

AT LEFT is the only visible building of The General Convention of the New Jerusalem in the United States of America—this is our National Church in Washington, D. C.

WHEN The General Convention (a shortened form of the above title) convenes—as it does annually—the convention is held in a different city each year at the invitation of the local New-Church society.

WHEN The General Convention is *not* in session (and this is 51 weeks of the year), its administration is carried on by mail and by meetings of its elected officers in whatever city is closest to most of them.

HAVING no buildings and no central headquarters has proved to have many more advantages than disadvantages for The General Convention. In fact, as transportation becomes faster and cheaper, our present arrangement may make our organization more and more flexible to our shifting needs.

THE NATIONAL CHURCH is governed by a Board of Trustees (See Chart on page 190). It serves also as the church building for the New-Church Society in Washington, and so it typifies what has been the real basis of The General Convention: the traditional pattern—the local congregation and its local church building. If New-Church people are the grass-roots of The General Convention, then our churches in the following partial listing, are the 'grass.'

## THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

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

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

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

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

BALTIMORE, MD.  
Calvert Street, near Chase

BATH, ME.  
Middle and Winter Streets

BOSTON, MASS.  
Bowdoin Street, opp. State House

BRIDGEWATER, MASS.  
Central Square

BROCKTON, MASS.  
34 Crescent Street, near Main

CAMBRIDGE, MASS.  
Quincy Street, corner Kirkland

CHICAGO, ILL.  
Chicago Society, 5710 South Woodlawn Ave.

CINCINNATI, OHIO  
Oak Street and Winslow Avenue

CLEVELAND, OHIO  
12600 Euclid Avenue, East Cleveland

DES PLAINES, ILL.  
9016 Home Avenue  
Good-Shepherd-Community Church

DETROIT, MICH.  
Meyers Road and Curtis Street

EDMONTON, ALB.  
11408—71st Street

EL CERRITO, CALIF.  
1420 Navellier Street

ELMWOOD, MASS.  
West Street

FRYEBURG, ME.  
Main Street

GULFPORT, MISS.  
2608 Kelley Avenue

INDIANAPOLIS, INDIANA  
623 N. Alabama St.

KITCHENER, ONT.  
Margaret Ave. N. and Queen St.

LAKEWOOD, OHIO  
Corner Detroit and Andrews Avenue

LAPORTE, IND.  
Indiana and Maple Avenues

LOS ANGELES, CALIF.  
509 South Westmoreland Avenue

MANSFIELD, MASS.  
West Street

MANCHESTER, N. H.  
Conant Street

MIAMI - FT. LAUDERDALE, FLA.  
2791 Bond Rd. Miami

MONTEZUMA, KANS.  
Main Street

NEWTONVILLE, MASS.  
Highland Avenue

NORWAY, IOWA  
Lenox Township Church

NEW YORK CITY  
35th Street, between Park and Lexington Aves.  
Clark Street and Monroe Place, Brooklyn  
New Christian Church Mission, 166 W. 136 St.

ORANGE, N. J.  
Essex Avenue near Main Street  
PALOS VERDES, CALIF.  
Wayfarers' Chapel, Portuguese Bend

PAWNEE ROCK, KANS.  
Main Street

PHILADELPHIA, PA.  
22nd and Chestnut Streets  
Frankford, Paul and Unity Streets

PITTSBURGH, PA.  
Sandusky St. near North Ave.

PORTLAND, ME.  
302 Stevens Ave. cor. Montrose

PORTLAND, OREGON  
S. E. 96th St., at Mill

PRETTY PRAIRIE, KANS.  
East Main Street

RIVERSIDE, CALIF.  
3945 Locust Street

SAN DIEGO, CALIF.  
4144 Campus Avenue

SAN FRANCISCO, CALIF.  
Lyon and Washington Streets

ST. LOUIS, MO.  
620 N. Spring Avenue

ST. PAUL, MINN.  
S.E. cor. Virginia and Selby Ave.

ST. PETERSBURG, FLA.  
1915—5th Street, N.

SASKATOON, SASK.

SEATTLE, WASH.  
708 - 32nd St. N.W.

TEMPLE CITY, CALIF.  
Masonic Hall

VANCOUVER, B. C.  
235 East 15th Ave.

WASHINGTON, D. C.  
16th and Corcoran Sts.

WILMINGTON, DEL.  
Pennsylvania Avenue and Broome Street

**WE WRITE THIS IN AN OPTIMISTIC MOOD.** Maybe the reason for this in part is that the yearly gathering of our Church is close at hand, for we admit that this event always seems to give us a lift. Parenthetically, may we say that the term 'convention' is often loosely used to designate not only the assembling of ministers, delegates and visitors from far and near to transact business matters pertaining to our Church, but also as the name of our ecclesiastical body. Most of what you find in this issue is about the latter.

In recent years we have often heard the lament that our Church (the external organization) was facing a crisis, or, to change the figure slightly, that a struggle is going on within it between the old and the new—between traditions that, while still precious to some, have served their time and the youthful zest that boldly discards the past and throws out a challenge to the future.

We hope that this is true, for such a battle is characteristic of every living organization. When such a struggle ceases it means that death has put an end to it.

True liberalism reaches out for the new and welcomes it if it is good. True conservatism is ever careful to preserve and perpetuate anything from the past that has value. The two must go together—even though they war with one another. The ensuing clash eventuates in growth—the pains that are felt are growing pains.

We feel optimistic this year because we sense the breaking through of a new spirit in General Convention, a spirit marked by youthful ardor and zest. And we have no fears that it will destroy anything of enduring worth in what is essential to our Church.

We feel that there is a new vision developing in our Church—that horizons are expanding.

Of course there is no short cut to the goal we seek. The road ahead is long and in many places rough. But we are making progress. There is a better integration inside General Convention of its many component elements, its constituent parts and its varied activities. There is a realistic facing of unpleasant facts that seem to point to a decline in our strength and a determination to do something about it. There is an increasing concern for the larger interests of the Church and less for the trivial.

The future is beckoning to us.

# SOCIETIES ... ASSOCIATIONS ... CONVENTION ...

THE MORE EXTERNAL PARTS of the national New-Church organization were described on the inside front cover. But what *is* The General Convention to you? Are you, as they say, 'Convention-minded'? We'll guess you're not, because for years and years, to most of us, Convention has been like a cousin at least twice removed.

## OUR TRADITIONAL RELATIONSHIPS

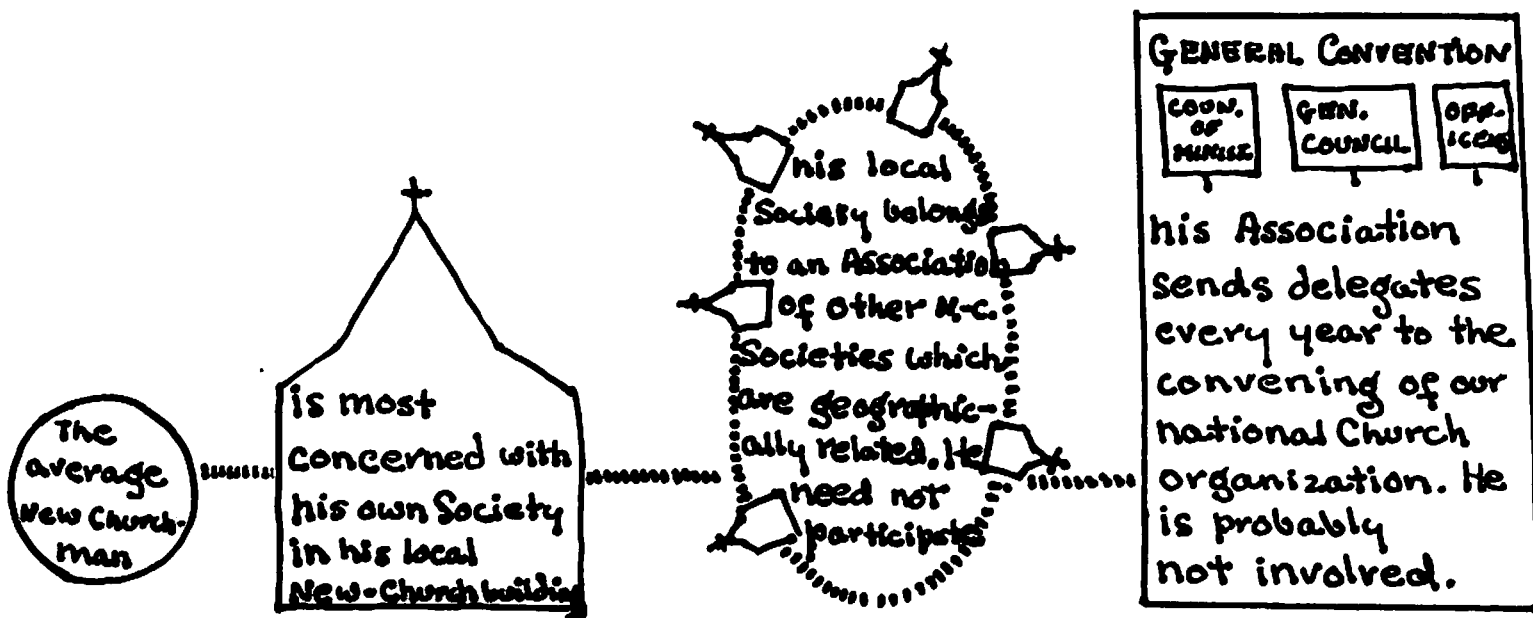


FIGURE 1

For years and years it didn't make any difference whether you (or your parents) knew anything about the organization of the church or not. But things have changed, as indicated by the following statistics prepared by F. H. Blackmer in 1955.

## DEVELOPMENTS IN THE GENERAL CONVENTION

ASSOCIATIONS IN REGIONAL GROUPINGS	ORGANIZED Beginnings reported	GROUPS Present Societies	ACTIVE MINISTERS	1860	1880	1900	1920	1940	1954
NEW ENGLAND..... (Me., Mass. Assn.)	46	19	11	1035	1763	1988	1856	1280	1038
MID-ATLANTIC..... Md., N. Y., Pa., & South-East)	112	17	8	421	1264	1804	1815	1592	1194
GERMAN SYNOD.....	15	—	—	—	—	535	—	—	—
GREAT LAKES..... (Ill., Mich., Ohio Assn.)	157	17	11	782	1156	1803	2001	1304	1040
WESTERN U.S.A..... (Kan., Calif. Assn. & Gulf area)	69	13	10	20	173	599	635	657	763
CANADA..... (Ont., W. Can. Assn.)	77	11	5	—	372	197	374	432	727
INDIVIDUALS..... (now National Assn.)	—	—	—	—	—	—	—	61	48
	476	77	45	2258	4728	6926	6681	5326	4810

## *. . . and the individual*

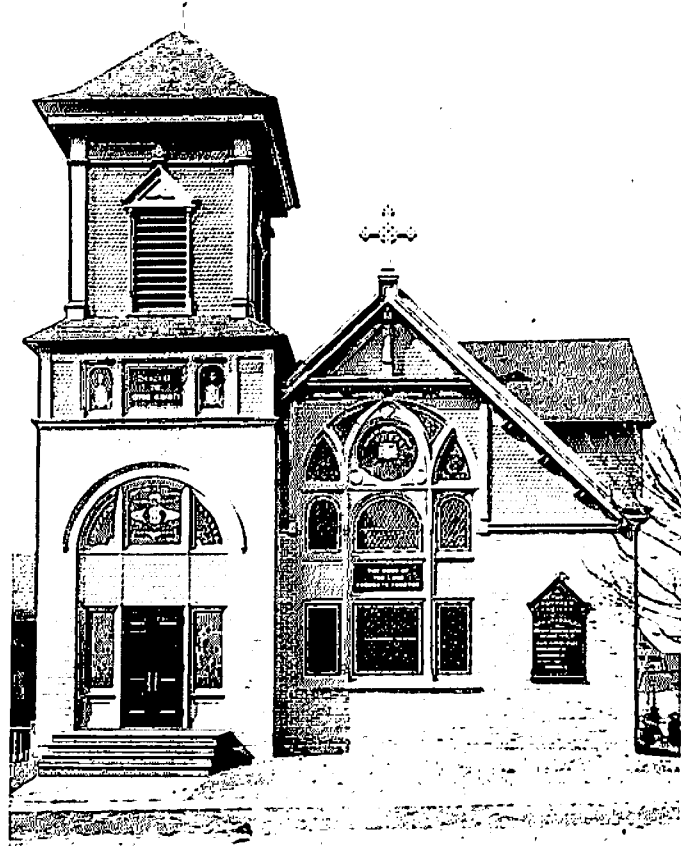
In other words, our Societies virtually stopped growing 50 years ago, and since 1920 we have been in a recession, along with many other protestant groups. But the well-endowed General Convention is as strong as ever, with plenty of man-power to fill its offices and committees. Assisted by funds from the Annual Appeal, it carries out a vigorous program every year.

It is the Societies who are in trouble as the first relationship, in Figure 1, has been breaking down. Evidently the religious needs and interests of the average New-Churchman have changed during the past century, and his Society has not been satisfying his current needs. The outward result is that churches, like the Washington (D.C.) New Church pictured on the inside front cover, built about 1900 for our peak membership, were half empty, most Sundays in 1957. And other churches as well as the people who once worshipped in them,—are no longer with us.

Several societies have taken action in trying to answer their problem of dwindling membership, and they seek the answer within our traditional pattern. They have relocated their churches in new neighborhoods where they find more opportunities for service and growth. These community churches, with Sunday School, Church service at 11 a.m., women's and men's groups meeting in mid-week, door-to-door canvasses, etc., are in reality old, traditional patterns of church life in America.

These patterns are still successful in certain locations where there is a need for them.

Nevertheless, however successful these relocated societies may be, there are other New-Church societies still in trouble. They have had 25 years of hard-going on their own, and now Convention is stepping in with a helping hand, circumventing its own traditional pattern of being twice removed



The Buffalo (N. Y.) Church—No longer with us.

from the individual (Fig. 1). Convention under its new program, inaugurated at Fryeburg last summer, is coming directly to you. This is something new.

Another break with the traditional pattern, has been the building and maintaining by Convention of a societyless chapel for wayfarers (Palos Verdes, Calif.)

We know that among the millions of unchurched people in the United States there are many, including those of New-Church heritage, who do not find comfort or solace or satisfactory expression within these traditional patterns. It has been estimated that of our total U.S.A. membership of 5000 New-Church people only 1800 attend church every Sunday. These millions of people all over the United States, including our own members who only attend church at Christmas and Easter, are seeking for a new personal relationship with the external church.

What about the Associations? Just as in some areas the strength seems to be passing from the



—David Johnson photo

ASSOCIATIONS IN SOME areas are growing. The South-Eastern Association is a notable example. One of its groups is pictured above.

societies to The General Convention, in other areas our Associations are becoming stronger! The South-Eastern Association is a notable example.

There are at least three Associations, the Texas General, Connecticut, and the National Association, which are a clumping of individuals rather than societies. This does not fit into the other pattern of an Association being a federation of local societies. Of the work being done by the Associations themselves, perhaps the most successful are those of the summer camps in providing the experiences of living and learning together as New-Church people.

The healthy nation has a mixed economy. Perhaps one reason we feel optimistic about the future of our organized church is that valuable and necessary as the familiar pattern in Figure 1 is,— *there are also new patterns emerging.* In our work on *THE MESSENGER* we have our ears to the ground, and we hear harbingers of new ideas coming from all directions.

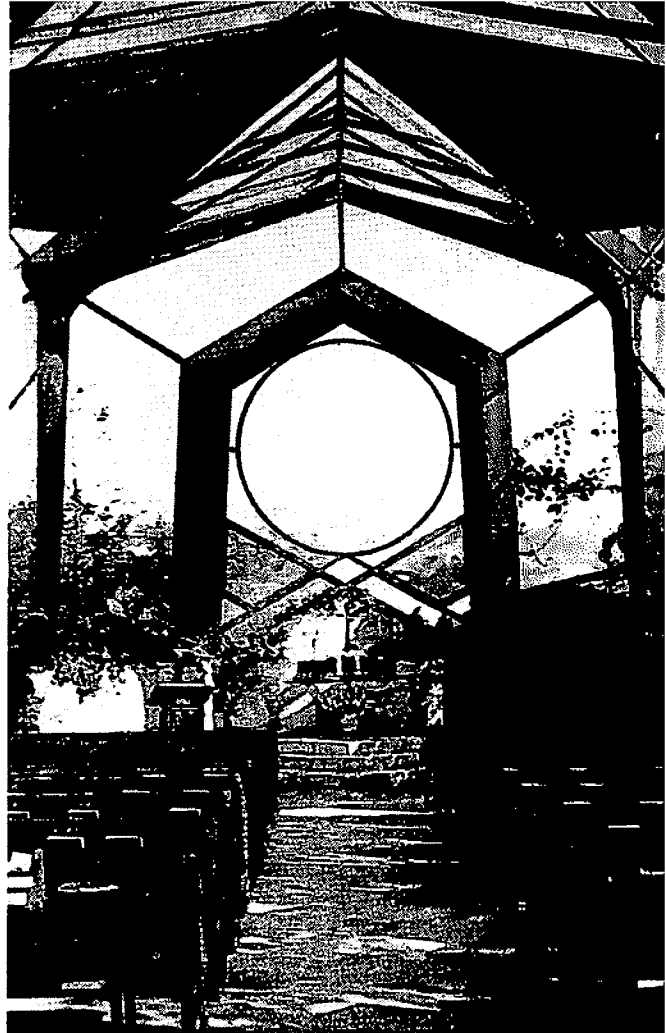
ONLY 1800 NEW-CHURCH PEOPLE attend church every Sunday, but on Christmas and Easter all 4810 of us crowd in.



—David Johnson photo

A BREAK WITH TRADITION has been the building and maintaining by The General Convention of a societyless chapel for Wayfarers in California. It is visited by 750,000 Wayfarers in a year. ➤

A DIFFERENT KIND OF A CHURCH. Camping provides the experiences of living together as New-Church people. ▼



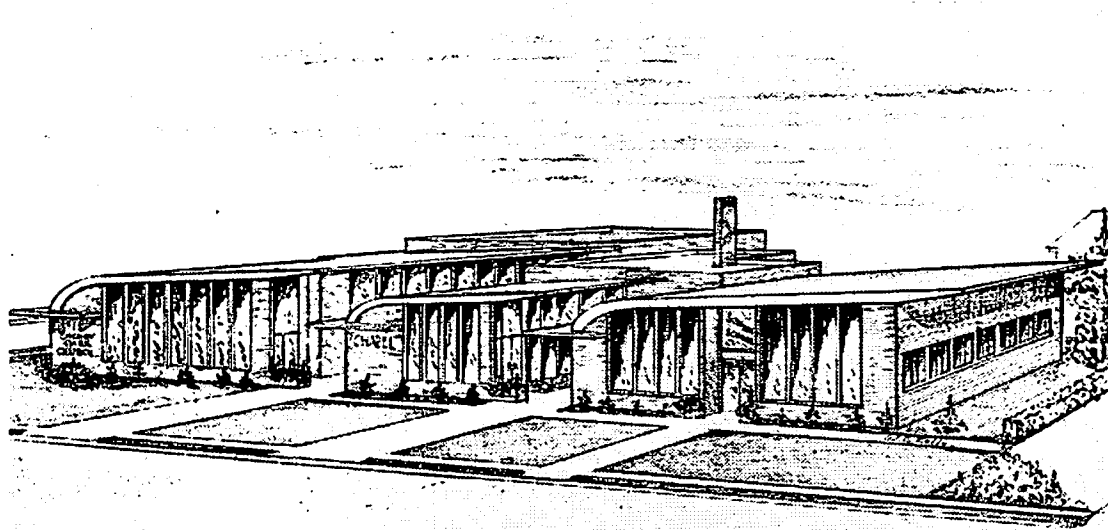
## WITHIN OUR TRADITION

### *Relocated churches with a new orientation*

Relocation has come to be a familiar undertaking in Convention in the last decade. Beginning with El Cerrito (Calif.) and Detroit as the pace-setters, Portland (Oreg.), St. Louis, Baltimore and the north side church (Des Plaines) in Chicago have followed what may well be a trend in the church. Turn the page for an actual experience.

The Portland Church ➤

JUNE 7, 1958





ROBERT KIRVEN points to the site where last week-end the St. Louis Society laid the conerstone for its relocated church. Bob Kirven is a layman who has given unstintingly of his time, talent, and energy to the St. Louis venture.

## THE LONG WAY HOME

**F**OR MOST congregations, and certainly for St. Louis, Relocation was a hard road to choose. In retrospect, the factors for and against seem weighty enough, but the greatest hurdle is gone now—and can never be fully appreciated again except by another congregation meeting it again for the first time. That is the hurdle of breaking away, burning bridges, *deciding*.

This is not only true of Relocation; in other situations, where other solutions may serve better, the problem is the same. Any venture that is truly new, that is bold, that involves risking something—or everything—must first clear the hurdle of indecision. Once that is cleared, the rest is not *easy*, but it becomes possible.

In St. Louis, the decision was reached laboriously, after more than two years' deliberation. It was reached tentatively at first, with steps that could still be retraced. In April 1956, an architect was engaged—Erwin Carl Schmidt and Associates, a prominent St. Louis firm. In June of that year, General Council was approached on a tentative basis, about possible financial help from Convention. Gradually, the decision became firm. When an offer was received for the sale of the old St. Louis church that was higher than had been expected, it was accepted by unanimous vote.

In November of 1956, the St. Louis Society had yet to re-locate, but it was out of its old location; it had no permanent home at all. Services were conducted in the gallery of the Artist's Cuild in St. Louis, where they have continued ever since.

Next spring, in April '57, the new site was purchased—5.6 acres in the western suburbs of St. Louis, an area just beginning a period of residential development. Two months later, in early June, the architects' preliminary sketches were approved. In August 1957, final sketches were approved, and work on detailed drawings and specifications was begun by the architects.

The approval of plans seems easy, looking back; just like choosing the site. But before the site was chosen, more than 75 different locations were visited and considered; over a hundred homes were visited in a neighborhood survey; committees and the congregation met time and time again before making a final decision. The plans were the same way. As members began thinking more and more seriously about the life of the church in a new location, the concept of what the church building should be gradually changed. To meet these changes, the plans were drawn and re-drawn many times over, and discussed until far into many, many nights.

But eventually it was all worked out, and agreement was reached. The 10 pages of detailed drawings and the 36 pages of specifications were finished by the end of November, and approved early in December. Then came weeks of waiting for bids.

The bids were too high to be easy—but conceivably within reach. The chapel seating 65, the Parish Hall that triples as over-flow space for the chapel, meeting hall and dining room for 150, plus the kitchen, pastor's study, and 5 classrooms, will cost about \$70,000.00. The bids were accepted in January, construction is now under-way, cornerstone-laying ceremonies were scheduled for Memorial Day week-end.

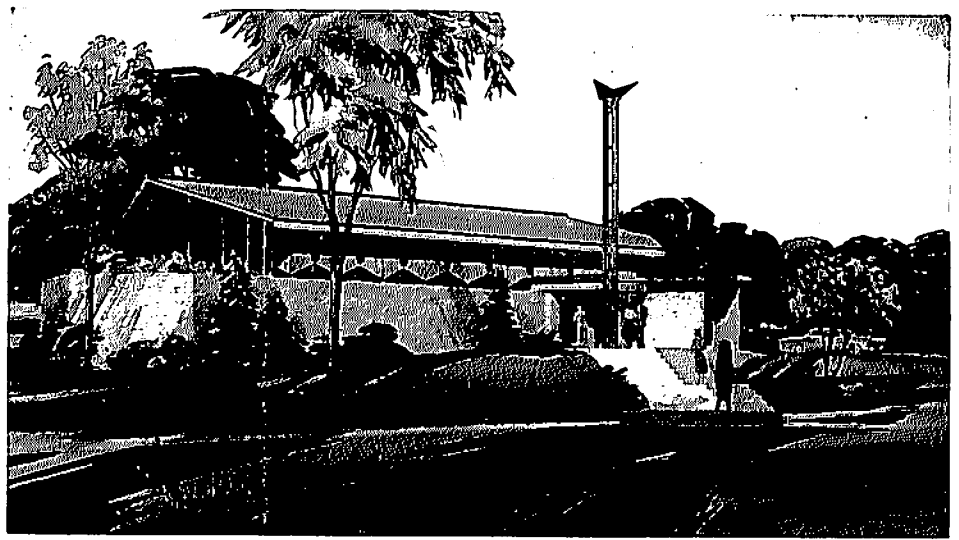
It's been a long way, but the St. Louis Society is not in its new home yet. Furnishing the building will be a problem, finishing the ground will be another. And greatest of all, making a *home* for our church in the hearts of the community, will be a job that will make building a church look simple. Relocation in St. Louis hasn't yet meant an escape from work, or worry, or difficulties.

But it has meant an escape from hopelessness. And that's a wonderful escape indeed.

—ROBERT HOOVER KIRVEN

THE NEW-CHURCH MESSENGER





# MESSAGE OF THE GARDEN CHAPEL

## *A new way to design a church*

There has been a fortunate trend in the designing of new churches in the New Church, toward making the greatest possible use of the Church's teachings—through correspondences—in the architecture. This approach—and the architect's wholehearted acceptance of it—is the main source of distinction in the Garden Chapel, being built by the St. Louis Society on Dautel's Lane, west of St. Louis.

Leslie Black, Associate Designer with Erwin Carl Schmidt and Associates, started creative work on the chapel plans with two sets of specifications. One was in terms of numbers of people to be accommodated, activities to be allowed for, and so forth. The other was a brief paper on the correspondential meanings of certain building materials, and a few of the essential New Church teachings that might have any conceivable connection with architecture. Out of these specifications came a beautiful and distinctive house of worship, with many messages 'built in'.

In the heavens, all things are faced towards the Lord. In the Garden Chapel, representing heaven, all principal structural members are set at such an angle (there are only two *right* angles in the whole building) that they face toward the repository of the Word, which is the Lord.

Growing plants represent increasing knowledge; the Garden Chapel has its name because worship is conducted essentially *in* a garden of living plants. The Sanctuary, and the Repository itself, open on one side to the congregation, and on the other—through floor-to-ceiling windows—onto an outdoor, walled-in garden.

Faith is the foundation of worship, and the protection of budding knowledge of the Lord. Stone, corresponding to faith, is the floor of the Sanctuary, the steps leading to it, and the wall which encloses the garden of growing plants.

All religion relates to life, and in the Garden Chapel, the Sanctuary opens onto the world. The Repository for the Word cuts through the glass wall, extending into

the outer garden; the expanse of glass behind the Sanctuary provides a dominant reminder that behind all the forms of worship lies the *life* we live in the world around us.

A more subtle correspondence—but one which is unmistakable in the structural drawings of the Garden Chapel—lies in the twelve units which make up the central line of the building, signifying completeness.

—ROBERT HOOVER KIRVEN

## HOTEL RATES FOR CONVENTION

**MR. KENNETH G. STIER**, 17 Windsor Circle, Springfield, Del. Co., Pa., chairman of Hotel Reservations for the June Convention, announces the following rates for the Warwick Hotel, Philadelphia. All reservations must be made through him. He urges a firm reservation as soon as possible.

\$8 and \$9 for single occupancy, according to location of room

\$5 per person for double occupancy

\$3.50 per person for 3 in a room (may be 3 beds or 2 beds and a cot)

\$3.00 per person for 4 in a room

\$6.00 per person for 2 in a studio room

\$10 per person for one in a studio room

All rooms have *single* beds and bath

—BETTY E. STINE,  
Sec'y, First Church of the New Jerusalem, Philadelphia, Pa.

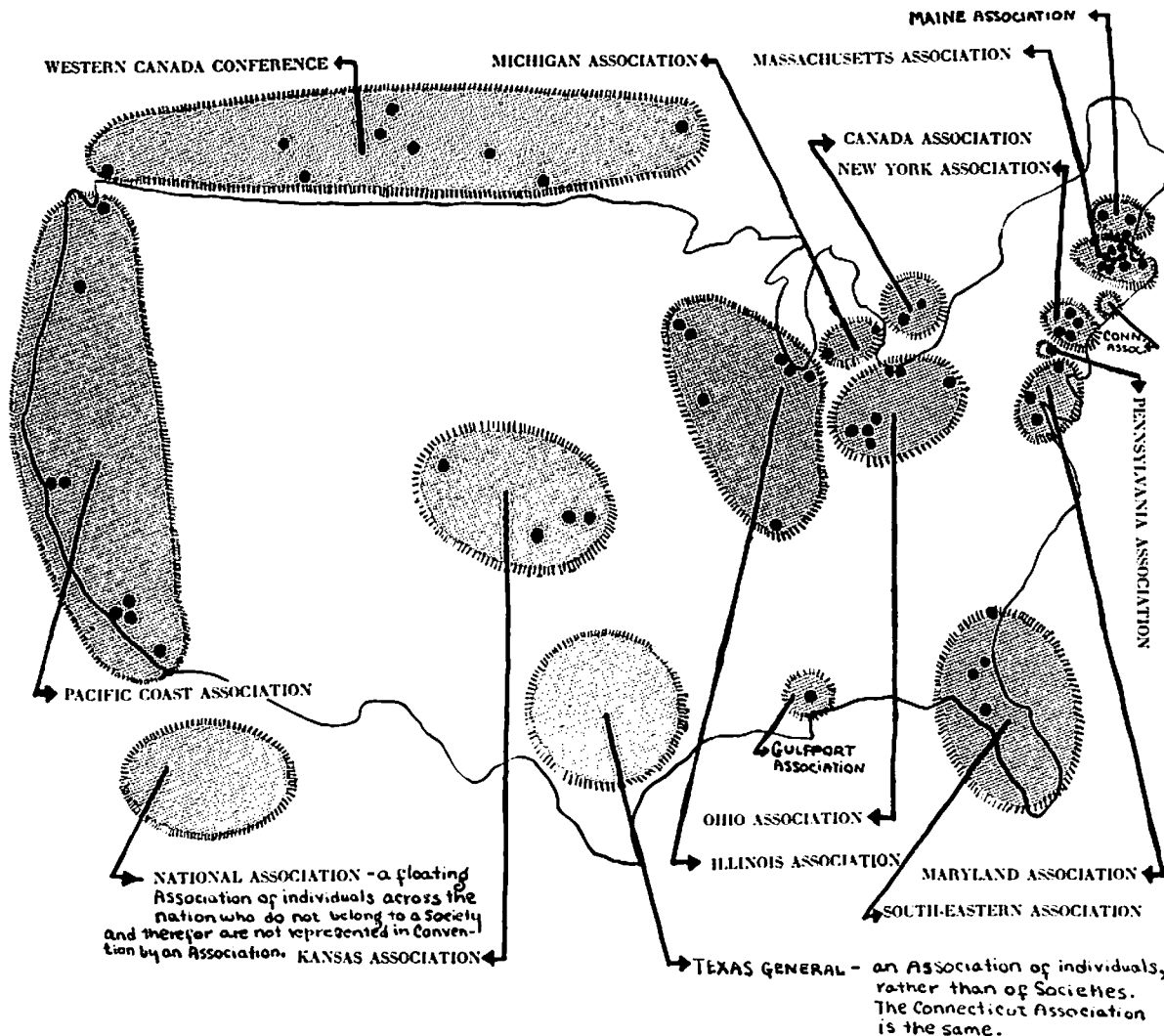
# GENERAL CONVENTION IN THE UNITED STATES

## \* CHART OF ITS

### SECTION A

#### BODIES RECOGNIZED BY CONVENTION

These 16 bodies are organized or incorporated independently of Convention. They hold their own funds, define their boundaries, and hold as members separately organized Societies and also (at times)—individuals. They conduct various activities in widely varying degrees.



#### COUNCIL OF MINISTERS

This Council is composed of the ministers of Convention. It has charge of matters of doctrine and worship. (*Constitution Article III, Section 3.*)

#### Committees—

1. Executive
2. General Pastors
3. Study — Translation of the Word
4. Worship
5. *Daily Bread*
6. Bible Study School
7. Vital Statistics
8. Visitation Evangelism
9. Ministers' Travel Fund
10. National Council of Churches
11. Collateral Literature
12. Spiritual Healing
13. Tape Recording
14. Christian Stewardship
15. Program

#### Orders of the Ministry

1. General Pastors
2. Pastors
3. Ministers
4. Missionary Ministers
5. Authorized Candidates for the Ministry
6. Lay Leaders

\* THIS CHART (based on the work of Mr. George Pausch) gives a quick bird's eye view of General Convention in its many ramifications—the Council of Ministers charged with responsibility in spiritual matters, and the General Council, which supervises the business affairs of the Church, operating through various committees. In addition there are a number of boards and committees; a number of independent and affiliated bodies, each having some special functions. It may be said that there are many instruments but all are used for a common purpose. The task of integrating the many and varied activities of Convention is not an easy one. It requires patience, diligence and above all a willingness to subordinate personal preferences to the attainment of the greater ends.

Convention is composed of associations, and the associations of societies. But these groupings are more than loose federations. They have an organic unity, for they represent the Lord's visible church. "For the Word in the church, although it exists with comparatively few, is life from the Lord through heaven to all the rest (of mankind); just as the life of the members and viscera of the whole body is from the heart and lungs" (*Sacred Scripture*, 105).

"But now hath God set the members, every one of them in the body, as hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet one body" (1 Cor. 12; 18-20).

# OF THE NEW JERUSALEM TES OF AMERICA ORGANIZATION

## SECTION B

### THE GENERAL CONVENTION ITSELF

Incorporated in 1861. Its membership is recognized through connection with Associations or other bodies admitted by vote of Convention. (Constitution Article I, Section 2)

#### GENERAL COUNCIL

The Executive Council of Convention, consisting of the President, Vice-President, and Treasurer of Convention and twelve elective members, who may not immediately succeed themselves.

#### OFFICERS

President	} <i>Elected by Convention</i>
Vice President	
Secretary	
Treasurer	} <i>Appointed by General Council</i>
Auditor	
Counsel	

#### Boards and Committees

1. Annual Appeal
2. Business Organization
3. Certified Accounts
4. Finance and Budget
5. Research
6. Amendments
7. Westcott Fund
8. Relocation of Churches

Duties of elected officers "implied by the names of their several offices, and such other duties as the Convention may require of them" (Constitution Article III, Section 1). Additional duties of President stated in By-law VI; and of Recording Secretary in By-law VII.

The business of Convention is largely conducted by these boards and committees. As below indicated, many of these report directly to Convention, some to General Council.

- |  |              |
|--|--------------|
| 1. Nominating Committee.....                               | <i>a</i>     |
| 2. Editor and Advisory Committee of <i>MESSENGER</i> ..... | <i>d</i>     |
| 3. Investment.....   | <i>b</i>     |
| 4. Trustees of Building Fund.....                          | <i>b</i>     |
| 5. Trustees of National Church at Washington, D. C.....    | <i>a</i>     |
| 6. Augmentation Fund.....                                  | <i>a c</i>   |
| 7. Pension Fund.....                                       | <i>a c d</i> |
| 8. Contributory Pension Fund Committee.....                | <i>a</i>     |
| 9. Board of Missions.....                                  | <i>a c d</i> |
| 10. Public Relations.....                                  | <i>a</i>     |
| 11. Wayfarers' Chapel.....                                 | <i>a</i>     |
| 12. Board of Managers of Theological School.....           | <i>a</i>     |
| 13. Committee on Library and Documents.....                | <i>a</i>     |
| 14. Committee on Editorial Policies.....                   | <i>a</i>     |
| 15. Committee on Leadership Education.....                 | <i>a</i>     |
| 16. Committee on Religious Education.....                  | <i>a</i>     |
| 17. Committee on Summer Camps.....                         | <i>a</i>     |
| 18. Committee on Swedenborg Scientific Association.....    | <i>a</i>     |
| 19. Committee on Social Action.....                        | <i>a</i>     |
| 20. New-Church Board of Publication.....                   | <i>a c</i>   |

- a. Report directly to Convention*
- b. Report to General Council*
- c. Have charge of distributing certain Convention Funds—*
- d. Are supported in part by grants of General Council from general income of Convention; expense amounts granted from time to time to other bodies.*

## SECTION C

### AFFILIATED OR ASSOCIATED, BUT INDEPENDENT BODIES

1. Corporation of the New-Church Theological School..... *e*
2. Committee on Endowment and Building Fund of Theological School.....
3. Alumni Association.....
4. American New Church Sunday-school Association..... *f*
5. National Alliance of New-Church Women..... *f*
6. American New-Church League..... *f*
7. Laymen's Fellowship..... *f*
8. Swedenborg Foundation..... *g*
9. American New-Church Tract and Publication Society.....
10. Swedenborg Publishing Association *g*
11. Jungerich Publishing Fund.....
12. Trustees Rice Legacy.....
13. Trustees Rotch Legacy.....
14. Trustees Gray Legacy.....
15. Delaware County Society's Property
16. Swedenborg Philosophical, Center... *h*
17. Swedenborg Scientific Association... *g i*
18. Urbana University..... *g h*

*e. This body holds land and endowment of Theological School, and is not under Convention Control. Management of School is under direction of Board of Managers except for establishment of salaries and expenditure of money, which is under the Corporation.*

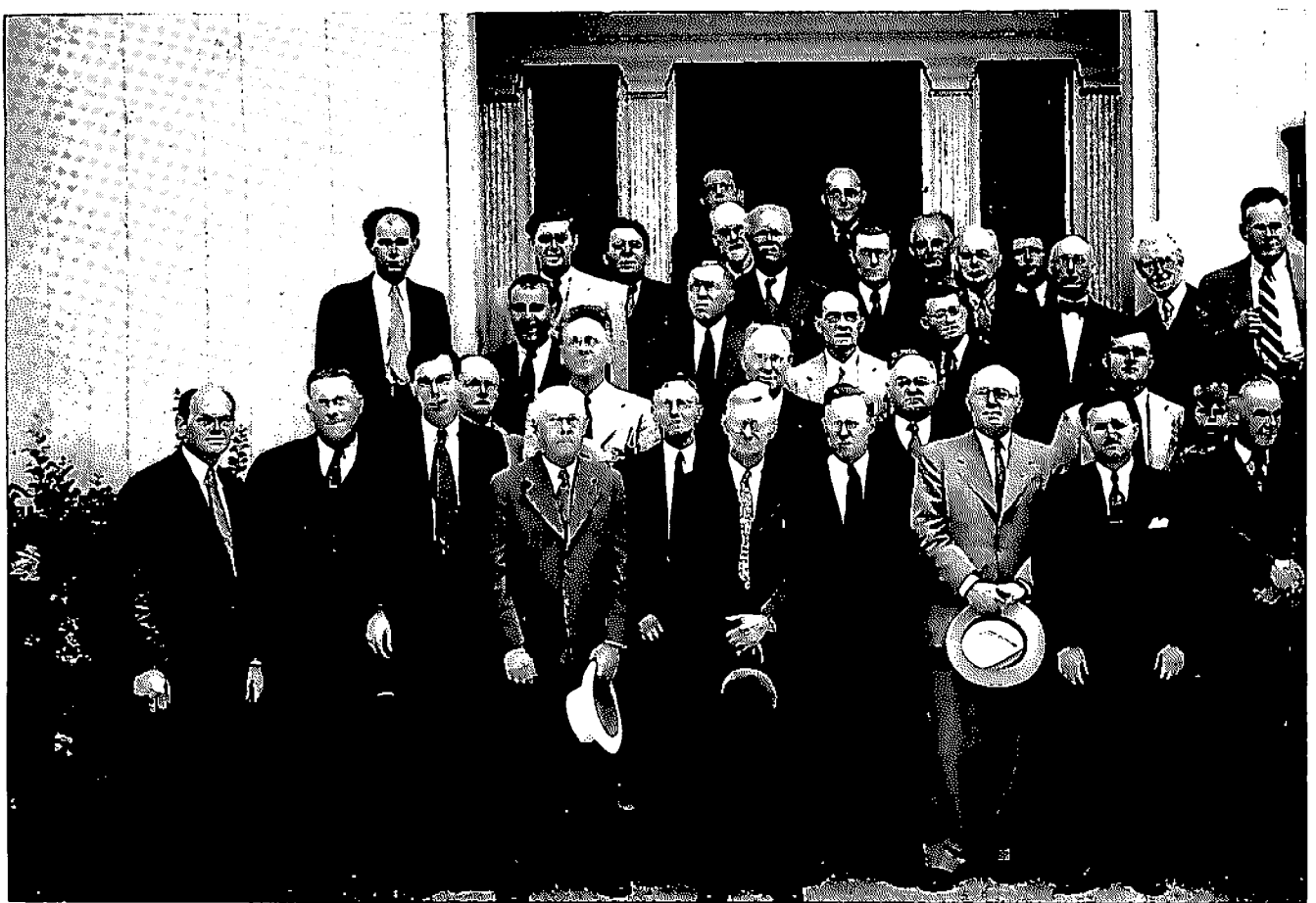
*f. These bodies work with Convention, and meet at same time and place.*

*g. These do not report to Convention.*

*h. Convention has certain contingent interests in their property.*

*i. Located at Bryn Athyn, Penna.*

*General Note:—The total assets of these bodies are estimated to aggregate approximately \$2,000,000, or nearly as much as the assets of Convention.*



**COUNCIL OF MINISTERS** of 1945, taken in front of the Theological School. Only a part of the membership was present. This body, to which all ministers of Convention belong, meets usually for two days preceding the annual convention. Various routine matters such as passing on requests for the ordination of ministers, the investiture of General Pastors and revision of the roll of ministers are dealt with. Matters are often referred to it by the General Council and by other boards with a request for an opinion on the same. The Council of Ministers discusses a wide variety of matters that pertain to the welfare of the Church and often recommends certain actions. An instance of this was the appointment by this body, the one pictured above, in 1945 of a committee to study the educational needs of our Church, with special attention to the Sunday School. In 1947 this Committee was reconstituted under the chairmanship of the late Rev. Isaac Enns. Through this group a thorough study of lesson material and other phases of religious education was made. The Council of Ministers then recommended the establishment of a Commission on Religious Education. Convention approved and this Commission is now functioning, under the chairmanship of the Rev. Ernest O. Martin. In addition to lesson material it has produced, the Commission has been largely responsible for the program of Youth Leadership Training at Almont under the direction of the Rev. David J. Garrett.

There are many other studies being made by committees appointed by the Council of Ministers as shown on the chart on another page. We would like to direct attention in particular to the following committees, the work of which is not as well known or appreciated by the general membership of Convention as might be desired: On Worship, chairman, Rev. Antony Regamey; Bible Study School, chairman, Rev. Leonard Tafel; on Evangelism, chairman, Rev. David J. Garrett; Spiritual Healing, chairman, Rev. Andre Diaconoff; Tape Recording, chairman, Rev. Thomas A. Reed.

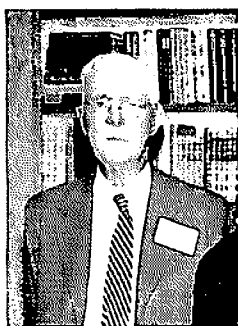
# OFFICERS OF CONVENTION



David P. Johnson,  
the present President of Convention.

DEVELOPING PROGRAMS, ADMINISTERING FINANCIAL AFFAIRS, seeing that General Convention's money is invested so as to bring the maximum returns consistent with safety, ironing out 'bugs' that now and then show themselves in any organization, often soothing ruffled feelings, attending to trouble spots that suddenly crop up—oh, yes, all these things and many more occur and re-occur in the life of the men who serve our Church in an official capacity. Hundreds of letters have to be written, hundreds of telephone calls made, and thousands of miles to be traveled in order that the business of Convention can go along with a minimum of friction. The duties of these officers are many and call for diplomacy, sound judgment, patience, and dedication.

Only one familiar with the workings of Convention realizes how many calls upon the time of these men are made.



Albert P. Carter,  
Treasurer



Horace B. Blackmer,  
Recording Secretary

Stewart E. Poole,  
our Vice-President →





Wallace Dibb



John F. Seekamp



Stewart M. Ayton

## GENERAL COUNCIL

THE GENERAL COUNCIL, it may be said, is the CONVENTION OF THE NEW JERUSALEM when the latter body is not in session. Practically all important matters relating to finance come before General Council. It is no easy task to prepare the budget, to allocate such limited funds as are at General Convention's disposal in such a way as to meet the most urgent needs, and to raise money to supplement the income from invested funds. Those who are familiar with the subject are agreed that the external affairs of our Church have been capably administered. This is due to the fact that we have been fortunate in the number of laymen of sound business judgment we have had who have given unstintingly of their time and talents to the Church. The 12 present members of Council (with the exception of E. Frank Bristow) are pictured on this page.



Clark Dristy (who is also president of the National Association)



Daniel Nielson



Vincent H. Bergmann



Adolph Liebert



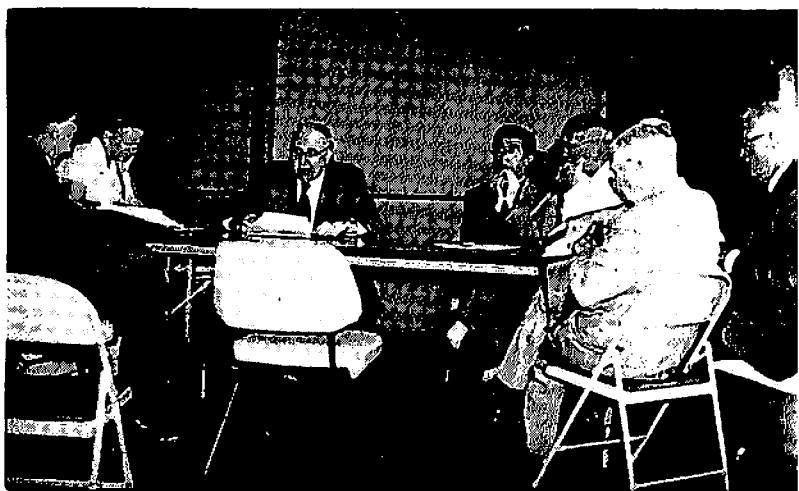
Rev. F. H. Blackmer



Rev. Immanuel Tafel, (R.)  
Rev. Edwin G. Capon, (center)  
Rev. Henry W. Reddekopp, (L.)

# Boards and Committees of Convention at Work

THIS IS the Wayfarers' Chapel Board of Managers as they met on April 11, 1958, at the Chapel in Palos Verdes, Calif. The picture was taken in the new library building where the board meetings are now held.



—David Johnson, photo

THE RESEARCH COMMITTEE OF THE GENERAL COUNCIL meeting in Wilmington, Del. Dec. 12, 1957. Before this group come matters referred to it by the General Council for more intensive study than can be given to them in Council meetings. This Committee may also take up various problems for study on its own initiative. Some of the problems they have been concerned with in recent years have been: *Are the present regional groupings of Convention by State Associations the most desirable? In what way can more young men be attracted to the New-Church ministry? What can be done to strengthen the public relations of Convention? What is the most effective way of promoting an integration of Convention activities?*



—David Johnson, photo

THE BOARD OF MISSIONS meeting in Philadelphia, Jan. 28. At the head of the table is Philip Alden, the present chairman, and Dr. Leonard Tafel, the present secretary. Appeals for help in furthering missionary work from many different parts of the earth may have been under consideration. The Board of Missions is our largest group enterprise, operating on an expense budget of \$38,000.



—David Johnson, photo



THE NEW-CHURCH PRESS, trade name for the NEW-CHURCH BOARD OF PUBLICATIONS, ably managed by the efficient Cecile Werben, pictured left, is an important arm of Convention.

The life of the New Church in this world has been closely linked with publications, both of books and periodicals. Possibly no religious organization has relied as heavily upon the printed word as has the New Church, when its comparative smallness is taken into account. Witness the voluminous works of Swedenborg. Perhaps it is symbolic that Robert Hindmarsh, moving spirit in founding the Church, was a printer.



In addition to the New-Church Board of Publications (New-Church Press) there is the SWEDENBORG PUBLISHING ASSOCIATION which, although independent of Convention, is operated by a Board of Managers, closely affiliated to the first-named organization. The scholarly Rev. Richard H. Tafel, pictured left, is the president of both. Mention should also be made of the American Tract and Publication Society (also independent of Convention) headed by Adolph T. Liebert, Jr. Many excellent New-Church tracts have been issued by this. All three of these organizations have played a significant role in propagating and elucidating the teachings of Swedenborg.



Vitally important in the work of Convention is the help to societies with their Sunday Schools. This task falls largely to the AMERICAN NEW-CHURCH SUNDAY SCHOOL ASSOCIATION, ably directed by its officers, the Rev. William R. Woofenden, President, pictured at left; the Rev. Eric J. Zacharias, Vice-President; Mrs. Erich Frank, Secretary, and Daniel Nielsen, Treasurer.

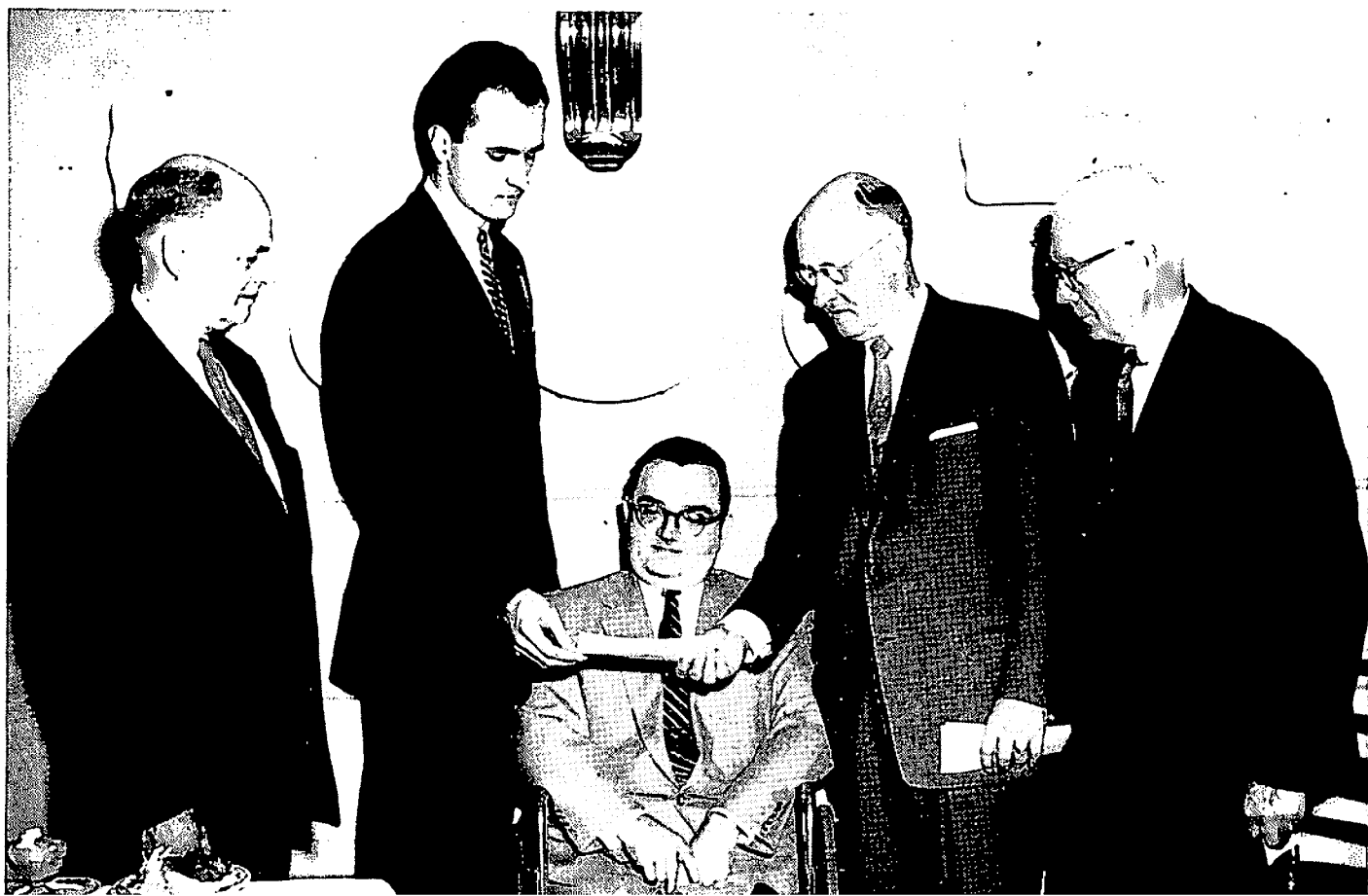


In this year of search into outer space, vast geophysical investigations, New Churchmen will not forget that Swedenborg was an eminent scientist. His extensive work in science was a necessary preparation for carrying out the mission of a revelator. It is therefore fitting that Convention participates in the work of the SWEDENBORG SCIENTIFIC ASSOCIATION. Dr. Leonard Tafel, former president of Convention, serves on the Board of Directors of this organization.

## AUXILIARY GROUPS

THE SWEDENBORG FOUNDATION, Inc. is independent of Convention. It is, nevertheless, a highly important agency in spreading the teachings of the Church. It has printed and circulated hundreds of thousands of copies of Swedenborg's Writings. Also it has issued annotations and commentaries on these works, and biographies of Swedenborg. Through it thousands of sets of the Writings have been distributed free to libraries, to ministers, and for missionary purposes.

One of its more recent activities is the promotion among students in colleges and seminaries of essay contests on the significance of Swedenborg. The picture below shows Forester Freeman, Jr., on behalf of the Foundation, presenting the award to a winner of one of these contests.





ANOTHER auxiliary body of Convention is the Swedenborg Philosophical Centre in Chicago. Shown below is a study group at the Centre with the Rev. Immanuel Tafel, Director of the Centre who wrote the following article.



## It's *Your* Centre Too!

Nothing is so practical as thought; our view of life moulds our life; our view of God moulds our souls; and the clearer and richer the spiritual world to us, the more spiritual and heavenly, that is, the more practical and loving, the more full of high aims and lowly services will our lives be. —CECIL

IT WOULD BE DIFFICULT to put into words any clearer than these the aims of the discussion groups conducted at the Swedenborg Philosophical Centre. During the past year, we have used as a textbook the newly reprinted book *An Introduction to Swedenborg's Religious Thought*. Various members of the group have presented papers on selected chapters and the director of the Center has acted as chairman and moderator of ensuing discussion. For members of the group for whom this has been a re-thinking of concepts long taken for granted, the past year has been a time of rediscovery and reawakening. For newcomers, it has been an exploration into new ways of looking at life.

While the discussion method has proved itself as an effective means of stimulating thinking, it has not been the only approach used at the Center. We look forward next year to a series of at least four lectures by prominent men of the church. Sometimes—as in the past year—our problem has been to find lecturers and sometimes our problem has been to find the funds to pay for the lectures. About 50 per cent of both problems has been solved for the coming year, through special contributions and through memberships. Memberships are available to members of General Convention upon payment of \$5.00 a year or more, and include the privilege of voting for the

directors and of receiving copies of lectures, newsletters, and financial statements, and of knowing that, as a member, you are helping the organization to make an appeal to persons in touch with the academic world. A person not a member of General Convention may become an associate member, with the same privileges except that of voting. We hope you will join us. If you are already a member, you will receive in the mail a reminder that another year has passed and memberships are once more due.

A meeting of the Swedenborg Philosophical Centre has been scheduled for luncheon at the Warwick Hotel, Friday, June 20, during the meetings of the General Convention in Philadelphia. If you can be present, we shall look forward to seeing you. If you cannot be present and are already a member, you will be receiving a proxy to be voted at the meeting. Join us, won't you?



URBANA JUNIOR COLLEGE

THE ADVANCEMENT OF LEARNING has never been neglected by the New Church. In a history of the New Church an important chapter would have to deal with the schools which New-Church people and groups have brought into being. Among these is URBANA JUNIOR COLLEGE, an institution which occupies a warm spot in the hearts of our church members. In almost every society one finds men and women who received part of their academic training there. And many of our ministers have attended this school. Founded by far-sighted pioneers of the New Church as well as of the state of Ohio, it has always had a distinct New-Church spirit. Along with training in the usual educational disciplines it has sought to inculcate an appreciation and understanding of religious values.

In this last year an intensive research program has been carried on under the direction of Mrs. Franklin H. Blackmer to work out a program for the future of this school. From what we have heard this program carries promise of a re-invigorated college fully in touch with modern realities, yet preserving and perpetuating the religious values that have characterized its work in the past.

THE NATIONAL ALLIANCE OF NEW-CHURCH WOMEN is exactly what the title claims, and is another one of Convention's 'C-Groups' (according to the chart on page 191), not really joined to Convention through any formal organization, but one which works faithfully in cooperation with it. The Alliance is composed mostly of the women's groups of the New-Church societies across the nation, with some individual members. Four times a year THE MESSENGER prints and sends to all members of the Woman's Alliance their publication, The Grand Alliance, which appears here.

# The Grand Alliance

## ARE YOU COMING TO CONVENTION?

PLANS ARE in the making for good meetings and fun in Wilmington and Philadelphia. Those who plan to arrive in Wilmington by Wednesday, June 18, can make their reservations for a tour through Winterthur, the fabulous mansion which houses the most extensive collection of Americana in the country. The Alliance Executive Board meeting will be held Wednesday afternoon in Wilmington.

On Thursday we shall hold our annual meeting of the National Alliance in the Philadelphia church. We are most fortunate to have Mr. and Mrs. Tomas Spiers for our speakers after the Alliance luncheon. Mr. and Mrs. Spiers have lived and traveled all over the world and have made great contributions in the New-Church missionary field wherever they have been. They are to tell us about their work, which has taken them most recently to Lima, Peru.

Plan to come to Convention or make sure that your group sends a delegate. We need you and your ideas to make our meetings a success.

Leonore Poole  
President



IRIS E. DREWRY, National Alliance Chaplain

Iris has been a member of the Baltimore Society all her life. She teaches Sunday School there and is president of the Woman's Guild. She teaches at the Maryland Institute of Art and does free-lance art work in fashion illustration, specializing in children's clothes.

### Money For Your Treasury OVER 1,500,000 SUNFLOWER DISH CLOTHS

Were sold in 1957 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official  
SANGAMON MILLS

Established 1915 Cohoes, N. Y.

## ALLIANCE STUDY PROGRAMS

### *Suggestions for Planning Group Discussions*

A GOOD DISCUSSION operates on the same spiritual law which governs heavenly societies: the individual contributes to the group and draws from it its collective strength. For this reason no activity in which man participates can equal a well-conducted discussion for developing a spirit of enquiry, the faculty of evaluation and the feeling of tolerance toward others.

Creative and worthwhile discussion does not just happen. These are the essentials: a careful plan; a skilled and understanding leader; sincere effort on the part of all participating. The following program suggestions are based on the use of discussion techniques, and are submitted in the hope that they will provide not only ideas for a field of study, but will foster this valuable experience of thinking through difficult problems together.

THE RELIGIOUS COMMITTEE  
Marion B. Priestnal, Kate Waters, Iris Drewry, *Chairman*

### I. NEW JERUSALEM AND ITS HEAVENLY DOCTRINE by Emanuel Swedenborg

(Recommended edition: 250th anniversary edition  
Swedenborg Society, London, England.)

A thought often expressed among the members of the National Alliance is that they need a simple, concise, yet systematic statement of the basic doctrines of the New Church.

To meet these requisites this committee strongly recommends as a textbook for study and discussion a small volume by Swedenborg entitled "New Jerusalem and its Heavenly Doctrine". Here is a book which meets the requirements of the average Alliance study group. Step by step, in the simplest language, Swedenborg leads one through the fundamental teachings of the New Church. The chapters are only two or three pages in length and can be read thoroughly in a very short period of time.

To illustrate how this book can be used as a basis for discussion, let us take as an example the chapter entitled "The Loves of Self and the World".

(The successful leader will make every effort to encourage each member to participate in the discussion. Oftentimes by a simple, direct question, the timid ones can be encouraged to speak out and thereby strengthen their self-confidence.)

The leader might begin the discussion by asking each person in turn to answer a leading question such as the following: How prevalent do you think self-love is in the world?

After each person has given an answer and the ensuing questions and comments have been completed, the leader might pose this question: Do you think that every person who is over-sensitive and easily offended is in a state of self-love?

A new approach to the subject might stimulate a waning interest. Questions such as these might awaken this lagging interest:

*Why is love of self more opposed to the heavenly life than love of the world?*

*Can you think of any particular evil which does not spring from either love of self or love of the world?*

*What are the characteristics of a truly unselfish person?*

If the members come to the discussion after having read the chapter carefully, perhaps two or even three times, a spirited exchange of ideas will ensue with a minimum of prodding by the leader.

## II. THE USE OF FILMS

All fruitful discussion needs to be preceded by a shared experience. The participants should have heard together a talk or lecture, or individually have completed a common reading or piece of research; or should have viewed a play or film together. It is this last medium, that of selected films, which we now want to suggest as a basis for executing a successful study and discussion program. Many of our societies have a 16mm sound projector; if not, one can perhaps be borrowed or rented. Films can be secured free from public libraries, and rented for small fees.

The scope of this medium is as broad as human thought. Films are available for any subject which a group wishes to pursue. The group which decides to explore this plan might use these suggestions as a guide.

1. Choose a leader who can and will devote time and thought to the undertaking. This is most important. The leader may want a committee of one or two to assist her.
2. When a topic or problem of interest to the group has been chosen, the leader will:
  - a. Outline a related series of discussions centered around this topic. One topic could conceivably engage a group for an entire year, since a thorough perusal is needed if real value is to be found.
  - b. Consult any of the excellent books, pamphlets and guides in the library which deal with the effective use of films by groups.
  - c. Consult trained library personnel in the Films Department. They will aid in the planning, and in many libraries films can be previewed before being finally selected.
  - d. Encourage the group to read in the field of the chosen topic; train the group in techniques of viewing films; follow the film showing (always viewed twice) with carefully planned discussions.
3. The film is merely the method of presenting ideas and problems graphically, in a way which stimulates thought and discussion. The material in each film should then be related to and discussed in the light of New Church teachings. Here follows a brief bibliography of the books, guides and film sources available. Most libraries publish catalogs of their available films, and of the reference materials in this field.

**THE EDUCATIONAL FILM GUIDE**, pub. by H. W. Wilson Co., 950 University Ave., New York 52, N. Y. 1953 vol., and annual supplements. The most comprehensive listing of educational films available.

**NEW YORK UNIVERSITY FILM LIBRARY CATALOG** (sent on request) 26 Washington Place, N. Y. 3, New York.

(Anthropology, child development, education, family life education, mental health, etc. Annotations are full and helpful).

**COMMUNITY FILM USE**: pamphlet by Charles Bushong; Film Council of America, 614 Davis Street, Evanston, Ill. 28 pp., 30¢. Information on film forums, use of films in discussion groups, ideas on film programming.

**IDEAS ON FILM**, by Cecile Starr, pub. by Funk and Wagnalls.

A collection of articles depicting the American non-theatrical film as the "idea" film in this country. Includes many critical reviews.

Specific Suggestions for Developing a Topic: For Example, *Human Relations* Films:

1. "Picture In Your Mind": 16 minutes. Showing the roots of prejudice and

suggesting that each of us re-examine his mental picture of the other man.

2. "Rumor": 10 minutes.

How does a rumor start? This film is the case history of a rumor.

Note: No. 1 and No. 2 could be used as a unit, introducing the general topic.

3. "The High Wall": 32 minutes.

This film analyzes the causes of resentment between racial groups.

4. "Neighbors": 9 minutes.

Tensions between neighbors caused by trivial incidents.

5. "Let's Discuss It": 29 minutes.

Advocating more and better discussions in neighborhood groups such as Parent-Teachers associations.

These are but a few of the available films in a category such as *Human Relations*, and are given as examples of possible choices.

## III. COMMUNITY SERVICE

Many new opportunities for Christian service will open up to the members of the Alliance if they become familiar with the social service agencies serving their community. These organizations are usually so numerous and varied that one can easily find channels for his particular interests. Every phase of the community health and welfare is of concern to us as New Church women. How well informed are we as individuals and as a church?

Such a study can be furthered by exploring the following questions:

What resources are available in the community for the sick, the aged and the poor?

What help is there for troubled adults or confused children?

What can be done for the physically and mentally handicapped individuals?

What is done in your community for neglected or homeless children?

Are there programs to meet the recreational needs of our youth?

Many of the social agencies in your city make available to clubs and organizations speakers qualified to talk about the uses of their respective agency. Groups in smaller communities can refer to their State Department of Public Welfare, which usually has speakers available.

The following book is a source of useful information:

**YOUR COMMUNITY** by Joanna Colcord. The book has a comprehensive bibliography.

Your local library will suggest other books and pamphlets to aid in this inquiry. If one of our Alliance groups undertook such a study, their findings and their evaluation of the project could be used as a guide for others.

## IV. A FOURTH AREA OF STUDY

*Our Group Life: Is It Effective, Creative, and Growing?*

How can we make the activities within our own groups more productive? How can we develop leadership? What do our young people need, and how are we meeting their needs? Can the spiritual principles we profess be creatively put to work in our own church life?

The following books have been found helpful and inspiring by groups which have used them.

**SPIRITUAL GROWTH THROUGH PERSONAL GROUPS**, John Casteel, Ed. Pub. by Association Press, New York, N. Y.

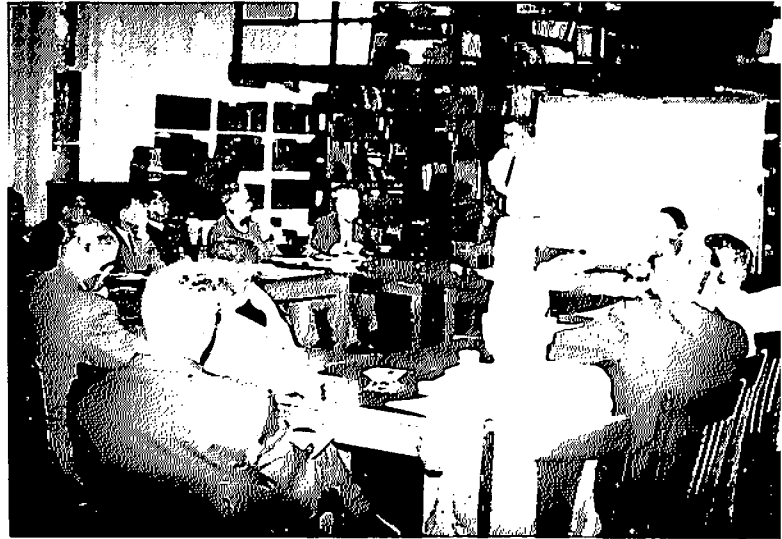
**THE GROUP WORKSHOP WAY IN THE CHURCH**, by Paul Douglass, Association Press, N. Y.

**EDUCATION FOR MATURITY**, by John Walker Powell, Hermitage House, New York

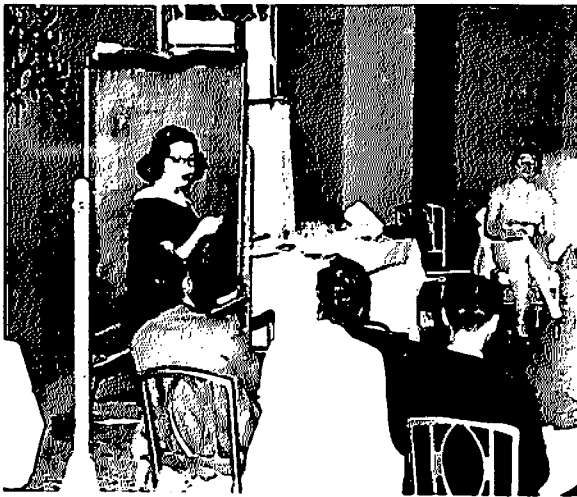
**PRESENT EDITOR of The Grand Alliance, publication of the NATIONAL ALLIANCE OF NEW-CHURCH WOMEN, is Perry S. Martin shown below.**



**1** CONVENTION inaugurated a new program last summer. Within a year it has spread from the GENERAL COUNCIL . . .



**2** TO THE MINISTERS (at Urbana Conference in February) . . .



**3** TO DELEGATES FROM EVERY SOCIETY who gathered to be trained as Discussion Leaders at regional Training Institutes in April (St. Louis RTI pictures above) . . .



**4** TO YOU, the people of THE GENERAL CONVENTION OF THE NEW JERUSALEM in THE UNITED STATES OF AMERICA.

Brockton discussion group.

—David Johnson photos

JUNE 21, 1958

*See*

LETTER

TO A YOUNG MINISTER

by Frederick K. Stamm

on page 204

# NEW-CHURCH MESSENGER

## THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

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

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

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

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

Vol. 178, No. 13      Whole No. 4730  
June 21, 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.

The following used books are available at the New-Church Library, Oak & Winslow Ave., Cincinnati 6, Ohio. Priced according to condition.

1 Pulsford— <i>Afterwards</i> .....	15
1 Smithson— <i>Letters on the Theology</i> .....	25
1 Giles— <i>Progress in Spiritual Knowledge</i> .....	50
1 Giles— <i>Garden of Eden</i> .....	25
2 Giles— <i>Light of the World</i> .....	40
1 Bayley— <i>Divine Word Opened</i> .....	60
1 Worcester— <i>The Promise of Peace</i> .....	60
1 Parsons— <i>Outlines of Religion and Philosophy</i> .....	40
1 Clissold— <i>Practical Nature</i> (1839).....	50
1 Clissold— <i>Creeds of Athanasius, Sabellius &amp; Swedenborg</i> .....	60
1 Wunsch— <i>Swedenborg on the Bible</i> .....	25
2 Worcester— <i>The New Church (Pamphlet)</i> .....	10
2 Giles— <i>Steps Toward Heaven</i> .....	30
1 Lathbury— <i>Being with Upturned Face</i> .....	40
1 Worcester— <i>Children of Gospel Days</i> .....	40
1 Smyth— <i>Heart of the War</i> .....	60
1 Giles— <i>Chauncy Giles Year Book</i> .....	60
1 Fercken— <i>Twelve Letters</i> .....	50

## PUBLISHERS & DIRECTORY OF BOOK ROOMS

### THE NEW-CHURCH PRESS

(Board of Publication)

108 Clark Street, Brooklyn 1, N. Y.

American and foreign publications of all New-Church Publishing Houses. Religious and Children's books of other publishers. Convention service books & *The Messenger*.

### NEW-CHURCH BOOK CENTER

American New-Church Tract & Publishing Society, 2129 Chestnut St., Philadelphia, Pa. New-Church collateral. *Our Daily Bread*. Book Room.

### MASSACHUSETTS NEW-CHURCH UNION

134 Bowdoin St., Boston, Mass.

New-Church Publications. Convention Journal. Loan Library.

### SWEDENBORG FOUNDATION, INC.

51 East 42nd St., New York.

Publisher Swedenborg's writings. Foreign language books.

### SWEDENBORG LIBRARY

2107 Lyon St., San Francisco.

Swedenborg's writings and collateral, for sale or loan. Open from 10 to 1, Wed., Thurs., Fri.

### SWEDENBORG SCIENTIFIC ASSOC.

Bryn Athyn, Pa.

Swedenborg's scientific writings. *The New Philosophy*.

### SWEDENBORG PHILOSOPHICAL CENTER

5710 South Woodlawn Ave., Chicago.

Public reference library. Send for copies of free lectures.

### NEW-CHURCH BOOKROOM

509 South Westmoreland Ave., Los Angeles.

Swedenborg's works and collateral. Religious education dept. recently added. Loan Library. Reading room.

### NEW-CHURCH CENTER

1915 Fifth St. St. Petersburg, Fla.

Library, Bookroom, open daily.

### NEW-CHURCH LIBRARY

Oak and Winslow Sts., Cincinnati.

Reference works, Books sold and loaned. Swedenborg's Works: theological and scientific. Collateral, biographies, periodicals, rare editions.

## PRINCIPAL FOREIGN MISSIONS

### STATIONS AND OUTPOSTS OF THE GENERAL CONVENTION

(Usually the city listed is the field headquarters of the missionary or leader.)

#### AUSTRIA

Vienna, Liniengasse 31 16, VII

#### BRITISH GUIANA

Georgetown, Robb & Light Sts.

#### CHINA

Nanping, 52 New Town, San Yuan Fen (Temporarily suspended)

#### CUBA

Havana, Campanario 609

#### CZECHOSLOVAKIA

Prague, Legerova 6, Praha-Kral, Vinohrady

#### DENMARK

Copenhagen, Forhaabningsholms Alle 8

#### DOMINICAN REPUBLIC

Monte Christy, Palo Verde

#### DUTCH GUIANA

Paramaribo, 102A, Weiderstraat

#### ECUADOR

Cojimes, Manabi

#### FRANCE

Paris, 14 Sentier des Theux, Bellevue

#### GERMANY

Berlin, Geisenheimstr. 33, Wilmersdorf  
Bochum, Glockengasse 50  
Stuttgart, Stitzenburgstr. 15

#### ITALY

Rome, Via G. Castellini 24  
Trieste, Via Dello Scoglio 35  
Venice, S. Croce 7a

#### JAPAN

Tokyo, 2398, 3 Chome, Setagaya, Setagaya-Ku

#### MAURITIUS

Curepipe, Rue Remono  
Port Louis, Rue Champ-de-Lort Row 2

#### MEXICO

Monterrey, N. L., 132 Morelos Ave., Ote.

#### PHILIPPINE ISLANDS

Manila, 82 Leon St. Malabon

#### SWEDEN

Stockholm, Tegnerlunden 7

#### SWITZERLAND

Zurich, Appollostrasse 2  
Geneva, 6 Rue de l'Universite  
Lausanne, Rue Caroline 21

# EDITORIALS

## If the Christian Conscience Speaks

**I**N THIS TURBULENT world with crisis followed by crisis, should the Christian conscience be heard? Should it be heard in such a forceful way as to really make an impact upon human affairs? There are some who still see Christianity as a sort of withdrawal from the world; and who pride themselves on remaining aloof from mundane problems and affairs. Those tend to frown on any voicing of opinion by the churches on matters that smite on the consciences of men, if such matters involve social or political action.

But how can a Christian be sensitive to injustice, to human pain and misery without feeling an urge to action? Donald K. Farris, who has spent much of his life in Asia—first as a missionary of the United Church of Canada and then as an agricultural specialist assigned to various United Nations technical aid missions—says that sixty per cent of the world's population or 1.6 billion human beings never get enough to eat. The churches have taken cognizance of this. The National Council of Churches has labored for those who starve. So have many denominations.

The churches urged the United States government to release some of its seven billion dollars worth of surplus commodities (on which the government was paying a million dollars a day for storage) to the hungry of the world. This was the Christian conscience making itself heard. Within months, the relief agencies of the National Council of Churches were set up and food was getting to the starving.

Similarly the churches have aided the refugees from Hungary, have spoken out against war as a means for settling disputes between nations, and have reminded the people that international morality must not be kicked aside in the tragic struggle for power.

The churches must be the voice of the Christian conscience in a world rent by hate.

### **SWEDENBORG'S WRITINGS**

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**Swedenborg Foundation Incorporated**

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

## What About Youth?

**“Y**OUNG ADULTS flunk religion during revival.” So proclaims a newspaper headline. A dismal story follows about how the much publicized religious revival has met with a major roadblock in reaching young people of the 17 to 22-year age group. Most of these young people know little about religion; a majority attend no church; less than 28 per cent of the Protestants and Jews consider themselves religious; 91 per cent say they would never think of turning to a clergyman for help and advice; few think often about the ‘Ten Commandments’, and only a minority believed that ‘thinking about religion and the church’ prevents them from doing things they should not do.

All this according to a survey made by Eugene Gilbert, President of the Gilbert Youth Research Company.

In view of the millions of dollars spent by the Churches for religious education it is astonishing to read about the abysmally low scores of these young people on a simple Bible test. Less than a third knew who Paul was, only half knew that Moses led the Israelites out of Egypt, none could name Pontius Pilate as the official who turned the Lord over to His crucifiers, and so on for question after question that one would suppose could be answered by any ten year old child.

Who is at fault for the conditions depicted, and what will be the consequences for the moral and spiritual life of the future?

The Churches and the homes must share the responsibility for religious education. Young people cannot be expected to take a deep interest in the church unless their parents do.

Charles C. Parlin, Vice-President of the National Council of Churches, and a prominent Christian layman, asked the Metropole of the Moscow Church if he did not fear that the communist program of banning all education of young people by the Church would not result within a generation or two in the elimination of religion from the Russian life. The Metropole smiled, shook his head and answered, “The best educator in religious matters is a devout mother. Her influence upon her offspring can never be destroyed by the Communists.”

In America there are no restrictions which bar the church from educating youth, but her efforts will fall far short of reaching the desired goal unless she has the support and help of the home.

Unless the present resurgence of religious interest reaches to the young, the decay of spiritual life is imminent.

# LETTER TO A YOUNG MINISTER

by Frederick K. Stamm

*Mr. Stamm has been a Congregational minister for many years, from whose forthcoming book "So You Want to Preach" (Abingdon, \$2) this article is adapted.*

**I** DO NOT know what took you into the ministry, but whatever it was, here you are—a minister. It is the day to which you have looked forward. You are a bit awestruck with it all. You have your diploma, you have been ordained, and you are set as the minister of a church. Your heart rejoices, and your church is proud of its young minister.

You are familiar with the world's tensions. Jet planes, guided missiles, satellites, atom bombs, hydrogen bombs, cobalt bombs are familiar words in your vocabulary. Whether, as our government has told us, a "clean" bomb will ever be perfected, it is no secret that if nuclear weapons are unleashed by the nations we will have a dirty war, the dirtiest ever. What the future holds, no one is brash enough to predict. But whether God will find another way out depends, I think, largely upon the present-day generation of preachers.

But you will have to hurry. Only two major problems confront the world—Human Brotherhood and War and Peace. They are like one hand washing the other. If you clean one you clean the other. If you know the mind of Jesus it is simple to discover that it was these two problems that concerned him. Read again the account of his Temptation in the Wilderness, the Sermon on the Mount, and most any one of his great Parables. They were the concern of Jefferson and Lincoln and a host of likeminded thinkers ever since the dawn of civilization. It has been the disciplined and consecrated hearts and minds of great men and women that have pointed the

path down which the world can walk toward the City of God. So, just now with the instruments of self-destruction in men's hands for the first time in history, in the language of Christopher Fry in "A Sleep of Prisoners,"

Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took.  
Affairs are now soul size.  
Good is itself, whatever comes.  
It grows and works, and bravely  
Persuades, beyond all tilt of wrong;  
Stronger than anger, wiser than strategy,  
Enough to subdue cities and men  
If we believe it with a long courage of truth.

I trust, however, that you are not going out to preach with the idea that you must present an argument in behalf of Christlikeness. The religion you declare is not a debate, but a life. The old mystics did not argue; they let in the Light. To them religion is a tie that binds God and man together where "spirit with spirit can meet." George Fox said that though he read much about God and Jesus, he knew Them only when he had a soul like Theirs. To know the truth we ourselves must become truth; it must first be lived, and out of a luminous life must come luminous thinking. What a challenge!

Will you be surprised if I tell you that I like the word *Evangel*, but am not so fond of the word *Evangelistic*? Both words stem from the same root, but *Evangel* retains its pristine beauty—the Good News of God—while *Evangelistic* has fallen from its high estate. *Evangelistic* smacks so much of high-pressure salesmanship, stagesetting, hustling committees, a highly trained and efficiently conditioned organization—all for the purpose of focusing attention on the evangelist; and it doesn't make much difference who the evangelist is, just so he talks about God and salvation in a way that hypnotizes people into believing that he has been taken into the secret counsels of God and knows the last word about religion.

It has likewise fallen into bad company with the ecclesiastical promotional committees. Literature of a various sort rolls off the presses in ever-increasing volume to the minister's study. "This is the year," it tells the minister, "for the greatest advance in membership in the history of the church. Organize your laymen for a great drive. Get behind the Great Crusade. More people than ever are looking toward the church. Put on a great church-going campaign. Invite the stranger and have a handshaking committee in the narthex of the church every Sunday morning. Get the visitor to sign on the dotted line. The church must let the world know that it is alive. If everybody pitches in, the year's statistics will show the largest gain ever, more money will have rolled in to build more churches, and the missionary cause will be advanced. We will all have a jolly good time together, and when the last nose has been counted we will praise God with grateful hearts, for the Lord God omnipotent reigneth."

You, young man, will be caught in this wave of evangelism. You are young, eager, enthusiastic. You



are part of the church. You don't want to appear reactionary. You don't want to be an obstructionist. The church has work to do, and you have been called into its ministry. Your hopes are high and your heart leaps for joy as you take your place among those who laid their hands on your head a little while ago.

I hope the years will always find you in pursuit of your deepest and most precious desires. And you will, if you bear about with you the Good News of God, if you understand that the way to the Kingdom of God is through the narrow gate of the human heart. Time-servers, go-getters, and opportunists, successful as they may seem to be, are sickly pale alongside the preacher who would be an Evangel.

It all turns around this: How much do you like people, not for what they can do for you by way of making you a success, but just because they are people? It will be a great day in your life, although you may not know it until years later, if ever a lad or a lass, a young man or woman, a few persons, a dozen of them, or maybe fifty; some skeptic, someone who finds it hard to believe in God; some stormtossed soul out of whose life has gone all the music; some man or woman, groping, searching for a religion that satisfies both mind and heart, discovers their own inner sanctuary, just because out of your heart and in your countenance has shone the light of the kind of God that satisfies the deepest instincts of the human soul.

Entering the chancel on the first day of a week's noonday Lenten preaching in a downtown church in Detroit, my eye fell on a little plaque with a saying inscribed on it, not by a Christian, but by the Hindu poet and philosopher, Tagore. It read, "When you took your leave I found God's footprints on my floor." *You took your leave*—from where? From the home where you just now called; from the bank where you had dealings with the teller, the store where you made a purchase, the elevator where you rode with a colored operator, the card table where you sat and played with three other people—strangers perhaps—who will never come to hear you preach. They are like ships passing in the night, only to go on and never to be seen again. What kind of footprints do you leave? Footprints of forbidding ecclesiasticism? Of arrogance? Of controversy? Or footprints of love, courtesy, humility, and radiant personality? You don't live your life in a vacuum. Either you make religion an absurdity from which people will turn away, or the compulsive power of a new affection.

If I could start my ministry all over again alongside of you, and could reach out over forty-seven years to the place where I am now, I think I would ask myself, "How many people will see God in me, or as Tolstoy said of Abraham Lincoln, 'a Christ in miniature?'" and I wouldn't care whether they could give a definition of God or not, or write a creedal statement, or pass a successful examination on a long list of churchly doctrines. Whatever you may hold about the church, it does not seem to have entered into the hope of Jesus for the

world. He did not organize a ministry. He did not think in terms of a hierarchy or a church. He did not ordain sacraments. These things came later, and it was inevitable that they should come. When people are of a certain mind and heart they get together in groups for a common cause. Little or nothing can be done with ecstasies until we organize them. But that does not mean that the ecstasy itself postulates any specific organization. Jesus brought an ecstasy about God into the world, leaving it to his followers to organize.

Better guard your judgment, my dear young preacher, all through your ministry, lest the non-church-going man you judge so harshly and who does not conform to your churchly beliefs, turns out to be a better man than yourself. I imagine Judas, after he kissed his Lord in the garden, remembered, not so much the Supper in the Upper Room, but the splashing of the water in the basin at the hand of the Man who stopped there and forgave the darkness of his mind. How many times in my ministry have I wished that people who considered it a sin to absent themselves from the Communion would look again at the picture of the heartbroken Jesus washing the feet of the man who helped to break it! A humble Jesus teaching me forgiveness of my worst enemy from that Upper Room is as significant as the observance of the Lord's Supper.

I can't stop to relate all the demands that will be made upon your ministry. But of one thing you may be certain: when Sunday morning comes you will be expected to preach. If you have not been told before, you ought to know now that the pulpit is no place into which to carry a closed mind. There are great truths awaiting your discovery, and when you find them they will create a passion in your preaching, and your people will feel that somehow the man in the pulpit knows God and life and man.

Get in a true word between the ambitious politicians, the reactionary churchmen, and the false prophets who can kill the real spiritual development of a people, and whose preaching does little but give a push toward the ultimate ruin of a nation and a world. The preacher who allows his preaching to be colored by nationalism may find himself riding the wave of popularity, but he will never acquaint his people with the demands of the Kingdom of God. Dr. Bruce Catton, in his recent book on the Civil War, tells us that when the slavery issue became so acute in Kansas it was Henry Ward Beecher who said that "a Sharp's rifle out there would have more moral persuasion than the Bible." It was Beecher and Charles Sumner who helped sow the wind that eventually produced the whirlwind. Catton further observes that there was enough sowing of the wind down among the rabble without its being fanned from legislative halls and the pulpits of the land.

You, in your pulpits, have something other to do than to tackle the hates, the prejudices, and misunderstandings of your people. If, on the other hand, it is your desire to speak a sure word of prophecy to your congregation,

you may make some people unhappy. You may find yourself standing alone, and sometimes tears will blot the pages of your manuscript, and you will wonder whether it pays to have honesty of heart and mind. It is not what people want, but what they need, of justice, mercy, and truth that ought to be the burden of your preaching. It is standing in your place ringing the changes on a God idea, rather than launching a campaign to your own personal advantage.

I have wondered too, all during my ministry, how many people sitting in pews of churches every Sunday morning are impatient with the preacher's interpretation of the Gospel, and how many longing hearts inside and outside the church wait in vain for a word that speaks to their innermost souls, lifts the mist from their eyes, and opens a way to which their whole being can respond. They may not be as articulate as was one of my daughters, who wrote me recently, but it is of like essence. She wrote: "If the church today is to have any influence on our time and place, it would better grasp its position of prophecy and leadership, and dismiss its superstitious practitioners, its witch doctors, its makers of terror—and face a tremulous new world. Let the veil of this old temple be rent again! Institutional Christianity has done little more than reconstruct the ancient temple with its ancient totems and taboos— but yet the Christian idea has gone abroad and worked its miracle upon men outside the temple."

If you are going to fulfil your prophecy and meet this modern mind you will need some equipment. You will need to study. The years are ahead of you, and if preaching is to remain a fascinating business for you it will be because your mind has been stimulated by study, and because out of the pages of books and experience some golden truth has held you. As a student in the Seminary, I heard much of one Sparhawk Jones. I never heard him preach, but his praises were being sung by all who heard him. About the time he was closing his career in Baltimore, Maryland, a young minister in his city set out to gain a reputation by parading sentimental news. People were filling his church, and one day on the street he was bragging of his success to Sparhawk Jones. Jones looked at him and said, "Yes, I have heard about you, and I hope your years will be crowned with success; but if you don't dig deeper into the well of spiritual resources, and stop getting your sermons out of newspaper advertisements, you will soon find your pump sucking mud."

I do not know how many young preachers can be rescued from such a fate except by their own willingness to discipline their minds and hearts. When I took a little parish of three churches fourteen miles from a railroad when I left the Seminary, someone said to me, "Why are you going to bury yourself in the country?" I did not know what my future would be, and it did not occur to me that anything or anyone except myself could perform my obsequies. I knew only that I had to learn to preach, and could not afford to become embroiled in a hundred activities which would leave no time except

## I WILL SAY THAT HE IS DEAD

**I** WILL SAY that he is dead,  
Not because I have no faith  
In God,  
Nor yet because  
I feel the grave the end.

I will say that he is dead  
Because my senses tell me  
His body  
Can no longer serve  
The one I loved so well.

I will say that he is dead  
Because his earthly presence  
Is no longer mine  
To have—to hold—  
To touch—to know.

I will say that he is dead,  
Because I know he lives.  
Not here. But with those  
Who went before  
Into the realm beyond this earthly veil.

I will say that he is dead  
Because I would release him  
From my worldly self  
And give him into  
God's good hands.

I will say that he is dead  
Because to my earthly sense  
He is no more.

Yet through faith I know he lives forever  
In God's own heavenly home.

—DAVID P. JOHNSON

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a few hours of a Saturday night to gather a few crumbs with which to feed a hungry flock the next day.

I had a desire, too, to have a liberal outlook on religion, and a liberal attitude toward people and things. I have no hesitancy in saying to you, young man, that it takes liberal thinking to deal adequately with individual problems, and with all the vexing problems of the social order. Only the liberal mind, whether in the pulpit or out of it, is fit to appraise why men and nations act as they do. For instance, don't make yourself ridiculous by falling back on the old dictum, "Well, there are some things we must take on faith," when you are asked about the discrepancies, myths, and legends of the Bible.

You ought to be conversant, too, with the march of everyday science. You ought to know the discoveries of

the human mind. Obscurantism is a sin for the preacher. Even a little book on the nature of the green world and the starry heavens will at least open your mind to what is being discovered. Psychiatry and psychology, too, plus spiritual healing, cannot be neglected by the preacher in a day when the human mind and soul are being explored as never before. To know character and conduct is an essential equipment for the preacher. Social needs and experiments, what constitutes good government, clean civic conditions, proper housing, how environment affects the growth or stultifying of character—all this ought to captivate the interest of the preacher. Acquaint yourself with historic movements, biography, and poetry. Last but not least, let theology be your guide, but not your master. The last word on theology was not spoken by your professor in systematic theology. Theologies change, and they have made the divisions in the church wide and deep. But the love of God is eternal and his spirit unites, and only in Jesus is the Life and Light of Men.

Finally, if World Brotherhood and War and Peace are the two major problems of our day, they will become increasingly so during your ministry. If your preaching is to carry a note of prophecy, you can't spend all your time concentrating on personal purity and allowing the world to go as it will. During your Seminary days the probability is that your professors—most of them—said little to you about meeting the problems in the spirit of non-violence. Up to now our Western world has assumed the white man's superiority, and that war is a valid way to settle public disputes; that Western traditions, feelings and ideas were everlastingly valid, that science is omnipotent, and that the State is divinely instituted, and can do no wrong. But unless your thinking is turned in another direction you will not be serving your day and generation with any degree of wisdom and courage.

I won't argue with you about the fraudulency and futility of all past wars, or tell you that there was no wisdom on the part of our leaders in the American Revolution and the Civil War. We owe more than we can pay to the leaders who gave us the Constitutional docu-

ments of the eighteenth century, and to Lincoln for his Second Inaugural and the Gettysburg Address. All I want to say is, that these men had far less reason to be skeptical of political power than we have today. Further, the instruments of violence and coercion were mere playthings in those days compared with the weapons of today.

You see the forces of evil in the world as clearly as I see them, and when you ask me how they are to be subdued, and justice and mercy established, I have to answer that I do not know; I have no answer beyond that employed by Jesus. The familiar means of coping with evil have gotten out of control—so far out of control that we no longer dare to use them while we remain in our right minds. This seems to me to be the common-sense interpretation of the past forty years of history and a reasonable explanation of the deep anxieties and confusion of present-day politics and international relations.

Regardless of how you view the person of Jesus, whether as the Second Person in the Trinity, or as a Man who hammered out his character on the anvil of his own experience, you can't get away from the fact that He saw the problems of history, and knew that the only way the world could be saved was through suffering. If He lived in an ivory tower, if his idea that man is capable of fellowship was only a pipedream, and that He was deluded in thinking that war is against God's will, you will nevertheless have to accept them and begin thinking in His terms if you want to do something more than lock Him up in a creed and a dogma.

During my life one man, Mahatma Gandhi, offered a creative contribution to the problem of taking a hand in history. He was the man of the hour for India, and he may be the man of the hour for the world. Long before him another man, who was called an atheist, Tom Paine, wrote: "An army of principles will penetrate where an army of soldiers cannot. It will succeed where diplomatic management would fail; neither the Rhine, the Channel, nor the ocean can avert its progress; it will march on the horizon of the world, and it will conquer."

I am not asking you to pose as a martyr, and to act as though you had the final answer to all the problems of the world. The last thing Jesus wanted was martyrdom. But a more deadly thing than martyrdom is conformity. I hope when you stand in the pulpit you will hear the political voices for what they are—a tinny, hurdy-gurdy sound. They belong to the adolescence of the modern Power State. It is not the realists who talk glibly of nuclear weapons, and how many more of them we must have. The people who talk that way are overgrown children who live in the past. The realists of our time must be you, not because you have all the answers, but because you are aware of yourself at times, and because, like Isaiah, you stand wondering at the Lord high and lifted up; and like Jesus, who listened to and asked questions of the doctors and lawyers in the temple, but who had to go back to Nazareth and work out a religion that would meet the problems of history.

## 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.

101 Fifth Ave., New York 3, New York

## BOOK REVIEWS

**PROPHETIC PREACHING: A NEW APPROACH.** By Otto J. Baab. Abingdon Press, Nashville 2, Tenn. 159 pp. \$2.50.

**PROPHETIC PREACHING** is not likely to be popular preaching. The prophet has burning convictions, a passion for righteousness, and courage to match his convictions. Because of his zeal and his loyalty to God he may be intolerant, even harsh. He does not flatter the people by portraying their greatness. Rather he denounces them for their sins, and he scourges society for the evils he finds in it. 'Generation of vipers' is more characteristic of his vocabulary than 'the brightest jewel under the sun' when he addresses the nation. It is not strange that the prophets of Ancient Israel were more often stoned than elevated to places of eminence.

What of prophetic preaching today? Is there any place for it? There are those who say no. Preaching should be a sort of tranquilizing drug. It should ease, not cause tensions; lift man up with rosy pictures, not depress him with portrayals of an impending judgment. It should soothe him with lullabies about the sweet by-and-by, not frighten him with talk about the nasty now-and-now.

Well, the people of Ancient Israel asked the prophets to preach to them 'smooth things'—things so smooth that they went in and out without ever touching anything that could hurt. And people are much the same today.

Nevertheless Dr. Baab, professor of Old Testament interpretation at Garrett Biblical Institute, believes there is a place for prophetic preaching. Like the prophet of old, his modern counterpart should detect and expose society's efforts to transfer its own guilt to an external foe. He should be alert to moral breakdowns. He should speak up when integrity is replaced by self-interest. He may be reviled as a subversive, but this will not deter him from lashing the evils he sees, and from uttering the truth in his heart. However, to be a prophet, the preacher must have a vivid experience of God's summons to him—an experience gained by worship, faith, and action in daily life.

The question arises: how can the preacher be for the people at the same time as he denounces them?

Dr. Baab answers this question by saying that the preacher must declare the love and forgiveness of God as well as His wrath and judgment. He must strive to bring the 'total life of the community,' into line with the divine mercy and justice' (p.41). He must present the Word for the sake of redemption, not for the preservation of the life and institutions of any nation, even his own.

**MELANCHTHON: THE QUIET REFORMER.** by Clyde L. Manschreck. The Abingdon Press., Nashville 2, Tenn. \$6.00. 350 pp.

**PHILIP MELANCHTHON**, the learned man who believed in astrology, dreams, omens, as was common in his age, has often been designated as the theologian of the Reformation. From Luther he won high praise. The latter declared that Melanchthon's *Loci* should stand next to the Bible. As the author of the *Augsburg Confession*, which became the doctrinal standard of the Lutheran Church and the source from which the thirty-nine articles of the English Church were drawn, he has exercised a far-reaching influence upon Protestant thinking.

Yet he began his scholastic career as a humanist. His specialties were the classical languages and grammar, and his theological interest was a later development. Of great importance were his services to education. "Through him the first public schools were founded and the university system of Germany was completely reorganized," writes Dr. Manschreck on page 131. Two chapters are devoted to the work of Melanchthon as an educator. It may well be that his services in this field have more enduring worth than his help in erecting a Protestant theological system.

Although the author of the biography under review terms Melanchthon the 'quiet reformer', and Luther stressed his gentleness in contrast with his own 'roughness', he has been a controversial and an enigmatic figure. He has been portrayed as a mere echo of Luther; also condemned as a Calvinist at heart and as a traitor to the Reformation. His gentleness has been branded as weakness, his wide learning as a doubtful rationalism, his efforts to unify Christianity as pro-papalism. Some have even seen in his educational endeavors fore-

gleams of Hitler's program. He has been accused of sexual promiscuity; and his enemies have not let it be forgotten that he wrote a learned justification (with Luther's approval) of the bigamy of Prince Philip of Hesse—albeit that he urged the Prince to keep his second marriage secret.

There were certainly inconsistencies in Melanchthon's character, actions and teachings. Dr. Manschreck, although obviously an admirer of the reformer, makes no attempt to gloss over these. But he thinks that these were the result of a constant groping for the truth. He writes: "Melanchthon's willingness to reconsider was not begotten in cringing fear, as has often been charged against him. He knew that men behold truth only in spots, that they see through a glass darkly and that he had no monopoly on divine light, but he also knew that he must stand in such light as he had until further illumination" (p. 273).

The author thinks that the key to an understanding of the reformer and the assessment of his significance lies in the recognition that in Melanchthon were fused the great historical movements: the Renaissance and the Reformation. The first stresses reason, the second, revelation. Man needs both and yet the two are often in seeming conflict.

The story of Melanchthon as told in this book is one of absorbing interest, for it moves in an arena of momentous events. No little light is shed on the ideological conflicts out of which and in which Protestantism was born.

In spots the book is overly wordy, and sometimes ideas receive too much repetition. Nevertheless, it is highly readable. The author is a professor of religion in the Duke University who has made a special study of the Reformation.

**POWER THROUGH PRAYER GROUPS.** By Helen Smith Shoemaker. Fleming H. Revell Co., Westwood, N. J. 124 pp. \$2.00.

**PART OF THE RELIGIOUS** revival which this decade has been witnessing is an awakening to the meaning and potentiality of Prayer. Many churches now have prayer-programs, and there are more and more laymen's groups for the sharing of and working together with Prayer. A number of excellent books, too, have been written concerning its various aspects.

Mrs. Shoemaker, author of *Power Through Prayer Groups*, is the wife of a

distinguished clergyman and daughter of a prominent senator. She is well known for her extensive writing and lecturing on the subject of Prayer as a force in Christian living.

This newest book of hers discusses not only how to set up and maintain an effective prayer fellowship, but shows through specific examples what its influence can be upon both individuals and groups. People who earnestly pray together generate power. If they are motivated by love, this love becomes a force that projects itself. Prayer can overcome loneliness, despair, illness; it can work toward the solution of problems and the meeting of critical needs. Mutual concerns can draw people together, and if they turn to Prayer in unison for help, awareness of Christ's presence is heightened and spiritual out-reaching strengthened.

The concept of the Prayer Fellowship, Mrs. Shoemaker explains, has descended from ancient Jewish times and has come to us through the fellowship of Christ's disciples. Today's tensions and uncertainties have brought us a yearning to know God and His ways—a longing to learn how to pray, that we may find answers to our problems and fears. And so wherever there are mutual needs, groups can form for study and prayer. The group may be a few young mothers, lonely widows, business-men, or students, professional people, even just a family. They may be guided by a church or minister, or may function "on their own". Their working together can be a sustained program for inner growth and daily needs, or it may be an occasional uniting for emergencies or crises.

The author feels that for a prayer-group to be successful, certain characteristics must be developed: a sense of shared dedication; compassion; use of the Bible for inspiration; reliance upon God's guidance; readiness to

## MEET YOUR GENERAL COUNCIL



"Mahn" Tafel at his desk.

Immanuel Tafel, born in Baltimore, received his early schooling in the elementary schools of that city. He attended the Academy Schools at Bryn Athyn, graduating from the Junior College in 1926. He attended Teachers' College and the Theological

School of Temple University and in 1929 entered the New Church Theological School, from which he was graduated in 1932. Ordained at Philadelphia, Pa., he has served as pastor of our churches in Toronto, Wilmington, Del.; St. Paul, Minn., and Chicago, Ill. In addition, he has served as General Pastor and Presiding Minister of the Illinois Association, (1948-55), and in General Convention on the Board of Home and Foreign Missions, the Research Committee, and the General Council.

He was active in youth work in the League Camp Tauqua on the eastern shore of Maryland and has continued his interest in that work at the Almont Assembly where he has been an instructor in the Leadership Education Institute, and on the Almont teaching staff.

He became editor of the Illinois Association paper, *The New Church Visitor*, in 1948 and served in that capacity until 1955. In 1950 he began his duties as Executive Secretary and Resident Director of the Swedenborg Philosophical Centre at Chicago and is still serving in that capacity. In 1957 he was elected Secretary of the Council of Ministers of General Convention. Mr. Tafel's term as member of the General Council expires this year.

give of time, energy, talent and material resources; desire for worship of the Lord. "There is a wide difference between saying prayers and praying," Mrs. Shoemaker observes; and we do not learn the true meaning of worship until we have learned to really pray.

All this involves a disciplining, a training of spiritual muscles, and a willingness to establish some spiritual rules for living. Such rules depend upon individual circumstances and limitations, but any group working together needs a defining of its procedure in relation to its purpose. The 'disciplines' suggested in this book might not be suitable for all, but they do indicate the necessity for establishing good spiritual habits.

"We all have an instinctive yearning to get close to the source of spiritual power," Mrs. Shoemaker says. "God's power, God's love, and God's healing have been channeled through the united prayers of small groups of people."

G.D.M.

## WHO WROTE THIS?

*The MESSENGER will send a copy of Daniel E. Krehbiel's inspiring book "Happy Are Ye" to the first one sending in the name of the author of the following lines:*

As to people being "cast into the lake of fire," this means that God allows people to be relegated to their chosen element. Some people choose to live in a "hell" on earth. They seem to enjoy all that is unGodly and infernal. That is their chosen element. It would be "hell" for them to go to church, to fellowship with Christians, and to live a disciplined life.

In this present life we condition ourselves for eternity. Some have acclimated themselves to evil, to sin, and to lawlessness. A just God would not commit them to an atmosphere in which they would not be at home. It would be "hell" for them to be in heaven.

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# WHY RELOCATE?

## THE ANSWER of the ST. LOUIS SOCIETY

**M**OVING to new neighborhoods has been criticized by some as an escape from the problems of a downtown city church. Others welcome relocation as a sign of new life, promising openings for service and growth that we have been looking for over the last 50 years.

The St. Louis church was located in a downtown neighborhood that is a combination of business district, Negro residential area, and rooming-house locality for transient white people in the lower income brackets. Unless the society had wanted to become a predominantly Negro congregation, a downtown mission, or perhaps a worship and fellowship centre specializing in interracial relations, study indicated there was no future for the society in that neighborhood. These three alternative programs were considered before relocation was decided upon. We also gave much thought to continuing the program already in existence, noting that improvements in the program and building might be a sound investment for the future, and might appreciably increase our effectiveness. However, after a year's concentrated survey of all sides of the problem, the consensus was that we were not in a position financially, or in terms of number of staff, or staff-training, to undertake successfully any of the possibilities considered.

The conclusion of the St. Louis study was that the only feasible way the church could maintain its existence — grow — and serve the community—was by relocation. In the long run, it would be the most economical of the plans studied. It would ensure continued growth. It would enable us to serve our neighbors in ways that are meaningful, lasting, and within our limitations. It would make it possible for us to become a neighborhood, family church. And most important of all, it would allow us to concentrate on the church's most vital mission—bringing people into a growing relationship with the Lord and our fellowmen through His Word and the teachings of His Second Coming. We noted that because of unsuitable and impractical location of physical facilities, New Church societies often become disproportionately concerned with external problems such as, small membership, financial difficulties, and distance from members' homes, so that congregations do not have the time, enthusiasm, or perspective to give primary emphasis to the church's spiritual goals. We found this to be particularly relevant to ourselves. Thus, the entire life of a New Church society suffers when it does not have the external channels that are adequate for developing and using the wonderful resources available to us in the New Age. In St. Louis, reloca-

tion was seen to be an essential provision for the necessary 'channels'.

There has been much talk in Convention about the community versus the more traditional type of New-Church program, as though these are incompatible, and as though the community church idea takes no account of what is distinctive in the New Church. In St. Louis we cannot see why this should present a problem. What a church does on the level of uses in a community in no way conflicts with what we believe doctrinally. Rather, a program of service to a surrounding neighborhood requires that a church has convictions, has a vision, and has spiritual methods of doing its work. Conversely, doctrines are of little effect if they are not translated into tangible, modern ways of helping people. While the St. Louis program is community-centered and community-serving, it is founded upon the belief that there must be a dynamic, spiritual center from which to receive inspiration, sustenance, and a constant outpouring of bold and imaginative ideas. This, we believe, can be supplied in worship and through a continuing research into the work and the writings of Swedenborg for the sake of enlightenment and illustration in all aspects of the church's growth.

The greatest benefit, so far, from our relocation action has been the

revitalizing and rededication of our present membership. It has been said that there is nothing like building a new church, to put new life into a congregation. How true this has proved to be in St. Louis! Everything we think and do as a church is coming under searching scrutiny, and is being frankly evaluated in terms of what the Lord wants us to do, of use, and of our New-Church convictions. We are seeing many things in a totally new light. We are, perhaps for the first time, seeing our real worth and reason for existence as a New-Church society. It is our earnest prayer that this self-analysis and redirection of our energies, for the Lord's sake, will be a continuing development in the new community—that it will flourish and bear fruit in changed lives—that it will establish the New Church as a vital, spiritual force in the Greater St. Louis area. With these aims uppermost in our minds, we believe relocation is not only justified, but is to be warmly welcomed.

—DAVID GARRETT

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*See the June 6 issue of  
**THE MESSENGER**  
for further stories on the  
new St. Louis Church.*

# THE PERFECT LOVER

by Charles A. Hall

LOOKING AT LIFE from the view-point of the spiritual and the eternal, and in the light of human immortality, we may see that the great end of creation is the formation of associations of angelic beings from the human race. In other words, the issue of our life, according to the will and purpose of the Divine Being, is humanisation of mankind, the emergence of regenerated men and women in whom the life and order of heaven are established, and whose disposition and behaviour shall be angelic. This is the solution of the so-called riddle of the universe, the superb and happy answer to all our questioning. On this issue all the forces of outward nature converge; the radiant sun, the scintillating stars, the growing plants and the living animals minister to it. Nature is the womb in which man, the spiritual being, is conceived. Creation is continued into regeneration—the Divine process by which man is spiritualised, brought into his supreme dignity as the spiritual image and likeness of God. Man, at birth, is only potentially human; he becomes man by regeneration, and when he is regenerated he is a heaven in miniature, an angel, a willing servant and messenger of the Lord.

It is well for us to remember that here upon earth we are in the process of becoming human; we are not at the peak of our spiritual development; we are arriving, but have not arrived. We are infants of God's conception travelling in the new birth. However clever we may seem to be, we have no sound reason to be proud of ourselves; our ignorance is profound; our judgments are faulty, our vision is limited, and our reaction to experience and discipline seldom betrays angelic wisdom. Yet angelic and divine wisdom has been revealed: it is disclosed, for instance, in the Sermon on the Mount. But only a few of us have made it our own. It is one thing to have knowledge, but quite another to be wise.

We are apt to think of angels as beings too pure and holy for earth's coarse contacts. We speak of them "with bated breath". We forget they are human and behave in quite human ways. They are good companions—the very best. We may be sure they have the great gift of humour; that they are sociable, understanding, helpful and friendly. Indeed, they are simply men and women filled with the grace of God, making no personal claim and with no exaggerated sense of their own importance. They do not pose as saints nor do they thank us for canonising them. They do not seek votes of thanks; they are even indignant when gratitude is expressed for their good offices; they say that thanks should be rendered to the Lord alone. I fear, in this respect, most of us on earth are far from being angelic!

Be it noted that regeneration enhances individuality. In becoming angelic we do not lose ourselves and our personal characteristics; they are sublimated and intensi-

fied, redeemed from their uglier aspects and presented in more engaging forms. In actual fact, the nearer we live to the Lord, the more human, the more individual do we become. We are not merged into the Divine, thus losing individuality; we are not standardised. Our individual faculties are exalted and intensified. No two angels are alike and each one, by virtue of his individuality and the power of the Divine Spirit, fills a distinctive place in the heavenly system.

It were unwise of us to credit angels with all knowledge. Their knowledge will be commensurate with their particular interests. Doubtless, there are specialists among them. We should not think that every angel is an academic philosopher, a metaphysician, a scholastic theologian, a biologist, a literateur or a poet. A learned man may become an angel, but his angelhood does not depend upon his erudition. Learning is a side-issue. Were some angels approached by an eager enthusiast with questions on scientific problems, they might display disappointing ignorance. In angelhood, which is spiritualised manhood, it is character that counts.

An angel is a human being who loves the Lord and the neighbour and performs social uses in a religious spirit. He finds joy in service and dignifies the commonest duties by the loving and intelligent way in which he does them. All his acts are unconsciously sacramental. He seeks no reward, no glory, no gratitude. It is not learning but love which characterises him. In his own finite and fallible way he is the perfect lover. He has accepted and embodied the Lord's counsel of perfection: "Be ye perfect, even as your Father which is in heaven is perfect." It is the Divine aim that all of us, irrespective of creed, colour or nationality, should join the angelic company. All may do so if they will. The forces that make for our regeneration are available and they are infinitely more powerful than the influences which threaten our heavenly integrity. Our attainment of angelhood proceeds apace as we shun evils in ourselves because they are sins against God, that is, because they inhibit the beneficent action of the Divine Life within our souls and obscure the appearing of God in our feeling, thought and action.

We are to join the company of perfect lovers; that is the meaning of our existence, the significance of our earthly travail, of our daily discipline, of our experience of joy or sorrow, of pleasure or pain. This does not mean that God imposes hardship or temptation, but it does mean that He uses them in our making. On our part, the all-important thing is how we react to experience. The hard things of life will not serve their blessed use if we allow ourselves to be embittered by them. If we match resentment with resentment instead of goodwill, our spiritual dignity will not be enhanced. If worldly success makes us vain, purse-proud and careless, we are



heading for spiritual disaster. Meeting hostility in a magnanimous spirit, we disarm our enemy and grow in Christian manhood.

Angelic perfection is relative, not absolute. But the Lord Jesus would never have counselled it were it unattainable. We are not to conclude that we can reach Divine Perfection. When we are urged to be "perfect as the Father which is in heaven is perfect," we are simply exhorted to become heavenly, to act in all things from angelic love, not from self-love. In the Gospels, God is spoken of as Father in respect of the Divine Love, and the "Father which is in heaven" is the Divine Love as it is expressed in the heavenliness of angelic men and women. It is the Divine Love in finite human manifestation. So when we are asked to accept this counsel of perfection we are not urged to do the impossible; we are not invited to love with a perfection possible only to the Lord. What is demanded is so to love, think and act that the Divine Love may appear in our heavenly disposition. Our love is to be sublimated until it is harmonious with the Father's; the Spirit of the Lord must dominate our spirits, and our light must shine before men in such a heavenly way that they may see our good works and glorify the Father in the heavens (*Matt. v, 16*).

It goes without saying that the Lord alone is the Perfect Lover. Unenlightened love, however well-intentioned, may blunder and bring disaster. So, if we would avoid the blunders of affection, we must know how the Lord loves, and act under His revealed guidance. All we need to know of the way of the perfect lover is given in the latter part of the fifth chapter of the Gospel according to Matthew.

In that chapter we are reminded, primarily, of the universality of the Divine Love; it is extended to all without respect of person: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." This is the Divine Impartiality. His love is for the unrighteous as well as the righteous, for the sinner as much as for the saint. Even those who make their beds in the hells are objects of His compassion. If we hate Him He still loves us and does what Infinite Wisdom can do for our benefit. He never punishes, but we torment ourselves by our hostility to His beneficent law. His power is exerted in restraining the evil from actions which hurt them, and in enabling the good to carry out the uses they love. But whatever our reaction to Him, His love is extended to us without variation. It could not be otherwise with the Unchangeable, Who is Love itself.

We are urged to emulate, in our own degree and finite status, this Perfection of Love. We are told to go the Second Mile. Our love should dictate cheerful acceptance of the burdens imposed upon us and a willingness to bear more if by so doing we can ease another's load. Love is an eternal giving—a giving without calculation or stint—a wise giving of ourselves in the service of the neighbour—a giving which demands no recompense. Service merely for pay is spiritual prostitution.

With the perfect lover, retaliation—"An eye for an eye, and a tooth for a tooth"—is superseded by forgiveness, forbearance, a large generosity and a heavenly charity. There is no resentment, no spirit of tit-for-tat, but a dominant angelic compassion. Love is extended to foes as well as friends—"I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This magnanimous disposition is a sign-manual of our angelic status. It is evident that our regeneration depends upon it, for it is said that by it we become the children of our Father which is in heaven—that is, heavenly lovers. We are to be friendly to the eternal interests of those who hurt us, bearing injury undisturbed and wishing well to all. "If ye love them which love you, what reward have ye? Do not even the publicans the same?" Christian love is distinguished from worldly love in that it is extended to those who scorn us as well as to those who favour us. Indeed, there is little virtue in giving love for love; in a sense that is a commercial transaction; but there is heavenly quality in maintaining good will to those who reject our affection and spurn our good offices.

We are not, as perfect lovers, to love for love's return; we are to keep on loving even if there is no sign of responsive love. Our good will and compassion are strengthened when we realise that he who strives to injure us hurts himself very badly, and us not at all, so long as we decline to retaliate:—

"Yet stab at thee who will,  
No stab the soul can kill"

—certainly not, if we do not respond to anger with anger, and to malice with hatred.

The angelic lover loves, not from himself, but from the Lord: that is why his love is so moving, so powerful, so victorious. The Divine Love shines in his eyes, transfigures his face, and irradiates his whole being. His smile is a benediction. Men of good will are drawn to him because they feel that God is with him. His touch is the comforting, heartening, healing touch of a sympathetic, understanding, kindly spirit; there is more than human power in his hand-grip . . .

"The touch of human hands—  
That is the boon we ask,  
For, groping day by day  
Along the stony way,  
We need the comrade heart  
That understands,  
And the warmth, the living warmth  
Of human hands."

The sound of a lover's footfall is music; it conveys a sense of a joyful and happy approach. Surely the prophet expresses this, and much more, in his exclamation; "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth" (*Isa. lii. 7*).



A man whose whole being is radiant with the Father's Love is the highest testimony to the saving power and majesty of the Lord. Our aspiration should be that of the poet:

"Fill Thou my life, O Lord my God,  
In every part with praise,  
That my whole being may proclaim  
Thy being and Thy ways.  
Praise in the common words I speak;  
Life's common looks and tones;  
In intercourse at hearth or board  
With my beloved ones."

Love gives music to a strident voice, it softens the harshest chords. When we love as the angels love, our words will be living echoes of the Father's tones. Swedenborg tells us how choice and charming is the speech of angels. It affects not only the ears, but the inner mind of the hearer. He relates how an angel once spoke to a certain hard-hearted spirit, who was at length so affected by the speech that he burst into tears, saying he could not help it, because it was love itself speaking. Love speaking!

Maurice Baring tells us of a poor Russian peasant child whom he found sitting on the road in tears. On asking the cause of his grief, the child told him that he had spilt the oil as he was carrying it home. "How much did it cost?" asked Baring. "Five kopeks". "Here are ten." On receiving the gift the child at once rose to his feet, lifted up his eyes, not to Baring, but to God, and made the sign of the cross! Do we give out of our abundance in such a way that the extended hand seems to be the hand of God?

The perfect lover just loves! He is not anxious about the response. Not always, nor at once, will the Divine Power which inspires his love turn a heart of stone into a heart of flesh. Hearts may remain hard in his despite. The miracles of love are not invariably wrought in an hour and often they seem never to occur. But true love when scorned does not turn to indignation and hate. It persists patiently; the more it is scorned the greater the need for its exercise. Great is the lover's satisfaction and reward when responsive love is awakened in the object of his affection, but when the object remains cold and indifferent, and shows no sign of grace, love's wonderful compassion persists. The Lord does not cease to love those who rebel against Him, and we know there are many such. But love has to change its approach and its method with the unresponsive; sometimes it has seemingly to be cruel to be kind; that is how it is with the operation of the Father's love on those who make their beds in hell.

Real love has regard to the good in man rather than to his person. It considers character and the effect of experience upon it. It remembers the ultimate issue and purpose of creation—the heaven of regenerated men and women.

It has been said of Thomas Aquinas that faith in his hands became belief in a proposition, not in a personal

Lord, and that revelation meant to him a new knowledge, not a new life. It is within the range of possibility that many may fall into this unfortunate attitude. We must be thankful for the truth revealed, and must not forget that it is given, not that it may be the subject of argument and a mere diagram of faith, but that it may show us more clearly the way of life. A living faith overcomes tremendous obstacles and transforms our being and behaviour. The truth is given to us in order that we may become lovers of the Lord and the neighbour instead of lovers of self and the world. It shows us with explicit clarity how to love so that we may be perfect even as the Father which is in heaven is perfect. It enables us to discern between the real and the counterfeit. It discloses the pitfalls in the path of love and shows how self-love may masquerade as charity.

In a world where there are wars and rumours of war, exhibitions of hatred and cruelty, we may wonder what we can do to improve the situation. Amid rampant evils, we may feel impotent. Yet there is surely one thing we may do. We can bring the power of Heaven to bear upon earth in our own persons by shunning the evils of selfishness and worldliness in ourselves and allowing the Lord to shine through. We can be kind and helpful; we can be generous and compassionate; we can surrender ourselves to the Lord so that through us His Love may appear and His way be known. Only by the Wisdom of His Love will His Kingdom be established on earth in a glorious commonwealth of peoples.

Lest the terms used in this discussion are not sufficiently explicit, let us consider Paul's inspired panegyric on love, or charity, as rendered by Weymouth. "If I distribute all my possessions to the poor, and give my body to be burned, but am destitute of love, it profits me nothing. Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandise herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of hope, full of patient endurance . . . there remain Faith, Hope, Love—these three, and the greatest of these is Love."

Robert Browning, with a poet's clairvoyance, perceived the truth:

"Life with its yields of joy and woe,  
And hope and fear . . .  
Is just a chance o' the prize of learning love."

It is within the capacity of all men and women here and now, by the movement of the Divine Spirit in regeneration, to join the grand company of perfect lovers, in the flesh and out of the flesh. Only as such are we true children of God.

*The author is a retired English Clergyman, former editor of the 'New-Church Herald' and the author of some of the best of our collateral literature.*

# THE SWEDENBORG FOUNDATION AND SCIENCE

This year the Foundation is sponsoring through its public relations consultant, Edward L. Wertheim, a Committee on Religion and Science. Some outstanding men in American life have joined this Committee: Dr. Edwin T. Dahlberg, President of the National Council of Churches; Dr. Simon Doniger, Editor of Pastoral Psychology; Dr. John Haynes, famed minister and author; Walter M. Horton, Professor in Oberlin College; Dr. Frank C. Laubach, international authority on literacy; Dr. John A. Mackay, President of the Princeton Theological Seminary; Dr. Kirtley F. Mather, President of the Academy of Arts and Sciences; Upton Sinclair, famous novelist; Dr. Ralph W. Sockman, widely known radio preacher and minister of Christ Church, New York; and Mrs. Frank Vanderlip, civic leader.

Because of the present day interest in science and the huge work being undertaken in this geophysical year, this venture by the Foundation holds forth no little promise of bringing the works of Swedenborg and of the Church to the attention of possibly millions of people. Among other things that this Committee on Religion and Science is doing is to bring out a bulletin on Satellites.

## The Swedenborg Student

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

### ARCANA CLASS I—JULY, 1958

#### Volume III, 2727-2819

July 1—7	2727—2759
8—14	2760—2778
15—21	2779—2796
22—31	2797—2819

**I**NTRODUCTORY TO THIS month's reading are the inter-chapter articles: (1) on marriages and adulteries, (2) the brief preface to Part III, which discusses the Lord's words to Peter in *Matthew* xvi, 15-19, and (3) an interpretation of the rider on the white horse (*Revelation* xix, 11-14).

(1) The discussion of marriages and adulteries is one of the most clear and concise statements on this subject that we can find in Swedenborg. We should note that Swedenborg uses the word *conjugal* in a specific sense. Conjugal love is not mere marriage love in the commonly accepted meaning of that term: "Conjugal love takes its origin from the Divine marriage of good and truth," "Union of minds from good united to truth from the Lord, is conjugal love itself," "No one can be in it (i.e. conjugal love) unless he is in the good of truth and truth of good from the Lord," "They who are in it all come into heaven," "All beauty in the other life is from conjugal love." Number 2730 tells of the loss of conjugal love in the posterity of the Most Ancient Church, number 2732 of the continuation of conjugal love after death, and numbers 2733, 2747, and 2750 of the devastating nature of the evil of adultery.

(2) Swedenborg uses the well-known misinterpretation of *Matthew* xvi, 15 to illustrate the importance of

studying the spiritual sense of the Word, and we should note that he says we should search out the internal sense of passages not specifically covered in his writings 'from other passages in the Word in which it is explained.' This is not always easy, and it should be undertaken with great care. Searle's Index is useful here.

(3) The explanation of the white horse and his rider serves as an illustration of the method and value of a careful study of the internal sense. We should realize that the literal sense is the containant of the Lord's message to mankind and that the real meaning of the Word—not what the penmen thought that it meant—is that which the Lord wishes to convey through it.

The explanation of verses 1 to 10 of *Genesis* xxii is not easy to understand, as the interpretation has to do with the inmost or celestial sense. Isaac represents the Divine rational, the essential link between the Divine and the Human, the only means by which the world could be saved. The story of God's tempting Abraham to offer his son Isaac seems in its letter to make God the author of temptation. But we should know that the command that went forth from God was turned into this form in the mind of Abraham. Among some nations at that time children were sacrificed to idols, the people thinking that in so doing they were pleasing God. The Lord does ask us to give up that which is most dear to us: the self-will and self-intelligence of the natural man. Only so can we be led by Him. This story treats of the Lord's inmost and most severe temptations, the tempta-

tion to be satisfied with knowledge itself, to eat of the tree of knowledge rather than of the tree of life, to come down to the level of the world and to use His powers to gain the acclaim of the world, and to save men against their will.

### Notes

Preface to Part III. This section contains an interesting statement concerning the Apostle Peter, and concerning the 'insane and infernal love of self and the world' which led men to arrogate to themselves powers that belong only to the Lord.

2762. A clear statement of the meaning of 'horse' in Greek mythology.

2768. Explanation of the origin of temptation and the reason for the Lord's permitting it. Read in conjunction with this numbers 2796 and 2816.

2769. Note this illustration of the exact use in the letter of the Word of the names *Jehovah* and *God*.

2775. The site of Abraham's sacrifice is the same as the site of Solomon's temple.

2784. To worship idols of wood is to attribute good to oneself.

2801. Note that the repetitions in the Word are important.

2816. The Lord voluntarily admitted all temptations to Himself, but He regulates by His providence those that come to us.

### ARCANA CLASS II—July, 1958

#### Volume X, 8859-8912

July 1—7	8859—8870
8—14	8871—8889
15—21	8890—8903
22—31	8904—8912

**T**HE READING for this month is an explanation of the commandments. Those on the first table tell us of our duties to God, and those on the second of our duties to men. These latter the natural reason could formulate as necessary to community life. Nevertheless they are Divine laws and so were given by the Lord from Sinai. They are, of course, to be kept literally, and most people do keep them outwardly, as they are incorporated in the laws of the land. But as the Lord plainly taught in the Sermon on the Mount, they have deeper and more searching meanings. It is important for us to know these more interior meanings since they reach into causes, and only as the cause is seen and removed is an evil really overcome.

That we cannot know these important truths without revelation is

emphasized in number 8941. There are some things which cannot come to the knowledge of man by means of the senses or by the exercise of the natural reason alone. Spiritual truth belongs to an altogether different realm of experience. Yet it is no less certain than the knowledges attained through the senses. In fact it is much more certain. Those who will believe nothing except that which can be perceived through the senses live in fallacies. They inevitably come to the conclusion that there is no God and no life after death. Swedenborg calls this insanity.

It is good to know that there is a vast body of truth which exists in its own right, and which does not have to be 'cleared by science' as the word *science* is generally understood. From the Word is all real enlightenment. By its light one is enabled to see spiritual truths, and without this light no one has either intelligence or wisdom.

The first commandment teaches us that all good and truth are from the Lord, and that we should not attribute these to ourselves.

The second commandment teaches us that rejecting and ridiculing Divine truth is the 'unpardonable sin,' because it takes away the means of the Lord's presence and conjunction with us, and so the means of salvation.

The third commandment begins with the word 'remember,' which means that it should continually be kept in mind. It refers to the work that the Lord came into the world to accomplish, the uniting of the Divine Itself with the Divine Human through overcoming all evil. The sabbath is the symbol of that rest and peace which come after victory over temptations, when there is an end to sorrow and pain.

The fourth commandment enjoins love for our natural parents and, in its inmost sense, love for the Lord and for His church, which is His kingdom. There is no honor of the lips only, nor of the mind without the heart. We love the Lord when we keep His commandments.

"Thou shalt not kill" signifies not to take away spiritual life from anyone, also not to extinguish faith and charity, and not to hold the neighbor in hatred.

"Thou shalt not commit adultery." All the commandments have their literal meaning and application, but violation of their spiritual meaning is the real cause of their literal violation. Spiritually, adultery is using the Word to confirm evils and falsities. The falsification of the Word from the

## Deductible Expenses

The following information from the Internal Revenue Bulletin, No. 1958 --21, sent to us by John C. Hart, New York, will be of interest to all lay delegates to the recent annual Convention:

"Unreimbursed expenses incurred by a lay member of a church in attending a church convention as a delegate, the unreimbursed expenses incurred by a member of the American Legion in attending an American Legion Convention, as a delegate, and unreimbursed expenses directly connected with and solely attributable to the rendition of such volunteer services by them to the church or to the American Legion, constitute contributions within the meaning of section 170 of the Internal Revenue Code of 1954 which are deductible in computing taxable income to the extent provided therein. . . .

"In view of the foregoing, it is held that the actual unreimbursed expenses incurred by a lay member of a church in attending, as a delegate, a church convention . . . and unreimbursed expenses directly connected with and solely attributable to the rendition of such volunteer services by them to the church . . . constitute contributions within the meaning of section 170 of the 1954 code and are deductible in computing taxable income to the extent provided therein."

heart was the cause of the downfall of all the churches from the Most Ancient to the First Christian.

"Thou shalt not steal" means not only that we should not take another's material possessions, but also that we should not take away his belief in the Lord and the Word. And we should not attribute to ourselves powers that belong only to God.

"Thou shalt not bear false witness against thy neighbor" is, of course, a command not to deceive by lying, but it also means that one should not persuade others that what is just is unjust, what is evil is good, or the converse of these.

The commandments against coveting warn against the loves of self and the world 'lest the evils which are contained in the preceding commandments become of the will, and so come forth.'

Swedenborg's numbering of the commandments is the original one. The division of the first commandment into two and the combining of the last two into one was done during the Reformation.

## CONN. ASSN. MEETS

The annual meeting of the Connecticut New-Church Association was held at the Center Church House in New Haven, May 16. The Rev. Edwin G. Capon came from Massachusetts to conduct the worship and communion services in the morning.

Food for the natural man was abundantly provided from apparently bottomless boxes. This source of sustenance is always as unailing as the widow's *cruse*.

At the business meeting in the afternoon the following slate of officers was elected:

President	--Mr. Edwin G. Capon
Vice President	--Mrs. Foster G. Woods
Secretary	--Mrs. Martin F. Lynn
Treasurer	--Miss Emma V. Bancroft

It was voted to send \$10.00 to Convention's treasurer to help pay the expenses of a delegate to the Leadership Training Institute at Almont this summer.

Because the Association members had voted \$100.00 last fall to the Board of Home and Foreign Missions for use in the European field, they were delighted to learn from Mr. Capon that the Rev. Horand K. Gutfeldt had been called to be the minister in Vienna.

## In the News

Vernon Krehbiel, son of (we are told) the well known New Churchman Daniel E. Krehbiel, Pretty Prairie, Kan., is featured in a lengthy article in the New York Herald for June 2. A two-column picture of Mr. Krehbiel and his daughter, Joan, inspecting the bumper crop on his farm is printed along with comments by him on the present and future prospects of farming. The article is by Rowland Evans, Jr.

## Engagement

Gwynne and David Mack have announced the engagement of their older daughter, Gretchen, to Joseph Artesi of Brooklyn, N. Y. Gretchen attended high school and college at the Academy of the New Church, Bryn Athyn, Pa.; and following a year of study at the Berkeley Secretarial School, has taken a position as secretary to the director of the National City Foundation, at the First National City Bank of New York. She is a granddaughter of two former New-Church ministers, Rev. Charles S. Mack and Rev. Paul Dresser. Mr. Artesi is a graduate of the Latin American Institute, N. Y., and is traffic manager for A. DeSwan, Inc. The wedding will take place next winter.

## Births, Baptisms, Memorials

### BIRTHS

**LYNN**—Born May 10 to Mr. and Mrs. Martin F. Lynn (Louise Worthington), a daughter, Elizabeth Browning.

**HYATT**—Born May 3 to Mr. and Mrs. Kent Hyatt, Wilmington, Del., a son, Wayne Sumner.

**MULHERIN**—Born to Mr. and Mrs. Ronald Mulherin, Fryeburg, Me., a son, Michael Scott.

### BAPTISMS

**ZACHARIAS**—Gail Maxine and Barry Wayne, children of Mr. and Mrs. Hugo Zacharias; and Michael Keith, son of Mr. and Mrs. Gordon Zacharias, baptized March 7 at the Vancouver (B.C.) New Church; the Rev. John E. Zacharias officiating.

**McINTOSH**—Carol Ann, daughter of Mr. and Mrs. Harvey McIntosh (Frances Rothaermel), Waterloo, Ont., baptized March 22; the Rev. David P. Johnson officiating.

**BROOKS, HATCH, PALMER, WILEY**—Lois Ann, daughter of Mr. and Mrs. Burton Brooks; Steven Leonard, son of Mr. and Mrs. Leonard Hatch; Donald Owen and Patricia Ruth, children of Mr. and Mrs. Donald Palmer; baptized at Fryeburg, Me., on Palm Sunday; and Christine Anne and Beth Erlene, children of Mr. and Mrs. Roland Wiley, baptized on Easter; the Rev. Horace Briggs officiating.

**LUNDBERG, JANAS, ANSELL, EICHORST**—Jeffery Brian, son of Mr. and Mrs. Merle Lundberg, baptized on Easter; Kathleen Marie, daughter of Mr. and Mrs. Walter J. Janas; Philip Eugene, son of Mr. and Mrs. Eugene Ansell; and Thomas Allen, son of Mr. and Mrs. Clifford Eichorst; baptized April 13; the Rev. Andre Diaconoff, pastor of the Los Angeles New Church, officiating.

**FOSTER, BADELS, FOLEY**—Susan Lynn and her father, Leslie Fenton Foster; Andrea Marie, daughter of Mr. and Mrs. Anthony Badels; Danny James Foley, son of Mr. and Mrs. James A. Foley; baptized on Easter at the Hillside Church, El Cerrito, Calif.; the Revs. Wayne Rood and Thomas Butler officiating.

**HOWE, HIGGINS**—Robert Wells, son of Dr. and Mrs. Frederick W. Howe; Gloria Jean, daughter of Mr. and Mrs. George Higgins; baptized April 13 in the San Francisco New Church; the Rev. Othmar Tobisch officiating.

**CUTHBERT**—Anne Margaret, daughter of Mr. and Mrs. Edward A. Cuthbert (Diane Emby), London, Ont., baptized May 18; the Rev. David P. Johnson officiating.

### CONFIRMATIONS

**HARDING**—George Henry, confirmed on Easter in the Bath (Me.) New Church; the Rev. Louis Dole officiating.

**BESTOR, ARMSTRONG, KRAY**—Walter Bestor, William Armstrong, Jr., Richard and Leslie Armstrong, and Kenneth Kray, baptized on Easter in the Lakewood (Ohio) New Church; the Rev. Albert Diephuis officiating.

**MARTIN, STEWART, COLLIDGE**—Robert Ernest Martin and Deborah Sue Stewart, (Mobile, Ala.) and Frank Arthur Collidge, Belle Chasse, La., confirmed on Easter in the Gulfport (Miss.) New Church; the Rev. P. Peters officiating.

### WEDDINGS

**BURNELL - CHARLES, ANTONUCCI HEATH**—Elizabeth P. Charles and Norman A. Burnell, married March 8; and Nancy Ann Heath and Ronald F. Antonucci married April 13; the Rev. Horace Briggs, pastor of the Fryeburg (Me.) New Church, officiating.

**NUTILE-GILLESPIE**—Carole Gillespie daughter of Mr. and Mrs. Robert Gillespie and Robert J. Nutile, married April 13 in the Boston New Church; the Rev. Antony Regamey officiating.

### MEMORIALS

**WHELPLEY**—Services were held April 24 for Philip Breed Whelpley, brother of Mrs. Paul Dresser; the Rev. Antony Regamey officiating.

**WILCOX**—Services were held April 13 at the Boston New Church for Mrs. Harry A. Wilcox; the Rev. Antony Regamey officiating.

**PATERSON**—Mrs. William Paterson (Agnes Cooper) passed into the spiritual world April 9. Services were held April 12 in Whittier, Calif.; the Rev. Andre Diaconoff officiating.

**HOOPER**—Edward Barton Hooper, a member of the Bridgewater Society, passed away at the age of 75, January 11. Resurrection services were conducted January 15 by Rev. Harold R. Gustafson.

**SIMPSON**—Alden H. Simpson passed into the spiritual world February 8, 1958, at the age of 80. He was a member of the Bridgewater Society. Born in Bridgewater, son of the late Lewis and Maria (Johnson) Simpson, he was educated in the Bridgewater schools. He was employed as a chef until his retirement 17 years ago. For the past several years he had been confined to a wheel chair. He is survived by a brother, Wendall H. Simpson of Bridgewater, with whom he made his home; and a sister, Mrs. Lora Smith, Roxbury, Mass.

Resurrection services were conducted by Rev. Harold R. Gustafson, February 10.

**BENSON**—Pearl O. Benson, age 76, widow of the late Nathan Benson, passed away at her home in Bridgewater, Mass., February 26. Born in Lakewood, Ohio, daughter of the late Albert and Sarah (Stearns) Brown, she attended Ohio schools, Chapel Hill School, Waltham, Mass., and Bridgewater High School. In 1903 she married Nathan Benson, who died in 1915.

For many years she was Bridgewater correspondent for the former Brockton Times. She was a very active member of the Bridgewater Society and its Ladies' Sewing Circle and the Serving Circle of the King's Daughters. She attended the meetings of the Massachusetts New-Church Women's Alliance and the Massachusetts Association. A direct descendant of the late John Alden.

she was active in the Alden Kindred of America in Duxbury, Mass.

She is survived by two daughters, Mrs. Arthur (Nathalie) Brown, Wickford, R. I., and Mrs. Harold (Dorothea) Flood, Bridgewater, with whom she made her home; seven grandchildren and five great-grandchildren.

Services were conducted in the Bridgewater New Church, March 1; the Rev. Harold R. Gustafson officiating.

**WILCOX**—Mrs. Anne B. Wilcox, 134 Mt. Vernon Street, Winchester, Mass., a former resident of Bridgewater, entered the spiritual world in her 99th year, March 10. She was born in Bridgewater, the daughter of the late George and Lucy (Conant) Leonard. In 1894 she married Harry A. Wilcox, well-known druggist, who died in 1951. They moved to Winchester in 1916. Mrs. Wilcox was a member of the Boston Society, and formerly a member of the New Church in Bridgewater and Roxbury. Surviving are a daughter, Mrs. Stewart (Lucy) Cushman, with whom she made her home; and a granddaughter.

Graveside services were conducted in Mt. Prospect Cemetery, Bridgewater, March 12, the Rev. Harold R. Gustafson officiating.

**NEWTON**—Mrs. Susan (Chase) Newton, Falmouth, Mass., passed away in a Boston hospital March 13, age 44. She was born in Brockton, Mass., a daughter of the late Dr. Harrison A. and Eliza (Brownell) Chase. She lived in Brockton until her parents moved to Falmouth in 1944. As a child she attended Sunday School at the New Church in Brockton. She is survived by a daughter, six sisters and a brother. In World War II she served as a WAC in the air service.

Services were conducted at a funeral home in West Falmouth, Mass., March 15. A brief service at the grave in Melrose Cemetery, Brockton, was conducted by Rev. Harold R. Gustafson, Bridgewater, former pastor of the Brockton Society.

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