

APRIL 12, 1958

*Something  
is happening  
in the New Church*

Read the President's  
Corner on page 119

# NEW-CHURCH MESSENGER

# THE NEW-CHURCH MESSENGER

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## Essentials of Faith of The New Church

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

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

# Contents

## EDITORIAL

Geophysical Year-1958..... 115

## ARTICLES

The Gospel According to John..... 114

### The New Church:

Present, Past and Future..... Edward B. Hinckley 116

I Am Sure..... Ernest O. Martin 121

Marriage in the Wayfarers' Chapel..... Kenneth W. Knorr 125

THE PRESIDENT'S CORNER..... 119

## FEATURES

Almont Bulletin..... 124

The Religious World..... 126

Memorials..... 124, 127

Bits and Pieces..... Martha King 128

## The Gospel According to St. John

Interest in the fascinating but baffling Fourth Gospel, so different from the three Synoptics, has been renewed by the recent publication of several books which sum up the modern discussions and will be long consulted. The study of this gospel for itself and in its proper setting has been complicated by readers' attempts to prove (or to disprove) that it was written by John the son of Zebedee or that he was the 'disciple whom Jesus loved' or that the contents are historical and supplement or correct the other gospels. None of these interests helps illuminate the gospel as it stands. It must be allowed to speak for itself.

John is highly polemical and, whatever its sources, belongs to the period of conflict between Church and the Synagogue at the turn of the first century and after. The Christ who speaks is the Risen Lord, not the 'Jesus of history'; 'the Jews' are the opponents of the Church rather than his contemporaries. It is deeply Hebrew in its method, interests, symbolism and style yet it is so written that it will interest and convey meaning to Hellenists. It is therefore extremely important as a major step between Christianity as a Jewish sect and Christianity as a world religion able to develop a theology and hold its own in the field of philosophical debate. The modern realization of the 'theological' character of the Synoptics, including Mark, has shifted the ground of debate and redefined it without solving the problems.

The method used by the evangelist makes it difficult to give a final answer to many of the questions because the Gospel was not designed to do so. The Dead Sea scrolls provide a new

angle of approach but seem likely to effect no radical change in our estimate.

## Recent Major Works (on this gospel)

BARRETT, C. K. *The Gospel According to St. John.*

S.P.C.K. 1955; Macmillan, 1957

Based on the Greek text with a complete introduction and conversant with the materials. It is thorough, balanced and clear and can largely be used by readers without Greek. Well equipped with indexes. It will for many years be the standard critical commentary.

DODD, C. H. *The Interpretation of the Fourth Gospel.*

Cambridge University Press, 1953.

This prolegomena is an invaluable companion to Barrett, deals thoroughly with the Jewish and Hellenistic background, discusses the key ideas and, in Part III, surveys the argument and structure of the Gospel. Much of this Part can be used without Greek.

LIGHTFOOT, R. H. *St. John's Gospel, a Commentary*, ed. by C. F. Evans. Oxford, 1956

The most recent major commentary on the English text. The English R. V. text is printed in full. Published posthumously from Lightfoot's ms., it is concise, penetrating and awake to modern issues in criticism and theology of the N. T. The introduction needs supplementing. For English readers probably the best available.

HOWARD, W. F. *The Fourth Gospel in Recent Criticism and Interpretation*, 4th edition, revised by C. K. Barrett. Epworth, 1955.

The best history of the discussion by the author of the exegesis section of the Gospel in Vol. 8 of the Interpreter's Bible. A valuable guide to the earlier literature with full exhibits of the partition and redaction theories.

Reprinted from the Bulletin of the General Theological Library, Boston, Feb. 1958.

# EDITORIAL

## Geophysical Year—1958

THE IDEA of an international year in which the scientists of the world would combine to wrest from the earth some of its hitherto guarded secrets was born 1950. Although information about the earth and its ways fills many tomes, it has come somewhat in bits and snatches. No one observer can do more than scan the limited area in which he is working. At the precise moment that he is observing a certain phenomenon on one part of the world something may be going on in a place remote from him which is none the less intimately connected with what he is noting. Scientists had long felt the need of united and correlated inquiry carried on simultaneously all over the world. From this need the International Geophysical Year originated. This year large and well organized groups of scientists in almost every part of the world will be making numerous measurements using uniform standards and methods of timing. All the information they obtain will be funnelled into three world centers: one in the United States, one in Russia, and one in Western Europe, with a branch in Japan. At these centers the data will be analyzed, correlated and integrated so as to produce a comprehensive description of the whole earth.

Tentative plans for this herculean task were first worked out by the International Council of Scientific Unions, and then there was set up the *Comité Spécial de l'Année Géophysique Internationale* (GSAG). Detailed plans gradually came into being, and a free exchange of information was agreed upon. This effort was not without precedent. In 1882-3 there was an International Polar Year in which concerted studies of the relationship between geomagnetism and the aurora in the Arctic region were made. These studies were extended fifty years later in the Second International Polar Year to include the gathering of information on polar radio blackouts, and this brought to light much that has been helpful in the field of communications.

In 1958 over 1500 scientists in the United States alone will be working in a dozen different fields on this project.

What is it hoped will be accomplished for the good of mankind by this gigantic assault upon the mysteries of the earth? In the first place, a great part of this work is in the nature of basic research. No one can say beforehand what tangible benefits will come. But basic research is of prime importance. From it issue the facts and principles which will later lead to practical discoveries and inventions. Sometimes, research in certain fields seems to have little utility, only later on to prove of staggering importance. The benefits that will result

from this attack upon the unknown we can now only dream of, but we may be sure that they will be significant.

For convenience, the scope of this activity may be embraced in three categories. The first relates to the structure and the shape of the earth. In it will be included such things as the mystery of tidal action, the earth's composition, the stresses and strains within its crust. Some imaginative writers have ventured to dream that out of this work will emerge methods for harnessing tides and taming the volcano.

Secondly, the complex interrelations of the earth's ice cover, seas, and lower atmosphere will come under scrutiny. In this area practical men—not just dreamers—hope to find an answer to the oft-voiced complaint that, while there is always a lot of talk about the weather, nothing is ever done. At the minimum, the information obtained will aid in forecasting the weather, and at the maximum it may make possible 'weather control'. About that possibility we anxiously ask ourselves if such control will be a blessing or a curse. We shiver when we think of Russia hurling Arctic blizzards at us. (Even so, we would prefer those to guided missiles equipped with an atomic warhead.) But this is still too remote to justify any ulcer-producing worry.

More appealing to us is that phase of research in this category which is scrutinizing of the stocks of food in the seas. Possibly many new health-giving plants are yet to be found in the ocean beds, and maybe substances important in the war against disease will be dredged up.

A third group of studies will deal principally with solar-terrestrial relations—surely a fascinating field. The importance to life of the particles and radiations that stream from the earth to the sun is just beginning to be appreciated. Radio communications and navigation, both in the air and on the sea, will profit from this work. It is even possible that new light may be shed on certain subtle forces existing in nature but yet unknown to man. Writers of science fiction have equipped their space ships with motors powered by the magnetic currents of the solar system. Well, who knows?

Dr. A. H. Shapley, vice-chairman, U. S. National Committee for the I. G. Y., says: "Throughout this whole range of altitude (embracing the upper atmosphere, thought to begin about 45 miles above the earth's surface) there is a vast complex mantle of partially ionized (electrically charged) gas called the ionosphere. . . . tremendously rapid winds occur there with speeds of more than a hundred miles an hour, often in opposite

directions at levels separated in altitude by no more than two or three miles."

The power that is in the ionosphere staggers the imagination. Perhaps a study of it will suggest means for its utilization.

Does this program of the I.G.Y. have any religious significance? The Swedenborg Foundation, Inc. thinks so, for it is sponsoring a Committee on Religion and Science. (For information about the Geophysical Year, write to this organization, 11 W. 42nd St., New York 36.) The very fact that the nations of the world join together in a constructive program of this sort is a hopeful sign. Any extension of human knowledge is in accord with the intent of Divine Providence.

Some religious people seem to have a fear of the growth of natural knowledge. This is unjustified. Natural

knowledge has been and is often perverted by being used as a means to wicked ends. But all truth is God's truth and can be used in His service.

There is always danger that a great advance in scientific achievement may lead to a worship of science minus God,—that is, unless our churches do their part. The formation of the above mentioned committee by the Swedenborg Foundation is a step to this end. True faith is based on God's Word. It does not waver because a better understanding of the world is attained. The Lord said, "Heaven and Earth shall pass away, but my word shall not pass away." Our faith should be so sturdy that we feel assured that Divine Providence never permits any truth to be made available to man until he can be trusted with it. Fear casts a blight but faith in God gives courage. Someone has said, "We don't know what the future holds, but we know who holds the future."

*Did our church take the wrong turning; if so, how get back?*

## The New Church:

Past—

Present—

and Future

by E. B. Hinckley

**I**N REVIEWING the past history of the New-Church, in order to determine why it has not made greater strides in the past few years, certain facts and attitudes seem to hold out some clues as to the cause of its present decline. I should like to review these briefly and ask for your comments.

(1) During the early years of the New-Church in America, say from 150-100 years ago, the doctrines were apparently enthusiastically received and studied. It was an age of intellectual curiosity and ferment. The American Revolution and the French Revolution were matters of recent memory. In short, people were interested in ideas and willing to study them avidly in order to assimilate them and pass them on to friends. Furthermore, the churches to which the early receivers had originally belonged had a tradition of enthusiasm which was easily transferred to the new and exciting teachings of Swedenborg. Churches were formed in all parts of the country; the establishment of the groups in Cambridge and Boston is typical of the rapid growth and development made by New-Church societies at this time. Such

was the enthusiasm of these early receivers that they often gladly ran the risks of persecution for their children and themselves in order to study and spread the knowledge of the new doctrines.

(2) As the century wore on, however, the 'first fine careless rapture' seemed to fade away. The early zeal and enthusiasm which, as David Johnson has rightly pointed out, was brought over from the old church by the receivers of the New-Church doctrine, gradually gave way to a kind of intellectual pride in the content of the new doctrines. The growth of the churches in numbers and size slowed down. At the same time the appeal was very definitely to the more intellectual groups in the community, and we have such men as Chauncey Giles, J. K. Sewall, Theodore Wright, John Worcester, John Bigelow, etc. as ardent New-Church receivers. Shortly after the turn of the century, however, the absence of the early enthusiasm became more and more marked, and gradually the intellectual appeal of the New-Church teachings came to be less and less effective in gaining new adherents. As a result the Church fell

into a more or less static state of suspended animation in which no real increases in membership or effectiveness were observed. This was but the prelude to the inevitable decline in interest, which was apparent as early as 25 years ago, and is becoming even more apparent with every passing year.

#### *The New Wine has Soured*

(3) But the doctrines have not changed! They remain just as fresh, vivid, and exciting intellectually as they were 100 or 150 years ago. *It is the membership of the Church which has changed.* Speaking frankly, where do we find the intellectual curiosity among our membership today that characterized the membership of the Churches in their early, founding days? Where do we find the scholars who made the initial translations; established the invaluable concordances; edited the voluminous compendiums, and contributed materially to the spreading of the doctrines among scholarly people? Too often our churches today have degenerated into a kind of traditional intellectualism, which is far more traditional than it is intellectual. Our new wine has soured in the old bottles. In adopting the conventional form of church congregational type of organization have we perhaps been trying to sew new cloth into an old garment with the inevitable result predicted by the Bible 2,000 years ago?

(4) If we look around at the churches of today, both in and out of the New-Church, we see that they fall into some rather interesting categories. In the South and Middle West, for example, (that territory named by H. L. Mencken "The Bible Belt") we find large and flourishing Fundamentalists Churches supporting and propagating what might be called religion on the natural plane of life—a religion based upon the literal interpretation of the Bible and sticking pretty close to the literal Gospel stories in their application of Christian principles to every day living. Feeling is a strong part of the religion of this group. It is in general a deepseated emotional appeal which finds outward expression in good works and a multiplicity of activities of a more or less social nature.

(5) In New England and some of the Middle Atlantic states, the Unitarian and Congregational Churches which were, as you know, originally one, have developed a semi-intellectual liberal type of religious tradition, which on the one hand pays only lip service, if any, to the Bible as an inspired document, but attracts people of more or less unthinking agnosticism and humanitarian rationalism. (I grew up in the Unitarian Church, of which my step-father was a minister from the time I was 11 years old until I was through college). To these people the Bible is a most interesting historical document but *not* the inspired Word of God, not a revelation from on high. Jesus is the best of all men, with flashes of divinity not incompatible with his mortal origins, nor—surprisingly—with ours. In other words, every man has elements of the divine about him. They merely came to fullest fruition and development in Jesus. Another feature of the present religious tradition of this group is the highly organized series of more or less social clubs

and organizations attached to the church, all of which perform useful functions of service or fellowship. Yet these organizations, based primarily upon the need for social contacts and friendship among like-minded people, it may be noted, are hardly essential elements in a truly religious experience! There is much talk now-a-days about 'Fellowship'. There is much talk about 'togetherness', a 'sense of belonging'. Yet, when we examine this, is it not a kind of withdrawal into a group to avoid the necessity of assuming individual responsibility for one's beliefs and one's actions? Are we not too prone, in this tradition that I am describing, to think of group dynamics rather than individual personal dynamics?

#### *Individual and intimate religion*

(6) A third category of present day religions, of which the Quakers and the Christian Scientists seem to be representative, is that type of religious activity in which the teachings are so intimate and vital a part of the life as to be inseparable from it. These groups and, perhaps we should add the Mormons, and Jehovah's Witnesses, have so thoroughly absorbed the religious teaching they have received, which in some cases is a matter of individual, everyday study and prayer, that their whole lives are guided and directed by their religious beliefs, and one knows at once certain characteristics of their mind and thought and behavior if he knows their religion. The absolute dependence that one may place upon a Quaker's promise is an example. The definite information that we have about a man's habits if we know him to be a Christian Scientist, is at once rewarding and illuminating. How do these people come to be this way? If we analyze their religious habits we find in the first place that in neither the Quaker religion or the Christian Scientist religion is *one man* singled out to be the minister. In other words, there is no hiding from individual responsibility! The Christian Scientist reads his lessons from the Bible and *Science and Health* every day for a week, and hears them read again at his Church meeting on Sunday. The Quaker has his daily meditation, during which time he prays for guidance in all his daily activities. There is no sense of 'spectator worship', whereby the minister is unconsciously perhaps, delegated by the congregation to do their worship for them, nor is there any possibility of the individual member of the congregation in either the Christian Science or the Quaker church escaping the challenge of study, prayer, meditation, and individual responsibility for his daily actions. The results speak for themselves, in the development of a genuine and aggressive 'Contagious Christianity'.

(7) Where then does the New-Church stand in this classification? Certainly the New-Church man is not a member of the simple, natural, fundamentalist, literal-sense-of-the Word group. Equally certainly, he has in the Writings a wealth of intellectual and doctrinal material which is equalled or surpassed by no other church in clarity, comprehensiveness, understandability, and constructive theology. In other words, we have a gold mine in the Writings of Swedenborg if we would only take the time to labor with pick and shovel to draw it

out. If we fail to do so by continuous study, we are like the man who went and hid his talent in the field. But even if we did study and render ourselves completely familiar with all the stored-up wisdom of the Writings, it would remain a barren acquisition if we did not exercise the will to put it into action. As John Drinkwater remarked in a famous poem,

"Knowledge we ask not, knowledge thou hast lent;  
But Lord, the will, there lies our bitter need.

Give us to build above the deep intent  
The deed, the deed."

In other words, the New-Churchman has at his command the key to all three of these categories. He has the reasons for respecting and knowing the literal sense of the Word. He has the spiritual or internal sense of the Word, as revealed to Swedenborg, and by him passed along to us, which renders vital and of immediate help in our daily problems the lessons taught the Israelites 6,000 years ago. At the same time he has within his own writings and doctrines the inspiration which should set him aflame with earnest enthusiasm, and so direct and guide his life toward the two cardinal principles of love to the Lord and love to the neighbor that as a New-Churchman he should stand out everywhere he goes as a consecrated, dedicated person, the supreme embodiment of 'Contagious Christianity'. But somewhere along the path of the last 150 years we have taken a wrong turning. How, then, can we get back on the road, the right road?

#### *Getting back on right path*

(8) Obviously we cannot go back to the point where we unwittingly took the wrong turn, and start again. (What nation is it that has a proverb to the effect that you cannot put your foot in the river at the same point twice?) The only thing we can do is climb a tree and see where the right road is located, and make a bee-line to get back on it in the shortest possible time. Let's climb the nearest tree and see if we can spot the right road in the distance.

(9) In the first place I think we need to study our Bible more. We know how important the letter of the Word is; we know that Swedenborg not only practices but preaches the precept that doctrine should be confirmed from the sense of the letter; and yet we do not know it as we should. I know I don't! Perhaps we have fallen into the temptation to believe that since the internal sense is to be found in Swedenborg, we can therefore neglect the external or literal sense in favor of reading Swedenborg. But the internal sense means nothing if we are not familiar with the external sense. Surely a study of the one should accompany and illuminate the study of the other.

(10) In the second place we need to know more, much more, about our doctrines. The ignorance of many of our laymen of the doctrines which presumably impelled them to join the New-Church, or to stay within the New-Church, is nothing short of appalling. I would suggest that every minister take it upon himself as a cardinal responsibility to institute and carry forward



—Jane Carsten photo

A recent photograph of the new educational building, and a portion of the cloister leading to it from the Wayfarers' Chapel in California. The large windows of the cloister, visible in the picture, face the ocean. The same type of large windows—not visible—extend across the entire length of the educational building, also facing the ocean. The dark, square ground portion is the Biblical garden plot.

organized and systematic study groups, taking up the great doctrines one by one until everyone in his congregation, as nearly as possible, has been exposed to, and been compelled to read, and understand, the major tenets of his faith, so that he could with confidence and authority answer questions from friends or neighbors as to what he believed.

(11) In the third place, it seems to me, we should seek by every means to recapture that intense enthusiasm and zeal for our teachings which would promptly and effectively restore them to their rightful place as the main spring of our every thought and action. We must build an inner reservoir of strength and wisdom and love which would not only enable us to meet and satisfactorily overcome the problems of our own daily living, but also strengthen us to share in the solution of the problems of those around us, by so kindling our hearts and minds with love of the Lord and love of the neighbor that we might walk through life a living embodiment of the successful application of our Lord's teachings. We have the Bible; we have the Writings; we can read; we can think; we can act; all the ingredients for a successful church are there! In this campaign for a spiritual renaissance of the New-Church, obviously the ministers must lead the way; as the spiritual pastors of the flock they bear the responsibility to provide the enlightened, dedicated, inspired leadership which the church so badly needs. Without such a body of ministers our days as a formal organization are numbered! What are we doing to raise up such a group of inspired, dedicated ministers?

(12) Nothing has been said yet about our form of organization. We remember that Swedenborg instituted no church, recommended no particular organization, established no mode of worship. He felt that the truth would prevail if it were only made available. John Clowes, our first New-Church minister, strongly adhered to this same belief, and in fact it is recorded that on one occasion he visited a group of men anxious to found a society and strongly tried to dissuade them from their purpose. I have already called attention to the fact that

the Christian Scientists and the Quakers, as well as the Mormons, have abandoned the regular congregational form of worship, which the New-Church has followed. This raises the interesting speculation, "Would a different form of worship, or a different kind of organization be more effective?" We shall, of course, never know until we try, but it is worth investigating and considering what form of worship might be more effective.

(13) One possibility that occurs to me is the possibility of appealing—as Swedenborg did—to the ministers of other denominations. What would be the result, do you suppose, if we instituted a nation-wide campaign to bring to the ministers of all churches, Catholic and Protestant and Jewish alike, the key Writings of Swedenborg with the opportunity of getting more at very nominal prices? If the Lord works through ultimates, and if a formal separate organization is perhaps no part of His plan, let us try then to concentrate on the dissemination of the truths which he has given us, without necessarily seeking an increase in members. Let's abandon the idea of membership increases and concentrate on the really important requirement, namely, to spread the good news of the internal sense of the Word, and how it can help men lead better lives. I have already spoken of the need for study groups in our own churches which should be open to our friends as well as our fellow church members. Let's make them really vital forums, in which we discuss the doctrines, after reading about them together. There is just no substitute for a thorough knowledge of the doctrines and you can't count on the members of a study group reading the doctrines while they are busy in their own home. Furthermore, a chance should be given at every session for people to ask for the answers to questions which have been put to them about the church, or to discuss questions which they themselves have about the doctrines. It is amazing what misconceptions of New-Church doctrine persist in the minds of some of our oldest members, but once they get started on actually learning what our church teaches, then the hardest part of the work is done, because they begin to benefit by their teaching and by their study in a way that they never before dreamed was possible. In this way, not only does each member, layman, or minister become better able to apply the doctrines to his own life problems, but he also becomes a more enthusiastic missionary among his friends and acquaintances, until finally that triumphant point is reached when a man's very life, disposition, manners and conversation, and everything about him, will so breathe confidence in the Lord and devotion to his neighbor that he will be a marked man among all his friends and acquaintances as the epitome of New-Churchmanship. Then and only then can we expect to begin to get converts, not necessarily, new members to our society, but people to whom the truths have meant so much that they will suddenly come alive. And we will have come alive, too!

*The author of this deeply probing article is a successful educator; also an ordained minister of the New Church. The MESSENGER invites comments on his proposals.*

## The President's Corner

THINGS ARE beginning to happen in the New Church. I believe they will bring a great deal of satisfaction to you. Ever since I can remember, we have been asking the question, "Why doesn't our Church grow?" In our hearts and in our minds we are convinced that what we have is vitally needed by the world today.



I think this is evidenced by the mere fact that we have clung to our very small societies, and that we have continually struggled to find the answer to this very basic question.

How can we get our feelings, our beliefs, our convictions across to others? How can we help them to sense and feel how much inner joy and satisfaction we have found in our faith? For years we

have asked these questions—again and again and yet again—and have found no satisfactory answer.

Those of us into whose hands you have entrusted the leadership of the organization and its auxiliaries, believe that we have found the means by which we may discover the answer to these long standing and troublesome questions. But before we can go further, we need the participation of every single 'cell' that forms the body of the New Church. This is where you come in.

### *The History of our current Program*

The Rev. John King and I had the good fortune to attend the Midwest Training Center in Human Relations at Urbana, Ohio, in the summer of 1956. We had the wonderful experience of making new discoveries and getting insights into how people work most effectively in groups. We also gained a different understanding of how our behavior, our feelings and our attitudes affected one another. That experience made us realize how it might be possible to establish our inter-relationship between one another on a more effective plane and to more effectively operate our organization. Above all, we felt it pointed the way in which we might be *more closely united than ever before to press on with power and zeal toward common aims and goals.*

Two of the members of the staff at the Midwest Training Center are members of the research consultant firm of Creelman Associates. After preliminary steps of inquiry through Convention's organizational channels, that firm was employed to help us to answer these long-standing questions which the years have revealed we could not successfully do alone. Step by step, our work

## Something is happening in the New Church . . . Can you feel it?

with them grew to the point of the Fryeburg Conference with greater enthusiasm, deeper understanding of one another with many of our mistaken ideas about the goals and beliefs of our co-workers dispelled. We found that we were able to work together more effectively.

### *Four Areas of Convention Activity are Under Study*

At the close of the Fryeburg Conference, we found four areas of Convention activities into which we felt we should inquire to seek more effective ways of operation, more effective approaches to the public and more than anything else, gain a deeper understanding of what we believe the aims and goals of any of these phases of our work actually is. Those areas, 'Aims and Goals,' 'Organization,' 'Publication,' and 'Youth, Education and Ministry,' became the subjects of study by four Task Forces from the Fryeburg Conference. After meeting last fall, it was evident that no handful of people from our church could effectively discover the answer to the felt needs of the individuals in each society. Therefore, a program was necessary to help discover the 'grass roots' thinking throughout our church. By asking each society to hold a series of discussion meetings on the Task Force themes under specially trained leaders, we hope to accomplish this goal.

### *Here is the Plan!*

Six or seven 'Regional Training Institutes' will be held for the last week-end in April. WE ARE REQUESTING THAT YOU SEND TWO PEOPLE FOR A TWO-DAY TRAINING COURSE in effective techniques and for briefing with regard to the entire program. (Most of our ministers have either been to the Fryeburg Conference or to the Ministers' Institute, but if they have not, they may take the place of a lay person.) We are asking each society to contribute not less than \$10.00 each toward the cost of the society representatives attending the institutes. The balance will be paid by the Convention. *If you can't possibly afford to help at all* the Convention will cover the entire cost. Details about these Institutes will follow shortly from the Administration Chairman, Mr. Adolph T. Liebert.

Next, and VITALLY IMPORTANT TO THE SUCCESS OF THE WHOLE PROGRAM: will you plan now, notifying your congregation as soon as possible, that there will be a series of discussion meetings beginning in the first week in May? The first will follow the week of the return of your society members from the Regional Training Institute. The discussion leaders will help your members to express and record their views, as they work them out together. They will be encouraged to state what they feel are the aims and goals, and the most pressing needs of the New Church today.

Finally, what you discuss will be returned for processing and action. In this way, you can see, that as never before, those who have been chosen as leaders of Con-

vention will be working, not only with their own ideas, views and convictions, but with the ideas of your members in the local society, toward a more effective and vital organization to serve your needs.

### *Threshold of a new Day*

At the close of the Ministers' Institute at Urbana, March 1, one of our ministers said, "*I believe that we are on the threshold of a new day for our church.*" He has voiced the feeling of all of us who have been working to find the answer to the questions which have troubled us for so long. It is my daily prayer that in whatever we undertake, we may seek the Lord's guidance in becoming more truly His Church; to serve him and our fellowmen; that his will, not ours, may be done. There is no other cause greater than this. Let our forces be joined under the banner which bears HIS NAME!

Lead on, O King eternal,

The day of march has come;

Henceforth in fields of conquest

Thy tents shall be our home;

Through days of preparation

Thy grace has made us strong,

And now, O King Eternal,

We lift our battle song.

In His Name,



## General Convention of the New Jerusalem in The United States of America

The 135th Annual Session of the General Convention of the New Jerusalem in the U. S. A. will be held in the Church of the Philadelphia Society, 2129 Chestnut Street, Philadelphia, Pennsylvania, from Thursday evening, June 19th to Sunday, June 22nd, with preliminary meetings of Associated bodies from June 17th. Early sessions of the Council of Ministers will be held in Wilmington, Delaware at the Church of the New Jerusalem, Pennsylvania Avenue and Broome Street.

David P. Johnson, President,

Horace B. Blackmer,

Recording Secretary.



# I A M S U R E

by Ernest O. Martin

**W**ILL YOU tell me what are the defects of my life so that I may mend them and ask forgiveness for them?" The famous Dr. Samuel Johnson spoke with astonishing humility to the parish minister.

"Well, I think you are rather hasty in your temper," the pastor replied, "and very dogmatic."

"Dogmatic?" rebounded the angry doctor, "Dogmatic? If there is one thing I am free from it is a dogmatic, hasty temper!" The next moment the purple-faced doctor fairly bellowed to the frightened pastor: "Get out of my sight, sir!"

Actions speak louder than words. Dr. Johnson could deny his dogmatism with all the eloquence and force at his command, but his rage betrayed him. He was just as dogmatic as the rest of us.

None of us likes to be accused of being dogmatic. The word has a connotation of narrowmindedness and of intolerance, and of being obnoxiously sure of yourself. Dogmatic means stating opinions without evidence, being arrogant and domineering.

Sad to relate, the words 'dogma' and 'dogmatic' too often refer to the sphere of religion. We speak of religious dogmas, meaning articles of faith or belief. People are told, upon joining a church, that they must believe certain dogmas or tenets, whether they understand them or not.

The Catholic Church is thought of as especially authoritarian, although there are a number of conservative Protestant denominations that are just as narrowly dogmatic. At various church councils, such as Nicea and Trent, the Church adopted certain teachings as infallibly and dogmatically true. Oliver Wendell Holmes drew the inference that Catholic unanimity means 'a majority vote' (followed by excommunication of the dissenters). A Catholic dogma, for all who receive it, is an affirmation which it is sinful to deny, to challenge, or to ignore. It is an ominous claim.

Conservative Christians or fundamentalists insist on the verbal infallibility of the Scriptures. They proclaim that every word of the Bible is literally true and that there are no errors or inconsistencies or contradictions. Of such folk were our Puritan ancestors who carried out the injunction from the book of Exodus: "Thou shalt not suffer a witch to live." Bible literalists believe that anything less than total certainty on any theological matter constitutes a destructive lack of faith. They feel

more secure in the presence of people who speak with authority and promise final and absolute answers. An absence of doubt is often mistaken as deep faith.

Justice Hitz presided over the Federal Court of Appeals in Washington back in the days when a few residents of the capital still retained a sense of humor. In defense of one of his cocksure dogmatisms, the judge leaned over the bench one day and said to a lawyer: "My friend, this court is often in error, but never in doubt."

We're so afraid to say that we don't know or understand, or that we're not sure, that we bluff our way along and make dogmatic statements. One of the marks of a good umpire in baseball is that he announce his decisions quickly and forcefully, and not give the least indication that there is any doubt in his mind.

But in day to day living, is there anyone more obnoxious than the man or woman who never has a doubt about anything—who is so completely cocksure of himself? If we understood such a person better, we would probably uncover a deep-rooted insecurity or inferiority. It requires more strength of character to entertain doubts, than it does to be sure of everything.

Bernard de Voto said that he had read *The Education of Henry Adams* a dozen times or more. He did not go on rereading it because it said important things, but rather because he got intense pleasure from seeing how much of what Adams passes a magisterial judgment on, he was altogether ignorant of, how superhumanly absurd much of his reasoning was, on the basis of what gigantic misconceptions he announced certainties where Almighty God would have proceeded tentatively.

We should learn from our own experience, if not from history, how easy it is to be wrong. We make snap judgments about people and things. We question their motives, seldom giving them the benefit of any doubt. Many of our judgments are based on assumptions that we never take the trouble to test or examine. Dr. Cadbury of Harvard spoke of the Catholic doctrine of the bodily assumption of Mary into heaven as an unjustified assumption. We make many unjustified assumptions. Our head is so often ruled by our heart, and that is where prejudices creep in.

The folly of dogmatism is illustrated in a story about the great Christian leader, Lyman Beecher. An unorthodox church in his neighborhood caught fire and burned

## SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

<i>Heaven and Hell</i> .....	25
<i>Divine Love and Wisdom</i> .....	25
<i>Divine Providence</i> .....	25
<i>The Four Doctrines</i> .....	25

**Swedenborg Foundation Incorporated**

51 East 42nd St.

New York 17, N. Y.

to the ground. In his sermon the next Sunday, Beecher said it was God's judgment on false doctrine. He didn't say that it might be, or that perhaps it was, or just raise the question. He spoke with authority. He declared that it was a divine judgment. Before the week was up, however, Lyman Beecher's church was burned down, too! What could he say then? Perhaps he learned to be a little more careful about making such dogmatic pronouncements.

We sometimes hold ourselves, our family, or perhaps our church as the sole repository of truth. We don't heed the advice of Oliver Cromwell to the Scotch Presbyterians: "I beseech you, brethren, that you pray God to show that it is possible for you to be mistaken."

How much more pleasant life would be if we were willing to admit that we could be mistaken! We would be more ready to apologize for our failings, to ask forgiveness for our thoughtlessness, and to ask for assistance in our tasks. If we were more humble and less dogmatic, we would be more receptive to the Lord's guidance and inspiration. There would be greater possibility of spiritual growth and maturity. Admitting that we did not know all the answers, we would be more inclined to search and strive; to reachout for something that eludes our grasp.

One reason that churches, such as our own, do not have a fixed creed or catechism is that we want to encourage individual interpretation and study. If truth is solidified in a credal statement, new thinking is discouraged. Our mental horizons are limited and restricted by the formal statement of one person's or committee's verbalization.

The journey of life is one that never ends, and there will always be new vistas. In this journey our faith should never stop changing and deepening. There should never come a day when we will be able to sit back, satisfied, and say, At last, I've got it. This is the final answer and this my final faith. The way of faith is a rewarding way, but its finish is somewhere in infinity.

### *Universal Truths*

Does this mean that there are no truths to which we can hold as final and authoritative? Are there no absolute truths? The bulletin board on a Unitarian Church recently contained the quotation: "There are no universal answers to moral questions." There is an element of truth in this statement, for 'absolute' or 'universal' means 'not subject to conditions or reservations.' What

is morally right or wrong depends a great deal on the individual situation. The Lord does not judge men by their actions alone, but by their spirit of motivation. Our degree of responsibility before God depends upon our capacity for understanding truth and doing good. Each individual is a distinct creation of God, and what may be best for one person is not necessarily the best for another.

And yet I believe firmly that there are universal truths. The founders of our nation shared this belief when they formulated the Declaration of Independence. What American does not thrill to the words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."

In his crowning work, *True Christian Religion*, Emanuel Swedenborg set forth what he called a universal theology for the new age. He did not claim divine authority for all these teachings or pronounce them as absolute truths. He said that there was room for difference of opinion in the Christian Church, and that diversity of belief would be healthy—so long as the Church could be bound into one in fundamentals or essentials. "There are three essentials of the church," he said: "the acknowledgment of the divine of the Lord, the holiness of the word, and the life which is called charity."

We can hold to these dogmas without being guilty of any arrogance. We are not condemning those who differ with us, or demanding that they agree. We are setting forth the essential basis of Christian unity—a basis which no Christian should want to deny. As we search the Scriptures, we could set forth other universal truths. The Ten Commandments would be an obvious example. And yet even here there is danger of misinterpretation. The commandment says, "Thou shalt not kill." Does that include beef cattle, poultry, mad dogs, and insects? The Hindus say yes. Most Christians say no. But we differ, even with Christianity, on the matter of pacifism and capital punishment. We can turn to no

## The Secret of Human Life On Other Worlds

By A. C. Ferber

A provocative, documentary study, based on the writings of Emanuel Swedenborg, of one of science's most baffling mysteries—is there life on other planets? Author Ferber takes an affirmative stand and backs his opinion with astronomical data and a methodical application of physical laws. Appearing when man is on the brink of space exploration and his thoughts turn to the possibility of other life, this book explores the considerations with perceptive logic and insight. \$1.50

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universal law or guide in the Bible which will speak convincingly to all Christians on the subject of killing.

### *Slavery to legalism*

There is a commandment that we should remember the sabbath day, to keep it holy. We are enjoined not to do any work on this day. And yet how many mothers can be idle on Sunday? How many fathers will stop at a filling station for gas, or at the corner store for a newspaper? Policemen, firemen, doctors, nurses, druggists, ministers, real estate men, and automobile salesmen are busy on that day. Do they have any right to lift a finger, according to the Commandment? Christians will not agree on the answer.

The Lord criticized the rabbis for their slavery to a legalistic system. The Bible does not attempt to give us a foolproof guide for every conceivable situation. We are given spiritual principles that will give us direction, and we are expected to use our talents in determining the proper course each of us is to follow. One of the chief problems of adolescence is to find guidance in answering many important questions: What school shall I go to? What career shall I prepare for? What about college?

Should I date other boys or girls? How do I know when I am in love? The child must answer these questions for himself. There are no ready-made formulas or solutions to the problems. There are basic truths of which we can be absolutely sure and dogmatic. The most basic is that God is Love. That is the cornerstone of our faith. And as we experience God's love flowing into our lives and transforming us, we will be able to move ahead and gain insight into new certainties of faith.

The Apostle Paul was strong in his faith and yet he did not claim sainthood. "My brothers, I do not consider myself to have arrived spiritually, nor do I consider myself already perfect, but I keep going on, grasping even more firmly that purpose for which Christ grasped me." In many of his doctrinal statements, Paul confessed that they were his own ideas. He did not envelop them with divine authority. And yet, at other times, he spoke with great conviction. Out of his experience as a Christian missionary, he could say: "I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Jesus Christ our Lord."

We can say with finality: "I am sure that the way of life which Jesus taught is the way that all men, including myself, ought to live." May we keep on, grasping ever more firmly the purpose which the Lord has for us. Let us not stunt our growth with arrogant proclamations of dogma, but bear witness to the truth that is within us by lives of obedience to our Lord and Savior Jesus Christ.

*Mr. Martin, pastor of the Wilmington Society has become known in that city for his work on the Wilmington Council of Churches radio programs.*

## Foundation To Meet

Notice is hereby given that the Annual Corporate Meeting of the Members of Swedenborg Foundation, Incorporated, will be held in Room 1603, No. 51 East 42nd Street, New York City, on Monday, May 12, 1958, at 4:00 P.M., for the election of four members of the Board of Directors, to serve in the class 1958-1962 in succession to Messrs. William F. Wunsch, Harold B. Larsen, John S. Peck, and Victor H. Schleicher, whose terms of office expire, and for the transaction of such other business as may come before such Corporate Meeting.

In accordance with the By-Laws of the Foundation (Section 1-A of Article II—Directors) the Nominating Committee, with the voted approval of the Board of Directors, filed a report with the Secretary nominating the above-named four Directors for reelection for a term of four years, beginning May 12, 1958.

The Board of Directors recommend the adoption of the following amendment of the By-Laws of Swedenborg Foundation, Inc.:

"That Article IV, Section 2, defining the duties of Vice-President now reading 'The Vice-President shall have the powers and duties of the President during the President's absence or inability to act' be made to read 'The Vice-President shall have the powers and duties of the President during the President's absence or inability to act, and also on such matters as the President may from time to time delegate to him.'"

H. W. Helmke, Secretary

## More Participation Needed

THE APPEAL Committee wishes to thank the many who have responded so generously to this year's Appeal. But still more participation is needed to support Convention's expanded program.

Your response to the Annual Appeal is your participation in New-Church missionary activities in Europe, the Far East, and in rapidly accelerating mission and church extension work at home. It is participation in the outward growth of your church.

Your response to the Annual Appeal is your participation in all that Convention does to promote the worship, education and service of its member churches. It is participation in the strengthening, inner growth of your church.

With only a month remaining before the deadline, participation in Convention's program amounts to less than what is needed for the goal to support it.

If you have not yet contributed, now is the time to participate in the uses of your larger church. If you have, will you remind your friends—and perhaps increase your participation? This year's goal, 23% higher than last year's, calls for greater efforts from all.

Send your contributions, indicating the Society to be credited, to Convention's Treasurer, Albert P. Carter, 511 Barristers Hall, Boston 8, Mass., before April 30.

—ROBERT KIRVEN

Joylyn Ives, efficient staff secretary and co-director of recreation, belts out a homer. Note the single occupant of the teeter-totter under the tree in the background.

## MEMORIALS

### AN UNKNOWN NEW-CHURCHMAN

Such was the man who passed away in Montreal, Mar. 4,—William John Holliday. However, he must have been known to literally hundreds of people whom he served in so many humane ways through the agency of the Young Men's Christian Association for over 40 years.

It was after the first World War, when the Depression was in full swing, that I first met Mr. Holliday. When I gave him my name, he asked me if I was the Mr. Wethey who had written so many letters to the Montreal papers. That being so, he surprised me greatly by telling me he had found great pleasure in the writings of Swedenborg and that Swedenborg was indeed, "Wonderful, wonderful!" The tone of his voice was so sincere! Ever since, I have counted it a privilege to know him.

He put me in charge of the library he had started for the benefit of his Registration Office for Office Workers, where men of all talents and position met together, and W. G. Marshall, another New-Churchman, came along to assist me. Mr. Holliday saw to it that Mr. Marshall and I were roomed in the YMCA, where also I was able to hold evening Services on Sundays for quite a long time. Mr. Holliday also held Bible Classes on Sunday afternoons for men. In his absences it fell to me to conduct them.

When the second World War commenced, it took Mr. Holliday overseas in charge of the Beaver Club (which he founded in London), and YMCA work on the Salisbury Plains. At that time he was visited by two New-Church clergymen, one being the Rev. Mr. Deans. He afterwards told me of the pleasure he had in that meeting.

The *Montreal Star* devoted an editorial to Mr. Holliday in its issue of Mar. 6. He was a rare man and a deeply spiritual one.

—L. ERIC WETHEY

**WILDE**—Emily Rain Wilde, born August 10, 1870, in Coventry, England, passed into the higher life on March 18, 1958, at her home in Gastonia, N. C. Mrs. Wilde was the widow of the late Rev. Arthur Wilde, D. Litt., for 30 years pastor of the New York Society of the New Church and for many years editor of the *MESSENGER* and the *Swedenborg Student*. Resurrection services were held on March 20th in Gastonia.

Mrs. Wilde is survived by one daughter, Mrs. Arthur Hull-Ryde, and one grandson, Norman Arthur Hull-Ryde, both of Gastonia, N. C.

Friends of Mrs. Wilde, and these were many in number, described her as a 'beautiful soul' who faithfully lived the teachings of the New Church. She was ever ready to extend help when it was needed and never spared herself in her work for the church. But her labors were made without ostentation and she never sought credit for what she did. She will be remembered with affection by those who knew her.

## 1958 ALMONT BULLETIN

The tentative dates for the Almont Leadership Institute are July 10-26 and for the Almont Assembly, July 27-Aug. 10. The Assembly features a well-rounded arts and crafts program and a recreation program, as well as a lecture series. From a recent report to Almont Alumnae we quote:

### Auntie Dora—

"It was a good year (1957). The average attendance the first week was 53 and the second week it was 55. . . . Had it not been for the Institute, the Assembly would have missed much that was vital and stimulating. . . . Hurrah for the Red! Hurrah for the White!"

### John Locke, President—

"There is a place there for everyone from cradle to easy chair. See you at Almont in 1958!"

### Dr. W. H. Caldwell—

"... the many spiritual truths taught in the lectures by Mrs. Franklin Blackmer, the Revs. Immanuel Tafel, Leon Le Van, and Wilfred Rice."

### Wilfred Rice—

"A happy culmination of the recreation program was reached on the final day with the ALMONT OLYMPICS."

### Emilie Bateman, a newcomer—

We had just time to take in, at one sweeping glance, the eleven frame buildings and one simple little white chapel surrounded with trees, when the car was around the corner, through the iron gate and onto the central field. At once we knew that we had arrived at a place full of wonder and welcome, for it was written on the faces of the few who had already arrived.

And just like any newcomer, or returnee, the first to greet us was Auntie Dora—Dorothea Pfister—with such a hearty hug and cheery smile one couldn't feel more contented if he were newly arrived in heaven. Auntie Dora showed me to room 7 and Carolyn Blackmer to room 5. The walls of the tiny adjoining rooms ended some two feet from the ceiling, which made communication no problem. I boasted, "My number is seven; full and complete with glory"; and Carolyn answered, "When you need to be fed with simple truths, just come to me in five."

There are traditions at Almont; the sort of traditions which in themselves are nothing remarkable, but there is something special about the spirit of them: the flag raising and lowering, the Almont yell, the daily chapel. These were an outward expression of something within; and that something was, more than anything else I can think of, a feeling

of real concern for the eternal welfare of each other person. And this is probably the reason why folks come back, year after year.

Almost as hard to imagine Almont without Auntie Dora would be to imagine it without Rev. Immanuel Tafel, known affectionately by the nickname of MAHN. Such a paradox of substantiality and child-like abandon! One minute you may hear him explain some inner significance of the book of Revelation, and the next he may be singing across the field, "I'm a little desert flower."

A day or two after I arrived, Mrs. Edith Ferguson walked me to my room and said, "Look!" My first thought was, "Goodness, have I left my room untidy?" But a second look showed me some brand new beautiful curtains which she had just sewed and put up for me.

From eleven years of directing the New-Church children's camps in California, this was my first trip to Almont. While friendliness was my first, middle and last impression of the three weeks at Almont, that impression had little contrast to the California camps, for these are New-Church too, and folks are impressed with the warmth and the welcome, the sustained interest and the tears at parting.

But contrasts there are, the most obvious one perhaps being the simplicity of the Harmony Hide-Out and Oneonta camps compared to the complexity of the Almont Assembly. Almont is a family camp serving all ages, while Oneonta and Harmony Hide-Out are children's camps, each child at each camp not over three years apart in age. Interests and activities at Almont are divergent; many things go on simultaneously, and many interests and viewpoints abound. In the California children's camps everyone does everything together; nature walks, swimming, berrying, or dramatizing, etc.; at Almont, there is a remarkable spirit of togetherness which can come only through a depth of conviction in purpose, which after all, is the only real togetherness there is."

## R. YOUNG RECEIVES APPOINTMENT

The Rev. Robert Loring Young has recently received an appointment as Chaplain in the California Department of Corrections, and has been assigned to two prison Honor Camps in San Diego County. This is a new and experimental program, authorized

by the California Legislature in July 1957. In addition to conducting worship services, Mr. Young does individual counselling and is in charge of the correspondence courses taken by the Protestant inmates.

# Marriage at the Wayfarers' Chapel

by Kenneth W. Knox

ONE OF THE most encouraging and satisfying aspects of the work at the Wayfarers' Chapel is that which has to do with marriage and marriage counseling, because of the opportunity it presents to acquaint couples with the beautiful and practical concept of marriage and the family that is central in the teachings of our Church.

Contrary to what many suppose, most of the couples who come to the Chapel to be married have known of it for many years; some of them, since its early beginnings. Therefore, their interest is usually more than a casual one and they welcome an explanation of what is behind it.

In the course of the interview they are told: that:—'The Wayfarers' Chapel is a sort of missionary project. It was built primarily to provide a place of quiet, meditation, and worship for all people. It operates as a Church, with regular services, but, instead of a permanent congregation, it is open to all. It was designed to express the concept of Christianity that is found within the writings of Emanuel Swedenborg and I think, after you have experienced the Chapel, it is not difficult to feel what this concept is. It is a relationship with the Lord which literally shuts out nothing and no one; one that is constantly changing, through growth and development, and which ultimately enables the individual to reach out, through love and understanding, to include all things and all people. This concept of Christianity is a very dynamic one, and one in which marriage is very much central.

We believe that marriage is essentially a spiritual thing. That true unions can only take place insofar as there is a relationship with God. Your relationship with each other, through your relationship with God, is a 'completing of yourselves' and therefore makes possible a more complete, more perfect, and more wonderful life.

Marriage, is not something that you decide to get, or not to get. It is, rather, something that 'takes place'. It is the development of a 'quality of life' that begins long before you even realize it and certainly long before you meet the person with whom you ultimately unite. When, through Providence, you do meet with someone with whom you feel sure you can unite, you express this conviction in a marriage service. But, you need to remember that, just as the 'marriage' began before, so it must continue to grow and develop and, if it is a true marriage, you will soon realize that it has its roots in the 'eternal' and can continue in eternity.

The Wayfarers' Chapel, because of its unique nature, helps us to appreciate this idea of gradual growth and development. In the beginning, as you will perhaps

remember, the site of the Chapel was a barren place, devoid of shrubs and trees. As a matter of fact, about the only sign of life on the whole Peninsula was weeds and cactus. Consequently, when the Chapel was proposed, it was difficult for most to visualize exactly what was intended. There were many who were openly skeptical and, when the structure first appeared, they were sure that the glass would not withstand the coastal storms; that the trees would not grow, etc., etc., But a few years of sunshine, rain, and constant care and attention, have brought it to a point where I think it is difficult, even for the skeptic, to deny that it is really wonderful and worthwhile.

It is much the same in the development of spiritual ideas and ideals. It is particularly true when it comes to an appreciation of what 'true marriage' really is. People are always inclined to be skeptical of what they cannot visualize and do not understand. Therefore you are pretty much on your own in such things. You will not get very much encouragement and support from the 'outside'. You will need to have faith in yourselves, faith in each other; and faith in the conviction that you have, until, like the Chapel, it becomes obvious, even to the skeptics, that you have something that is truly wonderful and worthwhile.

Another way the Chapel helps us to understand these wonderful ideas is in the fact that, by its nature, it is not self-sufficient. It has always been dependent, and always will be, on the sunshine, the rain, and what is most important, as far as we are concerned, constant care and attention. Without these it would soon cease to exist. We need to remember that we too are not self-sufficient. We need help from the Spiritual Sun,—the Lord Himself, the Source of all life. We need nourishment from the ever-present Word (the spiritual rain) which comes to the hearts and minds of all men and women. And, above all, we need to give constant, conscious, care and attention to what we have potentially 'within' in order that it can grow and develop to become our 'own'.

The marriage service is centered around these basic ideas and principles. I will go over it with you briefly so that you will know what it is and to draw your attention to some unique aspects of it.

The first part emphasizes the fact that marriage was instituted by the Lord in the beginning, is of divine appointment, honorable among all men, and not to be entered into without very serious thought and consideration. The Scriptural basis for marriage points out that your relationship with each other, through your relation-

ship with God, should ultimately come first. Your relationship with family, friends, etc., should be through this primary and central relationship.

### *Its Deepest Nature*

The brief exhortation regarding marriage points out that it originates within the Lord Himself, in the union of the Divine Love and Wisdom. The idea of marriage is also used here, in a symbolical way, as it is quite often used in Scripture, to express a very close and intimate relationship with the Lord (with the Lord, as the Bridegroom and Husband, and the Church as the Bride and Wife). Because of its nature, the marriage vows are sacred and inviolable in the sight of heaven and those who undertake them should only do so with a sincere desire to promote the spiritual welfare of each other, for time and eternity. And, in order to get the most out of this relationship, to enjoy the blessedness of this estate, it is necessary that those who enter it be delivered from self-love, become established in supreme love to the Lord and in mutual love to each other. For self-love is what disjoins and separates husband and wife, first in their affections and thoughts, and afterwards in their acts; while love to the Lord, and to each other conjoins and unites them more and more, first in their affections and thoughts, and afterward in the outward conduct of life.

The questions, 'Wilt thou have this woman? Wilt thou have this man?' again emphasize the idea of mutual love and respect for each other, rather than the old idea of 'honor and obey'. And you will notice that it is not 'until death us do part' but, rather, 'so long as ye both shall live'; again emphasizing a relationship that can have its roots in the eternal and can continue right on.

The closing prayer is a very wonderful summary of the whole idea of marriage. It points out that the Source

of all Life and Love, both in heaven and on earth, is within the Lord Himself. Again it emphasizes the need for help and guidance; the need to appreciate each others' thoughts and feelings; to be lenient to each others' infirmities and, in all the experiences of life, to strive for a oneness of heart, mind, and way, which ultimately makes possible a more complete, more perfect, more wonderful relationship with each other, expressed in terms of a 'celestial marriage'.

All of these points with regard to the marriage service, and many more, are discussed frankly and thoroughly with every couple who wish to be married in the Wayfarers' Chapel and, although I have married couples of many religious backgrounds, of different races and creeds, and of many vocations and professions, the form of service has been strictly adhered to and the teachings of the New Church have in no way been compromised.

The recent marriage of Jayne Mansfield to Miklos Hargitay was no exception and, in spite of the distorted and erroneous newspaper accounts, I am sure that it was deep and sincere. In a letter just received Jayne writes:—"We will be eternally grateful that you performed the ceremony that gave us each other. I can't tell you how happy we are. I know this marriage was made in Heaven."

If the Church turns its back on those who turn to her in time of need, where are they to go? Is it not better to suffer from 'public opinion', which is, at best, very fickle, than to be guilty of 'judging' and of depriving those who sincerely ask, of the water of life? How do you feel about it? What would you do? I think you know my answer.

*Because of the popularity of the Wayfarers' Chapel for weddings, the Rev. Mr. Knox has had a unique opportunity in marriage counseling. It is a subject to which he has given no little thought and study as the above article by him amply shows.*

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## *The Religious World*

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### **C. S. Lewis Explores Theological Implications of Space Travel**

C. S. Lewis, noted British author, discusses the theological problems involved in the possibility of discovering life on other planets in an article titled, "Will We Lose God in Outer Space?" in the April issue of *Christian Herald*, interdenominational religious monthly.

Much speculation has been engaged in as to the sort of creatures we might find if we reach other planets, and what the effect would be upon our own religious beliefs. Says Dr. Lewis, "Christians and their opponents again and again expect that some new discovery will either turn matters of

faith into matters of knowledge or else reduce them to patent absurdities. But it has never happened. What we believe always remains intellectually possible; it never becomes intellectually compulsive."

This concern regarding unknown beings is nothing new, says the celebrated author of *Screwtape Letters*, *Surprised By Joy* and 20 other scholarly and popular books. "St. Augustine raised a question about the theological position of satyrs, monopods and other semi-human creatures. He decided it could wait till we knew there were any. So can this."

Lewis does not rule out the possibility of animal life (vegetable life doesn't matter, he says) outside the earth. If we do find animals, we would

need to know if these animals are 'spiritual,' possessing 'rational souls.' If they are spiritual beings we would then need to know if they are, like men, fallen and in need of redemption.

The Incarnation as we know it does not imply some particular merit or superiority in humanity, but quite the reverse, says Lewis in this article. *Christian Herald*. "Christ died for men precisely because men are *not* worth dying for; to make them worth it.

"It is no very new idea that the Eternal Son may, for all we know, have been incarnate in other worlds than earth and so saved other races than ours," he says. Also, he ponders if the Incarnation and Passion are the only mode of redemption possible. Spiritual as well as physical conditions

might differ widely in different worlds. Possibly redemption of other species is to work through ours.

"Only if we had some such function would a contact between us and unknown races be other than a calamity," he states, referring to the traditional exploitation of weaker men by stronger men.

## Packet Now Available

The 1958 Pentecost packet is available from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y. It costs 50¢ and contains a three-color poster, bulletin cover, ministers' helps, and the Pentecost message of the presidents of the World Council of Churches. The bulletin cover is available in quantity at \$2 per hundred.

## Contest Extended to April 15

"The International Geophysical Year is a reason for the new topic 'Swedenborg's Contribution to Science and Religion' in the contest sponsored by the Swedenborg Foundation and open to all students of the University of Chicago," stated William N. Weaver, Assistant Dean of the Federated Theological Faculty of the University. The application date originally scheduled has now been extended to April 15, 1958 to permit more students to participate in the contest which offers \$300 to the student who wins first, and \$200 and \$100 to second and third place, respectively.

"Swedenborg and the Christian Hope of Immortality," the original topic, is still open to those who prefer to write on that subject but who may need more time. Essays in length from 2,000 to 3,000 words must be received in the Dean's Office of the Federated Theological Faculty, Swift Hall 101, by June 1. The essays will be considered as part of the contest, regardless of which topic is chosen.

The essay judges for the University are Dean Walter Harrelson, Divinity School, University of Chicago; Professor Jaroslav Pelikan, Federated Theological Faculty; and Mr. William N. Weaver, Assistant Dean, Federated Theological Faculty.

In addition to the essay contest, the Swedenborg Foundation is sponsoring the Committee on Religion and Science, a nondenominational group to promote religious values in an era of great scientific advance.

# TRIBUTE TO WILLIAM MORGAN

*The Mar. 29 issue of the MESSENGER carried a brief memorial note on Mr. Morgan, but at the request of several friends we are pleased to present the following additional information, furnished by the Rev. Antony Regamey.*

**MORGAN**—William C. Morgan, for the past fifteen years Treasurer of the Boston Society, died on January 24, at his home in Belmont, Mass. He was the son of the late Rev. George E. Morgan, a beloved New-Church minister who served our Societies in Toledo, St. Louis, Pittsburgh and Buffalo.

Born on March 20, 1894 at Fulton, Illinois, William attended the Cambridge Latin School while his father was taking courses at the New Church Theological School and graduated from High School in Peabody, Kansas, where his father and grandfather before him owned and published the only newspaper in that town, the *Peabody Gazette*. Following graduation from High School he attended for two semesters the Wichita, Kansas Business College and spent two years at the New Church College in Urbana, Ohio, then enrolled at Harvard University from which he received the B.A. Degree in 1917. There, he also received training in the Signal Corps. In that same year, after his marriage with Helen Metcalf, he enlisted in the army serving abroad in the First World War with the 301st Field Signal Battalion until the Armistice, and also in the Army of Occupation.

On his return from France, Mr. Morgan worked for a time with the Merrimac Chemical Company, (now Monsanto) and attended the Bentley School of Accounting in Boston. As a C.P.A., he was then employed for 25 years by Lybrand Ross Bros. & Montgomery, a Boston firm of accountants, then by the Potter Press in Waltham, after which he went into business for himself. He also taught classes in accounting at the Babson Institute for eight years and evening classes for four years at Northeastern University in Boston. Though he never felt a call to follow in his father's footsteps in the ministry, Bill, as he was affectionately known to his friends, always identified himself with the interests and activities of the New Church with more than ordinary willingness and devotion.

A large part of his work for the Boston Society was a labor of love, cheerfully performed. In latter years and despite the knowledge he had of

his physical condition, without self-pity he labored on at his task valiantly and to the last, at the same time attending the worship of the church, beyond what many would have considered the limit of their strength.

The Resurrection Service was conducted by the Rev. Antony Regamey in Belmont on Jan. 27, and the large number of friends who attended testified of the warm place he occupied and will go on occupying in the hearts of all who knew him. The Committal Service on that same day took place at the Wildwood Cemetery in Ashland, Mass., with one of his closest friends, the Rev. Harold R. Gustafson of Bridgewater, officiating. Our deep sympathy surrounds his wife, Mrs. Helen Morgan, his daughter Marjorie (Mrs. John Ryan) of Portsmouth, R. I., his son Harold Victor, of San Diego, Calif., and his two sisters, Marie (Mrs. Roy Lauck) of Amery, Wis. and Virginia (Mrs. Gordon Obrig) of Greenwich, Conn., besides whom Mr. Morgan also leaves six grandchildren and several nephews and nieces.

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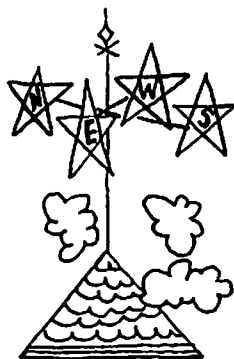
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# Bits and Pieces

by Martha King



**M**ANY OF OUR churches held special meetings and made special plans for the keeping of Lent and the celebration of Easter.

**In Fryeburg** the Senior League held a series of suppers and discussions to help clarify their understanding of the Church with the thought of becoming a definite part of it. The Junior League held two fireside lunches with a view toward helping them know more about their Church.

**Newtonville** had a series of Lenten study groups on Thursday evenings at the homes of the various members.

**The Southern Area Council** of the Mass. Assn. (Brockton, Elmwood, Bridgewater) held a series of Lenten talks by different ministers in the Association on Sunday evenings in the Elmwood Church.

**Boston** had a series of Wednesday night talks by its pastor, the Rev. Antony Regamey. Note—Mr. Regamey also gave one of the talks in Elmwood.

**Pittsburgh** held a series of mid-week doctrinal classes during Lent.

**El Cerrito** had a Sunday Evening Lenten Series under the direction of Dr. Rood, interim preacher from the Pacific School of Religion, and made their Easter Sunrise pilgrimage up the hillside.

Apologies to all the other churches who had Lenten meetings which I haven't mentioned. These are the only notices which I have at hand.

**On the more social side** we mention in passing that the Town Meeting Lunch held by the Fryeburg Women's Alliance was a big success. They made close to \$100 for the church... On Mar. 2 the Detroit Society held a potluck dinner right after the morning service... Mrs. Bertha Berran left her teaching duties in Brooklyn for a six-month sabbatical in Florida. She will stay with Mrs. Kuenzli and take some courses at Tampa University. We wish her a successful sabbatical. The New York Church will miss her.

**From across the Atlantic** we learn that the Swedenborg Society is publishing some new translations of Swedenborg which they advertise as being in 'clear type—attractive format.' These certainly should not hurt

the sale of Swedenborg. On Mar. 1 the London Young People's Council and the Missionary Society of the New Church held a 'Telling Others' meeting. There were three talks on 'Telling Others about Ourselves', 'Telling Others about Our Faith', 'Telling Others about the Missionary Society'. We'd like to hear how they made out.

**From across the Pacific** we learn that the Church in Seoul, Korea, whose minister is Mr. Chungsun Lee, is the proud possessor of a new harmonium. Most of the money for this organ was obtained from the farewell collection taken at Convention in Boston last June, 1957. By the following afternoon the fund had reached \$280.00. Mr. Lee found that a harmonium would cost about \$300 and the added money was contributed by the Sunday Schools of the Boston Church and the Church of the Good Shepherd in Chicago.

**Those of us** who have been to Fryeburg at one time or another will be glad to hear that Miss Florence Whitehead has now recovered from an accident and is on her own again in Cambridge.

**The Boston Church** was host to the United Christian Youth of Mass. from Mar. 20-22. The Rev. Paul Zacharias, advisor to the League, attended these very worthwhile meetings, and so did several of our young people.

**The Stewardship Committee** of the California Assn., consisting of the Rev. Calvin Turley, the Rev. Robert Young, and Dr. Garry Wyld, met in El Cerrito on Feb. 9-10. "Their task was to work out for the societies comprising the California Assn. a modern, well tested and generally accepted program for commitment of every member to some support of the local society and its activities." This committee did a fine job and came up with a definite program which all the larger societies are planning to carry out. Good luck to all of them! It seems to me that other parts of the country might follow suit. It might be noted here that each of the members of the committee has had a recent experience with the Every Member Canvass plan of the National

Council of Churches.

**El Cerrito** is getting ready for the advent of its new minister, Rev. Eric Zacharias, and his family, sometime this summer or fall. Dr. Esther Perry is enlarging her house on Gladys Ave. to accommodate the Zacharias family for next year. Dr. Perry bought this house for her retirement but at present she is living near the University where she works... Dr. Garry Wyld plans to visit Mr. Zacharias this month in Kansas when he comes East for a scientific meeting in connection with his work.

**The Wilmington New Church** is holding a series of three Wednesday evening discussions on the most significant and relevant theme, *Where are we going?* These discussions are considering the purpose of the Wilmington Church. Wouldn't it be a good idea if the rest of us started asking 'Where are we going?' We're lucky because Convention is making plans for all of us to do this very thing sometime in April and May. Let's all plan to go to our local meetings and get our two cents' worth in. Who knows, maybe we'll find it's worth more than two cents.

## Help Wanted

The Fryeburg New Church Assembly, Fryeburg, Me., is desperately in need of warm blankets for the cots. So the Women's Auxiliary of the Assembly decided that if the ladies of the various New Church Alliances and Auxiliaries knew this they might want to make this one of their winter projects.

The Women's Auxiliary of The New Church in Orange, N. J. is busy making a padded quilt, and for "homework" six of them are knitting strips 10 inches wide by 70 inches long with wool lying useless in closets and attics. They will be sewn together when finished and the crazy combination of colors will definitely brighten up the cabins and tents.

Wouldn't you like to help in this project? And if we're not being too optimistic, send your donations to Mrs. Gardiner Perry, 105 Pine St., Needham 92, Mass. Thank you.

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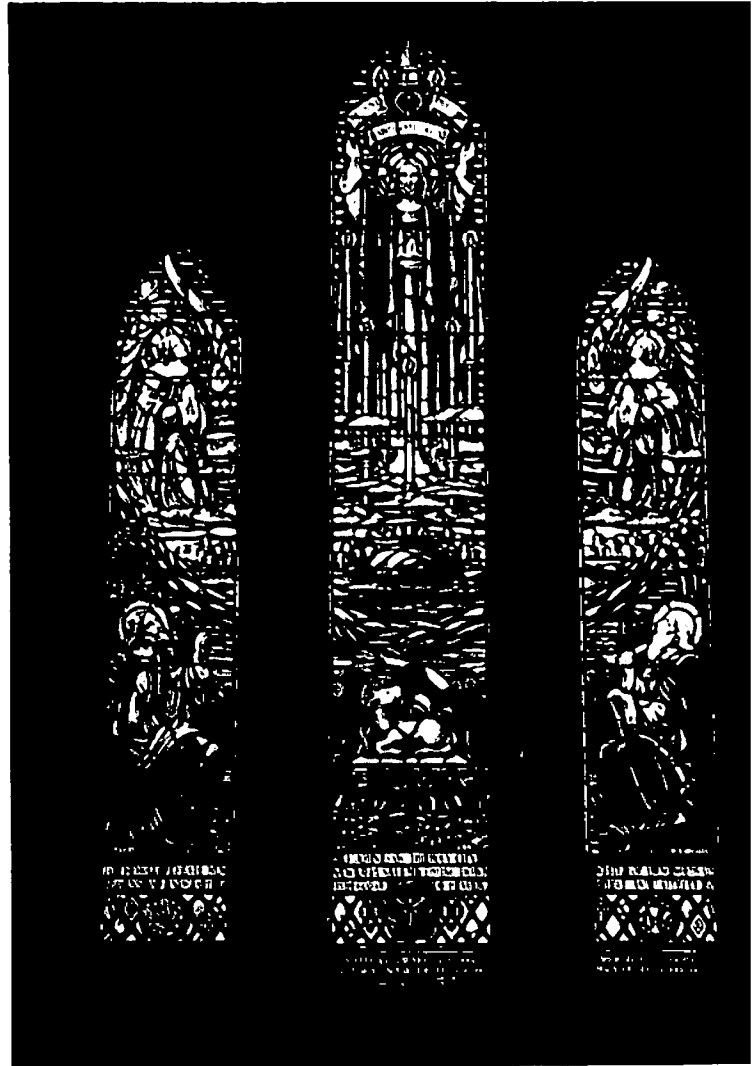
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“ . . . an angelic spirit has laid his hand upon my shoulder and smiled at me and told me,— See, what can be done for the Church as it descends out of heaven, prepared as a bride adorned for her husband.”

—G. P.

(MESSENGER 8-17-57)



—David Johnson Photo

THIS WINDOW REPRESENTS THE DESCENT OF THE HOLY CITY. IT IS IN THE CHURCH OF THE NEW-CHURCH SOCIETY IN KITCHENER, ONTARIO. (See pages 130 and 131)

# NEW-CHURCH MESSENGER

APRIL 26, 1958

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April 26, 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.

## OUR COVER

The stained glass window on the cover was given to the Church of the Good Shepherd, Kitchener, Ont., about two and a half years ago by the late Walter P. Zeller as a memorial to his parents and grandparents. The ideas for the design were the Rev. David P. Johnson's, and the firm, Robert McCausland Ltd. of Toronto, say that this is the first time in the 100 years that they have been in the business that they have been asked to make a window of the Holy City. It was designed according to Mr. Johnson's sketches by the firm's chief artist, Mr. Ramsden. The glass used is stained glass made in England, and the art is the traditional stained glass art of some centuries ago.

In the center light of the window is the figure of the Lord surrounded by the seven golden candlesticks. Below the feet of the Lord and the angels is an image of the Holy City. The inscription under this center panel is, "I, John, saw the Holy City New Jerusalem coming down from God out of heaven." (*Revelation*)

In the left light is the figure of Isaiah with the words beneath, "For behold, I create new heavens and a new earth." (*Isaiah*)

In the right panel is the figure of John with the book and pen in his hand, and the angel above him who took him up into the great and high mountain, with this inscription below, "Write, for these words are true and faithful." (*Revelation*)

The donor of the window, Walter P. Zeller, grew up in the Kitchener New Church. In his early years he lived there on a farm, but became one of the leading businessmen of Canada, developing a chain of stores, Zeller's Ltd. The window is dedicated "To the glory of the Lord and in loving memory of Matthais Riener (1833-1906) and Marie Novak Riener (1845-1908) Philip Zeller (1864-1950) and Mary Riener Zeller (1865-1950)

## Two Leadership Education Opportunities Now Available

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Young people also learn about and take part in youth worship services. A sports program and arts and crafts program are available to them. They work together on entertainment, outings, a recreation program for children. They have the opportunity to work as junior staff in a family camp. They help in supervising dormitories.

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**ALMONT LEADERSHIP EDUCATION INSTITUTE WILL BE HELD JULY 20-AUGUST 10**

**MILL VALLEY LEADERSHIP EDUCATION INSTITUTE WILL BE HELD AUGUST 11-AUGUST 25**

# A NEW HEAVEN AND A NEW EARTH

by Clifford Harley

**A**ND I SAW a new heaven and a new earth." In some respects there have always been people who have seen that vision—people who have looked with horrified eyes upon the effects of tyranny, lust and greed, and dreamed of a time when these should disappear, and a juster and nobler order be set up in human society.

And some have done more than just dream; they have bestirred themselves to action, and to rousing their fellows to action, so that abuses have been remedied, tyrannies overthrown, greed and lust restrained, and a new earth at least come into being as a result of their dreams and efforts.

It must, however, be confessed that more often than not, a new earth rather than a new heaven has been the subject of men's dreams and the object of their actions. That, when you come to think about it, is an odd thing, since, apart from the obvious fact that, as we live in the world, we are naturally chiefly concerned with it—the dreamers of a better world, the idealists who have given themselves to redress its wrongs, have been moved by heavenly affections, although they may never have analysed their feelings, or enquired into the nature of their motives.

Why should this be the case?

Well, one reason is the odd conception of heaven that men have held. One of those is that which conceives of heaven, first as a state of static perfection, and second, as the abode of discarnate spirits—beings living a ghostly existence in an unsubstantial world and without bodies, parts or passions. Where such ideas exist, the very notion of a new heaven is inconceivable. Surely, it is thought, whatever changes may take place on earth, heaven itself changes not, and must remain unaltered. And moreover, where such ideas exist, heaven is conceived as having not the remotest connection with earth, except as a place of reward for the good who have left it.

Now, it is just here that we are so greatly helped by the revelation of the true nature and character of heaven and the spiritual world, made in the Writings.

In the work on *Heaven and its Wonders and Hell*, it is disclosed that the spiritual world is a real and substantial world; that those who dwell there are not ghostly beings,

but real men and women who love and think and act in bodies formed of the substances of that world. It is also made clear that heaven is a real locality of the spiritual world, a locality with an objective, independent existence.

Although that is the case, the Writings teach us also that heaven is primarily a state—a state of mind and heart in which men and women respond to the love and the wisdom of the Lord, which is why the Lord said 'the kingdom of God is within you'. And because of that, what constitutes their heaven varies widely with different people and changes with their own changes of state. Yet these states, since they are but variations and modifications of a ruling one, do not in the least alter the predominant characteristic of the heaven they inhabit, since that remains as fixed and stable a background as a man's ruling love remains fixed and permanent after death. It is in reference to the variations within a man's ruling love that the words of Milton so aptly apply—

"The mind is its own place, and in itself  
can make a heaven of hell, a hell of heaven."

The idea of heaven as a fixed, static, unchanging abode has no foundation in reality. But the revelation in the Writings as to what heaven is like as a locality in the spiritual world, and what it is as a state of life existing within each and every angel of heaven, helps us to get a glimmering of understanding of John's vision of a heaven that passed away and a new heaven that took its place; "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away". Very briefly, let me explain to what John actually refers.

In the work *Apocalypse Revealed* in which the Lord has disclosed to us through his servant, the inner meaning of that strange book (*Revelation*), it is explained that, at a certain period in the history of the Christian church—a period in which every genuine truth of the Word had been falsified, and evils of life abounded—the first era of the Christian church was brought to an end and a 'Last Judgment' was effected upon it in the spiritual world. That ending is described in the Word as 'the consummation of the Age', mistranslated in our Bible as 'the end of the world'. From the consummated church, men and women had entered in their thousands into the spiritual

world, carrying with them their false ideas of heaven as well as their even more false ideas of what merited heaven. The 'heavens' in which they dwelt were the heavens built up out of their own delusions; but yet they were the heavens in which they delighted. They were *their* idea of heaven and heavenly life, mental paradises of their own, reflected in their objective surroundings, but utterly remote from the true angelic heavens, because equally remote from the true nature of heavenly life.

Doubtless, however, they would have been left in peace in their own place, to pursue their own ideas of heaven but for an important fact. In that world, and in lesser degree, in this world also, the world of the mind affects the world without, so that the false heavens in the world of spirits influenced deeply, and for evil, the ways and habits of men and women in both worlds. Therefore, in the Divine Providence, these spurious heavens were at last dispersed and, as sunlight after the dispersal of storm and thunderclouds—the light and influence of the true angelic heavens burst forth upon mankind. This was what John saw in prophetic vision, and we refer to it as 'The Last Judgment' which took place in the world of spirits in the year 1757.

The new earth that John saw in prophetic vision is a new church which began to be established to replace that which was consummated and to be the centre of spiritual light which the former church had once been.

You would be right, however, if you said now that what we are concerned with is the present and the future, and not with the past. Yet I would remind you that the present is the outcome of the past as it is the seed-bed of the future. John's vision was not only prophetic of a *then* future which in fact had historic fulfilment, but it is prophetic of a more heavenly state of mind which those historical events have made possible to us men, here and now. And it is this new state of heavenly-mindedness which is the ground of our hope that there may yet arise a new world wherein dwelleth righteousness, since, whatever men believe heaven to be—(heaven for *them*, I particularly mean)—is going to make a very considerable difference to our earth. Every outward thing is the effect of something inward. No building on earth exists that did not first exist within the mind of the architect. No garden that blooms, where once had been a wilderness, but owes its existence to the will of some one who first had thought to reclaim the wilderness and make it 'to bloom and blossom as the rose'. No garden city ever grew out of a slum before it was dreamed of in a human mind or minds.

To say it again, according to the heaven within a man, or according to what he believes *would* be heaven to him, so will his outward world be. If there is a new heaven in the spiritual world as a result of the Last Judgment and the dispersion of the former false heavens, it must needs be possible now for new ideas of heaven and new and more heavenly ideals to enter into the minds of men in the world, whence a new earth, a new and better human society may arise.

This possibility is indeed present with us today. A new earth, a New Church is descended from God out of heaven, in order that new heavens may be created in the world of human minds, and corresponding new earths may take form and substance in the affairs of men. But oh, how painfully slow men are to take heed! It is not that they do not *want* a new earth, it is rather that *they do not want anything else!* They aim at a new earth without ever reflecting that, without a new heaven, it will be very little different from the old, as we know only too well; for the former 'poor' are now relatively 'rich', the former 'rich' are now 'poor', and this is called equality. If more and more people have less and less hours of work and more and more hours of leisure, how many shortages of goods are the result and how much more costly are those that are available?

Cupidity, envy, jealousy of others, pride, vanity, and even hate—these are the things in men that the new world is largely being built upon, for these are the staple of the multitude's ideas of what would be heaven to them. The new world in which we live is little other, in essentials, than the old world in a new dress, and with the same people, but playing their roles in reverse. If only men's ideas of *heaven* could be made *new!* If only we would ourselves, and could make others see—our social reformers, our politicians and statesmen, our workers, whether by hand or brain or both, our trades-unions, our governments—indeed everybody who has any responsibility for making a new earth—that there will only be the old earth in a new dress *unless* and *until* there is a new heaven in their hearts and in their minds!

These are among the new thoughts of heaven which come to us from God out of the new Christian heavens of the spiritual world. The more firmly these new conceptions of heaven grip us, the more determinedly we try to live them out in the world, the more powerfully will a new heaven be formed within us, and the sooner will result a new earth that is in correspondence with it.

The vision of John may have its reflection in our own experience. The more heavenly-minded we ourselves are, the more will our world be the mirror which reflects our heaven. And every vision which God gives to man is a vision of what man, *with God*, may achieve on earth. But heaven and earth must stand together. To dream of a new earth, unless we dream at the same time of a new heaven, is to court failure in practice. As John saw it, the vision and the reality were one, heaven and earth were linked together.

Surely it is this vision, with the knowledge of wherein lies the great revelation for mankind, which inspires the untiring work of all who are connected with the Swedenborg Society. Let us take heart from these words—"if the vision is yet for an appointed time—wait for it. It will surely come, it shall not tarry".

*The author is a minister in the British Conference, and the President of the Swedenborg Society of England. The above is his presidential address for the Society's 147th annual meeting. It is reprinted from the 'Supplement to the report' of this meeting.*

# EDITORIALS

## Religious Road Signs

IN CONNECTION with the road building program of the federal government, there has been no little discussion about banning billboards along the highways. Many motorists approve, preferring an unobstructed view of the scenery to 'signery.' In that connection we are reminded of the various signs put up by churches and religious organizations. Many of these are quiet and dignified, doing no more than giving the name of the church and the hour at which it holds services. Others, much larger in number, are often flamboyant, carrying dire warnings about death, damnation and hell fire.

"Where will you spend eternity?" "Prepare to meet your God". "Take heed before you fall into the hands of an angry God." "Repent or burn in hell". "How is it with your soul, lost sinner?"

So read some of the signs we recently noticed. Sometimes these signs purporting to carry a religious message are strung along after the fashion of the Burma shave rhymes.

No doubt the intentions of those who put up and maintain these signs are good—they honestly believe that they are doing a service to God and religion. One man is said to have made it his mission in life to make and to plant those signs. He is quoted as saying that he once met a person who confessed to him that he had been a lost sinner until called to repentance by the words he read on one of them. Of course, if one sinner was saved in so easy a manner, no doubt the labors that have gone into these signs have been worth it.

But we wonder. We have met many people who were repelled by them. One foreigner said to us, "You Americans believe strongly in a God of wrath, I judge from those religious billboards I read." That remark called to our attention how large bulks this appeal to fear in much so-called religious advertising.

Yet assuredly that is not the emphasis in most churches today. God is a God of love and mercy. "For God hath not given us the spirit of fear, but of power and of love, and of sound mind (II Tim. 1:7). To be sure, this appeal to fear is not confined to roadside advertising. It is also prominent in a certain type of evangelistic preaching. It wins converts frequently. Perhaps it wins converts more easily than does the presentation of a merciful and loving God. But it does not lead to the highest type of religious culture. Men will not be conjoined to God if they are afraid of Him; they will be if they love Him. This is the reason that men cannot be saved in states of fear. It would seem that churches ought to be especially careful in the type of appeal they make to the general

public. It should appeal to the highest in human nature, and it should present the noblest insights that the religious mind has risen to.

## Ghosts Still Fascinate

THE LATEST from the so-called occult world to hit the headlines is the story of the strange goings-on in the home of James M. Herrmans, Seaford, N. Y. According to the newspapers, in this house bottles pop open, crockery flies about, chairs and tables dance, and a portable phonograph picked itself up and dashed half way up the stairway. The police were called but left completely mystified after an investigation. No discoverable human agency was at work.

Dr. J. Gaither Pratt, assistant director of the Parapsychology Laboratory of the Duke University has set up shop in the house with the hope of finding out why these things happen. As is known, the parapsychologists of Duke University have ventured to depart from the orthodox concepts of psychology. They even claim that they have evidence, experimental and otherwise, for psychokinesis, that is, the production of physical motion by psychic energy. So Dr. Pratt does not rule out the possibility that some mind is at work 'willing' these physical manifestations in the home of Mr. Herrmans.

This is by no means the first account of curious phenomena occurring in houses that were believed to be haunted. A number of these are found in the literature of spiritualism and of psychic research. Noisy, mischievous ghosts called poltergeists are believed by some to prowl about, causing disturbing happenings. Recently a book entitled *Shane Leslie's Ghost Book*, written by a devout Roman Catholic, a former editor of the Catholic quarterly, *Dublin Review* came out. The author, who claims to have seen his first ghost when he was an undergraduate in college, has spent years in his study of these phenomena that now seem to lie in a borderland between science and the occult. There are a number of things in his book that remind one of things mentioned in Swedenborg's *Spiritual Diary*.

Another book written by a Roman Catholic and dealing with this subject is *Occult Phenomena*, by Father Wiesinger, an Austrian Trappist. This writer contends that before the 'Fall of man', the soul was endowed with preternatural powers characteristic of 'pure spirit', and that there are some vestigial remains in man, or at least, some people, of this power. With pure spirit, knowledge does not come through sense perception but intuitively and at will. Hence in a trance state certain persons may

*The church universal consists of all who  
acknowledge a God and live in charity*

## The Ecumenical Movement

by Louis A. Dole

THE MODERN ecumenical movement had its origin in the missionary conference at Edinburg, Scotland, in 1906, and it has grown so that there are a World Council of Churches, a National Council of Churches, and State and City Councils. It should be noted that the movement did not spring up from the grass roots but, originating from the top, is seeking to work down to the state and local level. It is in the local field that the movement finds it hardest to establish itself. Although the total membership of each participating denomination is claimed by the National Council, there are many thousands of those members who not only take no active part in the movement but have no real interest in it.

The underlying thought in the ecumenical movement is that the churches of Christ ought to be united, or at least should work together in harmony and friendship. The time should be past when the different sects think of each other as enemies. We as individuals are associated constantly with people of other communions. We like them and find pleasure in working with them. There is ample warrant for this association in the writings of our church and in the Word. Swedenborg tells us that there are good people in all religions who will be among the saved, and in the Gospels we read: "And other sheep I have, which are not of this fold: them also must I bring . . . and there shall be one fold, and one shepherd." We should know, however, that there is a mistranslation here and that the closing clause should read "and there

shall be one flock, and one shepherd." The specific church and the universal church are not to be confused.

The World Council of Churches is not the church universal. Our National Council of Churches is not even a universal Christian organization. Its credal requirement bars not only non-Christians, but also the Unitarians and Universalists among the Protestant denominations, and the Roman Catholic Church of its own choice will probably never become a member. The National Council is not a Protestant organization at present, for there are several non-Protestant communions among its members. And yet it seems that what it is principally seeking is a basis for a united Protestantism rather than for even a united Christianity.

We are familiar with Swedenborg's statement that in the primitive Christian Church all lived together as brethren, "But in process of time charity grew cold and vanished away; and as it vanished, evils succeeded, and together with these falsities insinuated themselves. Hence came schisms and heresies, which would never be the case if charity were regnant and alive, for then they would not even call schism schism, nor heresy heresy, but a doctrinal matter in accordance with each person's opinion; and this they would leave to each person's conscience, provided such doctrinal matter did not deny first principles, that is, the Lord, eternal life, and the Word; and provided it was not contrary to Divine order, that is, to the precepts of the decalogue" (*Arcana Coelestia* 1834<sup>2</sup>). Two things should be noted here: first, that variety in the church is normal and proper, and second, that there are fundamentals which must be common to all.

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### GHOSTS

(Continued from page 133)

display telepathic and clairvoyant abilities. Father Wiesinger recognizes the possibility of 'possession', although he declares that it is extremely difficult to distinguish it from that mental illness known as schizophrenia.

Will any growth in the understanding of the spiritual nature of man come from these and a host of similar studies? It is possible. As it is, there is a wealth of information on this subject in the writings of Swedenborg but unfortunately these are all too often neglected or misunderstood by psychic researchers.

### *Organic or Federation?*

There are two attitudes toward the ecumenical movement, discussed widely in the religious periodicals under the general title *The Type of Unity We Seek*. There are those who think that the unity must be organic, and there are those who think that it should be a federation of independent churches.

The former think that nothing less than organic unity will do. One of the opponents of this attitude says of these: "They think it is to be a super-church, a collection

of Christians in lock-step, a totalitarian community opposed not only to division but to diversity as well" (*Christian Century* Vol. lxxiii, p. 720). This points to a very real danger. The church might well become a great machine, its offices seats of great power and eagerly sought by men of worldly ambition. Such a church might also well become a political football. And freedom in religion would be taken away; people would have to take what was offered them or do without.

There was an ecumenical movement in the early Christian Church. Emperor Constantine called the first and greatest of the ecumenical councils at Nicea in 325 A.D. It is interesting to speculate on his real purpose in calling it. He wanted the church as an agency for stabilizing his empire. And this union of church and state proved disastrous to both. From 325 A.D. to 787 A.D., a period of four hundred and sixty-two years, seven ecumenical councils were held. Questions of law and order, of canons and creeds, were discussed and adopted very much as in our present ecumenical meetings. But the church was not made one by this means. The messages to the seven churches in Asia Minor in the second and third chapters of the book of Revelation show us that there were different types of Christian churches from the beginning, and we should note that the messages did not tell them to become alike. Each had its own faults, but each also had its own contribution to make.

The alternative of a federation of churches seems to be the only idea that has any possibility of being accepted, but even this faces very serious difficulties, more serious than its proponents realize. The different churches in the world today represent widely divergent concepts of God, different concepts as to the ultimate goal of life here, and so different attitudes toward life. And in the Christian Church there is a deep cleavage between Trinitarian and Unitarian concepts. There are common elements in all religions, and every religion has some truth in it, though of different degrees of clearness and worth. But the various religions are not the same, and Christian worship is a different experience from non-Christian worship. Swedenborg tells us that, although good is primary, 'good has its quality from truths' (*Arcana Coelestia* 9154<sup>3</sup>). The thought and attitudes of every religion and of every denomination reflect the doctrines upon which it has been founded. The old garment is never made new by the insertion of patches.

But whichever alternative is pursued, the Council of Churches—no matter how universal it becomes in its scope—can never be the church universal of which Swedenborg speaks. We should see and acknowledge this. For the church universal is composed of the good individuals in all religions. It is not an organization of different denominations. We should have clearly in mind, in all our thought about the ecumenical movement, the distinction between the church universal and the church specific.

### *Not the Church Universal*

The church specific is both visible and invisible, while the church universal is an invisible church. The visible church specific consists of those who are professed members of the church of any particular age. We can know who they are. Their names are inscribed on the church records; they can be and are counted, and their numbers appear in the statistical tables. But there may be those on the books who at heart are not living according to the teachings of the church, and there may be others who do so live who are not on the books. So the true church specific is invisible. The Lord alone knows the heart, and He alone knows who constitute His church specific. For us the only church we can know is the visible church specific.

The church universal consists of those in all the religions of the world—Christian, Jewish, Mohammedan, Brahmin, Shinto, and many others—who acknowledge a God and live in charity. It includes those who do not have the Word or know the Lord. Again, only the Lord knows who these are. The church universal is an invisible church. It can never have an outward organization in this world.

In *Arcana Coelestia* 5117<sup>13</sup> we read: "The law enacted in the Jewish Church:—*When thou comest into thy companions' vineyard, then thou mayest eat grapes according to thy soul, to thy fill; but thou shalt not put any in thy vessel (Deut. xxiii. 24)*; involves that everyone associating with others who are in a different doctrine and religion may learn and accept their goods of charity, but may not become imbued with them and conjoin them with his own truths." This gives us a very clear basis for our thought concerning our relations as individuals and as a church with those of other faiths. We should always recognize their 'goods of charity' and be willing to cooperate in their efforts toward the betterment of the world so far as their idea of betterment is in agreement with the teachings of our church. But we should not carelessly fall in with any of their ideas without studying them in the light of our own doctrines. In all our associations with others we should recognize that our primary responsibility as Newchurchmen is to learn and live the doctrines of the Second Coming and to serve the Lord in making these doctrines—as a consistent whole—known and effective in the world.

*The author is the pastor of the Bath Me., Society and well known to MESSENGER readers for his feature 'The Swedenborg Student.'*

## **SWEDENBORG'S WRITINGS**

For introductory purposes, paper covers:

<i>Heaven and Hell</i> .....	25
<i>Divine Love and Wisdom</i> .....	25
<i>Divine Providence</i> .....	25
<i>The Four Doctrines</i> .....	25

**Swedenborg Foundation Incorporated**

51 East 42nd St.

New York 17, N. Y.

## Theological Education and The Younger Churches

The Trustees of Sealantic Fund, Inc. recently made a grant of \$2,000,000 to the International Missionary Council for the advancement of theological education in Africa, Asia and Latin America.

The International Missionary Council, founded in 1921, is an agency for the coordination of Protestant missionary work throughout the world. It consists of thirty-eight National Christian Councils and cooperating missionary organizations. (Its member organization in the United States is the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A.) The international body maintains offices in New York, London and Rangoon. Its General Secretary, the Rev. Charles W. Ranson, has his office in New York.

In announcing the Sealantic Fund grant, Dr. Ranson said that Mr. John D. Rockefeller, Jr., (the founder of the Fund), had, several months ago, made a conditional contribution of \$2,000,000 to Sealantic for this project. One of the conditions was that a number of foreign mission boards in the United States should agree to contribute another \$2,000,000 to the Council for the establishment of a Theological Education Fund. A number of boards have combined to fulfil this condition.

The world Assembly of the International Missionary Council, which met recently at the University College of Ghana, formally agreed to establish and conduct a Theological Education Fund. The Assembly expressed the conviction that the Fund should be fully international, both in support and operation.

## Tentative program of President's visits from Apr. 24 to Aug. 1958

Thursday, April 24	Leave Malton for St. Louis for the Regional Training Institute.
Sunday, April 27	Return to Kitchener.
Tuesday, April 29	Board of Missions, Philadelphia.
Friday, May 2	Board of Managers Theological School, Cambridge.
Saturday, May 10	Urbana Trustees, Urbana.
June 16-June 18	Convention, Wilmington.
June 19-June 23	Convention, Philadelphia.
July 16-Aug 15	Vacation.
Week of Aug. 17-Aug. 23	Fryeburg New Church Assembly.

Cordially,

*David P. Johnson*

## A FAITHFUL NEW-CHURCHMAN WORKS ALONE IN HARLEM

Many people may not be aware that we have two New-Church centers in the city of New York. The lesser known of the two is the New Christian Church Mission on West 136th St., where, for many years, the Rev. William E. Fairfax has been a power for good in the crowded section of Harlem. He tells people of the area that the aim of his church is "the development of a Christianity based on the worship of the Lord Jesus Christ, and a reasoned spiritual interpretation of the Scriptures, and service to mankind."

Every Sunday for many years he has prepared and delivered an instructive sermon. Although Mr. Fairfax certainly has the moral support of Convention, his consistent effort on behalf of the New Church is especially remarkable in that he is cut off physically from other New-Church people and clergy, who seldom visit Harlem. Mr. Fairfax is surely a dedicated man.

## 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. Smaller

## The Secret of Human Life On Other Worlds

By A. C. Ferber

A provocative, documentary study, based on the writings of Emanuel Swedenborg, of one of science's most baffling mysteries—*is there life on other planets?* Author Ferber takes an affirmative stand and backs his opinion with astronomical data and a methodical application of physical laws. Appearing when man is on the brink of space exploration and his thoughts turn to the possibility of other life, this book explores the considerations with perceptive logic and insight. \$1.50

Pageant Press, Inc.  
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*Do you love only those  
of your kind? A daily challenge*

## SEGREGATION IS ADULTERY

by Robert Loring Young

**T**HERE IS a widespread belief that the books of the Old Testament Word belong to and speak principally to a time long past. I have sometimes encountered this belief in verbal form, and I see it expressed, rather subtly perhaps, each year with the publication of collections of sermons, where we find Christian ministers expressing their conviction that the Old Testament does not speak to our time by selecting 75 per cent or more of their scriptural texts from the books of the New Testament—largely from the books of Paul.

The prophet, Hosea, has not escaped from this general stereotype as a writer of a long dead message.

But if this is a Protestant viewpoint, it is certainly not the point of view of the New Church. Hosea, along with most of the other books of the Old Testament Word, writes about facts and events and things only as those facts and events and things describe human and divine qualities of life—states of human character which wholly transcend time and space, and which are as true of the Jew in Hosea's or Abraham's day as they are of the American in the twentieth century.

It is this transcendentalism—this apartness from space and time (which is a togetherness with spiritual quality and state)—which gives to the Lord's Word its greatness and its holiness. And this greatness and holiness, in their turn, give the Word its value for our daily lives.

The book of Hosea, which I am using in this paper to support my thesis, seems—at first glance at least—rather to confound my thesis. For the Word of the Lord came to Hosea—and what did it say to him? It said, "Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom."

Not a terrifically elevating idea here, is there? Or is there?

First off, let us re-evaluate our concept of whoredom—of adultery. Nine will give you ten that you have thought of something physical—something sexual.

But see what Hosea wrote about it:

"for the land hath committed great whoredom, departing from the Lord (*Hosea 1:2*).

This, then, is real whoredom—to depart from the Lord;

to adulterate Divine truth with truth of a lower order; to seek that which pleases self rather than that which pleases the Lord.

And this is whoredom beyond time and space—a part of the baser heritage of each one of us—a form of that 'ol' devil,' love of self.

We haven't changed much in 2000 years. To be sure, we know a few more facts about the nature of the world in which we live. We've managed to harness quite a few of the natural forces of the universe. But we've advanced mostly in external things. On the basis of how they behave (or misbehave) you'd have a hard time distinguishing between the man of the third century, B.C. and the man of the twentieth century, A.D. They both pay lip-service to Love of God, and life-service to Love of Self.

They are both guilty of Hosea's condemnation. They are adulterers of spiritual love.

### *Three Children*

In the first chapter of his prophecy, Hosea recognized three specific forms of this adultery, each identified as a child of Gomer, the daughter of Diblaim, whom Hosea had taken to wife.

We have often talked and sung about the surpassing love of God in visiting His children when they were at their very worst, and taking their vile nature upon Him, for their salvation. But we fail to catch the inwardness of the Incarnation, until we see where we ourselves stand in relation to it. We have been accustomed to hide the evil in ourselves from the eyes of man, to curry favor with the fortunate, to keep aloof from the unfortunate, and to make life as comfortable for ourselves as possible. This state of mind alienates us from those who stand in greatest need of our sympathy and understanding, and possible help. This is an adulterous state of mind, requiring a change of heart such as was involved in 'avenging the blood of Jezreel upon the house of Jehu,' that is, making reparation for the unlawful seizure of Naboth's vineyard. Sorrow, at last, breaks the heart that will not permit us to associate with 'sinners', whom Hosea represents by Jezreel, his first son by Gomer.

This is the first form of the adultery of spiritual love. We don't want to soil our hands by associating with

sinner. We think of ourselves as being, somehow, 'better' than they are, despite our Lord's clear command—

"Judge not, that ye be not judged" (*Matt. 7:1*).

Thus we adulterate our love for the God we worship, by following not His will, but our own.

The second form of our adultery of spiritual love is represented by Loruhamah, the daughter of Hosea and Gomer.

Hear how Hosea tells it:

"And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel" (*Hosea 1:6*).

This is the heart in us which is merciless towards sinners. Which gossips and spreads tales of their misbehaviour—which never forgives, nor lets them or others forget.

And the third form of our adultery of spiritual love is described by the birth of Hosea's second son, Loammi—

"Now when she had weaned Loruhamah, she conceived and bare a son. Then said God, Call his name Loammi: for ye are not my people, and I will not be your God" (*Hosea 1:8, 9*).

How easy it is for us to look at sinners, and at those who are unlike us in their forms of worship, or in their level of educational training, or in the color of their skin, and to deny them the right to be called God's people. And we do this, even though we know that it is quite contrary to the teachings of our Lord and Savior, who spoke with the woman of Samaria and who said of the woman taken in adultery,

"Let he among you who is without sin cast the first stone."

Look at the thoughts born of these feelings squarely and honestly, and you will see them for what they are—falsifications and adulterations of the truth as taught by Jesus Christ. The judgment that restores unity, mercy and equality is not effected through intellectualism, or reasoning, or law, but through love.

These three forms of adulteration of spiritual love were not peculiar to Hosea's day: they are, unfortunately, quite typical of our own time and place. Taken in the aggregate, they are specific forms of racial and class Pride. I suppose it would be impossible to look in any direction today and not see some instances of racial and or class Pride. Isn't it appalling that Americans should have to have law substitute for Christian love? But that is what has happened, not only in the area of racial integration, but in the whole vast field of social action.

The trouble is that we do not realize the consequences of our actions, nor do we bother to analyse our behaviour in terms of our Lord's teachings. When Jesus said: "Thou shalt love thy neighbor as thyself" He was talking about the man with a lower income, than ours; and the hunchback; and the man with a hare lip; and the man

who doesn't bathe as often as he should; and the man whose skin is a different color from our own. All these are as much our neighbor as is the man who works next to us, or who lives next to us, or who sits next to us at the opera, the symphony, or in the pew.

Whenever we give the cold shoulder to any of these, we are adulterers of Christian love.

Every man is our neighbor. Hosea begins the second chapter of his prophecy with the words:

"Say ye unto your brethren, Ammi; and to your sisters, Ruhamah."

This is true turning of the other cheek. Ammi—'my people' is the diametrical opposite of the second son of Hosea, whose name was Lo-am-mi; and Ruhamah—'mercy be upon you' is the exact opposite of 'Lo-ruhamah,' the daughter of Hosea.

So it is with our adulteries of Christian love. There is always an opportunity to change, to turn the other cheek. For our Lord said:

"Marvel not that I said unto thee, Ye must be born again."

This is our daily challenge as Christians, for "All religion has relation to life, and the life of religion is to do good."

"He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" *Micah 6:8*.

"This do, and thou shalt live"

*The author is the pastor of the San Diego Society and formerly general pastor of the California Association.*

T. C. L. and T. C. R.

**I**F what is called celibacy  
Can hold the church of Rome together  
Then true conjugal love should be  
A bond that's infinitely better.

The reason why it does not bind  
And hold the New Church in conjunction  
Is failure of the human mind  
To grasp its pure and holy function.

If we would live as angels live  
With lust and love of sex inverted  
Then the New Church would soon receive  
Her crown, as Swedenborg asserted.

Then marriage love would break the chain  
That binds to carnal conjugation  
And man and wife would then attain  
Their freedom through regeneration.

—JOSEPH HOELLRIGL

THE NEW-CHURCH MESSENGER

# LETTERS to the EDITOR

## ADULTERATION?

To the Editor:

It seems to this life-long student of the New-Church Writings that if this trend toward unification with the Protestants should continue and materialize there would result a complete dispersion of the Convention. In the world of religion, as it is, it could mean the adulteration and profanation of the Truths and Goods of the Lord's New Church.

It is stated by Swedenborg that love to the Lord and charity to the neighbor made the church one. This is accepted truth. However this statement by-passes the reason why the church is not one, also herein is the very reason why the Lord had to institute the New Church. It was known to the Lord that men could never come to love the Lord or have charity toward the neighbor—because the Old Church had completely falsified what truths had been given to it and had rejected The Lord as God. Without truth man cannot see the light. In short, without the truth in the church, man could never come to love the Lord nor the neighbor. Is not the New Jerusalem the custodian of this spiritual and celestial truth?

It has been observed by Mr. Spalding that the New Church is not to be regarded as superseding the Old Church but as restoring its lost truths. What lost truths are being restored to the old church? Certainly not the doctrine of the Lord nor of the Word nor of salvation for these truths were not revealed to the Apostolic Church, for the Lord said "I have many things to tell you but ye cannot bear them now." More to the point, has it ever been so, that a dead church was revived, once it has falsified the truths entrusted to its keeping? The Word does not teach that a new piece of cloth is put upon an old garment and new wine put into old bottles. Will it be otherwise in this age? All evidence from the Word supports the belief that the New Jerusalem is a universal church for a new age. Into it will flow all faiths as the light of it grows brighter.

Leonard Cole,  
Clinton, Ont.

## CERTAIN EXTERNALS

To the Editor:

It seems to me that our friend Herman Mierins (writer of a letter in the Messenger Feb. 15th) is in error on the actual purposes of the New Jerusalem Church. It may be true that the old church has lost its salt, but it is very easy to get lost in abstractions, in telling us what should now take place.

It is easy to talk about 'doing good to the neighbor from delight' but problems have become so complex that it is hard to tell whether to vote for bigger taxes, bigger and better H-Bombs or vote for these passages;—'He who saves his life shall lose it, and

*Something  
is happening  
in the  
New Church  
. . . can you  
feel it?*

he who loses his life for my sake shall find it' or this passage 'He who takes the sword shall perish by the sword'—or this passage 'Blessed are the meek for they shall inherit the earth'.

It is doubtful if worship can take place in this world without a practical setting or background. A ceremony must be arranged for everyone to participate. Even those who go into the woods to worship have a setting. I see nothing wrong in having a beautiful setting in a well planned ritual or ceremony. All nations from ancient times have expressed their religious sentiments in well regulated and often beautiful ceremonies. And

if observed reverently, I am sure this was accepted in the heavens.

"Without an idea derived from finite things, and especially an idea from things of space and time, men can comprehend nothing of Divine things and still less of the Infinite" A. C. 3938. And from A. C. 3404, "Without an idea of space and time man cannot have any thought at all. For in respect to his body he is in space and time and thus in respect to his thoughts." Angels are not in space and time, but still are in the appearances of space and time. Rituals take place in the heavens. The purpose of the incarnation was to fix in space and time for future generations, an idea of what the divine life is like. For without this idea or image as presented in the New Testament, the thoughts of man (in this present age) would become lost in a maze of metaphysical abstractions (*True Christian Religion*, 787).

The purpose of the New Jerusalem in the long run (5000 years) is to bring a new development or dimension into the religious life of mankind. Its specific purpose, of course, is to renew again the life of decency and charity among men, and *also* to make men aware that there is another world and that this world in which we live corresponds to that other world.

The world of space and time is not to be done away with or run away from, but rather it is to be studied and enjoyed and united to that world of spirit by means of a certain scientific key called correspondences. The present New Church body is custodian of that key which unlocks the door between the inner and outer worlds.

Allen T. Cook  
Green Mountain Falls, Colo.

## USE LAYMEN'S GROUP

To the Editor:

Reading with interest the item in the MESSENGER of March 29, titled "Lay Leadership to be studied" in connection with the current shortage of ministers, the thought came to me at once that this is an area where the Laymen's Fellowship of the New Church could be of real use, which is its primary reason for being.

The first lay meeting of recent years was held during the 1953 Convention in Cincinnati, with Mr. F. Gardiner Perry of Boston as Chairman, and so much interest was shown that meetings continued during the Conventions in New York, Kitchener,

LaPorte, and Boston, under the chairmanship of Mr. Harold B. Larson, Mr. Robert F. Gass and Mr. Thomas M. Walton, the present president (4583 "G" St., Philadelphia).

Should not such a group be included in the plans and thinking of the Committee to study Lay Leadership?

Florence Murdock  
Cincinnati, Ohio

## THE TRINITY

To the Editor:

Adoption of the word 'person' as a designation of three aspects of the Divine Being after the Council of Nicea was a major calamity for Christian theology. Ever since it was introduced Christian theologians have been making rather desperate but futile efforts to prove that three persons can somehow constitute one God. This has gone all the way from the view of Sabellius that three successive aspects are signified to what amounts to a tritheism that has continued down to modern times. A recent trinitarian school describes God as a 'Society,' which can only mean a return to polytheism. The most orthodox Augustine and not so orthodox Abelard in identifying the Trinity with three mental faculties such as are present in man came much nearer the truth than these extremists but the difficulty of the problem, or rather its assumed difficulty, is shown by the fact that Augustine spent fifteen years on his study of it.

In reproducing Mr. Gruman's article in the *MESSENGER* I presume it was thought that his discussion involved an approach to the New Church concept but if so it is very slight. This is shown by the writer's words near the end of his sermon, "Yes, God is in three persons, blessed trinity!" "Three persons" leaves us exactly where we were before. I know that the fact has repeatedly been pointed out that the word 'person' was originally applied to the mask an actor wore and the part which he played, but if anyone expects to be understood he must use the language of his time. We have cases in which the significance of a word has been changed completely, as for instance in the use of the word 'let' which retains a meaning contrary to the common one in the phrase 'let and hindrance.' If the word 'person' when used of the three aspects of Deity creates no difficulty in the mind of the theological specialist, it is perfectly evident that it does with common men and women today and they almost invariably interpret it in accordance with the ordinary meaning

of 'person' as applying to a complete being like a human organism. If the theologian would be understood let him translate his language into the language of today. Now, this is so far from having been done that even trinitarian clergymen constantly struggle to interpret the expression 'three persons and one God' in a way such as our present use of the word 'person' demands. Thus, when my wife and I were in Victoria, British Columbia, on our wedding journey we attended a service of the Church of England and in his sermon the rector asked his hearers not only to love Jesus but to love the Father also. More recently in a letter to Dr. Poling printed in the *Christian Herald*, the author asks whether he ought to pray to the Father, the Son, or the Holy Spirit. Dr. Poling replied that he could pray to any one of them, but both the letter and its reply show that the doctrine of three persons and one God has been interpreted in terms of our modern use of the word person. Separation of God into three persons of the type we are familiar with is evident in the minds of both and it is not surprising that it should have found its way into the interpretation of God as a Society. No; the tripersonal conception of God lends itself continually to a tritheistic conception and will continue to do so until the word 'person' is frankly omitted from reference to any of the trinal elements in God.

It is only just to add that Trinitarian language of the kind criticized is irreconcilable with a pure monotheistic religion. On this particular point I have respect for the position taken by Liberal Christians except that I am unable to conceptualize the One God they are talking about, and like Swedenborg and the disciple Thomas long before him I preserve a conceptual monotheism in the sole Person of the resurrected Lord.

The tripersonal conception of Deity has been supported by reference to certain passages at the end of the Gospel of John as does Gruman who, for instance gives prominence to these words of Christ, "I will pray the Father and he will send another Counselor, to be with you forever, even the Spirit of truth." But it is evident from the context that this Spirit of truth is not an independent "Person" or why should we read that after His resurrection Christ appeared to His disciples and on that occasion breathed on them and said "Receive ye the Holy Spirit." The Holy Spirit is His own sphere. And if Christ says that the Holy Spirit is to be sent, He also says, "I will not leave you deso-

late; I will come to you. Yet a little while, and the world will see me no more, but you will see me." Moreover, it is not the Father who is to be approached in prayer later on, for we read "Whatever you ask in my name, I will do it," and we know that a more trustworthy version reads, "Whatever you ask of me in my name, I will do it." The apparent separation of the Counselor or Spirit of Truth or Holy Spirit from Christ is only temporary and it is Christ Himself who is to be forever with them.

Absolute unity of God in Christ is not diminished but emphasized by the baptismal formula in the Gospel of Matthew which runs thus:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Thus, Christ has assumed all powers formerly attributed to Jehovah and is in fact the same Being unless we are to suppose that Jehovah lives on in functionless retirement. And if Christ is to be with his disciples 'always, to the close of the age,' he has also assumed the functions of the Holy Spirit and indeed is that Holy Spirit. Notice, too, that baptism is to be in 'the name of the Father and of the Son and the Holy Spirit,' not the names. Confusion regarding the Trinity can end only in this way if the elements of that Trinity are to preserve any divine function. The term 'three persons and One God' is not preserved because it is necessary or rational or demanded by Scripture but merely because repeated use seems to have sanctified it, and its use has become a habit, which I am courageous enough to add is a bad one. Its introduction, I repeat, was a major calamity for Christian theology.

John R. Swanton  
Newton, Mass.

## THE GRAND ALLIANCE CORRECTIONS:

The sum of \$100 out of the newly created revolving fund of the National Women's Alliance was given to Mrs. Othmar Tobisch for her own use while on a missionary trip, this summer.

A check for \$625.71 was given to the National Alliance from the women's groups of the recently re-organized Chicago Societies.

Leonore Poole, Pres.  
The National Alliance

## Reign of Freedom

*(The oldest of Protestant groups, the liberty-loving Waldensians, are making new strides in evangelism, youth work, and religious liberty in Italy. Their work is supported by many different denominations in this country and abroad. The World Council of Churches and Church World Service of the National Council of Churches are participating in interchurch aid programs with the Waldensians.)*

In 1958, members of the Waldensian Church, which claims to be the oldest Protestant group in the world, will celebrate their 110th year of civil freedom in Italy. On the night of Feb. 17, 1958, Waldensians will build bonfires on peaks across the Cottian Alps of northern Italy as they did in 1848 to signal the granting of civil rights to Protestants.

Moderator of the church today, Dr. Achille Deodato, says that in this past century, Waldensians have often 'engaged in preaching, education and social assistance' with difficulty.

Dr. Deodato, who is not only moderator of his own church but head of the Federal Council of Evangelical Churches in Italy, says the work of Waldensians has not just survived 'the oppression of the Fascist regime and the destruction of two world wars.'

The work has experienced a new expansion in recent years. New churches have been dedicated, new schools have been opened, new institutions have been started. They continue the heritage of Peter Waldo, a twelfth century merchant who believed in the "open Bible" and freedom to interpret it.

The 'spirit of love and fellowship' which created the widely known interdenominational youth camp, Agape, is now creating Adelfia, a youth center in the poverty-stricken area of Scoglitti in Sicily.

As they commemorate that 1848 date when Waldensians and Jews were granted all civil rights, Waldensians look forward to new exercise of their civil liberties.

For despite those guarantees so important in Waldensian history, a record of heartless oppressions and even mass murders over a period of centuries, this minority Protestant faith has had difficulties.

Following World War II, Waldensians put hope in the religious freedom assured all in the new Constitution. But there was a five-year period (1948-1953) when a series of 'violent acts of intolerance' attempted to prevent evangelical Christians from exercising their new freedoms.

The Waldensian Church, in order to secure the rights given them by the constitution, set up a Juridical Bureau which has competent lawyers and judges as its advisors.

"We had a long series of law suits and penal charges against pastors and laymen that the magistrates solved in our favor," Dr. Deodato recalls. "But this did not decide the even more obvious conflict between the old rules and those of the new Constitution."

A decision of the Constitutional Court of Italy in June, 1956, has given Italian Protestants new hope that the old restrictive rules of 1928 and 1930 may be declared illegal and the new Constitution will be truly in force.

Recent decisions of the Constitutional Court make it possible, (1) to hold religious meetings in any rented premises or halls of any kind without notifying the police authorities, (2) to open premises to public worship without requesting authorization and allowing even laymen and ministers without license to preach.

The Juridical Bureau assists all Protestant groups in their efforts to secure freedom for religious minorities. Dr. Deodato, as president of the Federal Council of Evangelical Churches, is as vigilant in fighting the cases of small Pentecostal groups as those of his own church.

## Committee of One

Committees are an uneconomical social invention; they waste time and energy, and are often only crutches for individuals who will not do anything on their own. It is a fallacy to think that a committee represents the traditional democratic procedure. Our country was founded by individual initiative.

Too many committees waste away in endless discussion. For example, one for visiting invalids spent so much time with meetings and reports that no time was left for the invalids; finally one of the members withdrew from the group and, instead of at-

tending meetings, went calling on the sick—a committee of one, getting something done.

What about committees for considering large issues and affairs of the world? Such groups read a lot, and talk a lot, but do they *change* anything much? One person collecting and sending clothes to an orphanage in China probably accomplishes more for international friendship than any amount of group conferring and reporting.

Committees are, of course, essential at some levels. But actual work and acceptance of responsibility, especially in the community and local church, rest upon Committees of One. Imagine what could be accomplished if all the man-hours spent in committee-organization were spent, instead, in actually getting a job done!

The prevalent committee-system discourages individual initiative. The need for a Committee of One arises whenever anyone thinks: why doesn't somebody do something about this? That somebody could be you! *Summarized from an article by Ruth C. Ikerman, Christian Herald, March 1958.*

—G. D. M.

## St. Lawrence Seaway Is Path for Distribution

A special Scripture distribution is being conducted by the American Bible Society along the new St. Lawrence Seaway. Four thousand 'mobile homes' have brought temporary residents to a previously sparsely populated section. A worker of the Bible Society has been visiting the trailer courts, leaving an illustrated Gospel in each home and presenting each trailer-dweller with the opportunity to possess and read the Bible. Nearly 700 volumes of the Society's Scriptures have been distributed so far in this program, which will continue for several months.

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## ARCANA CLASS I—MAY, 1958 VOLUME III, 2579-2671

MAY 1—7	2579—2588
8—14	2589—2609
15—21	2610—2649
22—31	2650—2671

**T**HE READING for this month is about the close of Abraham's visit with Abimelech and the birth of Isaac.

The stay in Egypt is the acquisition of memory knowledges; the stay in Philistia is the 'progress into goods and truths in respect to the doctrine of faith.' Here the reason comes into the picture. Ishmael had been born, the first or natural rational. The first reason is developed from natural truths, and is a mocker. The spiritual rational develops from the acquisition of spiritual truths.

Number 2558 is one of the longer numbers in the Arcana and deserves special attention. In it Swedenborg contrasts the negative and the affirmative principles.

The first thing necessary is the acknowledgment of the Lord and belief in the Word. This is the affirmative principle. If its opposite—the negative principle—is assumed, it turns the light of the rational into darkness, because into falsities. With one who believes in the Lord and the Word, the things in nature can be used to confirm and strengthen his belief, because there is a correspondence between things natural and things spiritual. Thus the more deeply he sees into nature the more he is convinced. With those in the negative attitude disbelief is confirmed by everything that they see or learn so that finally they do not know what good and truth are. Yet they think themselves wiser than others. The more natural learning such a one has and the more he is endowed with talent, the more insane he is beyond all others, whereas the more anyone who is in the affirmative is endowed with talent and knowledge the wiser he is able to be. This is one of the meanings of the words "Make to yourselves friends of the mammon of unrighteousness."

The interchapter reading is on 'the state and lot in the other life of the nations and peoples outside of the church.' This teaching is that the Lord's mercy is universal and that all who live in acknowledgment of God

and in charity are saved. At the time this was enunciated it was in sharp contrast to the prevalent position that what one believes determines his destiny. We should, however, be careful to note that what one believes does determine his life, if he lives according to it. One thing that favors the Gentiles is that they have not formed for themselves principles contrary to the truths of faith, 'still less stumbling blocks against the Lord.' Good Christians are, however, received more easily than good Gentiles.

The story of the birth of Isaac and the sending away of Hagar and Ishmael tells of another major step in the Lord's glorification and in man's spiritual development. Ishmael represents the first or natural rational. The basis and the limitations of this rational are very simply stated in number 2657<sup>2</sup>. The origin of the spiritual rational is described in number 2657<sup>2</sup>. We should note that the human begins in the 'inmost of the rational' (2625<sup>4</sup>), and that with men this human is the new 'own' which they receive from the Lord through regeneration, as they permit the spiritual rational to supplant the natural rational.

Throughout this reading we are reminded, in one statement and illustration after another, that the first and greatest obstacle in the way of our spiritual progress is the thought that we are or can be good and wise of ourselves. Until we give up this idea, no genuine truth can take root in our minds (2657<sup>2</sup>).

### Notes

2580. A simple explanation of the Lord's praying to the Father.

2581. This reminds us again of the important distinction between 'husband and wife' and 'man and wife.'

2607. This answers a common question as to the truth of Old Testament history.

2607<sup>2</sup>. The 'uniformity' of the Word

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2609. The commandments when given on Sinai were in their internal sense uttered and heard in heaven.

2654. The nature of the natural rational as a mocker illustrated.

## ARCANA CLASS II—May, 1958

### VOLUME X, 8627-8747

MAY 1—7	8627—8653
8—14	8654—8690
15—21	8691—8714
22—31	8715—8747

**T**HE READING for this month is concerned mainly with Jethro's advice to Moses. He is not to take upon himself the burden of all the details of government. As Jethro saw Moses judging the people 'from morning unto the evening,' he said, "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."

Jethro's advice to Moses teaches how Divine principles are to be brought down into every department of life in an orderly way, to the end that life to its outmosts may be made to conform to the internal. Then each faculty will find its own proper place and use, and happiness and peace will result.

This has a direct application to us in our daily lives. Sometimes conscientious people agonize over every little thing, trying in every least act to analyze their thoughts and motives. They wear themselves out, get discouraged, and accomplish nothing. We must, indeed, always take time to consider the deep questions carefully in the direct light of the Lord's teachings, but principles should early be adopted and established for the governing of our day to day activities, religious, professional, and personal, so that right decisions in these outward matters may be simply and quickly made. Then our lives will be well-ordered and tranquil. "All this people shall come unto this place in peace." Such is the government in the heavens.

Jethro's advice is important also in our thought about the church. Today the true Christian Church—specific and universal—is at the center and is determining the history of the world. Its purpose is to make known to men 'the way in which they must go, and the work that they must do.' Its power is not that of the whirlwind, earthquake, and fire, but of the still,

small voice, which in time will be heard.

Jethro counseled Moses for all lesser matters to choose 'able men, such as fear God, men of truth, hating covetousness, and place such over them.' These subordinate rulers were to be men steadfast in righteousness, humble, trusting in the Lord, and not in their own prudence, and serving not for worldly gain, for this perverts judgment. Great matters were still to be brought to Moses.

There is a very practical lesson in Jethro's words "This thing is too heavy for thee; thou art not able to perform it thyself alone." Moses had been doing all the directing. Now the time had come for the people to be organized. There needs to be order in the government of the church on earth. One man cannot do everything. Appointed leaders were to be responsible in their special fields, and to be trusted to do their work.

The church has its function in every field of activity, but each one in it has specific responsibilities. The ministers have their place, but it is limited. The laymen have their work, which must be done by them. The laymen are the only ones who can carry the Divine work into the fields of their own occupations, and it is through them that the church must reach out into the various departments of the life of the world. The Lord works in the world through all who seek to serve Him truly. The burdens of the world cannot be borne by a single individual. "Thou art not able to perform it thyself alone."

#### Notes

8627. The inhabitants of Jupiter are not interested in the sciences.

8628. The right and wrong use of 'science.' It can be used, as can everything else, to confirm and strengthen faith or to undermine and destroy it. Note 8268.

8635-8640. No one can know what is good and true from himself.

8647. "In the celestial church the husband represents good, and the wife the derivative truth, but in the spiritual church the man represents truth, and the wife good."

8701. "All are reduced in the other life to the state of having one mind, namely, that what they will they also think."

8717. Often those with few possessions are more content than those with many.



## NOTICE

### School Corporation to Meet

The annual meeting of the Corporation of the New-Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held at the Theological School, 48 Quincy Street, Cambridge, Massachusetts, Friday, May 23, 1958 at 4:30 P.M. daylight saving time.

Montgomery Reed, President  
Fred R. French, Clerk.

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## Fryeburg Summer Assembly

An announcement of the forthcoming thirty-third session of the Fryeburg New-Church Assembly, August 2-25, 1958, should contain more than the faculty listing, where to write for reservations, dates etc. Fryeburg is a rewarding experience for all ages.

For young couples with pre-teen youngsters, Fryeburg is the opportunity to sense more deeply the spiritual values in marriage, to feel the youngsters safe even though under someone else's care. Adults with the cares of children behind them will find companionship whether discussing a morning lecture or talking to grandchildren in the cool view of the White Mountains. Teenagers will find the complete fun of a Maine summer camp plus the opportunity to attend adult lectures and to take part in discussions among their own age group under the leadership of a faculty member. There is a family blending at Fryeburg among all age groups, the two year old becomes the fast friend of the octogenarian.

Faculty members already signed for the 33rd session include Rev. David Johnson, President of Convention; Rev. Everett K. Bray, general pastor, Mass. Association; Rev. Wm. R. Woofenden, Detroit, Michigan; Dr. Edw. B. Hincley, president, Southeastern Association, Inc.; Mr. George F. Dole, student at New Church Theological School, and Mr. Ray Guin, counselor for young people and swimming instructor.

Some New-Church young people, 14 years or over, who must earn part of their board, can be given an opportunity to do so. For information and to make application, write to Mrs. F. Gardiner Perry, 105 Pine St., Needham, Mass.

—ERNEST HASKELL, Sec.  
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## BAPTISMS

**CLARK, COOKSON**—Donald Howard Clark, son of Mr. and Mrs. Howard Clark of Brockton, and Tracy Lynn Cookson and Robert Gordon Cookson, children of Mr. and Mrs. Robert Cookson of Elmwood, were baptized into the Christian faith at the Elmwood New Church on Sunday, March 30, 1958; the Rev. Paul B. Zacharias officiating.

**MARTIN**—Jo Ellen, 10, daughter of Mr. and Mrs. Joseph Martin, Boaz, Alabama, was baptized Palm Sunday March 31 in the church of the St. Petersburg, Fla., Society, the Rev. Leslie Marshall officiating.

## MEMORIALS

**HENKEL**—Emil Henkel, born in Cincinnati, Aug. 25, 1887, and brought up in the New Church, passed away on Feb. 25 at his home in Cincinnati. Funeral services for him were held Feb. 28, the Rev. Bjorn Johannson officiating. He is survived by a sister, Mrs. Frank (Julia) Street, Cincinnati, and a brother, Arthur Henkel, a well known musician of Nashville, Tenn.

Mr. Henkel was a veteran of the first world war. He was a good-humored, kindly, industrious, reliable person, highly esteemed by his many friends.

**ROSS**—Ida Bell Ross, a resident of Dayton, Ky., and a member of the Cincinnati Society of the New Church, passed away on Feb. 26 in her home. Miss Ross had been a school teacher most of her life. Despite frail health, she continued after her retirement to live in her home, refusing to be a burden to anyone. Endowed with no little artistic ability, she liked to make beautiful things in her spare time, among other things weaving rugs of exquisite patterns. She loved the teachings of the Church and delighted in discussing them.

**SCHVARTZ**—Oscar D. Schwartz, born in Sweden Feb. 27, 1887, passed away in Cincinnati, Ohio on his seventy first birthday. In Sweden he was educated for the engineering profession, which he then followed the rest of his life. Shortly after the first world war he came to the United States with his wife, Anna, on a call from the U. S. Navy, which wanted him for designing torpedoes. He continued to live in this country. Highly successful in his field of work he also held for many years an important and responsible position with the American Can Company.

Two years ago he joined the New Church of Cincinnati. He had been attending the services faithfully for more than a year before this. He took an active part in the work, served on the Church Council and at the time of his death was a trustee and the treasurer of the Sesquicentennial Fund. Several years ago his wife passed away, and in 1957 he married Alice Dodd, soloist for the Cincinnati Society.

Mr. Schwartz was a man of sterling integrity and lofty ideals. Professionally competent, friends said of him, "Oscar can do anything", referring to his mechanical ability. He was gifted with a high intelligence and remained a student all his life, being well informed in many fields. He was a man of broad understanding and tolerance. He traveled widely both for study and pleasure and in a professional capacity.

Mr. Schwartz is survived by a son, Lars, born to his first wife, his widow, two brothers and one sister in Sweden and five grandchildren. He will be greatly missed by his loved ones and by his host of friends.

Funeral services for him were held Mar. 3, the Rev. Bjorn Johannson officiating.

## 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

## A Swedenborg Reading Room

It is rare to find an individual opening a Swedenborg Reading Room in his own home, but this is just what Mrs. Nadine Mills Coleman, Columbia, Mo. has done. Under date of



Nadine Mills Coleman

Mar. 7, the Columbia Tribune has this to say:

"A new discussion group is being formed in Columbia to read the works of Emanuel S. Swedenborg, 18th century Swedish scientist and philosophical writer."

## Why I Became a New-Church Member

Having read many interesting articles as to why people have changed to the New Church, I would also like to give my reasons.

It is now many years since I stepped from the ranks of Catholicism. The shackles that bound me became too weighty. Attempts at indoctrination by fear and superstition failed to convince me that reason had no part in acquiring a spiritual education. Doubts assailed me at an early age, and as I grew older it became apparent that I would have to seek and find that truth that would set me free—free to question, to analyze and to weigh with reason doctrines I was supposed to accept as true religion.

Previous to confirmation we were instructed to pray, thanking God for permitting us to be born within the Catholic faith, as we had a better

understanding and chance for Heaven than children of other faiths. I rebelled—if there be a God he must be the God of all, I would not settle for less. Nor could I accept the theory that God would grant me special favors without sincere effort on my part, simply because I was born to parents who faithfully accepted all without questioning. Nor would I go along with the idea of putting God in the background and the 'saints' in the foreground to be worshiped and to be called upon to intercede for me. For a while I had the feeling I was being belligerent, but an inner urge kept prompting me to seek the truth that would permit me to voluntarily seek an understanding which would bring me the peace and understanding that religion is supposed to provide.

I searched until I was led to the Writings. A friend loaned me a copy of *Heaven And Hell*. At first it seemed difficult reading, so I put it aside, then after a year or more I picked it up again, and all became clear to me. This will remain a memorable occasion in my life. I know now that the unrest within me was stirred by Divine Providence beckoning me on to the revelations given to Emanuel Swedenborg. This knowledge has brought peace and understanding that nothing can disturb, at least not seriously. It also requires greater responsibility in my relationship to others.

Shortly after this I had an experience. Midway between sleep and waking I saw the sun appear on the ceiling of my room. It came closer and as I looked I thought that I had never before been able to look at the sun without blinking. Then it came still closer and a face appeared within it, smiled and nodded seemingly in approval. When I became fully awake I figured this was more than a dream. Later I picked up one of the books and opened it without looking for any special quotation, and the first paragraph that struck my eye was "When God appears to man he appears through the sun." I am happy to have had this experience before I read Swedenborg's statement. If I had had this foreknowledge I would no doubt have felt that the experience was prompted by it.

—Mrs. John Grosch