice hundreds of years after the gavel resounds announcing today's vote. We are living now within the limits of the shortsightedness of yesterday. We represent those who will inherit the good earth a thousand years from now. The coming generations have a right to the things which delight us for our little day—things of which we can rob them if we are prodigal, especially in our bumper-to-bumper existence, in our herded lives. We must shout from the housetops of our swarming cities that for us and for all the long future the vast parks and forests and the scenic cathedrals we call wildernesses must be inviolate as we hold them in all their glory for those distant feet we hear coming along the future's broadening way.

Oh, land of lands . . . servant of all lands . . . whose is it? It is God's. It is ours. It belongs to those who come after us.

In Connection with 'National Wildlife Week', Mar. 16-22, the MESSENGER takes pleasure in producing the above sermon by the distinguished chaplain of the United States Senate. The purpose of this week is to acquaint the people with the important stake they have in lands which are held in trust and managed for them by their community, county, state and federal governments. These lands play a vital role in supplying our everyday living needs, and they also include our finest outdoor recreation and scenic areas. To preserve these together with the wildlife in them is a matter of no little concern to the average citizen.

Leadership Institute Works On Two Summer Camps

Staff personnel of Convention's Leadership Training Institute met in Chicago's "Swedenborg Philosophical Center" last week and thoroughly reviewed last summer's Leadership Training activities in Almont. On the basis of experience, basic plans for 1958 were worked out. The 1958 faculty is not fully determined, but among those called are the Reverends Wilfred G. Rice, John C. King, Immanuel Tafel, Leon C. Le Van; Mrs. Margaret Briggs; Mr. Forrest Dristy; Mrs. Martha King. The Almont Summer School will name staff and faculty members of its own. Tentative dates are July 19-Aug. 10 for the Leadership Institute and July 27-Aug. 10 for the Summer School. This is possible because of the interrelated programs of the two institutions.

Among concrete proposals for leadership curriculum at Almont were the following: Student Government; Thinking About Marriage; Study of the Word for Life and Teaching; Worship Activities; Group Thinking and Living; Provisions for Recreation. Among the electives named were: Poetry; Writing; Choral Work; Crafts; Photography; Sports; Drama; and a musical comedy. It is a matter of note that the specific planning of the Institute was preceded by a study of the "nature of man" as we find it in Swedenborg's philosophical and theological writings.

At the suggestion of the General Convention, it was agreed by the Chicago members to undertake a Western Leadership Training Institute if a suitable camp site on the Pacific Coast can be rented. The proposed curriculum would be basically similar to the Almont plan. Faculty members are being sought; and a report will be made following another Institute meeting in March.

—LEON C. LEVAN

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

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1 Bielby— <i>His Book</i>	60
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5 Bruce's— <i>Sermons</i>	35
9 Goldsack— <i>Incense of Lowliness (Rozine)</i>	1 25
1 Bible— <i>Books of the Soul</i>	25
3 <i>Two Christianities</i>	25
1 Trobridge— <i>Letter and Spirit</i>	50

NATURAL NOTES

by Carol Lawson

For many years Mrs. Horace Blackmer has made the bread used in the Communion services of the Boston New Church according to a recipe provided by her father, the Rev. John Whitehead. This has been given to Mrs. Donald H. Hatheway who succeeds Mrs. Blackmer on the Sacraments committee of that Society.

Rather than sponsoring fruitless discussions on the numerical decline of New-Church members, the New-Church Men's Club of the Boston Society has actually reoriented its programs during the present year with a view of doing something about it. How to secure organic unity in the church and in the club has been the idea underlying the programs to date, under the leadership of Dr. George Walker.

A motion picture, *Our Faith*, now distributed by the Academy film library, Bryn Athyn, but owing its existence to the ingenuity and resources of the Rev. Harold Cranch, was the finale to the excellent and well-attended Swedenborg Birthday Banquet at the Detroit Church. According to the Rev. William R. Woofenden's Church Bulletin, it is a film which is "a breathtakingly rapid summary of many of the leading doctrines of the New Church," and "is at the same time educational and provocative."

Perhaps the recent flurry of meetings in Chicago, Urbana, and Cleveland, (see stories on these meetings elsewhere in this issue), will also help our church to become organically unified; all the active ministers in U. S. A. were invited to the ministers' institute at Urbana and quite a few of these concerned with the Almont Leadership Training program were at the Chicago meeting, and about half a dozen ministers and their wives

were to attend the meeting in Cleveland in order to be trained as leaders of the regional, or Association, meetings on group dynamics, which are to take place this spring. This opportunity for ministers to get together face to face may only start out as a physical type of unity, and yet as ideas are exchanged and friendships deepened and differences brought into light,—it is a good thing for the Church as a whole.

The ANCL has a wonderful new project, according to its president, Richard Hatheway. They have decided to help Horand Gutfelt's group in Germany.

Down in Gulfport (Miss.) the Rev. P. Peters is planning a mission Tour into Louisiana and Texas sometime after Easter... And down in St. Petersburg, the Rev. Leslie Marshall recently served the 61,000th customer of the Stamp Outlet. He also sent the Pittsburgh New-Church group a letter thanking them warmly for the fine big box of stamps which the group had gathered and sent to him... While down in Massachusetts another busy minister, the Rev. Paul Zacharias, served as the Protestant chaplain during February at a hospital near Elmwood.

Mrs. Franklin Blackmer came from the West Coast to be at the board of Trustees' meeting at Urbana College Feb. 1. After spending the next two weeks engaged in research for a new educational program at Urbana Junior College, Mrs. Blackmer stopped off at St. Louis on her way back to California. She spoke at the Swedenborg Birthday Dinner of the St. Louis New Church on the topic: *Community service and the New Church*.

We are sorry to hear that Thornton Smallwood, who is president of the Chicago Society, recently broke his arm and dislocated his shoulder.

BOOK REVIEW

A BOOK OF CONTEMPLATION.
By Dagobert D. Runes. Philosophical Library, Inc., 15 East 40th St., New York, 149 pp. \$3.00.

The author is a shrewd observer of the passing scene, of the thinking and actions of man. Those who like epigrammatic quotations spiced with wit and irony will find in this book a rich resource. Dr. Runes delights in exposing hallowed humbug, irrational taboos, and shams.

It is impossible to give any summary of this book, for it ranges over a wide field. It is a sort of an alphabetical soup, the divisions in it being made according to the alphabet. Under 'A' such terms as abnormality, advice and age are entered, under 'B', bodies, Bibles, etc. A few quotes may give a hint of the character of the book:

Age is no cause for veneration. An old crocodile is still a menace and an old crow sings not like a nightingale.

I don't know if the angels have wings; I am sure the devils do, they move about so fast.

Aristocracy: There are no old families. Some got at the money bag sooner, that's all.

If you failed to learn ethics at six, you will not learn it at sixty.

Everyone knows himself best, but refuses to admit it for fear of incrimination.

People travel to faraway places to watch, in fascination, the kind of people they ignore at home.

It may be added that in spite of the irony, this is not the work of a cynic. Dr. Runes seems to write with a spirit of kindness and love for his fellowmen even when he is laughing at them. Dr. Runes has written and edited many books, and this is one of the best to come from him.

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Fifty-four Years in the Ministry

THE REV. CLYDE BROOMELL is a versatile man and has engaged in a variety of activities, but always he has thought of himself first as a minister in the New Church. A dynamic speaker with a wide range of intellectual interests, he has been invited to address hundreds of business, professional and social groups on many different subjects. But always he has felt that the teachings of the New Church were what he was bringing to bear upon whatever area he



Broomell

was dealing with at the moment. As an example, one may cite the fact that in 1921 he delivered three addresses, one of them the main address, to the 7000 delegates assembled for the International New Thought Convention in Denver, Colo.; and several converts to the New Church resulted.

Mr. Broomell was born August 14, 1878. He graduated from the New Church Theological School in 1903, and the same year was ordained as a minister and installed as the pastor of the Buffalo Society. Even to this day there are some in Buffalo who speak of him with almost awed admiration. The time he was there was the golden age of the society with the church filled to capacity almost every Sunday. Later he went to Roxbury, and while there took an active part in establishing the Lynn Neighborhood House. Also he established a club for boys who were a behavior problem, which action played a part in creating the sentiment that led to supervised playgrounds in the Massachusetts Schools. In every parish

in which he has served, which includes Buffalo, Roxbury, Brookline and St. Paul, Mr. Broomell has taken an active part in the work of the Council of Churches, and has served on many important committees. In addition he served on important committees of the Interchurch World Movement. During the first world war he was chairman of the Endicott Food Conservation Committee and member of the local Selective Service Board. He has also served on school boards and on a public commission for oversight of the poor. Wherever he has lived he has been much in demand as a speaker for mass meetings and by social and professional groups.

He has been engaged in a number of businesses, having among other things, when living in Texas, located and developed a fresh-water, gusher well for irrigation purposes. Deeply interested in promoting physical as well as spiritual health, he founded a private 'Rest Resort' at Sharon, Mass. About his activities since he went to

Steamboat Springs, Colo., in 1922, he says, "To give details of my work in Colorado would be like a Christmas tree bent down with decorations."

His studies, no less than his activities, have ranged over a wide field. He is a graduate of the School of Industrial Arts, Philadelphia, has studied at Harvard, taken a course in chiropractic, done research work in modern psychology, studied geology as well as many other subjects. We learn from him that his parents were 'Birth Rite' Quakers who found the New Church through Judge J. M. Washburn. At the age of six, Mr. Broomell says that when urged by his mother to become a preacher, he answered: "I know my life: I am interested in every man's job or trade. I shall travel, meet thousands of people along the way, share in personal talk—and I shall spend my entire life in trying to understand myself as an individual."

Mr. Broomell has indeed had an interesting life. Rumor has it that at the request of his four children he is writing an autobiography. We hope it will be published and we await with eager interest the pleasure of reading it.

A Movie Review

RAINTREE COUNTY. A motion picture produced by M-G-M, starring Montgomery Clift and Elizabeth Taylor, national release, now current. Adapted from book by Ross Lockridge.

This screen production, hailed as the successor of "Gone with the Wind" as a motion picture par excellence, would seem hardly to warrant M-G-M's enthusiasm nor the ecstatic plaudits of a perceptive audience, for while its effects are elaborate and portrayal perhaps fair, the story has neither the interest nor coherence of Clark Gable's famous vehicle. Its attraction for the New Churchmen, and perhaps excuse for this brief review, is its frequent introduction of Johnny Appleseed, as though this famous Swedenborgian and midwest pioneer ever knew anything about a "raintree" which, as Dr. Robert Price points out (p. 239) in his definitive "Johnny Appleseed, Man and Myth," was purely a fictional device for the plot of an imaginative novel. There is supposed to be a moral, but clichéd, somewhere in the picture: show courage, go through thick and thin, and you'll gain your objective. A "raintree" is a poor substitute for a pot of gold at the end of the rainbow, as immature Elizabeth Taylor finally learned. —L. M.

MEMORIAL

NICOL—Lewis Malcolm Nicol, 57, Paterson Society, passed away December 3, 1956, at a Teaneck, N. J., hospital, following a long illness. He had been the oldest surviving son of the late J. Millar and Camilla Urich Nicol, also members of that church. Mr. Nicol, the elder, and his late brother James, had been early in the postage stamp adhesive industry in this country, coming from Paisley, Scotland. Malcolm Nicol was born in Paterson, rising to some business prominence, operating in Hawthorne the Nicol Adhesive Mfg. Co. Always active in the New Church, he had been secretary of the Paterson Society and a director of the Swedenborg Foundation. He was a member of Ivanhoe Masonic Lodge, Paterson, and active in Rotary. An alumnus of Urbana, as are his surviving brothers, he had quite some prowess in athletic circles. Last services were held for him by the Rev. William R. Woofenden, then pastor in New York, interment being in Laurel Grove Cemetery, Paterson. He is survived by his widow, Helen Mandeville Nicol; two brothers, David S., also in the adhesives business, Richmond, Va.; Robert J., designer artist, Sarasota, Fla.; two nephews and two nieces.

—L. M.

The Religious World

Religion and Personality

(Swami Akhilananda—condensed from the ACADEMY REPORTER, National Academy of Religion and Mental Health).

MOST RELIGIONS stress love of God and love of man as the supreme truth. In order to love God, we must know Him. Real religion shows us first how to understand intellectually the nature of God and then how to experience Him directly and immediately. In the process of understanding and experiencing God we develop love for our fellow beings. This attitude furnishes the background for harmonious living in the world.

It is possible to understand the causes of emotional disturbances through psychoanalysis, self-analysis, or other forms of insight. But we know that mere understanding gained by any of these methods does not remove tension, frustration, conflict, anxiety, or fear. The psychiatrist does not provide a solution nor a cure for the disturbances. Can religion do anything to stabilize emotions?

Religion all over the world furnishes the technique for concentration, meditation, or contemplation. Without concentration on the God Which dwells within, we cannot touch the power which heals ourselves and others. The practice of concentration and meditation brings out latent powers of the mind and also develops will power. With this practice we can live in the world without emotional disturbances and frustrations.

Real religion does not create conflict; it stabilizes the personality. As we practice concentration and meditate on the God within, our emotions become gradually integrated thus giving us more poise and peace from which we obtain encouragement for further spiritual development.

—G. D. M

Dr. Gilbert Darlington Retires As Treasurer from the American Bible Society

Rev. Dr. Gilbert Darlington, treasurer since 1920 of the American Bible Society, has retired from that office. Dr. Darlington, whose successor will be announced shortly, will continue as investment officer. During his administration, the society published, imported and issued a total of 360,000,000 volumes of Scriptures, about two and a half times the total of the preceding 105 years.

World Gatherings on Christian Education

Leadership from many backgrounds will have charge of groups in both the World Institute on Christian Education (July 19–August 1, 1958, at Nishinomiya, near Kobe, Japan) and in the World Convention on Christian Education (August 6–13, in Tokyo, Japan).

Director of the World Institute on Christian Education will be Dr. Michio Kozaki, of Japan. Dr. Kozaki as present Chairman of the National Christian Council of Japan, and former Moderator of the United Church of Japan, will bring rich knowledge of the background and program of the Church in that country to his work as Director of the World Institute, and will share also his wide experience in the ecumenical movement in the churches.

Dean of the World Institute on Christian Education will be Professor Paul H. Vieth, of the Yale University Divinity School, U.S.A. He will supervise the study program of the World Institute through counsel with leadership of the Commissions: chairmen, resource leaders, and staff members.

Church Membership Cannot be Casual

(Amos John Traver—summarized from THE CHRISTIAN HERALD, February 1958)

The church today is impeded by casualness. There was nothing casual about the early years of the Christian church. Christ meant everything to His disciples and came first with them—ahead of property, family, comforts, even life itself. Nothing was so important as the Saviour's cause, and to this were dedicated all time, talent, and treasure.

To belong to the church means to belong to Christ, and this is no casual privilege. It is the privilege of *doing* for Him and for others what He Himself would do. His sacrifice made for us invites generous living on our part. A Christian can not be 'stingy.'

If pressure is necessary for gathering church funds, there is a lack of love and spontaneity in the membership. To begrudge time, effort, or money for the work of the church indicates that something is wrong spiritually.

Sacrifice is a privilege when it is made for Christ.

—G. D. M.

A New Dispenser

A newly-designed Gospel Dispenser is being used by the district offices of the American Bible Society. The dispensers have been placed on store counters and in other public places. The dispenser contains New Testament Portions in both the King James and Revised Standard Version. These dispensers may be secured by individuals and organizations who want to make the Gospel available to non-church goers.

One of the first orders received by the Society's office in Richmond, Virginia came from a plumbing and heating contractor, who ordered 2,000 Portions and ten dispensers. He repeated this order in two weeks, reporting good cooperation in his placing the holders in stores and other places visited by the public.

MEMORIAL

REXFORD—Alfred Pitman Rexford, 84, long a member of the Boston Society, entered the spiritual world Feb. 14, after several months' illness in a hospital at St. Petersburg, Fla., where he, and Mrs. Rexford, who survives him, had resided for about 20 years. He bore much suffering with fortitude and in the early stage of his illness had lovingly cared for his wife who also was seriously ill. In Boston Mr. Rexford served on the church council and was active in the general uses of the church, Mrs. Rexford serving too, in the women's groups. The deceased had been connected with the Federal Reserve Bank in Boston and was a member of the American Bank Officers Association. A much loved son, prominent in engineering circles, preceded him to the spiritual world. Last services were conducted by the Rev. Leslie Marshall; interment being in Woodlawn Memorial Park, St. Petersburg.

—L. M.

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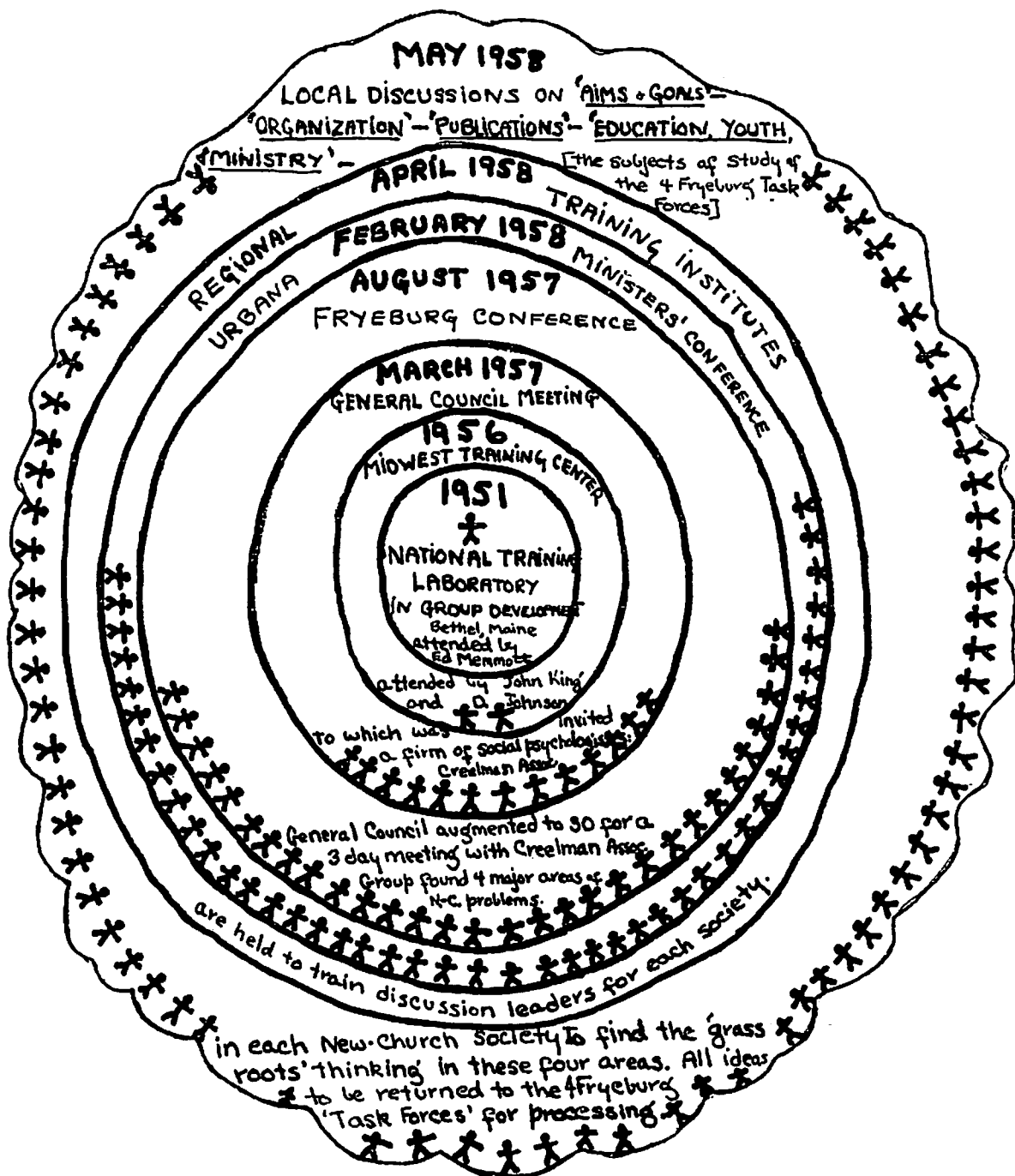
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The NEW-CHURCH MESSENGER

EASTER, 1958

THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 178, No. 7 Whole No. 4724
March 29, 1958

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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EDITORIALS

Risen and Exalted

FOR THE DISCIPLES of the Lord and for the early Christians the one event that overshadowed all others was the Resurrection. Only two of the Gospels say anything about the birth of the Lord but all four speak in some detail about the Resurrection. It was this that became central in the Christian message. Had not the Lord conquered death and risen from the tomb there would have been no Christian movement of any consequence. No doubt the disciples would have kept alive as something very precious their memory of the Lord and of the days spent with Him, but in all likelihood they would have seen the whole drama as a tragedy which ended in stark failure. Did not the two who walked to Emmaus voice that feeling when they said: 'But we trusted that it had been He which should have redeemed Israel' (Lk. 24:21)? Their hearts were full of sadness because their hopes had been shattered by the crucifixion. But it was revived as soon as they knew that their Lord has risen. Moreover, they now had a new understanding of the meaning of all that had preceded.

Unerringly each of the Gospels moves to the Resurrection as the climax, for it was this that gave meaning to Calvary, to the public ministry of Jesus, and to the prophecies in the Old Testament. And it was more than a climax—it was a beginning, a beginning of the Lord's kingdom on earth.

That the Resurrection offers intellectual difficulties cannot be denied. There are those who say they find in the teaching of Jesus the highest ethical and religious insights that have been vouchsafed to man but who balk at belief in the Resurrection as a description of an actual event. The latter seems a violation of natural law.

Nevertheless the Resurrection lies at the heart of the Christian message. After some initial hesitation on the part of a few, the disciples of the Lord confidently bore witness to the Resurrection, not as something which they sincerely believed but as something they knew. His appearance to them was real. From then on they had the assurance that He was with them even to the end of the age. True, He was no longer in the physical form which was subject to the laws of time and space, for His humanity was glorified.

With amazing zeal and power the disciples went to the world preaching not a crucified Christ but a risen and exalted Christ. Such was their missionary enthusiasm that the gospel was carried all over the Roman empire. Persecutions could not stop them.

For the early Christians the Resurrection was central in their theological thinking and in their faith. It should still be central in Christianity.

To this day the Easter message of the Resurrection is both a climax and a beginning. It is the climax of God's self-revelation through the humanity which He assumed and then glorified. But it should also be the

beginning of renewed spiritual life and power for every Christian. The Resurrection testifies not only to the Lord's triumph over death but to His continued presence with those who love Him. He has not left His children for a well-earned heavenly vacation. He is active in life and in His church. His work of redemption has not ceased, His battle against evil goes on. He stands at the door and knocks, and He will come in and sup with those who open the door. The stream of power coming from His Divine Humanity continues to regenerate man, and will finally establish the perfect divine order in human life.

The Victor's Palm



WHEN THE Lord entered Jerusalem, an event we commemorate each year as Palm Sunday, the hopes of many ran high. Maybe this was the promised Messiah, who would free the Jews from the Roman yoke. So large numbers greeted Him, casting palm leaves in His way and shouting, "Blessed is He that cometh in the name of the Lord" (Mt. 21:8-9). This was a sign that they accepted Him as their ruler and acknowledged Him as the Lord's chosen servant. The palm leaf is a symbol of victory. The palm meant in the Bible is the date palm, a tree with a tall stem that points straight up. It is a hardy tree which can grow in the desert for its roots go down deep. Its leaves are a fit symbol of victory.

The people who greeted the Lord on that memorable day were thinking of victory in an external sense for they wanted a leader to deliver them from Rome. Their hunger for such delivery may be compared to that felt by the people of countries which today are under the rule of Russia. Such, of course, was not to be the leadership of the Lord, for His kingdom was not of this world. His triumph was over evil, over spiritual barrenness, over temptations and trials. In Rev. 7:9-10 we read about the multitude of every nation and language who stood before the 'Lamb' with palms in their hands, and in a loud voice cried, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

But why did the Lord accept these royal honors when He knew that He was not to be a king in the wordly sense? It was to signify that He is indeed King of Kings, the Divine Ruler of heaven and earth. His entrance into Jerusalem meant that He was about to take unto His Divine Humanity all power.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

Rising above
our dead selves
to nobler things
is the resurrection



R E S U R R E C T I O N

by Charles A. Hall

"**M**ILLIONS NOW LIVING will never die." Years ago large posters bearing this legend in bold letters appeared on boardings all over Britain. It must have been an expensive business, but it was apparent that certain religious enthusiasts did not count the cost. Exactly what was the implication of the legend I do not know, and I'm afraid I have never troubled to find it. Whatever it was, I am confident that no human beings can be physically immortal. Personally, I am no candidate for such immortality, for I am confident it would be a dreary business. I recall a man, once well known amongst occultists, who averred that he had achieved physical immortality, but it was not long after his claim had been made that the undertaker got his dues!

My reaction to the assertion, 'Millions now living will never die' was to counter it with, 'Millions now living are not alive.' Rather a paradoxical utterance, to be sure, but not without significance. I think it was an American preacher who said, "Millions of people on earth are dead, but continue to walk about in order to save funeral expenses." What we both meant is obvious: hosts of human beings are merely existing—they are not really alive. They are slaves of the deadness of custom and worldly tradition; they are not alive to true human values; they have no sense of Hidden Glories. They jog along without direction; they drift like rudderless ships. Clever they may be, from a worldly viewpoint, yet they lack vital knowledge and understanding. Physically vigorous, they have dwarfed, stunted souls. Whilst in that condition, they know nothing of the abounding life of which Jesus, the Christ, spoke—the life of the spirit which distinguishes one who is really alive.

"I am come that they may have life," said Jesus. This implies an existing deadness and reminds us that the 'dead' often spoken of in Holy Writ are not dead in the undertakers' sense. They exist, no doubt, but are not alive as regenerated beings. To be that, they need a new birth, to be born of the Spirit. Think of Ezekiel's vision of dry bones which were to come to life under Divine inspiration (*Ezek. 37*). The reference was not to a bodily

resurrection from the sepulchres of the dead, but to the moral and national resuscitation of the house of Israel. The bones, he said, were 'the whole house of Israel'. It was buried in the graves of hopeless indifference and despair. The Lord's Spirit would be put into them and then they would live. They would emerge not only from the physical captivity they were enduring, but from the bondage of their personal hopelessness into which they had sunk as into a grave.

Some of the references to death in the *New Testament* are likely to be misunderstood unless we know that in gospel days and apostolic times it was customary for certain people to be described as being in a state of death, although physically alive and active. We have a clue in the oft-quoted utterance of Paul in his letter to his friends in Rome—"To be carnally minded is death; but to be spiritually minded is life and peace." Again, he wrote to the company of the faithful in Ephesus, "You hath he quickened, who were dead in trespasses and sins." Jesus, as reported in the Fourth Gospel, said, "He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death into life." Surely, it was the spiritually dead whom He referred to when He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Rule Out Death

There is a legend to the effect that some early Christians were deeply concerned about a back-sliding disciple. They are said to have consulted the apostle John, saying, "... is dead". The apostle replied, "I will come and raise him from the dead."

The shedding of a body of earth is but outer evidence of a wonderful life-process through which we are born into a fuller consciousness of our native spiritual environment. The immortal soul goes marching on. We should have no dread of death, nor desire to hasten its advent. We should think, talk and act as those who are to live for ever and with no break in the continuity of our

existence. Indeed, realising our immortality, death as the negation of life should be ruled out of our creed. Life, ever-increasing and triumphant should be our theme. It is no question of future immortality; we are immortal now, and even now, as spiritual beings, we are living in the spiritual world. The Gospel is addressed to us as deathless beings, and it is only as we realise our immortality that we can appreciate the inwardness of its truths. There is more to resurrection than survival of bodily death; we need to rise on stepping-stones of our dead selves to higher things. It is not sufficient for us to know that we are immortal: the greater consideration is such a beautiful and useful life as will make immortality a lovely and bearable thing. Knowing that we are immortal, it is for us to make the best of our deathlessness: we can do that only by living in the stream of providence which bears us onward to heavenliness. We, by our very nature, are immortal, but our immortality becomes beautiful and worthwhile only as our whole being is brought into harmony with the Divine plan by our shunning what is evil and doing what is good. Our humanness must not be judged by worldly standards, for we are not fully men until we are regenerated—born from above as true children of God. Our real, worthwhile and enduring resurrection is our regeneration: through it, by the enabling grace of the Lord, we become men according to the Divine standard.

Jeremiah, speaking in the name of the Lord, commanded his hearers: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man." Judging from the fleshly point of view, there were crowds of men, women and children in Jerusalem at that time, and the difficulty would be not to find them, but to avoid them. But, as we see from the context, the quest was to be not for creatures with a human semblance, but for a real man—for a man who would answer to the divine standard of manliness—for one "that doeth justly, that seeketh truth." Evidently, we are not men until we do justly and seek truth. In the sight and purpose of the Lord, man is valued according to a moral and spiritual concept. Our real resurrection consists in the attainment of this high standard. Our survival from bodily death is not a very enlivening prospect unless we are really rising above our dead selves to nobler things. The resurrection that makes immortality worthwhile is emergence from the death in life which is selfishness and sin, and our attainment of a moral and spiritual character which is truly the image and likeness of God.

The Daily Question

The question that may trouble us is not that of survival from bodily death: that we may take for granted and have no doubt about: it is axiomatic. We can stake our existence on our belief that there is a God and a future life. The question with us must ever concern daily death and daily resurrection. Every day we are to die to self and rise to new life according to the heavenly code. Already the words of the Lord about having eternal

life and passing out of death into life, have been quoted. The 'eternal life' is something more than immortality, something more than survival: it is, indeed, a particular quality of life, a disposition of character. We have eternal life, as distinct from mere deathlessness, when we live in harmony with the eternal purposes of God.

Eternal life is the life of the 'aeons', which, in the philosophy of those to whom the Fourth Gospel was addressed, were not mere 'ages', but enduring qualities and graces bestowed upon a responsive subject by a loving God Who has a tender regard for the happiness of men. In this connection, we must think of the things that outlive the temporalities. It is ordained in the very nature of things that love, truth, mercy, justice and all angelic graces should survive, and these, with much else, are part and lot of the eternal life. We enter into life—that is, into life worthwhile, when we keep the commandments of God in spirit and in truth. Such entrance into life is resurrection. In the passage quoted we cannot fail to notice the present tense: '*Hath* eternal life': '*Hath* passed out of death into life.' The death mentioned cannot be the death of the carnal body; rather is it the death of carnal-mindedness. In the light of the Gospels, no man is truly alive until he loves God and his fellows of all sorts, and acts according to the Golden Rule. And in that same light, we here and now pass from death to life, without the aid of doctor, nurse, or undertaker, when we attend to and obey the word of the Lord, and in both thought and action, as well as motive, betray our firm conviction that He is the expression of the perfect Fatherliness which is the revealed aspect of the Divine Love.

Yet there is no transition from death unto life unless our belief be real. Belief is revealed in behaviour. If

IT'S FINISHED!

THE prophecy fulfilled
as Christ to Calvary had stumbled with
the weight of cross
three times!

Asunder clave the rifted rocks
while darkness came
at noon!

'It's finished,' cried the Son of Man
and yielded up
the ghost!

It's finished, echoed round the world,
reverberates each spring!

It's finished, was relief
from toil, travail and works
well done!

—FITCH GIBBENS

we behave as if there were no Lord, no justice, no love, no truth, no righteousness, our protestations of faith are as sounding brass and tinkling cymbals. In a word, our life is our belief, and if we really believe in the beauty and enduring value of 'eternal' life, we shall manifest our conviction in our acts. It is useless for us to say we believe in the Lord Jesus Christ if our acts belie our words. For instance, a true believer, who has already passed from death unto life, is never harsh, bitter, resentful, rebellious and ever-ready to take offence.

So it appears that the inwardness of resurrection is entrance, here and now, as well as hereafter, into the spiritual, the 'Eternal' life by the enabling power and grace of the Risen and Glorified Lord. Our natural and personal nature is to be brought into obedience to the Spirit of the Lord resident in the inner chamber, the heaven, of our inner nature. The Lord, Who brought His Humanity into vital harmony and union with Divinity, must be permitted, with our co-operation, to spiritualise our manhood. Seeing Him in His Transfiguration and transformed by the vision, we are able to go about the ordinary business of life seeing 'Jesus only.' This involves detecting His good providence in all our experiences, and His tender mercies in all our travail: observing the outworking of His law, and living in the consciousness of His presence.

To 'see' Jesus is not to observe Him in bodily shape, but inwardly to perceive the beauty of the Divine Order, the loveliness of His Love, the glory of His Wisdom, and the beneficent law of His providence. Such vision enables us to praise and bless the Lord under experiences which would give rise to bitter complaint and even cruel invective in those who have not yet passed from death unto life. Seeing Jesus, forsooth, is to detect good in everything, to know in one's heart that "somehow good will be the final goal of ill", to have a sense of the Everlasting Kindness, the "Love that will not let us go."

We are helped in our interpretation of the spiritual resurrection when we recall the noble, immortal, words of the Lord to Martha: "I am the resurrection and the life: he that believeth in me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." These words are commonly used for our solace in bereavement, and often enough their meaning is strained to meet the circumstances of bodily death; but it is evident, on the very face of them, that their reference is to a spiritual resurrection that has no relation to the grave. The death we escape by life and belief in the Lord is obviously death in trespasses and sins, and the life we gain is that which characterises a man who is a true man in the sight of the Lord—a life of faith in God and goodwill to all mankind. As John the Apostle wrote, "We know we have passed from death unto life because we love the brethren."

The Lord describes Himself as 'the resurrection' because it is His Spirit which uplifts us from the deadly coldness of apathy, awakens us to a sense of the eternal verities, and exalts us into a heavenly condition of activity in the uses and services of the Kingdom of God.

Even if at the moment we are spiritually inert, or dead, we may yet live to the glory of the Lord by contemplating His law and being harmonised with His will. From the divine and spiritual standpoint, men are either dead or alive. They are dead if they do not presently respond to the impact of the influences of the Kingdom: they are alive if heartily engaged in practical expressions of the spiritual life. The festival of Easter so beautifully staged amidst the vitality and promise of spring, should be more than a memorial of a historic resurrection and a reminder of our immortality: it should whisper to us about the beauty of a very present burgeoning of spiritual life and the potential emergence of an imprisoned splendour.

As has been decided, death as usually thought of is an orderly process by which we are brought into closer consciousness of the realm to which the human spirit is native. We survive death in the plenitude of personality. We now understand that personal survival of bodily death, which happens in the very constitution of things, needs to be supplemented with regeneration—spiritual resurrection—if we are to enter into the full beatitude of immortality. Spiritually, we are raised from the dead when we are men after the Lord's own heart, when, leaving behind us states of selfishness and sin, we march forward in states of heavenly goodwill and neighbourliness, walking in newness of life.

Life's Resurgency

In whatever aspect we regard it, resurrection must necessarily be a product of resurgent life. There is something really exhilarating in the contemplation of life's resurgency. Perhaps, seeing that life is influent from God, it might be wiser to speak of its insurgence, for, indeed, it is insurgent, a force sweeping earth and heaven and men along, brushing aside all that is dead and useless. Its insurgence is beneficent and purposeful. It catches up all that is good and true in its stream, and so disposes all things that they may serve a use in the Divine Economy. It has a single and simple aim: the creation of a heaven of angelic men and women. If, on the one hand, it renders more dynamic that which is already vital, on the other hand, it accelerates the decay of what is dead. In the process of death, insurgent life discards a body of flesh and forthwith sets agoing the activity of decay, so that it may be resolved into its elements and be no cumberer of the earth; but at the same time it imparts increasing vitality to the spirit. Do what we will to preserve the fleshly body, the process of disintegration will ultimately triumph. The folly of seeking life in the haunts of death is apparent.

Life catches up and carries forward whatever is in harmony with it, and if anything fails to harmonise with its increasing purpose, it must eventually die the death. There is a native tendency in men which makes them desire to maintain ancient traditions and to stereotype conditions to which they are accustomed. This

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*The Christian Gospel ends—not in a tomb—but in man's
striving for regeneration.*

THE RESURRECTION SPEAKS TO THE WORLD TODAY

by Leon C. LeVan

ALL FRIDAY night—all day Saturday—and most of Saturday night—the body of Jesus lay in the sepulchre. The tomb was sealed and guarded. A great stone was rolled across the entrance. They who loved Jesus thought of that tomb in terms of death and dismay. There was no glimmer of light to pierce their darkness. There were no redeeming factors for the grieving disciples and friends of Jesus. Even as the darkness had settled over Golgotha 'from the sixth to the ninth hour', so dark and oppressive was the pall of gloom that hung over the little band who had believed in Jesus and followed Him. The Shepherd was smitten and the sheep would necessarily scatter. With the Crucifixion of the leader, the little band was doomed. But even while they continued in their darkness, changes were beginning to take place in the stone cavern where the body of Jesus had been. While the disciples could think of nothing but death, divine life was stirring in the hearts of the tomb.

The first person to arrive at the sepulchre was Mary Magdalene. Her relationship to the Lord had been one of loving devotion. When she found the tomb abandoned, with the stone rolled away, she ran in agitation to tell the disciples. Peter and John went out immediately; and John, 'the disciple whom Jesus loved,' outran Peter and came first to the tomb. He stopped at the door of the sepulchre and looked in. But Peter ran past him and entered into the sepulchre and saw the linen clothes lying where the body of Jesus had lain. Then John went in also. After both had seen the sepulchre and linen clothes and napkin, they went out and returned to the city.

But Mary Magdalene still lingered at the sepulchre. She stood weeping by the door. Then she, too, stooped down and looked within. This time she saw two angels clad in white linen, the one at the head, the other at the feet, of the place where the body of Jesus had lain. Even though one of the angels spoke to Mary and asked her the cause of her weeping, she still could not be comforted. Only when Jesus appeared and called her by name did she realize He had risen from the dead.

The sepulchre wherein the Lord was laid denotes in Scriptural terms the 'Word of God within the garden of

the church.' When the 'sepulchre' is closed and dark (and even sealed) with the Lord buried within—then the Word is in a church that cannot 'see' nor understand its internal truths. The Lord, indeed, seems dead; for men do not then know that He alone is the living heart and center of the Word. But when the 'stone is rolled away,' the sepulchre is open, and the internal truths of the Word are revealed.

'Angels' in Scripture signify revelations of truth; and here in the sepulchre of the Risen Lord, they symbolize the fact that the Word is a perpetual revelation. One angel at the head and the other at the feet tells us that the revelation of Divine Truth in the Word extends from the highest to the lowest, from inmost to outmost, from first to last. In the scope of that revelation, there is somewhere a place where every mind can apply itself and receive enlightenment. Each of our minds can grasp the Divine Word at the exact place where its truths can best speak to us. Thus, there is a place for every man and woman seeking light from the Word of God. We must not think that the Lord's truth is only for some who may be considered nearer the head. For there is also an angel at the feet. He too was clothed in white linen. And somewhere between those two extremes (between the Alpha and Omega of the Word) there is a place for all who desire to know the deeper things that the Lord is saying to us.

Sometimes the question is asked: "Why should the modern scientific world, with all its technological wonders, be concerned with Jesus, who was called Christ? Is He not two thousand years behind us? Has not civilization progressed more in the last hundred and fifty years than in the preceding six thousand years? Why trouble with Jesus? 'What have we to do with Thee, thou Jesus of Nazareth?' Why look into an empty tomb when there is so much of present interest and need in the world?"

The sepulchre indeed is empty, and the Lord is risen as He said. But it would be a mistake to say we must look back through the centuries in order to find Christ. The Lord Jesus Christ is not behind us. He is before us—the most glorious reality before the world today.

Wait No Longer!

"HOW MUCH should I give to Convention's Appeal?"

Well, how much do you want to *do*, through your national church body, in serving the Lord? Your contribution to the Appeal is a part of your Christian Stewardship; it is your participation in the work of Convention.

This year, the goal for the Appeal is higher—23% higher than last year—because Convention is doing more. The activities of the Board of Missions are increasing; more is being done to recruit young men to the Ministry; new educational programs are under way; professional help has been sought to increase the effectiveness of Convention. Yes, we're doing a lot more.

But do we love our church enough to *do* this much?

Quite apart from whether the year's budget balances or not, Convention can do only as much as its members want to do...want to do enough to support it. The answer to that lies in your participation—and part of that participation is your contribution to the Annual Appeal.

On March 11, receipts totalled \$9,843.17—less than half of the \$21,315.00 needed by March 31.

If you've put off your contribution, *make it now*. Send it, along with the name of the Society to be credited, to Convention's Treasurer, Albert P. Carter, 511 Barristers Hall, Boston 8, Mass. Do it NOW...before March 31!

The literal tomb into which Mary looked and which she found empty is still empty. The Lord is not there. "Death is swallowed up in victory." When the Lord arose from the sepulchre, He made Himself master of death and conqueror of the grave—and He has never relinquished that mastery. The Lord is not in some remote place on earth. He is not confined to some far-away planet like Mars; nor to some distant star like Sirius or Arcturus—nor even to some heaven beyond all stars. The Lord Jesus Christ is so near our lives that He keeps our hearts beating within our bodies. He discovers our thoughts to us and gives us the power to think them. He is the life of whatever good we do and the soul of whatever truth we think. When the Lord rose from death and the grave, He rose 'in time without time, and in space without space,' He is more present to each one of us this moment than anything else of which we are aware; and when we hear the words He spoke to the disciples at the Holy Supper, we hear Him speaking again to us.

Unlike any man on earth, the Lord Jesus Christ rose from death with His whole body. But unlike any man on earth, the limiting finite elements of His earthly person were not merely put aside or removed to extremities. They were entirely and absolutely done away, and what was once human is now entirely divine.

Thus, Jesus is no longer the son of Mary (as some mistakenly teach) but He is wholly One with His own Divinity. "The Father and I are One." No country, no province, no least nor remotest spot on earth has ever made a single claim to be the final burying place of Jesus Christ. For He was not buried in the earth. His 'Mary elements' were completely dispersed; and He arose in His own divine nature above the highest heavens.

A Moslem one day said to a Christian missionary: "We have proof in our religion that you do not have in yours. When we go to Arabia, we find the tomb of our prophet, and we have proof that He lived. But when you go to Jerusalem, you cannot be sure that you have the burial place of Jesus. You have no tomb as we have." The missionary replied, "It is true that we have no tomb in our religion, because we have no corpse. The Christian Gospel ends, not in a corpse, but in a Conqueror."

The victory of life over death is the greatest of all victories. The Resurrection has always been the Christian's greatest hope. Even though we do not have all the details of that first resurrection morning, the fact that Sunday has become the holy day of the Christian religion testifies to the power of the Lord's resurrection through all the ages. Now, in this age, in this new day, we again exalt and commemorate the precious events of that first blessed resurrection morning.

We participate in the Lord's victory. We rejoice in its joy. The stone is 'rolled away.' The sepulchre is 'open.' The resurrection angels, clothed in white linen (sitting in the open sepulchre) testify to the new revelation of Divine Truth from the Lord in the Word. This wonderful day, with all its happiness, and all its promises, has every right to be for Christians, not only a commemoration of historical events; but it should lead us in evergrowing love to the feet of Him whom we call not only Master—but Savior, Father, the One and Only Visible God.

Mr. LeVan is the pastor of the Pittsburg Society and secretary of the Ohio Association.

RESURRECTION (Continued from page 102)

they do without considering the regenerative insurgence of life from above, or the fact that spiritual progress makes 'ancient good uncouth.' What has been cannot endure if it has nothing about it worthy of perpetuation. Statesmen often seem to expect the revivification of civilisation by the old methods, by the old diplomacies, and on the old foundations. They are looking for life in the sepulchre and failing to see it in its newer manifestations. Their ears are not attuned to the angelic voices giving the assurance that what is sought is not to be found where they think it ought to be. Reformers, statesmen, rulers of all sorts, as well as ecclesiastics, need to appreciate the significance of the Lord appearing *in another form*, after His resurrection. They tend to seek the living among the dead.

On the first Easter Day, the women went to the sepulchre to honour a dead body, yea, according to their

ability, to embalm it. Do we not detect a note of reproof tenderly and compassionately uttered by the angel who said, "Why seek ye the living among the dead?" They associated the Lord with the body in which they had known Him, and thought to honour Him by honouring it. Fortunately for them, they were able to see Him in a new guise. It has not been so with many since. On the reverse, it has been the habit of mankind to do reverence to forms once used by the Lord, but now discarded. It was not until the seemingly bereft disciples realised that He was with them in spiritual presence, in a way they had not appreciated before, that they were able to go forth in His Strength and win victories for His Kingdom. The Living Lord is not to be found in dead-alive churches, false beliefs, or dusty tomes; not in the dead past, but in the Eternal Now. If we would find Him we must seek Him among the living, not the dead. He is to be perceived in thoughts animated by His Spirit, in affections vivified by His Love, in actions He inspires. The living among whom He is found are those who live from Him, in love for all His name stands for, in goodwill and charity for all mankind. The dead are all who have no reverence for good and truth, who hate their enemies and all who do not agree with them; who, in self-love, adopt worldly expedients and dark diplomacies, and, who refuse honestly to face a living issue.

How many-sided, how pregnant, and how splendidly comprehensive is the Easter message! Its relevance for to-day is all-important. At the season in which the festival of Resurrection is so appropriately staged we behold nature unfolding her potentialities and beginning to display her greater glories. Wisely, indeed, do we associate the festival with the unfoldment and growth

of the good seed He has planted in the garden of our souls, with the emergence in us of all that is good, true and beautiful in response to the genial influence of the vital love and light of the "Sun of Righteousness." To the children of the resurrection, who have already passed from death unto life--

Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine.
Since I know, as now I know,
I am His and He is mine.

In such words does Norman Gale suggest the open eyes of the children of the new life, seeing always from a spiritual viewpoint. Death and destruction vanish before life and immortality; darkness and chaos give place to light and order; what seemed to be meaningless struggle is henceforth detected in the light of purpose and providence. We 'Know no man after the flesh', we see in every one a man and a brother capable of becoming an embodiment of love and goodwill. Nor do we take anxious thought for the morrow, because we know that nothing can separate us from the love of God.

Now we are laying the foundations of character, and our happiness in the hereafter depends upon the habits we are at present forming. To be raised from the deadness of selfishness and sin now is not only to prepare for "death and that vast forever"; it also means a present heaven for ourselves and a sweeter world for others.

(The writer, former editor of the 'New Church Herald, author of many fine books, is a retired minister of the British Conference.)

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

Second Hand

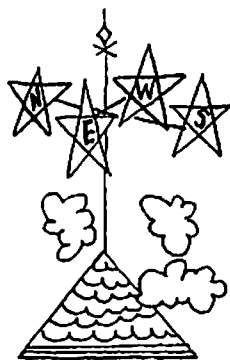
1 Bielby— <i>His Book</i>60
3 Child— <i>Key to Life</i>50
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1 Rose— <i>On Maeterlinck</i>55
3 Schack— <i>12 Letters</i>75
1 Staples— <i>The Blue Bird</i>50
10 Sewall— <i>Poems of Carducci</i>75
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4 Sutton— <i>Happy Isles (lthr)</i>	2.00
5 Sutton— <i>Happy Isles (clo)</i>	1.00
12 Sutton— <i>Precious Stones</i>60
2 Swedenborg and <i>New Cosmology</i>.....	.40
3 Harley— <i>Every Eye Shall See Him</i>.....	.40
4 <i>Reasons for Belief in God</i>.....	.25
2 Wilkenson— <i>New and Old Jerusalem</i>.....	.75
5 <i>Gems of Heavenly Wisdom</i>.....	.50
4 <i>Brighton Lectures—Great Truths on Great Subjects</i>.....	.50
2 Chetty— <i>New Light on Philosophy of India</i>.....	.75
5 Hall— <i>The Blessed Way</i>.....	.25
4 N. C. <i>Doctrine of Incarnation</i>.....	.10
5 Bruce's— <i>Sermons</i>.....	.35
9 Goldsack— <i>Incense of Lowliness (Roxine)</i>	1.25
1 Bible— <i>Books of the Soul</i>.....	.25
2 <i>Two Christianities</i>.....	.25
1 Trobridge— <i>Letter and Spirit</i>.....	.50
12 <i>Children in Heaven</i>.....	.10
9 N. C. <i>A Great Voice of Heaven</i>.....	.10
6 <i>Living Thoughts</i>.....	.50
2 Bogg— <i>Life of Swedenborg</i>.....	.15
20 Spalding— <i>Golden Thoughts</i>.....	.10
8 Bruce— <i>Commentary on John</i>	1.60

Natural Notes

by Carol Lawson



Othmar Tobisch, pastor of the San Francisco Society, and Mrs. Tobisch will be leaving in two weeks for their long dreamed of trip to Europe. They will be gone until September. Tomorrow (Mar. 30) their parish is getting together after the church service for a 'Bon Voyage Reception.'

Cornelia Hinckley Hotson (Mrs. Clarence), is a lady of many talents, whose efforts may be evidenced in many phases of New-Church work. We would like to say a word of appreciation here for her success in the field of publicity in connection with the observation of Swedenborg's birthday in Bryn Athyn, Pa. We received (too late for mention in *THE MESSENGER'S* own issue on Swedenborg's birthday) a Feb. 6 copy of *The Breeze*, a weekly newspaper serving the suburban areas of northeast Philadelphia and the nearby Montgomery County, which devoted the entire third page to pictures and text concerned with Swedenborg, the New Church, and the Cathedral in Bryn Athyn. Mrs. Hotson had not only prepared the page for publication but had written the main article on the page. . . . Also, how many know that Mrs. Hotson, as a personal missionary project, has compiled a series of lessons on the Arcana? She will gladly furnish these on request to her at Box 234, Bethayres, Pa.

And speaking of energetic New-Church ladies: it was Mrs. Horace Briggs, and not her husband, who had an automobile accident last Christmastime. . . . Mrs. Briggs, whose husband is pastor of the Fryeburg (Maine) Society, has recently been elected to a position on the Maine Council of Churches; she is chairman of its committee on Christian Education of Youth.

Riplets caused by triplets: The triplets, (see *Births*), born in December to Mr. and Mrs. David Braun, in the Saskatchewan territory served by the Rev. Erwin Reddekopp, are the first triplets born to a New-Church family. At least, Leslie Marshall, whose memory is very long, and who has had as much information pass across his desk as

anyone else in the Church, says he doesn't recall any other triplets. The triplets were also the first to have been born in Yorkton, where Mr. and Mrs. Braun have lived for the past 13 years. The Brauns must have been hoping for a girl since they have only one other daughter (Marjorie Ann, age 19) and seven boys, but I'll bet they were surprised when they got three!

The Rev. Edwin G. Capon, who is president of our Theological School in Cambridge, Mass., preached recently at a Congregational Church in Millis, Mass.

Despite Florida's cold weather, romance still thrives in Fort Lauderdale, where the Rev. Ernest L. Frederick performed the first wedding since the incorporation of the Miami-Ft. Lauderdale Society in uniting Jean Anderson and Ernest Lehnbeuter. (See *Weddings*). . . . The Fredericks enjoyed a visit in February from their daughter and granddaughter. . . . Other visitors were expected: Mrs. Alice Dullea from the Brockton (Mass.) Society, and Mrs. and Mrs. Elmer McIntyre from North Carolina.

A new discussion group is being formed in Columbia, Mo., to read the works of Swedenborg. Mrs. Nadine Coleman announced plans for the group at a meeting in the Missouri School of Religion, Jan. 29. . . . Mrs. Coleman has studied Swedenborg's writings for 12 years and has set up a library of his complete works in her home in Columbia, open every weekday morning. Recently she was made a life member of the Swedenborg Foundation, for her work in setting up exhibits of Swedenborg's writings in the University of Missouri, Columbia public libraries, and at Christian College. . . . So far about 25 persons have shown an interest in the discussion group. At the first meeting Mrs. Loren Reid will review *The Swedenborg Epic* by Cyriel Sigstedt.

The filmstrip today is one of the foremost visual aids in education. The National Missionary Board of the British New Church is building a library of filmstrips. They have some

on the Scriptures, Bible Background, Nature, Archeology; one on the 150th General Conference, (the Rev. David Johnson has a copy of this), one an introduction to Discrete Degrees and another on the Threefold Benediction. . . . What is the General Convention doing along these lines,—especially the latter strips mentioned?

Mildred Herrick, Denver (Colo.) New-Church group, says that she knows of a woman who wishes to be confirmed in our Church and to have her daughter baptized, but that this must take place this summer when she and her husband take a furlough from his Air Force Base in Michigan. They are planning to visit Kansas, but Mrs. Herrick is afraid that the Rev. Eric Zacharias will have left for his new duties at El Cerritto. How about our ministers in La Porte, Chicago, St. Louis, or anywhere else along the general path from Michigan to Kansas? And we do have an excellent minister in Michigan,—maybe your recruit could get to one of them on a weekend, Mrs. Herrick. Anyway, I should say that your problem is not insurmountable. (Signed, Mr. Anthony Lawson).

Seven members of the Alpha Omega women's group, St. Louis Society, offer services of cakemaking, sewing, baby sitting, ironing, etc., to the harried homemaker: proceeds go to Alpha Omega. . . . Four women of the Elmwood (Mass.) Society gave the kitchen of their church a thorough spring cleaning early this month.

Dan H. Krehbiel gave the Kansas Association Endowment Fund a \$1000 Government H Bond which got the Fund off to a flying start. Anyone else got any Bonds around they want to get rid of? This is your last chance to give to the Annual Appeal of Convention. (But, confidentially, it doesn't have to be that big. In fact it doesn't even have to be green. Every dime helps.)

If you want to cut down your overhead it is no longer necessary to send your weekly or monthly Church Bulletins to both Bjorn Johansson and Carol Lawson at their home addresses. Send only one, and address it to THE MESSENGER, Third & Pike Sts., Cincinnati. Thank you.



SCIENTIFIC ASSOCIATION TO MEET

The Sixty-first Annual Meeting of the Swedenborg Scientific Association will be held in Bryn Athyn, Pennsylvania, On Wednesday, May 21, 1958, in the Auditorium of Benade Hall, at 8:00 P. M.

There will be reports and election of officers, after which Randolph W. Childs, Esq. will deliver the Annual Address. Subject: "Comment on the Gottenburg Trial."

Morna Hyatt
Secretary

Lay Leadership to be Studied

The Committee to Study Lay Leadership has been appointed. The purpose of this committee is, recognizing our shortage of ministers, to study possibilities of using lay leadership more extensively in the church. Therefore, the committee chairman, the Rev. John C. King, 349 Franklin St., South Braintree 85, Mass., would appreciate hearing from you, if you have any comments to make on this subject. The Committee, provided all members accept, will be as follows:

Chairman—Rev. John C. King
Laymen —Fred French, Brockton
Galen Unruh, Pawnee Rock
Miss Margaret Simpson New York
Ministers—Rev. Immanuel Tafel
Rev. Paul Zacharias
Dr. Edward Hinckley
David P. Johnson, President of Convention

Presidential Travels

The Rev. David P. Johnson, President of Convention, announces that he will be at the following places on the dates indicated:

Apr. 25 Board of Missions (?)
Apr. 10-12 Board of Managers of the Wayfarers' Chapel
Apr. 25 Board of Managers of the Theological School (?)
Apr. 26 Massachusetts Association Annual Meeting, Boston, Mass.
May 10 Urbana Trustees Meeting—Urbana, Ohio (?)
May 13 Board of Missions Meeting (?)

BOOK REVIEWS

JESUS CHRIST: THE RISEN LORD. By Floyd V. Filson. Abingdon Press, Nashville, Tenn. 288 pp. \$4.00.

This book is a well written, carefully documented study of Biblical theology, and one of the best of its kind that has been issued in recent years. Students will not always agree with the writer's conclusions but they will find his work both relevant and stimulating. He frankly faces the various problems of Christology. At times his argument seems rather uncertain, not to say vague, but the reader feels that this is due rather to the nature of the subject matter than a desire to avoid any embarrassing difficulties or to build up a case for certain preconceived ideas.

The viewpoints, underlying Dr. Filson's presentation are that God is the axiom and central actor in the Bible story; and that God's redemptive work is in history and part of history. Biblical theology, the author thinks, finds its starting point and clearest interpreting clue in the resurrection of Jesus. To start with God might make Christ appear to be a secondary and late feature of the Bible's total message (p.25), and this would contradict the whole tenor of the New Testament and the early Christian understanding of the Old Testament.

"The entire New Testament was written in the light of the resurrection fact," Dr. Filson declares.

He believes that this is the 'illuminating fact' which gives to the Bible its unity, and therefore its message must always be interpreted with reference to this one event. For the Risen Christ is the Exalted Christ who sits on the right hand of God, who is spoken of as the Lord and who continues His work through the Spirit. The common core in the New Testament, the writer declares, is 'the historical action of God which fulfills his promises, carries forward his purpose, inaugurates the new age in Christ, and opens out through the Resurrection into the exalted lordship of Christ' (p. 54). This message is related to the Old Testament because the 'cosmic role of the Son (in creation and redemption) was clearly understood and stated from the very first days of the church' (p. 60). Christians kept the Old Testament because they found in its background the story of God's work in Jesus Christ. The Son was the active agent

of the Father in creation and redemption. Some early Christians to escape the legalism of the Old Testament claimed that its real message was not in its historical sense but in a 'second and even a third sense—a hidden sense which allegorical interpretation brings to light' (p. 83).

In a chapter on *Christ and the Kingdom* the writer shows that the message in this context is inherently social. The kingdom had already come but was yet to grow. The writer discusses the difficulty that the early Christians had with the crucifixion. The latter seemed to imply failure until they connected this with the poem in *Isaiah 52:13-53:12* about the suffering servant. The disciples could then see in their Master's death the expression of God's love. His death was a vicarious suffering for the sins of men.

There is a passage here that may seem significant to a New Churchman, which reads:

"For one thing, the New Testament knows that there is a network of evil powers and forces in life which oppose the Christian and the cause of Christ. It was not merely individuals that brought Christ to his death. Hostile groups and sinister forces combined against him. What Christ did was to defeat all the combined evil the world contained. Paul and other early Christians thought of this hostile army in personal terms. Christ defeated these 'principalities and powers' and destroyed their domination of mankind (*Col. 2:15*)."

But what is the relationship of Christ to God? The author reviews the various titles which were given to Him, such as 'teacher', 'prophet', 'Messiah', 'Savior', 'Redeemer', and even *God*. He admits that in the Apostolic Church Jesus was thought of as 'our God and Savior', and that prayers were addressed to Him. But he says that the designation of Jesus as God was rare and thinks this was because the early Christians could never forget the human life of Jesus. The writer's conclusion seems to be that 'the term God could not wholly state the nature and significance of Jesus' yet He could not be described in terms of 'purely human greatness'. "Risen and exalted, he was exercising the functions of God: he was again in the 'form of God' (*Phil. 2:60*)."

The church could not rest until it dared to call Him God (p. 152).

If we understand Dr. Filson on this point correctly he says that Jesus and God are two distinct persons, that Jesus is a sort of a deputy deity. The writer struggles hard to reconcile the humanity of the Lord with His divinity but it all seems to come to saying that He was more than man yet less than God. To the New Churchman this is not a satisfactory solution.

In his discussion of the Holy Spirit the author makes no attempt to show that this is a conception of another person in the Godhead. The Spirit is 'God present, active, and powerful in the life of his church and in the lives of his people' (p. 180).

LIFE IN FREEDOM. *Anonymous.* Rohati Publishers, 4733 Beverly Blvd. Los Angeles 4, Calif., 94 pp. \$1.00.

This book is largely a summary in simple, clear and readable language of the main teachings of Swedenborg.

The author traces briefly the regression from the Most Ancient Church, the coming of the Lord in His incarnation, the decline of the Christian Church and the Second Coming. God's coming into the world and His Second Coming were necessitated by men's sinful condition, coupled with the law of Divine Providence that the Lord never forces men to obey His laws. Instead He works 'among men through men only'; making His will known by means of revelations.

The author stresses that Divine Providence upholds man's spiritual freedom under all circumstances, even when tyrannical governments destroy civil liberty. To combat evil and free mankind from its grip, each individual must think truth and avoid evil. Truth conjoined with good is the one power that can change the world.

The book contains an eloquent appeal to the individual to help in the work of 'arousing the people out of the sleep of indifference and a life of fear into a full life.' It closes with suggestions for an organization to promote freedom and justice.

SPIRITUAL HEALING: HOW DOES IT WORK? *By Gwynne Dresser Mack.* The Swedenborg Publishing Association, 108 Clark St., New York.

Mrs. Mack, trained as an occupational therapist in the psychiatric field, states that her interest in spiritual healing is not 'intellectual theorizing' but is the outcome 'of definite,

dramatic experience with such healing.' Since that experience, for twelve years, she has studied the subject and is now firmly of the opinion that 'healing of bodily disorders, from the spiritual level, does take place.'

In explaining how spiritual healing works, the writer lays down certain principles. Human life is God's creation and it functions only in relationship to Him. "Orderly functioning, within a right relationship, is the meaning of wholeness or health."

Bodily health is dependent in part at least on the body chemistry, but the latter 'pivots with the emotions.' And tensions bring about much disturbance of the emotions.

If we understand the writer's thesis correctly, she believes that the main factor in bodily health is to do the will of God. This must, of course, be understood with a number of qualifications. Certainly many saintly people have suffered grievous illnesses, while others not so saintly have enjoyed robust health. When the body chemistry fails to function properly, measures such as drugs or diets will work quite as well for the sinner as for the saint.

Faith, Mrs. Mack declares, is of the highest importance. She writes, "How, then, does spiritual healing work? So simply and, if rightly approached, so surely: by asking for it in His name, and by believing that He gives it."

The book is compact; really a summary of a large subject, to which Mrs. Mack has given much thought and study for many years. We hope this essay attains a wide circulation.

THE DAY CHRIST DIED. *Jim Bishop, 320 pp., \$3.50; Harper & Bros., New York, 1957.*

This is a remarkable book. The adjective is used advisedly as it is a story (or is it a compilation?) which, is to be remarked upon rather than reviewed. We remark then, that to begin with, the title is deceptive, though alluring enough, for precisely the Crucifixion, which ordinarily is considered to have taken place on the 'day' on which Jesus 'died', occupies but 20 pages or so of the narrative, beginning with the carrying of the Cross.

Yet the reader can hardly stand more. The brutal particulars fill one with a sort of agony. Can this be the Lord: 'The victim sat, thin and bearded and subject to shivering (his) teeth rattled' (p. 279)? As He was in all points tempted as other men,' perhaps the author can be

excused for identifying Him with physical sufferings which, research shows, was the lot of the crucified. But is this account of Jesus, and so much else in the book, fact or fiction?

Perhaps the question is not too important. Bishop is a reporter. He is reliable in his research, as his other much read *The Day Lincoln Was Shot*, clearly shows, and he surely crams this book with facts little known and which are not to be found even in such authorities as Hastings and Dumelow, or indeed in that noted source book, so carefully documented, Andrews' *Life of the Lord*.

In our opinion the author might well have stayed with Scripture's King James Version, rather than adopting the 'modern' view of the Roman Catholic translators Kleist-Lilly, whatever they claim for accuracy. How strange it is to hear the Lord saying, p. 203, "I am plunged in sorrow, enough to break my heart," rather than the beloved words in the Garden with which all are so familiar!

It is rather peculiar, too, to note, in view of these translators' reputed learning, that John's blood relationship to the Lord is insisted upon because 'Elizabeth was Mary's cousin.' But the best authorities seem to agree that 'cousin' at *Luke 1:36, 38*, is more accurately translated 'countrywoman,' or 'one of the same race.' However, get the book; reading it will be a worthwhile experience. —L.M.

FAITH POOLE ENGAGED

Mr. and Mrs. Stewart E. Poole, Wilmington (Del.) Society, announce the engagement of their daughter, Faith Lear Poole to Peter Noyes Greeley, son of Mr. and Mrs. Lawrence H. Greeley of Longwood Gardens, Kennett Square, Pennsylvania.

Miss Poole graduated from Wilmington Friends School and attended Lasell Junior College in Auburndale, Mass. and the University of Arizona. She is now associated with Blue Cross and Blue Shield. Mr. Greeley attended Dickinson College in Carlisle, Pennsylvania, and is a member of the Phi Delta Theta Fraternity. He is presently associated with T. B. O'Toole, Inc., realtors, in Wilmington, Del.

Miss Poole is the granddaughter of Mrs. Paul Dresser, Boston, and the late Rev. Paul Dresser. The wedding is planned for next December.

The Swedenborg Student

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

ARCANA CLASS I—April, 1958

Volume III, 2495-2578

April 1- 7	2495—2517
8-14	2518—2543
15-21	2544—2567
22-30	2568—2578

THE TWELFTH chapter of Genesis treats of Abraham's sojourning in Egypt, 'by which was signified the Lord's instruction in memory knowledges while still a boy.' Our assignment for this month, the twentieth chapter, treats of Abraham's sojourn in Gerar, where Abimelech was, 'by which the Lord's instruction is in like manner signified, but in the doctrinal things of charity and faith' (2496). It is well to keep this number in mind as a simple statement of the contents of the chapter. Though the subject treated of is very complex, as it deals with the inmost sense of the Word, we should be able to get the general meaning of Abraham's sojourns in Egypt and in the Philistine country. The Lord had to acquire the knowledges of the world and the external truths of the Word, as we do, by instruction. The acquisition of these knowledges from the Word is the stay in Egypt.

The reading for this month tells of a more interior progression or development 'into goods and truths in respect to the doctrine of faith.' This involves the faculty of knowing and understanding, and number 2500 tells us that there is an essential difference between the Lord's development when He was on earth and that of every finite man. "The Lord's instruction . . . was by continual revelations, and this by Divine perceptions and thoughts from Himself, that is, from His Divine. . . . This way of growing wise is not possible with any man."

There is the tendency today for men to think that their power to reason will enable them to discover the truths of faith. But these truths must be acquired by revelation. The proper use of the rational of man is to confirm these truths. With those of the Most Ancient Church truths were given through perception from the interior good in which they were. Good is the origin of all truth. Truth is but the form good takes in manifesting itself. But since the 'fall,' truth

has to be learned; revelation cannot be immediate, but only mediate through the Word. That is, we can never be wise from ourselves, nor can the Lord gift us with wisdom except as we learn truths from the Word by an external way.

As on the former occasion in Egypt, when Abraham told the Pharaoh that Sarah was his sister, he again—from fear lest he be slain—tells Abimelech that Sarah is his sister. A wife signifies celestial truth; a sister signifies spiritual truth. In the process of education in external things it is not in order that external knowledge should be conjoined to things celestial. The finer and more interior things of the soul must not be mixed with things external and transient. The celestial things of truth must be preserved from actual contact with the natural lest violence be done to them. But rational and intellectual things can be temporarily conjoined to and associated with external and worldly knowledge. From the beginning of creation the Lord has always necessarily accommodated His revelation of Himself to the apprehension of men in various states of spiritual development.

One forms his judgment according either to perception or to conscience. Number 2515 gives the three possible origins of our reasonings: 'thoughts from perception . . . thoughts from conscience . . . and thoughts from no conscience.' And in number 2568 the 'negative' and the 'affirmative' principles are clearly stated. Men did not give the Word. No true rational can be formed apart from acknowledgment of the Lord and of the fact of revelation from Him in His Word.

The principle that we should believe nothing until we understand it is the negative principle which leads to all folly and insanity. The affirmative principle—which is to think and to believe within ourselves that all things which are of doctrine from the

Word are true—leads to all intelligence and wisdom. "The more they who think from the negative principle consult things rational, the more they consult memory knowledges, and the more they consult things philosophical, the more do they cast and precipitate themselves into darkness, until at last they deny all things" (2568).

Notes

2508. "She is my sister." The heavenly marriage itself exists solely between the Divine good and the Divine truth. Rational truth is called a sister because it is from the influx of Divine good into the affection for rational truth.

2520. Note this simple explanation of a problem which has puzzled many people: why almost nothing is said in the *Old Testament* in the letter concerning the life after death, salvation, and the internal man.

2535. An important number on prayer. In true prayer there is 'a certain opening of the man's interiors toward God: but this with a difference according to the man's state.' "If the man prays from love and faith, and for only heavenly and spiritual things, there then comes forth in prayer something like a revelation."

Note the conditions laid down. They are essential.

ARCANA CLASS II—April, 1958

Volume X, 8501-8626

April 1- 7	8501—8535
8-14	8536—8568
15-21	8569—8591
22-30	8592—8626

The reading for this month covers the closing verses of Exodus 16 on the laws concerning the manna, and chapter 17 which tells of the giving of water at Rephidim and of the battle with Amalek.

The manna was not to be gathered on the sabbath day. The sabbath represents the time of rest, the time when we have learned the truth, lived it, and come into its good. Good is implanted by means of truth, or truth is the receptacle into which good flows. Before regeneration man acts from obedience, after regeneration from affection. Then he has rest.

Regeneration is a continuing process. When the Israelites came to Rephidim, they found themselves in want of water. This pictures the lack

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of truth, which is continually needed as we progress in spiritual life. Good, represented by the manna, was given first because it is from the desire for goodness that truth is sought, for good always seeks truth as the means for accomplishing its purposes. All genuine desire or affection for truth is from good. And truth must come from the Lord. The church is not built upon men.

As soon as truth is given, however, there comes the temptation concerning it. The Amalekites were an ancient enemy; Abraham had contended against them. They were noted for their method of warfare, attacking from behind, falling upon the faint and weary and the stragglers. Amalek represents interior evil, evil in the will that is not open to view and which uses every device to keep itself from being seen. It is cowardly, striking a man when he is down and in despair, when he is least able to resist. Those who do evil secretly, working through others, are the Amalekites of today.

The story of this battle is a striking one, and it should be noted that here Joshua—the truth fighting—first comes into the Bible story. Wars are often mentioned in the Word because they represent spiritual combats.

Mountains represent love to the Lord and hills love to the neighbor, or charity. Moses went to the top of the hill to teach us that in all our conflicts with evil there must be charity. Even in natural warfare there should be no anger, for anger has hatred and revenge in it and so defeats itself. Zeal for the right has good in it and desires the welfare of the enemy once he has put his evils away.

Amalek prevailed when Moses let down his hands. When one looks to self and not to the Lord, he becomes weak and Amalek prevails. The Lord alone has power over evil and no matter how fearful and despairing we may be, if we look steadfastly to the Lord, He can and will give us strength to victory. Moses with his hands lifted up represents the power of the Lord in His Word as we love and obey its commandments.

The interchapter reading on the Doctrine of Charity emphasizes the necessity of revelation from the Lord and obedience to it. There is no Savior but the Lord, and no one can from himself know anything about God and spiritual things or find the way to heaven.

The following numbers contain points of particular interest: 8513, 8516, 8521¹, 8562, 8588, 8593, 8595, 8598, 8615, 8620², and 8622.

LETTERS to the EDITOR

CORRECTED STATEMENTS

To the Editor:

For the sake of those who have open minds but lack information, Frank Holmes' statements about healing *MESSENGER*, (Feb. 1) should be corrected.

It is not true that *Matthew* 10:8 is "the only warrant" which I "can produce from the Word" for encouraging churches to work with healing. See *Mark* 3:14-15, *Mark* 16:15-20, *Luke* 9:1-6, *Luke* 10:1-9. *Acts* and the *Epistles* also, though not part of the Word, are an historical record of the work which the Lord instructed and enabled His followers to do.

The recommendation which Mr. Holmes criticizes was *not* that ministers 'take a course', but that they go "for observation and study of the actual healing work which certain churches are doing today."

If one were to read all the Gospels carefully, he could not fail—unless he had deliberately set his mind against it—to be impressed with the great extent to which healing is discussed, and he moreover should be able to recognize that healing concerns the *whole person*. The purpose and the effect are not solely healing of the body, but healing of the *person*—who is a soul in a body.

An unfortunate error of some students of Swedenborg's writings is to divorce the spiritual from the physical aspects of life. It takes only one more step to become a Christian Scientist who denies the reality of matter altogether. Swedenborg specifically teaches that in this first plane of existence man's spirit and body are inseparable; they are interdependent and interacting. This is by Divine creation, for a definite purpose. God created the physical body *in order*—corresponding to the organization of the heavens—each part designed for a particular use in relation to all the others *and to the spirit within*. It is man's responsibility to keep this body in order, that it may efficiently perform its intended uses. To this end how could it possibly be wrong to ask for and receive God's help—which is precisely what spiritual healing indicates?

It is also an error to divorce the literal sense of the Word from its internal sense. One is contained in the other exactly like soul within body; and each, in this plane of life,

needs the other. The habit of some New-Churchmen of maintaining that the literal sense is to be ignored, discredits their understanding of correspondences and degrees. In interpreting the Bible one can flounder in all kinds of confusions when spiritual meanings are separated from their ultimations.

For instance, according to Mr. Holmes' line of reasoning one might assume that the use of actual bread and wine in observance of Communion is out of place, since it is not material food we are considering.

As for Swedenborg's 'mandates': he certainly never told anyone to organize an ecclesiastical denomination as his followers have done! But he did definitely say: "Man must indeed have concern about his body . . . not for the sake of the body, but for the sake of the soul—that the soul in a sound body may act correspondently and fittingly and may have the body as a organ entirely obedient to it." (*Arcana* 5949)

Gwynne Dresser Mack
Pound Ridge, N. Y.

'THE GOOD OF DIVORCE'

To the Editor:

In the *MESSENGER*, Feb. 15, the editorial on A Holy Sacrament does not go far enough. It is merely a preachment of the kind we have heard many times. More to the point would be an analysis of the reason for the present state of affairs in the world regarding marriage and divorce. So much is said and written about the *divorce evil*, as if it was all that, but, a deeper study of this subject should also deal with the *good* of divorce, psychologically, as a means of preserving morality.

The objections to divorce usually come from masculine reluctance to the relinquishing of power over the weaker sex, and the enjoyment of their dependence on their peers of certain of the opposite sex, in this age of conspicuous ascendancy of equality as persons.

Can we not see, then, that divorce is part of the new freedom that distinguishes this new age? And is not the demand for freedom from the marital relationship, when it has

proven a transgression of a deeper sense of morality, a step in the right direction to correct a mistake as any sincere person would wish to do? Any error must be corrected if a wholesome spiritual character is to develop. It cannot be erased by words and phrases that sound beautiful, but only as our Teacher said: "Go and sin no more."

The evil of divorce is in its abuse, just as any abuse of freedom results in disaster. Ignorance lies at the bottom of abuses of the law in matters of morals as well as on any other plane of life.

Now is the time when the New Church has opportunity to take part in the present interest in the subject of sex education throughout the world. Witness how young children, five and six years of age, on television are made sex conscious by certain quiz masters. Is this good, or will it but hasten the age of juvenile delinquents? Why do we not ever see some leader from the teachings of Swedenborg on these programs?

Lina D. Miller,
Katonah, N. J.

NOTICE OF BY-LAW TO BE PROPOSED AT THE 1958 CONVENTION

RESOLVED: that the General Convention adopt the following By-Law, to be known as Article XIX, and that the designation of present By-Laws known as Articles XIX, XX, and XXI, be changed to Articles XX, XXI, and XXII, respectively.

Board of Education

There shall be a Board of Education consisting of the president of Convention, *ex officio*; the president of the Theological School, *ex officio*; and three elective members, to be elected by the Convention for terms of three years respectively, except that at the Convention at which this By-Law shall be adopted, three members shall be elected for terms of one, two, and three years respectively. Said Board shall create, establish and manage a Department of Religious Education which shall supervise, coordinate and promote the educational work of the Convention, with the exception of the area of responsibility assigned to the Board of Managers of the Theological School.

The Board shall employ such persons and incur such expenditures as it may require for the purposes of the Department, subject to appropriations that may be made therefor in the discretion of the General Council.

The Board shall present Annual Reports to Convention of the activities of the Department.

In America and Russia Evidence Committee Notes

A weekly, *The Breeze*, published in Montgomery County, Pennsylvania, and covering northern Philadelphia, carried a full page in its Feb. 16 issue devoted to Swedenborg's 270th birthday anniversary. A lengthy news piece, a biographical account by Cornelia Hotson, pictures of the Wayfarers' Chapel and the Bryn Athyn cathedral church, made an interesting and attractive presentation. A not often photographed interior illustration of the cathedral reproduced well.

It has been mentioned in these notes previously, when numerous examples were given, that one never knows in what company one may find Swedenborg, so far as references to him, or his teachings, are concerned. Through the courtesy of that indefatigable volunteer missionary Charles Wetzell, Jr., New York, we have seen a book titled *Russian (Religious) Nonconformity*, the Prophet of the North being blamed, with Jung-Stilling, et al, (p. 131) for 'strongly influencing several Russian prelates,' (of the Orthodox Church. As a matter of fact, the evidence is, (See *New Church Annals*) that a high court official imbued with Swedenborg's teachings once reported that the Czar of the time wanted to make them the state religion. There was a New Church Society in St. Petersburg, Russia, of some prominence many years ago.

—L. M.

CBS Religious TV Series

Sunday—10:30-11:00 A. M., ET.

On Sunday, April 6, the Protestant segment of the CBS religious program LOOK UP AND LIVE returns to the air with a new seven-week series. LOOK UP AND LIVE is a CBS three-faith program and is carried through the year, time being allotted to Protestants, Roman Catholics and Jews by agreement. The Protestant segment is carried by the Broadcasting and Film Commission of the National Council of Churches, in cooperation with CBS.

While the seven programs have not yet been worked out in specific detail, the working title has been determined—*Youth in Crisis*, and plans are moving toward the production of seven dramatic presentations, each covering some area of this Sputnik Age that deeply affects the youth of the world, particularly, American youth.

As plans have developed thus far, there will not be any attempt to deal with the individual's problems, but only with the general effect that the problems of this age have upon youth, his plans and choices.

Those who have seen the magnificent programs presented during the past twelve months, on LOOK UP AND LIVE—programs that earned the program the coveted Sylvania Award as the best in religious television—will not want to miss the new spring series.

Significant Articles in Winter 'New Christianity'

"Further Thoughts on the Dead Sea Scrolls" is the title of a stimulating article by the Rev. Richard H. Tafel in the Winter Number of *The New Christianity*. Mr. Tafel's own scholarship in the field of Bible study, together with his New-Church background, makes this article of special interest and value.

The Winter issue also includes another chapter of Swedenborg's *True Christian Religion*, on "Repentance," as presented by the Rev. William F. Wunsch; "Revelations and their Attachments" by Dr. John R. Swanton; "Even As Thy Soul Prospereth" by Mrs. Charles H. Kuenzli; "Charity and Gambling" by Miss Marion Midgley; and

"Swedenborgianism and American Art" by Mrs. John E. Lister.

The Spring Number will have an article on psychical phenomena by the Rev. Bjorn Johansson, entitled "Probing into the Unseen"; also "Boundaries of Heaven" by the Rev. Ernest O. Martin; the second part of Miss Midgley's paper on "Charity and Gambling"; and "A Psychobiography of Swedenborg" by the Rev. Paul Zacharias, based on notes taken in a course given by the late Dr. Howard Davis Spoerl.

Subscription orders, at \$2.00 a year, should be sent to Miss Helena Hanson, 134 Bowdoin Street, Boston 8, Mass. Sample copies of earlier issues may be obtained on request.

Births, Baptisms, Memorials

BIRTHS

PERRY—Born Jan. 16 to Mr. and Mrs. John C. Perry, Dover, Mass., a daughter, Gail Florence. Gail is the ninth grandchild of Mr. and Mrs. F. Gardiner Perry of the Cambridge (Mass.) Society.

WENG—Born Dec. 30, 1957, to Mr. and Mrs. Cary Weng, Seattle, Wash., members of the San Francisco Society, a daughter, Kirsti Ilona.

BRAUN—Born on or about Dec. 16, 1957, to Mr. and Mrs. David Braun, Yorkton, Sask., (Canada), triplets, Marlene Eva, Darlene Margaret, and Sharlene Dianne. (See elsewhere in this issue a fuller story.)

BAPTISMS

PRICE—Richard Keith, son of Mr. and Mrs. Ray Price, Whittier, Calif., baptized Dec. 29, 1957, at the San Francisco New Church; the Rev. Othmar Tobisch officiating. Mrs. Price is the sister of Mrs. Tobisch.

SKAHEN—Richard, son of Dr. and Mrs. Richard Skahen, Berkeley, Calif., baptized. Jan. 2; the Rev. Othmar Tobisch officiating.

HOPPE—Michael Gustave, infant son of Mr. and Mrs. Richard Hoppe, baptized Jan. 19, at the San Francisco New Church; the Rev. Othmar Tobisch officiating.

PARDUE—Katherine Elaine, infant daughter of Mr. and Mrs. Rae J. Pardue, Vancouver, B. C. (Canada), baptized Dec. 29, 1957, at Sunnyslope, Alberta; the Rev. Erwin D. Reddekopp officiating.

SIEBERT—Sandra Kay, infant daughter of Mr. and Mrs. Cecil Siebert, Pretty Prairie (Kansas) Society, baptized Dec. 22, 1957; the Rev. Eric J. Zacharias officiating.

WILNERD—Susan Dianne, infant daughter of Mr. and Mrs. Everett Wilnerd, Pawnee Rock (Kansas) Society, baptized Dec. 29, 1957; the Rev. Eric J. Zacharias officiating.

NELSON—Kimberly Ruth, infant daughter of Clifton A. and Jane Montgomery Nelson, and granddaughter of Mrs. Robert B. Montgomery, baptized Dec. 1, 1957, at the Church of the Holy City, Washington, D. C.; the Rev. William F. Wunsch officiating.

DE MOUBRAY, ORWEN, USHER—Amicia Kathryn, infant daughter of Mr. and Mrs. Guy L. L. de Moubray; Michael Phillips, son of Dr. and Mrs. Gifford Orwen; and Ronald William, infant son of Sgt. Lloyd and Mrs. Lorna Usher, were baptized Jan. 19 at the Church of the Holy City, Washington, D. C.; the Rev. William F. Wunsch officiating.

MOORE—Kent Eugene, son of Mr. and Mrs. F. Eugene Moore, San Diego, and grandson of Mr. and Mrs. Wallace N. Dibb, baptized Feb. 16; the Rev. Robert L. Young officiating.

CONFIRMATION

LEAVITT—Judith Leavitt confirmed Mar. 2; the Rev. Paul Zacharias officiating.

WEDDINGS

ANDERSON-LEHNBEUTER—Jean E. Anderson and Ernest O. Lehnbeuter, Miami-Ft. Lauderdale Society, were married Feb. 4

at the home of the bride: the Rev. Ernest L. Frederick officiating.

FULLER — McNEILL—Sharon Gayle McNeill and Milton Earl Fuller married Feb. 22 in the San Diego New Church; the Rev. Robert L. Young officiating.

LEAVITT-BELKNAP—Judith Leavitt and Louis Belknap were united in marriage in the Elmwood New Church Mar. 9; the Rev. Paul Zacharias officiating.

MEMORIALS

COLLINS—Ruth Collins, one of the St. Louis Society's most devoted members, passed into the higher life Mar. 3. For 40 years Mrs. Collins served as the church's organist, and was the president of the Women's Alliance for 14 years. A descendant of a family which has been in the New Church for several generations, Mrs. Collins was a keen student of New-Church teaching. In later years her health increasingly failed, but she came to services regularly and continued an active interest in the Women's Alliance. Mrs. Collins was a person of fine mind and kind heart. We shall miss her quiet devotion. To her sisters, Gladys Dickinson and Dorothy Diephuis, we offer our sympathy and deep affection.

MORGAN—Wm. C. Morgan, Boston Society, passed away at his home Jan. 23. Mr. Morgan, son of a minister who served in



the New Church, was active in the Massachusetts Association and in the Boston Society. Delegates and ministers to Convention when, in recent years, it has assembled in Boston, will remember with gratitude Mr. Morgan's efficiency and ever-ready helpfulness. He was a man of high intelligence and sturdy integrity.

MOORHOUSE—Esther Paine Moorhouse passed away unexpectedly at her home Feb. 19. Mrs. Moorhouse had been children's librarian at the East Bridgewater Public Library for many years and was greatly beloved by the community for her untiring efforts in that position. It may truly be said that children were her first love. Mrs. Moorhouse was a great-granddaughter of the Rev. Timothy Otis Paine, author of the book *Solomon's Temple* and pastor of the Elmwood New Church for some 30 years. Resurrection

services were conducted in Brockton on Feb. 24; the Rev. Paul B. Zacharias officiating.

TUERK—Viola Tuerk, Kitchener (Ont.) Society, passed into the spiritual world, Jan. 10. Mrs. Tuerk was the daughter of the late William Rothaermel and a granddaughter of Henry Rothaermel, one of the pioneers of the New Church in Kitchener. Her husband, who predeceased her in 1954, was the grandson of the late Frederick W. Tuerk, the first minister of the Kitchener Society.

Mrs. Tuerk loved her church dearly, and was a very faithful member of the Women's Auxiliary. Resurrection services were held in the Church of the Good Shepherd, Kitchener.

HUGHES—Herbert Hughes, Kitchener Society, passed into the spiritual world Feb. 14. Mr. Hughes was born Jan. 29, 1877. He is survived by four daughters, Mrs. Edward B. Tuck and Mrs. John Waite, Kitchener; Mrs. Dalton Smith, Windsor, Ont., and Mrs. Walter Hauschild, Niagara Falls, Ont. Resurrection services were held in Kitchener; the Rev. David P. Johnson officiating.

HOLST—Anna Elizabeth Holst was called to the spiritual world Jan. 18. With her went another of the Berkeley (Calif.) New-Church pioneers. Since the establishment of the first New Church in Berkeley, Mrs. Holst had been active in many church activities. She was a faithful member of the Women's Alliance and a sturdy helper with church suppers and the Berkeley Ministers' Fellowship luncheons. Mrs. Holst, who was born in Denmark, was long a resident of Oakland. Resurrection services were held in Oakland; the Rev. Othmar Tobisch officiating.

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