

Our Church

has the men

and financial

resources

to meet our need

for more ministers.

(see page 319)

NEW-CHURCH MESSENGER

**THE
NEW-CHURCH
MESSENGER**

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

EDITORIAL

Mills That Grind Slowly

WE CONFESS to having shared somewhat in the expressed desire of President Eisenhower that desegregation proceed slowly.

To the colored brethern who feel that segregation is a denial of their just rights, the four years since the Supreme Court handed down its decision banning segregation in the public schools and ordering 'all deliberate speed' in bringing about integration in the school systems, understandably seems long enough. But the problem is complex. The attitude of many people on race relations is so surcharged with emotion, that reason can make no headway against it. Moreover by social inheritance this attitude has been passed down for many generations. It is not going to be easy to change it.

Yet there are factors at work that in time will bring about a broadened orientation. There are the economic forces. Increasingly business men are beginning to see that racial tensions are not good for business. And there is the leaven of the democratic spirit. America cannot pose as the champion of democratic ideals, while denying certain citizens rights that are guaranteed to others. The feeling is growing that it is wrong to demand of Negroes that they pay taxes, serve in the armed forces—in short, assume every obligation of citizenship—yet deny them certain rights.

Americans everywhere, in the South no less than in the North, have come to know that in a world where the white race, after all, is a minority, it may be dangerous to practice racial arrogance. The communists lose no chance in pointing out to the people of India, China and Africa every instance in America, of racial discrimination. Such discrimination does not win us friends among the black and yellow races in our contest with the Soviet Union.

But we would list as most important of the factors that are slowly working for better racial relations, the moral and religious forces. As an example of this, take the recent declaration of 49 clergymen in Virginia, saying, "Enforced segregation in our schools on the basis of race is contrary to the will of God." These clergymen stressed their clear opposition to any attempts by the Virginia segregationists to evade the Supreme Court decision ordering integration in the schools, 'including the use of church facilities as a substitute for the public school system.'

All these forces are at work, but how long a time will it be before they have brought about a new attitude which will make peaceful integration possible? No one knows. Let men of good will pray for the strengthening of these forces.

The author and her husband, Paul Babcock, are teachers and authorities on art, adult education and rehabilitation through color; also producers and directors of films on mosaic and painted masterpieces. A recent production by this husband-wife team is 'Adventure in Art', a brilliant picture about the fairyland that artists have depicted on the walls of public buildings. Mrs. Babcock is not only an instructor in art, and formerly with Disney's, Warner Bros. and M.G.M., but is also a poet, playwright and sculptor. She lives in Glendora, Calif.

Creative Arts and Religion

by Alberta Babcock

OUR FAMILY has watched several times a weekly television travel program given by a charming couple. The last time we turned it on my husband sighed and turned it off. "All they show are buildings and statues, how boring can they get? Don't they know people are interested in people?" He was right, they were so dry we even preferred another dry program.

We are being given stones instead of bread and serpents instead of fish wherever we turn except in the New Church. The prophecies of Daniel are coming to life around us. The beast with claws of iron walks the earth. An editorial in a metropolitan newspaper remarks that all small businesses will be taken over by corporations in about eighteen years. We all contribute automatically when we trade at supermarkets and chain drug stores, etc., rather than a privately owned store. It is the way the trend carries us. The huge corporations have lost the personal or human elements and all that goes with them.

We are in the era of iron and clay where nothing adheres or sticks together and we find people clamoring for 'togetherness' and 'joining' and 'fellowship' because they feel it slipping away.

The tramp that stares through a restaurant window at others eating their dinner is like the would-be Christian who owns a Bible but does not read it and live it, and is doing the same thing.

We are starving internally but still allow the petty things about us to take up our time and let 'the bread of heaven' wait until we have nothing else to do. If we do not partake of the living bread or God's Word, how can we share it with others?

Learn from other church groups

Our family attended the Southern California Camp Farthest Out meetings some time ago and were delighted with their crowds hungry for religion and their unique program which included prayer in the early morning, a poetry class, (everyone wrote and read his own) an art class, (everyone drew a picture in pastels) where the leader sort of analysed the results, a healing class, then lunch and rest period and then after dinner sermons by

religious leaders from all over the world. Stanley Jones from India, Frank Labauch of the each-one-teach-one fame, Rufus Mosley author of *Manifest Victory*, Glen Harding, who led the singing and music, Stan R. Dailey, author of *Love Opens Prisons Doors*, and Glen Clark, the instigator and publisher of religious books, etc.

In the poetry class there were many each day that wrote poems about love. Once in a while someone would read one from love—a very different thing.

It seems to us the New Church is talking about the doctrines and tenets and is not presenting enough from them.

This includes the *NEW CHURCH MESSENGER*. We seldom see the creative arts mentioned and as much as we enjoy the *MESSENGER*, we wish it was not entirely intellectual.

It is like the television program of the buildings and the statues, only the exteriors and shells are offered, the living germ and the seed is discarded. The living experiences of the New Church deeds should have the major emphasis. Ideas about ideas have their place but the average person finds this too dry for consumption.

The teachings of the New Church are simple and complex like the Bible itself. They are presented in five sentences on the inside of the cover of the *MESSENGER* but we all know the ramifications are very complex and probably even infinite. We have tried to learn from growing groups and were not above experimenting and trying to spread, in a possibly new way, as much as we could.

Since circumstances prevented us from getting in to Los Angeles, when Rev. Diaconoff offered to come to our home to discuss Swedenborg's writings we wished to share him, so we had an open house the last Sunday evening of each month for seven months.

We invited a guest of honor, sometimes we were fortunate to have famous ones from the various fields of the arts and letters. Distinguished dancers, poets, a philosophy teacher, writers, and one theater group. Our audiences included people from several races and churches. We did not feel these evenings were a failure

nor a success. The difficulty was the usual one, trying to tell a completely different group who had never heard of the New Church something of what it was all about. It kept it too much of a surface thing and became with the refreshments, advertising, mailing, etc., too much for one person to handle. I believe the mistake was again, in talking *about* the teachings rather than acting *from* them. It was too intellectual. The C. F. O. Group had everyone participate in the colorful, cultural, warm and creative activities of the arts and also included healing and religious Christian teachings. They did not have the wonderful New-Church writings but they had wonderful Christian crowds—thousands. It would be interesting and gratifying to see the two combined.

In the future we will try something similar again but *with audience participation*. We will read New-Church poets first and have people read or write, on similar themes in the other arts. We will try to work the New-Church ideas into creative activities. People love to create something and share it with others so they have a good time and joy and cheer are supposed to be Christian feelings.

The United States government is making the same mistake we all have made when it puts *all* the emphasis on science. Everyone understands science is necessary

but it surely does not go far enough. It does not include the heart.

It is cold and lifeless and it now appears a dangerous thing! Contrary to popular opinion the major proportion of inventions do not come from scientists, they come from artists. Marconi, for instance, was a painter and the flair of Leonardo de Vinci for starting new inventions is the classic example of the artist mind at work. When at long last it is realized that the synthesizing imaginative and heart qualities that are the tools of the artist are the building blocks of true civilization and not the cold mechanical and analytical intellect alone, then our world will start pulling together and not go on breaking apart and joy will be more a part of life. Are these not New-Church teachings? Are we not told that the lungs and heart (thought and feeling) must both function together that the intellect and will (knowing and doing) must not be separated, and of course it should never be forgotten that when love of the Lord comes first, the self-love goes.

The large studio that we have built next to our home will also be used for a New-Church reading room. Books and literature will be welcome.

The studio is where we had the 'open house' and hope in the future to have New Church speakers Sunday evenings.



by Vivian M. Kuenzli

WITNESSING FOR THE LORD

"... and ye shall be witnesses unto me ... unto the uttermost part of the earth." (Acts 1:8)

THE RESPONSIBILITY of Christians, from the beginning, has been to be followers of and witnesses for the Lord. Most present day Christians live in comparative ease and freedom from the kind of persecution suffered by the early disciples. To most of us there have come moments when we wonder soberly whether such freedom may not imply that we have somehow missed the way—missed our cue for this witnessing. Perhaps we have. Yet through the medium of innumerable publications and organizations, through *all* who are striving to lift thought and affection to higher and more heavenly

planes of life, comes overwhelming testimony to a resulting joyousness of heart and peace of mind—'not as the world giveth,' but from the Lord Himself. To what extent is our freedom from persecution, our ease of body and mind, the fruit of this inner and heavenly peace?

To each of us is given, from our very early childhood, a degree of freedom of choice, an ability to choose, and the necessity of making choices. By these choices we constantly witness to our ancestry, our family life, and our own character and faith. While our choices are certainly influenced to varying degrees by external condi-

tions, we do come eventually—either in this world or beyond it—to the fulfillment of our own inner heart's desire. This is true of nations, as it is of individuals, and the promise is not necessarily one of happiness. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (Ps. 37:4). But also, "So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust" (Ps. 78:29, 30).

By whatever name the Lord God may be known to humanity—to all peoples and tongues throughout the world and the inhabited planets of His universe—He is the One and Only God; the Cause and Creator; the infinitely wise and loving Savior and Redeemer; the inflowing Life and Truth, to the existence of which—or Whom—the whole creation testifies. Whatever brings to us a clearer perception of His Name or Quality, and a knowledge of His laws, is the Way, the Truth, and the Life manifest, whereby and in which we may safely 'live and move and have our being,' now and always. Looking back through the pages of history, which is now a much greater distance than we could look when I was a child, we find apparent repetitions of conditions and developments, but on different levels of consciousness. Evils once taken for granted now weigh uneasily on the social conscience; kindness to the underprivileged, once a matter of *noblesse oblige*, is now thought of as social responsibility. To the Consciousness which is God, "a thousand years . . . are but as yesterday when it is past, and a watch in the night" (Ps. 90:4). Even to man's finite vision it is evident that to this age is given, as it is able to receive it, a greater degree of heavenly beauty than has been hitherto known; more of kindness and courtesy and sacrificial affection; an ability 'to enter understandingly into the mysteries of faith' (*True Christian Religion* 508:3).

Second Coming Foretold

The prophets foretold the Lord's First Coming, and the *manner* of His Coming. As Dr. Holcombe expressed it, "He was compelled to manifest Himself in the lowest or sensuo-corporeal sphere of human life, because He had been interiorly rejected, and could not be manifested through its higher and more interior spheres of affection and thought . . ." but only externally: born in Bethlehem of Judea. The Lord Himself foretold His Second Coming, and this Coming is 'the living consciousness of the presence of the Lord from the innermost to the outermost—or most external things of creation' (W. Holcombe, *Letters on Spiritual Subjects*). Before this realization can be received, there are also foretold the particulars of the *preparation* necessary: the signs of His Coming as given in the Gospels of Matthew and Luke. These things are testified to, or witnessed and declared, by the spiritually minded of all peoples, as they 'descend from above into the minds which can receive and appropriate them.' As we read of such 'witnessing,' we often find an echo or response in our own hearts and minds. These are the

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deep things of God, revealed to this age for us in the opening of the Scriptures and the writings of Emanuel Swedenborg. To us is given to know something of the Lord's teaching concerning heaven, of the state of mankind after death, the mansions which the Lord is preparing for us, and the *way* of such preparation.

We are taught that it is through the Word that there is conjunction with the Lord and heaven. As we turn to its pages in the quiet of our homes, or as we lift our hearts to its messages in the terror and helplessness of great need, the Word does come to us with power. This conjunction with the Lord is said to be, even in the 'sense of the letter . . . in fullness, in holiness and in power.' In our reverent reading and study of the Word of the Lord, especially in our companionship with children who have been taught to know and love the Lord, we hear His voice. "The words which I speak unto you, they are spirit and they are life." "Fear ye not, neither be afraid. . . ." ". . . For lo, I am with thee, whithersoever thou goest."

Bring Problems to Him

There is nothing too trivial, too small, or too unimportant for us to bring before the Lord in prayer, and in which to seek His help and guidance for our decisions. There is nothing too large, too difficult, or too hard for us to bring before the Lord in prayer, and in which to seek a realization of His Presence and His promises of protection. "Fear not them that kill the body, and after that have no more that they can do . . ."

Having brought our problems to Him, knowing our own helplessness and inefficiency, what are we to expect as a result of this asking, seeking, and knocking for admission to His Presence? What *more* are we to do that the law of the Lord may work in our behalf, and in the behalf of a humanity which the Lord comes always to save? ". . . thus saith the Lord . . . ye shall seek me, and

find me, when ye shall search for me with all your heart" (*Jeremiah 29:10-13*).

As we consider the limited, finite capacity with which we approach the study of the Name (the nature and quality) of God, whose power and understanding are *infinite*, we need feel no embarrassment, but instead a deeper humility and a greater desire to know Him, 'Whom to know aright is life eternal.'

"In ancient times the supreme God was distinguished by various names, and this in accordance with His attributes, and in accordance with the goods which are from Him; and also in accordance with the truths, the multiplicity of which is a fact that is known to everyone . . . By *all* the various appellations, the Ancients understood only *one God* . . . but later they began to worship as many gods as there were appellations of the one God . . . from which it is evident that (they) would acknowledge (or witness for) Him—if He would be their benefactor . . . just as is the case in this day . . ." (with many Christians). (*Arcana*, 3667)

A Prayer for All

In searching for Him with all our hearts, then, it is necessary to acknowledge his Infinity, and not to seek to limit Him; to express the prayerful wish we feel, but to remain aware of the fact that He who 'knoweth the end from the beginning' may need to lead us, by a way that we know not, to attain the desire of our hearts. To this age is given instruction which is most vital to the whole world; and to those who can receive it is entrusted the responsibility of witnessing in thought, word, and deed to the goodness of God; a goodness which is pouring forth continually for our reception and use. As we do this, we will become increasingly aware that it is not the things of this world which are of supreme importance, and that life in this world is but a very transient thing—a kindergarten instruction in the eternal life given us by the Lord. Our efforts to apply our religion to everything of life will bring us to a realization of, and repentance for, our failure to Christianize the world, in the full meaning of that term; and for the lukewarmness in our Christian life which accounts for this failure. Almost two thousand years ago the Lord said to His disciples: "The harvest truly is great, but the laborers are few." In His wonderful prayer recorded in the seventeenth chapter of the *Gospel of John*, He says: "Neither pray I for *these alone*, but for them also which shall believe on me through their word." *That prayer is for us!*

During the year it is a custom to set apart a day or a week or some other designated period of time for special purposes: for rededication to some prayerful service. Among these purposes is the one of re-awakening a vital interest in the study of the Bible as a daily necessity. As New Churchmen we have specific knowledge of the importance of this study. In the Bible we find the Christian teaching in its application to everything of daily life in childhood, in youth, in maturity, and in old age. If we, as Christians, would apply ourselves but half

WORD OF THE DOVE

vibrations from Jericho or fallacy of walls

Fear built colossal walls across the years
That failed to hold their trust inviolate
And, crumbling, buried might in futile dust.

Who now recalls the lofty wall that late
Encircled Nineveh? The craven fears
That raised seven towering ramparts of distrust
About a Babylonian capital?

Or Seti's wall that could not save the plunder
Pillaged from Egypt? Swift barbarian raids
Swept over China's wall with Tartar thunder,
And ravaging Gaels the triple Roman wall.

Yet still fear stirs up hate for barricades;
Builds Maginot Lines across the mind's terrain,
While Distant Early Warning lines give place
To the anti anti-missile missiles' race.

As death's Iron Curtain threatens from above,
The writing on the wall of time is plain—
Brotherhood *now* . . . and peace, newborn of love.
—Rita Adams Thiessech

as industriously, as intelligently, and as persistently to the getting of *spiritual* understanding as those who make no claim to Christian faith do to the obtaining of *their* heart's desires, we would surely learn how to cope with whatever situation or difficulty may arise in our this-world development. If we would serve our God as faithfully and self-sacrificingly as those who reject the Christian faith are serving their gods, we would know how to claim and receive the Lord's promises of protection and of peace. In other words, we would be better witnesses of His Presence and power.

Even among the uncertainties and the apparently necessary and confusing demands of this age, even though we may be among those who have neglected, forgotten, or rejected and turned away from the Lord's requirements, or who have perhaps never learned or known of His unfailing love and care, we may be very sure of this: He has not forgotten nor forsaken us. The Word of the Lord came with power to Abraham, to Isaac, and to Jacob. It came with power to Mary, to Elizabeth, and to the sisters of Lazarus. The Word comes with power to us: to all who will accept it. As always, our temptation is to be satisfied with less than the best of which we are capable. We need our daily period of reading and of prayer. Whatever tomorrow may hold for us, we will be stronger and better able to cope with it because of our endeavor to realize and witness to the meaning of the Lord's teaching that 'the kingdom of heaven is at hand'; "the kingdom of God is come nigh unto you;" "The kingdom of God is *within* you."

(A sermon delivered at the Union New-Church Services, Cambridge, Mass., July 27, 1958. The author is a former missionary and known as a radio speaker.)

Financial Assistance for Higher Education

THE PRESIDENT of our country was visibly pleased when on one occasion a popular entertainer sang "Count your Blessings instead of your sheep".

Our beloved Church seems at last to be counting our blessings, after years of statistics 'proving' that 'we are not growing'. A new life is coming among us, and we are sitting down with each other, to see what we can do with our resources—and the process, although mixed with problems, seems surprisingly good.

This brief article is directed to an outstanding, probably our greatest, opportunity (or problem if you prefer it that way), that lies before us. That is to staff our ministry with enough dedicated young men to lead us forward in the near days to come.

How can we present this opportunity, (problem if you will) in the most tangible way? Well, there are some 55 Societies or groups in Canada and the United States, but there are only 36 ministers in active service in these countries. That means that most of the smaller groups and a number of the larger Societies, (including for example, Washington, Brooklyn and Baltimore) are without ministers. And there are some ministers still in active service who are looking forward to well-earned retirement within the near future.

Here are our means for meeting this need.

Item 1—We have young men in our societies to whom the challenge of leadership in the ministry is beckoning.

Item 2—We have the financial resources to help these young men prepare themselves for the training needed in our Theological School.

As to the first item:—our young men will realize that the ministry is one of that great fraternity of professions that furnish leadership to the world as teachers, as doctors, as scientists, above all as captains of the spirit. They, more than any one, can lead us in the great awakening that lies before us.

Already we have the names of promising young men—some of them the sons of ministers—who may come to the Theological School, some shortly, some a little later.

As to the second item:—fortunately we have the financial resources at our command to make it possible

for these young men to equip themselves. Everyone knows the cost of obtaining an education is rising steadily.

How many people realize that Convention has an Augmentation Fund, set up years ago to promote the ministry? As part of its service it has contributed over the years to the support of students while they are attending the Theological School, whose course covers four years.

Now the Fund is ready to take a long step further. Realizing the great advance in the cost of obtaining the higher education preliminary to Theological School, it now offers to assist in defraying this cost.

It is well known that the great corporations are always seeking out young men for their future leaders; and they offer every enticement to college men for that purpose. We propose to take a leaf out of their book. Particularly is this true when we consider that the sons of ministers are a fertile field for recruiting new men; and ministers normally must struggle to make ends meet, in this day of rising costs, when the cost of education is added to the cost of living.

In order to put the offer into effect, we have asked the President of Convention and the President of the Theological School to lay out the 'ground rules', so to speak:—the terms and conditions for furnishing this assistance to young men aspiring to this high office.

Any one who desires to take advantage of the offer, for himself or for his son, or for anyone else, should write either to Rev. David P. Johnson or Rev. Edwin C. Capon, giving such facts as age, present schooling, state of health, etc. as may be of guidance to them.

It is difficult to describe in adequate terms, the great opportunity that lies before any qualified young man who chooses the ministry. There is an aching need for religious leadership in the Church, particularly in the new awakening we are witnessing. There is a dignified profession in which he can enter into the hearts and lives of his people, as no other individual can; and they will respond to him in ever increasing affection as their spiritual leader. There is the need for those whose talents enable them to state and restate in ever fresh and attractive terms the beauties of our teachings. There is the need for administrative ability in helping to carry on the functions of the national, state and local bodies. There is the assurance of a steady, if modest support, coupled with provisions for retirement, both Federal and Convention.

Above all, there is the unequalled opportunity to take part in the glorious descent of the Church in His Second Coming, when the Bride, the Lamb's wife, shall take her rightful place among us and lead the world once more to order and truth.

The Word is full of examples of young men leading the way to higher ground. To name but one or two, we look to Joseph, to David,—above all to our Lord. Let our own young men follow in their way.

—GEORGE PAUSCH

California Association

OUR ASSOCIATION program was printed in gold this year with special reason. It read: "California Association of the New Jerusalem Fiftieth Annual Meeting—San Diego, California,—August 27, 28, 29, 30, 31, 1958. Theme: 'Golden Jubilee'". Then, the quotation from Leviticus 25: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you."

The San Diego Society of our Church under the leadership of the Rev. and Mrs. Robert L. Young and of Chairman Henry A. Swanton and the committees which prepared for the meetings made it a truly golden occasion. It was excellently planned. In the spirit of hospitality and in each practical detail provided for this program it was a memorable and successful jubilee celebration.

Attending the meetings were Mrs. Esther (John C.) Perry and her daughters. Mrs. Perry was present at the first meeting of the Association fifty years ago. We understand that her daughter, Alice, was with her then. This daughter, Mrs. Alice Van Boven, was elected secretary of the Association at the session just concluded.

We had the joy of welcoming two brother ministers who have just come to the Pacific Coast, Rev. Eric Zacharias, now minister of the El Cerrito Church, and Rev. Paul Zacharias, the new minister of the Portland, Oregon, Church. They were the speakers on our Association Sunday. Rev. Eric Zacharias preached the Association sermon in the San Diego Church in the morning, and Rev. Paul Zacharias gave the sermon at the concluding evening service in the amphitheater of the San Diego Council of Churches at Point Loma. It was a joy also to have the Rev. and Mrs. Richard H. Tafel and their sons with us from Philadelphia and San Francisco. Rev. Richard Tafel shared with us from his active experience in New-Church publishing. He led the group which addressed itself to the subject of publications during the seminar period on Friday afternoon. He invited our ideas on this subject, and proved himself a good listener and interpreter too. Mrs. Tafel led the group on women in the Church, and took part in the stimulating 'demonstration' of Group

Dynamics on Friday evening—the session which was introduced with a touch of French accent in the program as 'Pourparler—You Can't Be Christian Alone.' That demonstration did stimulate a good deal of 'parler' starting as it did with a simulated 'committee meeting to choose a new name for the Church.' We learned the group process 'to support, to clarify, to summarize'. There was another hour of Group Dynamics experience on the Saturday of Association, 'Poursentir—So You Think You Know Your Neighbor', with the focus on awareness, clarity and sincerity.

The program of Association opened with the Council of Ministers meetings at the home of the Youngs. We missed very much Rev. Othmar Tobisch and his wife who were still on their European voyage, and also our brother ministers Rev. Calvin Turley and Rev. Kenneth Knox and their families. A fruitful 'brainstorming time' was had by the ministers present. Messages were sent to the 'veteran' ministers, Rev. John L. Boyer and Rev. Lloyd Edmiston, who could not attend.

The Association business meetings opened on Friday and carried on through Saturday. Here are some of the decisions reached by the thirty eight delegates, officers and ministers:

We voted to have an Association director of Religious Education, who could both counsel the Churches in our Association and keep in touch with the Board of Education of the General Convention.

We look forward to the 1959 meetings of the General Convention in California. We voted to recommend the West Coast conference-center—Asilomar—for the place for Convention to meet. These conference buildings and grounds are on the shore of Monterey Bay.

An amendment to the By-Laws of the Association was passed, establishing a three year term for officers and Board members of the Association, (with the exception of the secretary and the treasurer), and initiating a rotation-order of tenure, to be used first at the next annual meeting of the California Association in 1960 (1959 being 'Convention year' with us).

It was also decided to publish a quarterly Association bulletin.

We voted to give support to a session of the Leadership Education Institute on the Pacific Coast again in 1959; and to plan for a session of Split Mountain Camp for the year 1960.

A new committee was formed, upon the initiative of some of the young people, to be known as the 'Open Gate' committee for exchange of visitors in our homes between different branches of the Church.

On Saturday evening of Association we had an evening of fun-with-a-point, in fact several points, as we watched the ventures of an unpredictable French family, in their rising to a sense of loyalty and justice. The San Diego players did a good job of acting.

On Sunday we were all deeply delighted and inspired by the sacred music of the choirs and the organ. The Cherub Choir, the Chancel Choir and the Sanctuary Choir of the San Diego Church, and the Organist, Mr. Chombeau, helped wonderfully to bring the heavenly sphere we breathed through this day of worship. Rev. Eric Zacharias called us to realize the trust the Lord had given us in spiritual life, to develop a spiritual character as our 'land of promise'. In the evening we gathered in the outdoor amphitheater at Point Loma, overlooking the calm Pacific Ocean. We were guests there and at a dinner of the San Diego Church in the home of the Council of Churches of the City. Rev. Paul Zacharias spoke the even-

ing and concluding word. He reminded us that the central call and experience for man is to hear the Lord speak to his individual conscience, 'Follow me', and to follow Him.

—ANDRE DIACONOFF

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NOTICE

To the Ministry

When a New-Church family within your parish moves to a city where there is a Society—or any New-Church people—as shown by the Convention *Journal*, please be sure to inform the minister, missionary or group leader of that church or general area.

Annual meeting of the Southeastern Association

The annual meeting of the Southeastern Association will be held in Miami October 18-19, with the Ft. Lauderdale-Miami Society as hosts. The Rev. Leslie Marshall will preside. The Florida east coast missionary, the Rev. Ernest Frederick is local pastor. Principal speaker on the program will be the Rev. Dr. Leonard I. Tafel, pastor of the Frankford, Pa., Society, secretary of the Board of Home & Foreign Missions, and a former president of Convention. Communion will be administered at the Sunday morning service, followed by a dinner for the assembly. New Church visitors in Florida are invited to attend.

Ohio Association to meet in Pittsburgh

The 1958 meeting of the Ohio Association will be in Pittsburgh this year at the invitation of the Pittsburgh society. The date will be October 24-26. Plans, program, and other arrangements will be forthcoming presently.

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Annual Appeal

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LETTERS to the EDITOR

TOO FAR AHEAD

To the Editor:

Readers of the *MESSENGER* may be interested to know that in the July, 1958, issue of *Endeavour*, a British scientific journal, there appears an article entitled "The Scientific Work of Emanuel Swedenborg" by Herbert Dingle, D. Sc., A.R.C.S. The six-page article, which includes a number of Swedenborg's own figures and diagrams, is a sympathetic survey of Swedenborg's scientific works. To the question, "Why is it that such a gifted and successful investigator has left so small a mark on scientific history?" the author provides the following answer: "I think it is because his eyes were fixed on a point too far ahead. He leaped to the goal by intuition, but was unable to explain the way in such terms that his contemporaries could tread it. To contribute to scientific progress you must see ahead of your fellows, but not too far ahead."

The journal *Endeavour* is published in English, French, German, Italian and Spanish and is distributed to libraries and scientists throughout the world by Imperial Chemical Industries Limited. Dr. Dingle's article should therefore bring Swedenborg's work to the attention of a large number of readers in many countries.

Forrest Dristy
Rapid City, S. Dak.

grounds, incentive devices, etc. Experimental work might be done in the neighborhood of the College.

We ought to study the lives of some of the World's leaders who have influenced people through public speaking. It is one phase of leadership that should not be overlooked.

We could be influential in organizing a group among those who believe that union members would profit by a less selfish approach than they have at present.

If those who agree with Helen Keller that 'The greatest evil in the world today is the apathy of human beings' would organize they could do something about it. Here is one place where there is need for influential public speakers.

Those who believe the teachings of the New Church have a better understanding of why we have wars than others. They also know the possibilities of achieving a better world through the Philosophy of love. If those who have faith in these teachings would form a group to work for world peace they should be able to accomplish something worth while.

We in the New Church who really believe in a better way of life, and who are willing to sacrifice in order to achieve it, might join other groups, similar to the ones mentioned above, in promoting an experimental community. This might be done in some sparsely settled area—or a new reclamation area—where we would have three fourths of the vote in the county. We could have the most progressive county in the United States.

Can't we find something to be zealous about?

Harry Hazleton
Bellevue, Wash.

OUR OPPORTUNITIES

To the Editor:

There surely was food for thought in the *MESSENGER* for August 30! May it inspire us to accomplish as much in other fields as we hope to accomplish in education! Before we open the cover we find the quotation from Mrs. Blackmer: "What we are trying to do—is not to confirm our present limited understanding of Swedenborg's doctrines as dogmas, but to open more fully their significance for a new age and a new mode of living."

Since our first aim has been to develop new ideas in teaching, the next step might be to show what could be done toward eliminating juvenile delinquency by providing better play

A NEW APPROACH

To the Editor:

In the monthly bulletin, *Your Church* (June, 1957), which Dr. Edward Hincley edits, he asked: "Are you a church or a congregation?" and quoted a description of the local parish in America as having 'a constant uncritical tendency to mistake its promotional activity for religious accomplishment.' He also quoted Rev. Richard H. Teed, British New-Church minister, as saying: "We evangelize not to fill our churches or build up our organizations . . . We

evangelize just for the sake of the truth committed to our stewardship."

Ten years ago we wrote, in a letter to the *MESSENGER*: "In our struggle . . . to maintain local churches for worship, we seem to forget that our only excuse for being is the development of the New Church on earth—the New Church as Swedenborg understood it, rather than a church as is customarily thought of. . . . We should put less attention into maintaining conventional forms of worship, and more zeal into making available and better understood the teachings in which we believe" (Nov. 1948).

Three years ago we sent another letter to the *MESSENGER*: "If it is our responsibility, as an organization, primarily to keep pure and make available the New-Church teachings . . . does an old-church form of corporate body and activity best equip us to do so?" And a few months later: "Looking at the contrast between our few outreaching methods (The Wayfarers' Chapel, The Swedenborg Foundation, radio programs), and the activities of struggling half-hearted local congregations, does it not seem indicated that we should transfer emphasis from the maintenance of congregations to programs of teaching and of otherwise spreading the doctrines? . . . It is not our congregations and Sunday services which should be built up, but our methods of teaching and study and our contacts with the world at large."

It is encouraging that something is happening along these lines: an isolated member has opened a New-Church reading-room in her home, next door to a college, and has started a study-and-discussion group; another member has succeeded in placing volumes of Swedenborg's writings in many university-libraries and even in the Vatican! A Czechoslovakian, with financial aid from the Swedenborg Foundation, has placed advertisements in Esperanto journals and received responses from 35 different countries—he has sent out to these inquirers over a thousand New-Church tracts or pamphlets. The Swedenborg Foundation has, for two

Births, Baptisms, Confirmations, Weddings

BIRTHS

MILLER—Born June 11 to Mr. and Mrs. Elbert Miller of the Wilmington, Del. Society, a son Joseph Elbert.

GARRETT—Born, July 6, to Rev. and Mrs. (former Priscilla Alden) Garrett, St. Louis, a son, Timothy Magdalen.

BAPTISMS

MILLER—A son, Joseph Elbert, was born June 11 to Mr. and Mrs. Elbert F. Miller, members of the New Church in Wilmington, Del.

KLASSEN, FUNK, KLASSEN—Harley David, infant son of Mr. and Mrs. Earl Klassen, San Clara, Manitoba, and Delores Valarie, infant daughter of Mr. and Mrs. Raymond Funk, Ontario, were baptized into the faith and life of the New-Church at Roblin, Manitoba on Aug. 31. At Saskatoon, Sask., Mrs. Harold (Erma) Klassen, Saskatoon, was received into New-Church membership by adult baptism, and Gerald Abram, son of Mr. and Mrs. Harold Klassen received infant baptism on Sept. 7; Rev. Henry Reddekopp of Saskatoon officiated.

years, been sponsoring essay-contests in various universities and theological schools, thus stimulating research on Swedenborg among both students and faculty. The Wayfarers' Chapel is bringing Swedenborg to the attention of *hundreds of thousands* of persons: some 874,000 annually—130,000 in one month alone—and an estimated 30,000 or more in attendance at the weddings to which the New-Church instruction and form of service are applied.

All this, one is forced to note, has been carried forward through channels not directly part of Convention's organizational structure—that is, not as part of the effort and activity of the traditional local society which is called 'our church'. We feel, therefore, that Dr. Hinckley has exactly expressed Convention's problem, and its solution, when he said: in a *MESSENGER* Article, April 12, "if a formal separate organization is perhaps no part of His plan, let us try then to concentrate on the dissemination of the truths which He has given us, without necessarily seeking an increase in members. Let's abandon the idea of membership increases and concentrate on the really important requirement, namely, to spread the good news . . ." Lydia Schrader, in her article, put this another way when she wondered if we hadn't put a fence around our teachings!

Gwynne and David Mack
Pound Ridge, N. Y.

ADKINS, WESTROPE—Peter Michael, son of Mr. and Mrs. Adrian Adkins, and Jill Leslie, daughter of Mr. and Mrs. Jack Westrope, were baptized at the San Francisco New Church, Aug. 10, the Rev. Richard H. Tafel officiating.

GRAHAM—George Wilson Graham, III, son of Mr. and Mrs. George W. Graham of San Rafael, was baptized Aug. 24, the Rev. Richard H. Tafel officiating.

RUNKA—Lorri Charlene, daughter of Mr. and Mrs. Harry Runka of Meadowville, Alberta, was baptized Aug. 17, the Rev. Erwin D. Reddekopp officiating.

WEDDINGS

DEARING-LOCKE—Robert Hastings Dearing and Miss Barbara Locke of East Bridgewater, Mass. were married in the Elmwood New Church, Sept. 12, the Rev. Warren Goddard officiating.

O'DONNELL-WILD—Charlotte May Wild daughter of Mr. and Mrs. David B. Wild, of the New-Church Society Wilmington, Del., was married to John Barry O'Donnell at the Chapel of Roses in Pasadena, California, July 5, 1958.

JOSEPH-MARTIN—Carol Elaine Martin, member of the New-Church Society, Wilmington, Del., united in marriage with James T. Joseph, Jr., July 26, 1958. The service was conducted in the Wilmington church by the Rev. Ernest O. Martin.

MEMORIALS

BUCK—George M. Buck, Easton, Mass., a member of the Mansfield Society of the New Church, passed away June 3, 1958, at the age of 84.

Mr. Buck was a self-educated man with a deep interest in the teachings of the church. His thirteen children were brought up in the church and many of the grandchildren and great grandchildren are active in the life of the New Church.

He was married to Grace Packard, April 5, 1896, and they celebrated their 62nd wedding anniversary this spring. He is survived by his wife and thirteen children.

Resurrection services were held in North Easton, June 6, and were conducted by his grandson, Ernest O. Martin, Pastor of the New Church in Wilmington, Del.

BARTRAM—William John Bartram of the Vancouver Society entered the spiritual world, September 5th at the age of 87. Mr. Bartram a native of Ontario, joined the New Church in Chicago in his early life. A resident of Vancouver for many years, he was president of the Vancouver Society from the time it was organized until 2 years ago. He was a profound student of the Writings, and his support, love and devotion for the cause of the New Church are gratefully remembered. He is survived by one daughter Mrs. Marion Manzer, at home, 3 grandchildren, 4 great grandchildren. Resurrection service was held September 9th, Rev. John F. Zacharias officiating.

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The Religious World

POPULATION CONTROL

One of the subjects that plague Protestant thinking today is that of overpopulation in connection with birth control. In general churches have been opposed to the use of artificial methods for the limitation of families. But now the trend seems to be in favor of it. An example of this is the action of the Episcopal and Anglican bishops in approving of birth control as a means of coping with the problem of overpopulation.

At the recent Lambeth Conference in London 310 archbishops and bishops from all continents, including 89 from the United States, issued an encyclical letter containing this statement:

"... There are many lands today where population is increasing so fast that the survival of young and old is threatened. . . . In such countries population control has become a necessity. Abortion and infanticide are to be condemned, but methods of control, medically endorsed and morally acceptable, may help the people of these lands so to plan family life that children may be born without a likelihood of starvation. . . ."

Commenting on the above action Hugh Moore, president of the Hugh Moore Fund, says:

"The committee headed by Bishop Stephen F. Bayne, Jr. of Olympia, Wash., which studied family questions at the Lambeth Conference, said they had reached the conclusion that some form of family planning, particularly in those areas of rapidly growing population, is an urgent necessity. . . ."

"This positive religious sanction of conception control as an effective means of solving one of the most critical problems of our time—overpopulation—is remarkable because not long ago the Anglican Church opposed so-called artificial birth control as vigorously as the Roman Catholic Church. The Lambeth Conference of 1920 voiced 'an emphatic warning against the use of unnatural means for the avoidance of conception. . . . ' This revolutionary change of attitude is proof of the gravity of the world population situation.

"World population is now growing by 5,400 every hour or 47,000,000 a year. A number larger than the total population of France was added to the people living on this earth in 1957—and the rate is accelerating. The Population Division of the United Nations estimates that the present world population will more than

double—and reach six or seven billion people—in the next 40 years.

"The principal reason for this unprecedented growth is that medical discoveries and recent wide-spread advances in sanitation have improved health and prolonged life spans in Asia, Africa and Latin America. This has lowered death rates—without changing high birth rates.

"As a result hundreds of millions of people in the world are hungry. A report by the U. S. Department of Agriculture finds that population growth in the Far East is outstripping the rise in food production. Food *per capita* is less than pre-war.

"These millions are ill clothed and housed and generally dissatisfied with their lot. In their desperation they are susceptible to Communist propaganda and infiltration—and may be enticed to violent actions by ambitious demagogues."

The Hugh Moore Fund, 51 East 42nd St., New York 17, N. Y., has prepared a pamphlet on this subject which may be obtained free.

BEHIND THE IRON CURTAIN

Despite the efforts of an atheist government, the spirit of religion persists among the Russian people, a group of American ministers reported upon their return from a six-week tour behind the Iron Curtain.

The five clergymen had visited in the Soviet Union, Communist satellite countries and various nations in Europe and the Middle East. Their tour was sponsored by the Commission on Religious Organizations of the National Conference of Christians and Jews.

At a press interview in the Building for Brotherhood, 43 West Fifty-seventh Street, they reported a relaxation of anti-religious pressure by the Communist party and the Soviet Government.

"Every Sunday the churches in Moscow were packed to the doors," said the Rev. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church.

"In the Central Cathedral of the Russian Orthodox Church alone there must have been 10,000 or 12,000 worshipers in one day. Metropolitan Nicolai of Moscow told us that 250 to 300 babies are baptized every Sunday in every large Orthodox church throughout the country."

"Even the children of some party members are baptized," added the

Rev. Leonidas C. Contos, dean of St. Sophia Greek Orthodox Cathedral at Los Angeles. "Of course, no member of the Communist party may be a church member, but many permit their wives or mothers to have children baptized."

Roy J. McCorkel, a Quaker who is director of the Commission on Religious Organizations, declared that "the churches have a future in Russia." The Government seems "resigned" to failure in its efforts to stamp out religion, he said.

The nearest the group could get to an official estimate of total "believers" in the Soviet Union was "anywhere from 20,000,000 to 40,000,000."

In Poland, Mr. McCorkel noted, the Communist Government not only permits religious education, but actually gives Roman Catholic instruction one hour a day in the public schools.

Dr. Irving Lehrman, rabbi of Temple Emanu-El of Miami Beach, Fla., reported that Jews in Russia were free to practice their religion, but that there were no Yiddish newspapers, literature, theatre or other cultural expressions.

Dr. Samuel L. Gandy, dean of Dillard University Chapel at New Orleans, found the Baptist and other Protestant churches filled on Sundays and flourishing. As a Negro, he said, he felt more comfortable in church in Russia than anywhere in the South in this country."

The above report was sent to MESSENGER by Charles E. Witzell, Jr., Valley Cottage, N. Y. together with the comment, "It is my feeling that the efforts of the atheistic Russian government are not very 'effortful'."

FROM WORLD COUNCIL

The World Council of Churches in its Central Committee meeting, August 21-29, observed the tenth anniversary of its founding and made plans for the future. The meeting was at Nyborg, Denmark.

The third world assembly of the Council is also planned for 1961. Its theme, the Committee decided, will be "Jesus Christ—the Light of the World." The Assembly, scheduled for the University of Ceylon at Peradeniya, will bring together delegates from all parts of the world.

In its nine-day session, the Committee took a fresh look at the ongoing work of the Council. It heard that the Division of Inter-Church

Aid and Service to Refugees had resettled 200,000 refugees in the last decade.

One of the most controversial items on the agenda was a study document on *Christians and the Prevention of War in an Atomic Age—A Theological Discussion*.

Prepared by a commission of theologians, scientists, and political and military experts, under the chairmanship of Sir Thomas Taylor of Aberdeen, the report mentioned possible use of limited atomic warfare, justification of surrender on an enemy's terms and prospects of nonviolent resistance.

In debate it came under fire from opponents of all atomic weapons as well as from those who took the traditional stand on the duty of Christian citizens to fight in just wars.

A critique, drawing attention to problems posed for day-by-day Christian representation to governments, was prepared by the Commission of the Churches on International Affairs, joint agency of the World Council of Churches and the International Missionary Council.

The Central Committee agreed to send the report for further study to WCC member churches, underlined that it was "in no wise a formulation of World Council policy," and asked the Council's Study Division, acting with the CCIA, to plan the future of the study, with an eye to developing analysis of the theological, technological, and political factors involved.

In other business, the committee:

APPROVED a study on religious liberty, ordered by last year's Central

Committee, to investigate the place of religious liberty in relation to non-Christian religions, political systems, including Communism, and 'within and between the Christian churches, including the Roman Catholic Church.' Basic principles in the proposal say that consideration should be given to trends that oppose the exercise of religious freedom at various levels in 'government, church, and society.' The Central Committee also 'noted that the legal situation has remained unchanged' in Columbia, and asked the CCIA "to continue to work for the effective exercise of full religious liberty" there.

—Betty Thompson

BROADCAST ON MISSIONARY

U. S. Senator Frank J. Lausche of Ohio made a radio broadcast on Johnny Appleseed, New-Church missionary of the frontier, on Sept. 26. This broadcast was carried by stations in Ohio, Indiana and Massachusetts. The senator's services were obtained by the Wertheim Associates, connected with the Swedenborg Foundation. The occasion, of course, was the birthday on Sept. 26 of John Chapman, better known as Johnny Appleseed.

WOMEN IN THE CHURCH

In discussing the difficulties that women have had in playing their proper role in the church, and the controversy that this has given rise to, Mrs. Leslie Swain, one of the six women on the ninety-member World Council of Churches Central Committee, said:

"Due to wise guidance, however, women are increasingly being given an opportunity to make their contribution within the Church as they have for some time made their contribution in business, politics, etc."

The subject of women in the Church also came up in a report by the executive secretary of the U. S. Conference for the World Council of Churches, Dr. Roswell P. Barnes.

Dr. Barnes reported on a study of women in the ministry made by the WCC Department of Cooperation of Men and Women in Church and Society. It was made at the requests of bishops of the Church of Sweden. The Swedish Parliament is considering a bill which would admit women to the ministry of the Lutheran state church.

According to the survey conducted by Miss Helen Turnbull of Baltimore,

Md., Protestant Episcopal Church, a member of the Geneva staff of the WCC, 43 member churches of the WCC admit women to the full ministry; 24 more ordain women to a ministry of some kind or another but not to the full ministry; 76 churches do not ordain women at all; and there is no information on the remaining 25 countries.

"On the other hand, the number of women ordained to the full ministry in the churches which do admit them is very small indeed," Dr. Barnes said.

The remarks of Mrs. Swain and Dr. Barnes were made at a panel discussion at the tenth anniversary meeting of the U. S. Conference for the World Council of Churches.

Bread and Water

Once upon a time there was a child named Aenig sitting on a stone quietly resting. All around were many children. Aenig was becoming dissatisfied with his surroundings. Home seemingly, was too small. Outdoors was too busy.

Quietly yet quickly down flew a big handsome bird with something like a book in its beak. This thing it placed close to Aenig and flew away. The boy bent over the book and read, "Handle me gently and you will find a small button. Press it and I shall open."

Aenig did so. The book opened. Inside it were two things, a loaf of whole wheat bread and a clear glass bottle of water. The words on the wrapper of the bread were:—Love. Eat me. I shall never grow smaller; but you will grow bigger." The label on the bottle said: "Truth. Drink me. Wash yourself with me. Share me with a thirsty boy friend. Water your garden with me. I shall never diminish."

Aenig closed the book and sat down once more to think about things. On looking at the book again a moment later, he saw words on the cover he had not seen earlier. They read:—"No matter how much bigger you grow because you eat this bread and drink this water you will never attain the size of the one who made them and the book that contains them; but do not be discouraged for in the bread and the water you *do* eat and drink are all the strength you will ever need, and all the happiness you can bear."

—NUF SED

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Yesterday, Tomorrow and Today

by Everett K. Bray

THE SUBJECT I am asking you to think about with me I am calling "Yesterday, Tomorrow and Today" and in that order. For it seems to me, this is the order in which we value our segments of time. Whether or not this is the Bible's order of evaluation, we shall see presently. It has pleased the Lord to leave us free in the use we make of the time we have. In this time we establish the character we want to live with forever. The story which time records is entirely silent; only the punctuations are heard. A clock ticks off the seconds, minutes, hours; the sun announces days and seasons, and the moon calls out the weeks and months, but time itself just silently hurls us along until 'our time' is done; our ride in space over; and we have gone beyond time. What it has done to us is easily said. It has given us 'our chance.' What we have done with it is the all important matter. "Our todays and yesterdays are the blocks with which we build" said Longfellow in his poem *The Builders*.

When we take a moment's reflection on the ways we find for wasting time we must be astonished how little we really appreciate the purpose of our stay here; for in reality all the time we actually have is the present. Swedenborg, as he observed the multitudes pouring into the World of Spirits, saw the effects of the ways people had spent their span of time on earth. He noted that the twin sources of most unhappiness were these: too much dwelling on the past, and too much solicitude about the future. Have you ever sat by, as it were, and watched the journeys and maneuvers of your mind during a period of relaxation? See where it travels. As far as the past is concerned, that is something we cannot change and it has already made its contributions and its problems. The present is what we can do something about. Here are some Bible texts about dwelling on the past: When Lot's family were on the way to liberation from the sin-ridden city of Sodom, 'Lot's wife looked back' and she became a pillar of salt. . . . That there is a truth for us in this parable is shown by Jesus saying, "Remember Lot's wife." He further said, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." Then, too, distance lends enchantment. We talk dreamily of 'the good old days' when nothing went wrong, and everything was exactly right, and at some high points even a little better than that. Of course we do not mean there can be no value in the study of history. Of this George Adam Smith quoted the observation, "History never repeats itself," and, with a smile, "except to teach a lesson!"

And now about the future—unless there were a proper thought for the future, no one could begin to build his house or plow his field and plant seeds for future harvests. The state of mind that is so obsessed by fears that the house might burn, or the crops might mildew on the stalks because of too much rain, or wither away because of too little rain; this state of borrowed worry, if it did not altogether prevent the man from beginning to do anything, would certainly undermine the effectiveness of his work, vitiate his health and render him a gloomy companion.

Therefore Divine order is a prescription for health of body, mind and soul. Obey the Lord, seek first His will and obey it. Do what is right. Trust Him to give you strength and the guidance and opportunity necessary. Then be confident, be happy, because His 'kingdom' is flowing down through you—soul, mind and body—'on earth as it is in heaven.' And what do you find? That all your faculties and awareness are so wonderfully and joyfully occupied with the present that you have no time for speculating or worrying about the future. "They who trust in the Divine although they have care for the morrow, still have it not because they do not think of the morrow with solicitude, still less with anxiety. Unruffled in their spirit whether they obtain the objects of their desire or not; and they do not grieve over the loss of them, being content with their lot. They know that for those who trust in the Divine all things advance toward a happy state to eternity, and that whatever befalls them in time is still conducive thereto. Be it known that the Divine Providence is universal, that is, in things the most minute; and that they who are in the stream of Providence are all the time carried along toward everything that is happy, whatever may be the appearance of the means; and that those are in the stream of Providence who put their trust in the Divine and attribute all things to Him. . . ." (A.C. 8478).

Thus, so full has become today that you know tomorrow also will bring what is necessary for tomorrow's needs. Live today in today. "Choose you this day whom you will serve." "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:" (Deut. 30:19).

Long not for the past. Worry not for the future. Live truly today, then shall each tomorrow be another today. "Sufficient unto the day is the evil thereof." Tomorrow will take thought for the things of itself. . . . "Give us this day our daily bread."



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REVELATION

by Bess Foster Smith

PROGRESS HAS been made" G. N. M. Tyrrell, President of the British Society of Psychical Research, "not by following the laws of logic, but by inspirational ideas that have flashed into the mind from some higher source."

Such inspirational ideas are called by Ralph Waldo Emerson, 'disclosures of the soul' but more generally known as REVELATIONS. Emerson goes on to say that revelations are always attended by an 'emotional delight of a sublime nature as if blasted by an excess of light.' He gives examples, such as the conversion of Paul, the trances of Socrates, the convulsions of George Fox and the illuminations of Swedenborg.

Of Swedenborg he says, "There is one man of genius who has done much for this philosophy, (man's relation to nature), whose literary value has never yet been rightly estimated." This man of genius, he said, tried to show the connection between nature and the affections of the soul. He pierced the emblematic or spiritual character of the visible, audible and tangible world as none other has ever done.

Swedenborg, himself, calls revelation the 'unsought endowment of God'. One must have a pure ego to receive it and be without selfish motives. If he can thus qualify there will be no obstruction, the information and wisdom will flow in easily and gladly.

At the time this Christian scholar lived 1688 to 1772, two distinct trends were splitting the religious thinking of the world apart. Many were turning to mysticism, led by Jacob Bohme of Germany. Because they could not understand they became confused and mystified from believing in the supernatural through fear. The other extreme was the taking of all the divine influence out of human behavior, and believing only in self-guided intelligence. Science and religion sometimes assume separate ways. Swedenborg exerted his strength against both trends and set his course 'by the compass of faith' to draw together the minds of

men with an understanding of divine love and divine wisdom.

First he prepared himself by studying all the branches of the physical sciences and mathematics that were within his reach. It was in these studies he learned the underlying principles of the universe that enabled him to receive the 'key to Aladdin's treasure house.' His eagerness for knowledge would not let him stop until every door leading to unexplored interiors in nature had been discovered and opened.

Swedenborg has been compared to Leonardo de Vinci. Both were inventive and speculative forerunners of modern discoveries. Both projected their thoughts to the very threshold of modern times. Both drew on the universal source through divine revelation.

In a treatise on *The Causes of Things*, Swedenborg explained that particles are round and matter is in motion. It sounded ridiculous at the time, but since the discovery of radioactive substances we know that every atom of the universe is extremely active just as Swedenborg had revealed some three hundred years ago.

Another advanced scientific discovery made by Swedenborg was concerning the blood. Oxygen had not yet been discovered and there was no microscope to look through. Swedenborg said the blood took on 'atmospheric salts' borne from the bosom of the air into the body by breathing and these salts purified the blood. Naturally the theory was not accepted because physicians believed that the contact of the blood with air was what brought about diseases.

His theories on the cerebral cortex and the functions of the ductless glands are now being recognized in modern research.

After mastering all the known branches of the material sciences Swedenborg gave himself over entirely to the spiritual world. He accepted the physical body as the soul's domain while on earth. However he maintained that the body would be entirely dead but for the spiritual life contained in each and every cell. In

order to make it more understandable he compares it to the light and heat from the sun which brings life to all the natural world. The rays of light he compares to knowledge while the heat rays he compares to divine love. The will is contained in the Divine Love, and the understanding in the Divine Wisdom.

With untiring effort Swedenborg wrote all of his findings in Latin and published them, spending his time and wealth to leave this legacy to mankind who would someday try to understand it. Some of the titles under which he explains man's relation to the spiritual are Forms, Orders, Degrees, Uses, Communications, Influx, Correspondences, Representations and Modifications, each taking up the relationship of the known to the unknown in a logical and convincing manner.

With such mathematical precision he leads one who will follow his theme into a maze of new and unexplored regions of the mind and gives one an exalted evaluation of life as a spiritual reality and an assurance that you, yourself, are an immortal soul.

The author is a business woman living in Weiser, Idaho.

LONG, LONG AGO

George Pausch sends us the following interesting notation from the Convention Journal of 1842, about the meeting in Boston:

"The Convention was very numerously attended, more so than at any previous meeting; the whole number being estimated at about 500. It has been ascertained, by a Committee of the Boston Society, which had charge of the arrangements for providing accommodations, that at least 215 were in attendance from abroad, nearly all of whom were lodged by their brethren in the city."

To this Mr. Pausch adds the comment:

"The copyright on this has long ago run out, so that you are at liberty to put this in a corner of the Messenger if you like.

"Just imagine our Boston friends lodging 215 persons from 'abroad'. I suppose this means they put them up in their houses. Travel in those days was slow and difficult, and there were no hotels. What Convention must have meant to them!"

other famous nations of antiquity, were paying homage to a multitude of so-called deities, a small, obscure people in the little district of Palestine were preserving the precious traditions, transmitted from a still older period, that there is One Supreme Being, Who is the Creator and Governor of the universe. "Hear, O Israel," these people were taught to say, "Jehovah, our God, is One Jehovah." Their religious ideas and customs were not of their own invention, but came to them from time to time in the writings now called the Old Testament. In conforming to the law and the prophets, they believed that they simply obeyed the Voice of God Himself.

After the Lord came into the world, and the New Testament was given to men, the worship of the God of Israel was still continued among Christians; and the Scriptures were still regarded as the basis and authority for it. The Gospel attaches itself so closely to the law and the

prophets that no separation between them is possible. Those who accept the teachings of our Lord Jesus Christ, will of necessity accept those of Moses likewise; for we read in the Sermon on the Mount, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Again, the Lord says, "Search the Scriptures." "The Scriptures cannot be broken." They are one grand whole, with the parts woven together, as it were, like a seamless garment. To the Scriptures Christianity owes its origin and continuance, and with them it must stand or fall.

Testimony of Scriptures

The doctrine that Jesus Christ is God made manifest in the flesh rests on the emphatic declarations of Scripture: "Unto us a child is born, unto us a son is given; and the government shall rest upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "Behold, the Lord Jehovah will come with strong hand, and His arm shall rule for Him." "I am Jehovah thy God, the Holy One of Israel, thy Savior." "As for our Redeemer, Jehovah of hosts is His Name, the Holy One of Israel." "I, even I, am Jehovah, and besides Me there is no Savior." Such are some of the voices of prophecy in which the One God Jehovah is represented as the only Redeemer and Savior of men,

and the Messiah, Who was to come, is identified with Him. His coming into the world is the fulfilment of all prophecy. Is He not called "Immanuel, God with us"? He says of Himself, "I and the Father are One." To one of His disciples, begging Him to show them the Father, He replies, "Have I been so long a time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, show us the Father?" The Apostle Paul, in his epistles, confirms the teaching in many ways; as for instance, when he says that "In Him dwelleth all the fulness of the Godhead, bodily."

If we truly and intelligently love the Lord, we must first of all, direct our attention to Him as the One only God. He never is nor can be divided; whatever appearance to the contrary may be presented in any of the terms to be found in the Scriptures, it can only be an appearance.

Not only are the Scriptures the Lord's Word, not only have they proceeded from Him, but they partake of His nature. As surely as the work of any human author exhibits the peculiar quality of his mind, so surely does the Lord's Book of Life show forth His Divine quality. In its essence it makes one with Him; it is infinite and unfathomable, even as He is. The saying is literally true: "In the beginning was the Word, and the Word was with God, and the Word was God". . . "And the Word became flesh, and dwelt among us; and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." The story of the divine life in its descent to man, is the incarnation of the Logos in the Humanity of Jesus Christ, and it is the sweet and serious privilege of Christianity to carry it into the world.

In infinite tenderness God speaks to all His children; unto each in his own mother-tongue, which is sweeter to him than honey or the honeycomb, and more beautiful than the stars of a summer night. And unto each of His children He gently whispers the secret of life: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." "Look unto Me, and be ye saved, all the ends of the earth; for I AM God and there is none else."

Mr. Coch is a lay-leader, living in Cincinnati, and Chaplain of the Disabled American Veterans.

PRIESTNAL OPENS SERVICE IN NEW YORK

Filling a pulpit that has been without a regular minister the past year, the Rev. Clayton S. Priestnal Conducted his first service as minister of The New Church (Swedenborgian), 112 East 35 St., New York City, Sept. 14.

Mr. Priestnal comes to New York after thirteen years with the historic Baltimore New Church. Visited by George Washington in 1793, it is the oldest Swedenborgian society on this side of the Atlantic. Mr. Priestnal previously had pastorates in Bridge-water, Mass. and Cleveland, Ohio.

He is a frequent contributor to *The MESSENGER* and was convention preacher last June at the General Convention in Boston.

Mr. Priestnal's service also marks the beginning of the 100th anniversary celebration of the 35th Street church building. Almost a century ago, the Rev. Samuel Seward, brother of William Seward, Secretary of State during Lincoln's administration, was minister in New York. Closely associated with the church at this time was a prominent New Yorker, John Bigelow, Lincoln's ambassador to France and one of the founders of the New York Public Library.

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spiritual truth, which I felt was in store for me. Surely, I thought, the Lord will provide! He did.

Belief in the Virgin Birth, which I had cherished since childhood, was now made clearer and more beautiful in the light of the Heavenly Doctrines. I realized that only the New-Church teachings could elucidate this truth to its full extent, as no other teaching could possibly do. The tremendous thought of the Divine Love flowing through the heavens, culminating in a new and discrete creation of the new Adam—a natural man only from the maternal side; and the Lord Himself being the Paternal Force within—was overwhelming. Thus did our Lord find in the Person of the Son of Mary, the organic medium for contact with all the evil and diseased conditions of humanity. From this standpoint it was now clear how He delivered the heavens and the world of spirits from disorderly infestations, reduced the hells to order, and established forever the equilibrium and free agency of man; and by glorifying His Humanity even to its flesh and bones, created a new, and perpetual divine center in ultimates, to which all forms and forces refer themselves; thus He secured the incessant creation and conservation of the universe both spiritual and natural.

As to the doctrine of the Divine Trinity, I found no difficulty in accepting the New Church point of view. In the light of the New-Jerusalem teaching the Trinity resolved itself in the One Person of Jesus Christ. The passage in Col. 2:9, "In Jesus Christ dwelleth the fullness of the Godhead bodily," presents the key that unlocks the mystery of the Trinity in God, for in His one Divine Body and Person, resides the whole of the Trinity.

Strange that the Christian Church, (Protestant and Catholic alike) has gone so utterly astray in maintaining that the Trinity consists in three distinct persons in the Godhead, one in essence, but differing in operations and attributes. Even those who framed the Athanasian Creed were caught in this dilemma and only by the declaration that, "although we are compelled by Christian verity to confess each person one by one, to be God and Lord, yet we are forbidden by the Catholic Religion to say there are three Gods and three Lords."

If this be the extent of harmony between Christian verity and Christian religion, what then, shall we think of a Christian morality which bids us to think one thing, but say a totally different thing?

Fulfillment of Prophecy

by Charles J. Coch

EVER SINCE THE beginning of time men and women everywhere have been looking for a philosophy of life whereby they might guide their lives to the best possible advantage in the business of living; this is no less true today, than it was in centuries past. Many are seeking a religious philosophy that will pave the way for them to gain new truths about the existence of God and the immortality of their souls.

The Christian knows that of all the great teachers and reformers recorded in the world's history, there is nothing that is so absolutely without a parallel as the way in which Jesus Christ entered this world of man's life in order to become his Redeemer and Savior. Into the narrow, shut-up life which men in their sin and their ignorance were living, He was willing to enter. The true Christian realizes that to uncounted numbers of people of all ranks and conditions, and in all climes, Jesus Christ has proved to be what He declared Himself to be when He said: "I am come that they might have life, and that they might have it more abundantly."

"The abundant life" of which the Lord spoke is recorded in the Scriptures; there, He placed Himself before men as One who bore vital relations with their souls,—a relation belonging to God alone. "Search the Scriptures He tells us, "for in them ye think ye have eternal life: and they are they which testify of Me." "And ye will not come to Me, that ye might have life." "And beginning at Moses and the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

When God appeared to Moses in the burning bush and commanded him to lead forth the children of Israel out of Egypt, He said in response to a question about the name by which He should be known: "I AM WHO AM,"—i.e. "HE WHO IS." "Thus shalt thou say unto the children of Israel: I AM hath sent me unto you." "Jehovah, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me

unto you; this is my name forever, and this is my memorial to all generations." Throughout the Hebrew Scriptures, Jehovah is the name by which the Lord is called. This is the memorial name, and it means the "I AM." Derived from the Hebrew word 'HAYAH,' to be, it must forever signify, to all who are acquainted with its origin, the infinite and uncreated One, Who was, is, and will be, for evermore.

Lord's Own Testimony

When the multitude inquired of Jesus whether He was greater than Abraham, Jesus replied, "Your father Abraham rejoiced to see My day: and he saw it and was glad. Then they said to Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them: Verily, verily, I say unto you, Before Abraham was, I AM."

It is from His Word, that the Lord speaks to us today, just as He did when He walked the earth in centuries past. His message for today is the same as it was yesterday, and will be tomorrow, and all the days to come; and so to the seeker after truth, He offers the abundant life in His own words: "I AM the Way, the Truth, and the Life"; "I AM the Door"; "I AM the Vine"; "I AM the Bread of Life"; "I AM the Resurrection and the Life"; "Without Me, ye can do nothing"; "Heaven and earth shall pass away, but My words shall not pass away"; "All power is given unto Me in heaven and on earth." The magnitude of such declarations! and the pitiful way in which they are sometimes received.

In searching the Scriptures, the seeker after truth will find that the Way, the Truth, and the Life, is indeed embodied in the blessed Person of Jesus Christ. The true Christian believes that the Lord Jesus, at the time of His advent into the world, fulfilled the various predictions which had been made concerning the Messiah.

During the ages while Egypt and Phoenicia, Greece and Rome, and

the sacrifice to other gods than the Lord—the worship of falsity from evil. Falsity is never harmless, but it is fatal when loved.

In the Scriptures the sojourner, the widow, and the orphan are often mentioned together. Sojourners are those not of the specific church who come seeking instruction. Widows are those who are in good but lack truth, and orphans—here sons—are those who are in truth but lack good. In varying degrees we are all sojourners, widows, and orphans, and care is to be taken that our needs and the needs of others are met with genuine goodness and truth.

The law against usury teaches the ever-needed lesson that good is to be done without thought of reward. The true reward is the ability to do good and the happiness that comes from doing it. A distinction is here made between external charity and internal charity. Much of the charity practiced today is external, helping people in external ways. This is at times necessary as a beginning, but it should lead to ministering to internal or spiritual needs.

The law concerning the pledge of a garment teaches us that truths taken away through the fallacies of the senses must be restored while the person has some light left. This is particularly applicable to our young people when in college they begin to question and doubt the truths they have learned in childhood. Their questions and doubts should be met promptly and adequately.

Notes

9152¹. Truth without good has no life, and good without truth has no quality.

9156. The distinction between transgressions, iniquities, and sins.

9167¹. To make one hair white or black 'denotes to declare from oneself that truth is truth and falsity is falsity'.

9198. The Christian Church in Swedenborg's day was in the same condition as the Jewish Church in the Lord's day.

9206. "They who are in good and do not desire truth are not in good."

HOW I BECAME A NEW CHURCHMAN

2nd Installment

by Charles Coch

CERTAIN TEACHINGS of my earlier Catholic faith such as: the Trinity, the Divinity of Christ, the Virgin Birth, Redemption, Heaven and Hell, the Intermediate State, and the Real Presence of the Lord in the Eucharist, had left an impression upon my mind and heart. And although it was given to believe that Christ founded His Church upon Peter, I could not accept its doctrine of 'Infallibility', for I felt the inadequacy of its system of doctrine. But somehow I envisaged a higher spiritual interpretation that would unlock the mystery to these gems of truth.

Having been taught that the Jewish religion at one time, constituted the Lord's true Church and that it served its purpose by virtue of the Lord's Advent into the world, I fancied a time when a still newer dispensation, 'the Age of the Holy Spirit', would be ushered in to supersede the literalism of the Christian church. Yet, this idea seemed to me to be a development of some far distant age and I had no thought of it as a present reality. But all the while Divine Providence was at work, gently guiding me to the light of this 'new Age of the Holy Spirit,' which I had not realized was within my reach.

You can imagine my surprise as the Rev. Louis Hoeck pointed out to me that my dream could be realized by a study of the descent of the New Jerusalem mentioned in the Book of Revelation. We read the passages together. Immediately I received the picture: "The Holy City of Doctrine, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." The Church as a 'bride of Christ' had always appealed to me. "Truly, this must be the new dispensation of Christianity, a disclosure of the 'Age of the Holy Spirit', I thought. What a thought! This revelation, the crown of all previous revelations, this New Church, the crown of all churches or dispensations that have been upon the earth! Is this a dream come true? The very thought of such grandeur left me almost breathless.

Meaning of Four Ages

Assisted by Mr. Hoeck in a study of the Four Churches, I soon came into the knowledge that the Word contained spiritual truths clothed in natural forms. I listened with rapt

attention as Mr. Hoeck pointed out to me how the spiritual history of mankind might be compared to the life story of an individual. "The Church as a whole", he explained, "had its infancy, its adolescence, its manhood and its old age. After this, death set in, but was followed by resurrection into life, through the establishment of a new spiritual and everlasting Church of God with men."

I understood that each of these four ages had been a church or distinct dispensation among men, and that these four successive churches are represented in the Word by the statue seen by Nebuchadnezzar in his dream. It was pointed out to me how this statue's head of gold represents the golden age among men, and how the first, or 'Most Ancient Church' symbolized mankind's Eden-state, known as the morning or infancy of the race. The breast and arms of silver, describing the silver age which was the second, or 'Ancient Church' signified by Noah and his posterity, and this was the noon and early manhood of the race. The belly and thighs of brass ushered in the brazen age, the third or 'Israelitish' dispensation, and the legs of iron and feet mingled with clay, representing the iron age, pictured the 'Christian Church', in which faith and charity passed into their night of old age, and finally death.

"Then a stone was seen, cut out without hands, which smote the image upon its feet of iron and clay and broke them into pieces." This represented the fifth and final Church, the Dispensation of the New Jerusalem, in which the 'Rock of Ages'—the Divine truth of the Lord, 'shall become a great mountain and fill the whole earth', lifting mankind nearer to God.

With intense interest I continued my study of the spiritual history of these successive dispensations while reading the *Coronis, or Appendix to the True Christian Religion*.

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ARCANA CLASS I—Nov., 1958

Volume IV, 3087-3192

November 1—7	3087—3116
8—14	3117—3144
15—21	3145—3161
22—30	3162—3192

THE STORY OF Abraham's sending his servant to Haran to get a wife for his son Isaac is a striking one in the letter. Spiritually it tells 'how the initiation of truth into good, and the conjunction of the two is effected.' Number 3087, with which our reading for this month opens, pictures how this new connection inwardly brings enlightenment all the way down to the lower faculties.

Most of us bungle along through life taking all sorts of things into our minds in the form of sense impressions and memory knowledges, some of them sought for one purpose or another and others thrust upon us by our environment and the efforts of other people to make us learn. When something we learn is clear and meaningful to us, we are apt to be pleased with our intelligence. And when it is not, we are all too apt to put it aside as of little practical value anyway, at least for us.

Numbers 3109 to 3116 show us just why this is so, and the explanation is not very complimentary to us. The Lord is protecting us by withholding us from elevating into our rational minds knowledges of which we are not willing and ready to make good use. These numbers show us how the Lord explores our states and keeps us in perfect balance to prevent even the least of falsity from being conjoined with good, and the least of truth from being conjoined with evil.

And we read, "Of this exploration man knows nothing at all; it is so entirely in obscurity with him that he does not even believe that there is any; when yet it is taking place every moment, but from the Lord, who alone sees man's state, not only his present state, but also his future state to eternity." There is no possibility of hiding anything from Him. He knows us better than we know ourselves. And it is comforting to know that He protects us and uses to the full what good intentions we really have.

We read in number 3175: "It is good which comprehends; because the Lord through good flows in with wisdom." Our lack of comprehension is therefore from a failure of good in us. This is developed in number 3187, and we need especially to note the statement that purification of the natural degree—which is our part of the work and is pictured in the Word as 'washing the feet'—does not mean, as we are accustomed to imagine, merely our setting the external conduct in order, but the removal of the things that are of the love of self and the world.

Throughout our reading the interpretation of the internal meaning alternates between its application to the Lord's glorification and its application to our regeneration, and this is inevitable since 'the regeneration of man is an image of the glorification of the Lord' (3138), and we are reminded several times that the Lord willed to glorify His Human by the same process by which He regenerates every man who truly wishes to be regenerated.

The mission of Abraham's servant pictures this search by the Lord for a genuine effecting of truth in the natural man, which alone is capable of becoming united to good in the rational, which Isaac represents. Note the statement in number 3094 that, "There is nothing else that receives good but truth, and such as is the truth, such is the consequent enlightenment."

Notes

3096. The distinction between *fountain* and *well* made here is interesting. The King James version here translates both words *well*. On this point the Revised Standard version is superior.

3121-3122. Here the difference between truth and natural knowledges, which we sometimes call truth, is carefully explained, and in 3167 a clear analysis is given of the nature of the natural man and of the spiritual man in each one of us.

3175. Store up for frequent meditation the statement that, "The good whereby man surpasses the animals is love to God, and love to the neighbor."

3182. This states that when truth has been elevated into good, which is

regeneration, the person does not suffer the natural man to reason against it.' The 'search for truth,' of which we hear a good deal, is of little value unless it actually leads to the acceptance of truth.

ARCANA CLASS II—Nov., 1958

Volume XI, 9148-9211

November 1—7	9148—9166
8—14	9167—9186
15—21	9187—9198
22—30	9199—9211

THE READING for this month is a continuation of the Levitical laws given at Sinai. These laws are obsolete today in the letter, but in their internal meaning and application they are always to be observed. Because the Jews were an external people they became a representative of a church through the literal observance of these laws.

Numbers 9148-80 are concerned with the loss of something borrowed. Borrowing and lending are often mentioned in the Word. "To borrow denotes to be instructed by another, and thus to receive truths or knowledges of truth and good from some source other than one's self." "To lend" is to instruct. The more we lend by the communication of knowledge of good and truth, the more we receive from the Lord. This is according to the law, "Influx is according to efflux." Spiritual lending enriches the giver as well as the receiver.

The law concerning the seduction of a virgin pictures an unlawful type of conjunction. This is the conjunction of truth with an affection from the delight of self-advantage or from the delight of being honored. There are those who learn the truths of the church for the sake of self-advantage. But if man regenerates, these selfish motives become subordinated, and in this manner is lawful conjunction made out of unlawful.

The next law is concerning a sorceress. A sorceress represents one who conjoins the truths that are of the church with the evils of the love of self. To do this is to destroy truth. It was in this way that the Ancient Church came to its end, turning its truths into sorcery, magic, and idolatry. This is profanation. The Lord as far as possible withholds man from it, but the first law of the divine providence, upon which all others depend, is that man shall be able to act in freedom according to reason.

Lying with a beast is conjunction with the evil affections of the love of self, and this is naturally followed by

LETTERS TO THE EDITOR

POST A SIGN

To the Editor:

The Bible and the Writings can meet such vital needs in our time, being the word from the Lord for the new era, that a special responsibility rests on anyone having these in his or her home. They are as socially important as 'the law', and, just as a judge, an attorney or notary public hangs out his sign, so New-Church people should, as a minimum step in meeting their responsibility, post a public notice that in this home there is the Bible and the books of Swedenborg.

These books are vital in the sense that supernatural influences play around them, and to the home of anyone posting a notice, the Lord's providence might guide two or three people a year who were in special need of special help. I suggest this not as a bit of missionary work, but as a bare minimum measure in a passive way, for being at home if the Lord should call and knock. The idea came to me at three one morning, and on getting up I posted a card outside my door reading, "Bibles and books by Swedenborg. You are invited to visit." No queries yet, but maybe soon.

Bill Rawlinson
San Antonio 12, Texas



IN CHILDLIKE FAITH

To the Editor:

Your magazine is ever interesting reading, and at times incites my comments.

Your issue wherein you print articles on your membership; and the right way to reveal what you feel is the true religion, incites these of mine. Most religions base their concept of what is true on their intellectual interpretations of what is found in books, or what some one affirms is it.

True religion, is an abiding faith on God's word, spoken direct to each child and not through someone else's second-hand statement of what is it; when the child has surrendered the intellect along with all other elements of his personality. And all the child can do is to reveal his love, using the mind, the intellect to reveal it; if such

does not create the desire, all intellectual assertions, however vehement, have no value.

Don't be disheartened by numerical lessening of our church membership. A real child of God worships Him constantly all waking and often slumbering time, and goes to church, not feeling a need but that he may reveal his love to others and get them to seek a similar contact.

John F. B. Miller
Berkeley, Calif.

BOOK REVIEW

A JEWISH UNDERSTANDING OF THE NEW TESTAMENT. By Samuel Sandmel. Hebrew Union College Press, Cincinnati, Ohio. 333 pp. \$5.00.

The author is a professor of Bible and Hellenistic Literature at the Hebrew Union College, Cincinnati, Ohio. He has a doctor's degree in the New Testament from Yale, and his learning and competence as a scholar will not be seriously questioned. Being a Jewish rabbi he writes from a Jewish point of view, but dispassionately. The Christian reader is unlikely to be offended by anything in this book, and will profit by the better understanding it gives of the relation of the New Testament thought to the traditions and the sacred literature of the Jews.

The writer regards Judaism and Christianity as irreconcilable ideologically, and yet he finds they have many common motives. The convictions of the two faiths about God are akin, as is the concern of both for man. Both accept as axiomatic that God's will has been revealed. The ethical standards of the two are congruent, sometimes even identical. To see this congruency, Dr. Sandmel urges that isolated items from the New Testament, such as Paul's views on marriage, be not compared with something on the same subject from rabbinic Judaism. The message of the New Testament as a whole must be considered.

The writer treats of the New Testament book by book, beginning with what scholars believe is the oldest portion, the Epistles of Paul, going on to the Gospel of Mark, then Matthew and Luke, and finally to writings the authorship of which is in dispute among scholars. The historical background is considered, especially the controversies in the church,

and the purpose for which any particular book of the New Testament was written.

Dr. Sandmel does not believe that any historically correct portrait of Jesus is 'recoverable' from the Gospels, we can only know what the evangelists saw in Him. Similarly, he is dubious about finding what the actual teachings of Jesus, or even of Paul, were. According to the scholars, the Rabbi declares, there existed in the early Christian Church in oral form many stories about the 'words' and 'deeds' of Jesus. These are called 'pericopes', and were appealed to justify contentions about practices and beliefs. Sometimes these were changed so as to be applicable to what might be under consideration. Often these pericopes were in contradiction to one another. Yet they formed much of the Gospel material.

As a study of how the Christian movement, beginning as a sect within Judaism, finally broke entirely with the latter, this book should take high rank.

Dr. Sandmel's study is entirely on what the New-Church reader would call the 'natural and historical level'. It does not recognize revelation as determining the New Testament content. The findings of the scholars seem to this reviewer to be accepted rather uncritically. Conjectures are often treated as if they were proven facts. While no doubt the early Christians sought guidance for their actions and beliefs in the oral traditions, or pericopes, there is no evidence to show that these were altered or invented to meet the exigencies of the moment.

Now and then the writer is somewhat at pains to show a strong anti-Jewish bias in the New Testament although he states that this is certainly not the prime motive in it. He quotes a Jewish commentator as saying about the words ascribed by Matthew (27:24-25) to the Jews who were clamoring for the crucifixion, 'His blood be on us and our children': "This is one of those passages which have been responsible for oceans of human blood, and a ceaseless stream of human misery and desolation."

It is true that persecutors of the Jews have often quoted the New Testament in justification of their acts, but an unbiased study of the persecution of the Jews will not bear out the claim that the New Testament is responsible. Other factors, far more powerful, were to blame.



World War came about, there was not the same enthusiasm of fighting for an ideal that had inspired the First, but an undercurrent of resolve that it should not happen again. Disillusionment made the repetition of that first Armistice Day impossible, although there was gladness that it was done with once again. Youth had discovered its power; *it wanted to live!*

A wave of extravagant living followed. To the younger generation all that had been precious heretofore was scrapped as 'old fashioned' made common, cheap, worthless, in a period of unbridled freedom with more money to spend than the people had ever had before. Premature sophistication brought on a spree which asserted itself in many ways, most conspicuously in the matter of dress bordering on the nearly nude and the behavior that went with it. A period of delinquency was inevitable. But this, too, is a passing phase in the evolution of the human race, of history in the making.

To the younger generation this new age comes as a challenge. They want to know, what's the use? Non-conformism is its outstanding symptom, excepting among its own kind. They are straining at the leash, eager to test their own strength. And just as a babe's first lesson in the law of nature is that of gravity, so today's youth will learn something of that higher law of God, divine providence. This law operates constantly as does gravity, and likewise in unseen ways, until later, perhaps, from experience. It is a something for all to understand because it is of spiritual concern to all.

What, then, is this 'only virtue', the heart of wisdom?

The diploma of the graduate represents a course of mental labor accomplished in a given time. It does not mention any heart work although the heart must have had something to do with the choice of studies and the ambition for the future. Of course, choice represents his love-life, the kind of man he wants to be, the kind of life he wants for himself; it is his spiritual self, a combination of his love and wisdom in the character with which he will meet the problems of his future. Love plus wisdom in one complete entity—himself as a spiritual force—and will mark his contribution to God's purpose in the making of that new earth and bringing into it that new heaven He wants man to enjoy. It is to recognize this higher law of divine providence that is man's greatest need in these modern times. A heart without wisdom casts a mere sentimentalist, and a mind without love is cruel, unfeeling, cold. Both are needed in balance.

Extended Horizons

The vast amount of scientific advancement during the two centuries just passed, along with the discovery of the last geographical frontiers, has ushered in a new age, extending the horizons of adventure for the spirit of man. With the world made smaller through easier and more rapid communication the universe of the spirit awaits the rebirth of mankind according to the command of God: "Ye must be born again." Is this to be the atom age? The first use of the atom, this undreamed-of power,

REBIRTH

I mount, I climb from things of Time
To state of Good and Truth;
I cast away the measured day
And gain eternal youth.

Now am I fed with daily bread
From the Garden of our Lord;
I drink the wine from the sacred Vine
In the Vineyard of His Word.

And so at length I gain the strength
From realm of celestial thought,
To free my will from every ill
Which sin of mine hath wrought.

Now I behold laws writ in gold
On Sinai's lofty mound,
Upon a Stone made flesh and bone
Laid low on Nazareth ground.

What is the source and what the force
Which leads thought, word, and deed
To dwell so high, so very nigh
The good and truth men need?

It is to walk with God to talk with God
While our Book of Life we write;
His Word our guide when our soul is tried
By the dark of every night.

—LELIA M. TINSLEY

was to demonstrate what it could do in times of war. Unregenerate man was still thinking in terms of the old conformity of man's inhumanity to man. The atom bomb could make war easier and more deadly; it could completely annihilate all life on earth. Ah, but no! Man may destroy himself but *he cannot destroy God!* That higher law of divine providence will see to that.

Religion, too, has had a rebirth. The skepticism that had come with disillusionment in two wars that engulfed the whole world has been alleviated by a new vision of world friendship. Politics has become respectable. It is religion in action. Narrow sectarianism and selfish political ambitions have given way to concern for one's fellow men. This resurgence of zeal for religion and politics as related in the common good is likened to the Second Coming of the Lord 'in the clouds' in fact; for 'the former things have passed away'.

A new consciousness of human kinship such as has not occurred before in world history has come to stay. A new vision of mankind in relationship as one great physiology of many different parts, each functioning in its special use to the whole in performance of its greater use of building a heaven out of the human race. The heart is the will and the understanding is its love; to have cultivated this in balance, this heart of wisdom, is to find the gift of God.

Miss Miller, formerly a social service worker, has contributed a number of thoughtful articles to the MESSENGER.

RENAISSANCE

by Lina D. Miller

APPEARANCES to the contrary notwithstanding, we in this twentieth century have much to be thankful for. We have the freedom to think and the freedom to communicate our thinking to others, at least, in a part of the world. And, best of all, we have freedom to cultivate that heart of wisdom mentioned as needful in the Bible, that enlightened privilege of cooperation with our Creator in the making of a better world.

The keynote of the Commencement Address (Milton Mayer in *The Christian Century*, May 14) forecasts a rule of conformity this year's college graduates will take as they face the responsibilities of adult life, now that school days are over. They will follow traditional customs and patterns of behavior—this, no doubt, on the assumption that history repeats itself. In routine fashion, day follows night, from birth to death, seasons follow as do the years, ages of achievement and ages of decline mark world history as a matter of course. But, the modern viewpoint accepts this as only superficially true. There is no absolute duplication in any of the apparently routine occurrences.

The Creator made man 'in His Image', not as black, white or yellow, but, in His own image as a co-creator, a spiritual being of soul for eternal life as distinct from other creatures of the animal kingdom. This means that man creates from God-given elements at his disposal the kind of man he wants to be, the kind of life he wants to live and the kind of community he wants to live in. Here, too, there is no duplication; each person is the character he is because of what he wills it should be from hereditary tendencies, environment and the conditioning equipment he has to do with. The world is his workshop. History is the joint product of man and God.

In time, the recording of progress in human development, is a spiral, not a fixed, endless circle. Every age demonstrates a direction, upward or downward, in accordance with the predominant composite will of mankind in his first principle, his love-life, the essential element of his being. His understanding of the will of God determines his religion. This takes differing forms of expression from time to time: fear, servitude, abnegation, or intellectual research which results in a variety

of creeds and denominations. But, these are the outer garment, merely. At the core is the gospel of Jesus Christ, the Prince of Peace.

For almost twenty centuries we have heard this gospel presented as the true way of life. It should give us pause that in this century the nations professing belief in that gospel of love fought two world wars, and the entire world was embroiled into a state of unrest from which it has not yet recovered. Millions of human beings have been and still are being sacrificed because of the belief that 'wars always have been and always will be' to be the literal truth. This cannot be the will of God, nor the will of the people, either. Why do we not yet have a genuine peace?

Anyone who experienced the spontaneous and universal outburst of happiness on the first Armistice Day in 1918, at the close of World War I, will never forget it. When the news of an armistice broke it was as if the pulse of humanity *in toto* had been quickened in a consciousness of kinship. All the world was one great family! People of all classes, rich and poor, of all races and creeds, all nationalities, native and foreign, mingled in the streets for hours and all through the night in almost hysterical joy, singing, dancing, embracing one another; and, as the mass came in proximity of a house of worship some moved toward this and entered for a brief respite for prayer and thanksgiving. It was a day of respite for the police, too, although they were not inconspicuous in the crowd but partakers of good feeling with the rest. Crime was at a minimum on that never-to-be-forgotten day!

Alas, it was short-lived. The Peace Conference of Versailles found it impossible to draw up a just agreement for peace and future reconstruction. The aftermath of bitterness was too great. Political ambitions could not visualize a world without war, as had been the slogan which inspired our participation in it; and the world settled down again to its conformity of thinking.

But, something unseen had taken place! The human soul that had experienced the thrill of mass kinship had found a new conscience in the people. A new generation was in the saddle, and when the inevitable Second

life, but detached from it we can live and work in it without being defiled by worldliness. In fact, it is only in such a spiritual condition that we can work with the Lord in His redemptive processes. It would be a pitiable thing if, in what is being written, the impression was given that in advocating detachment, it was being suggested that an attitude of cold indifference should be adopted towards what goes on about us. Far be it from the writer to advocate anything in the nature of an escape from reality. Let it be distinctly understood that apart from taking part in the business of life we cannot be regenerated. We must live as men among men, not claiming any distinction from others. To all outward appearance, detached folk are just ordinary folk, but inwardly there is a difference—the difference which must always exist between people who live in the world from worldly motives, and those who live in it from heavenly principles. The latter are the spiritually detached; they are in the world, but not of it. It may be said of them, as it was said by John in his Epistle: "Greater is he that is in you, than he that is in the world."

Of course, it is from worldliness, not the world, that we need to be detached if we would find inward peace. What could be more desirable than such detachment? The worldling, moved by love of the world and worldly delights, so short lived, is not a pretty fellow. His aim is selfish delight; he lives for gain, grabbing it at every opportunity, regardless of damage he may be doing to others. He struts across life's stage demanding applause and deference. He is little more than a ridiculous puppet. Living only on one plane, his vision is distorted, his perspective is wrong; he lacks the bird's-eye view.

The Lord's Kingdom, primarily the rule of God in the soul of man, comes to earth through the ministry of men and women who are spiritually detached, who are not the slaves of 'things'. Like Moses, they take the Pisgah view. From spiritual eminences they perceive the Divine plan and purpose for mankind: the vision of the exquisitely planned Heavenly Canaan is theirs. We are truly detached when we take part in the world's work without passion or perturbation, with no overweening self-regard. We look at all things from the viewpoint of the spiritual and the eternal, as creatures of eternity in the midst of time. We see that life on earth is an earthly story with a heavenly meaning—that the vital issues of our experiences here are not material, but spiritual.

Stealing from the Lord

Francis of Assisi experienced intense inward delight in the spiritual detachment to which he attained: hence his ecstatic and adoring reverence for his Lady Poverty. Was there ever such wealth as his? But his outlook opens our eyes to a further insight. He insisted that acclaim of ownership is really theft: it is the selfish appropriation of that which belongs to God and is lent by Him to man. In this respect his attitude is consistent with that of all true mystics, and one feels that Francis should be classed amongst the mystics—only thus can he be proper-

ly be understood. The anonymous writer of the medieval *Theologica Germanica* speaks very pointedly of the mischief caused by the claim of the "I and Me and Mine." William Law says, "No error can be so hurtful to the soul . . . as to be led from this faith and entire dependence upon the Holy Spirit of God, or to place our recovery in anything else but in the operation of the Light and Holy Spirit of God upon the soul. It is withdrawing men from the only possible source of light and life." Many are the things that Emanuel Swedenborg has written about *proprium*—selfhood or ownhood. He gave the assurance that the regenerate men and women who are called angels, whilst they act as from themselves, make no claim of ownership of anything they use; they acknowledge the Lord in everything.

Thinking of Francis' insistence that the assertion of ownership amounts to theft, we naturally turn to the commandments, "Thou shalt not steal." Swedenborg declares that this has three senses, the natural, the spiritual and the celestial. In the natural sense, he says: "This commandment forbids stealing, robbing and piracy; and, in general, cheating any one of his goods under any pretence. It extends also to imposture, and unlawful gain, usury, and exaction; and again to fraud in the payment of rates, taxes, and private debts. Workmen transgress this commandment when they scamp their work." In the spiritual sense, he says "to steal means to deprive others of the truths of their faith, which is done by means of falsities and heresies. Priests who do their work solely for gain and worldly honor, and who teach from the Word what they know, or should know, to be untrue, are spiritual thieves; for they rob the people of the means of salvation." But it is when we come to what Swedenborg calls the celestial sense, that we detect the most serious and damaging effect of disobeying this commandment. We also see how Swedenborg illustrates and clarifies the attitude of Francis of Assisi. "In the celestial sense", we are told, "thieves signify those who deny the divine power of the Lord; and also those who claim for themselves His merit and righteousness. These men, even if they worship God, do not trust or believe in Him, but in themselves."

In other words, all, in the last analysis, are thieves who regard as their own what is of the Lord's Spirit in them. A man who claims that he is holy or good is a spiritual thief, for holiness and goodness are of the Lord alone. "None is good, save God." Few of us may feel the impulse literally to steal, but which of us can escape the condemnation of the deepest meaning of the commandment?

Mr. Hall, a retired minister of the British Conference, is one of the best beloved writers in our Church.

Understanding of differences is the essence of wisdom. Being lonesome together in groups is not the purpose of a church.
—Fitch Gibbens

explains and justifies them, seem nothing in comparison, indeed, we are in the world, yet not of it, when our affections are set upon heavenly good. When they are so focused, lower things matter less and fail to disturb.

Spiritual detachment does not imply indifference, or insensibility to the sufferings of mankind, but it most certainly blunts the keen edge of our personal pain. Involving, as it does, freedom from the tyranny of self and personal interests, it leads to understanding sympathy and large compassion. When love is self-centered, true sympathy with others is impossible. Detachment liberates from the bondage of the world, and gives the life of the spirit, with its angelic affections, free play. In a word, detachment is not stoical indifference, but personal disinterestedness. Right assessments of situations are out of the question when thought and feeling are he-devilled by the wiles of selfhood.

Willingness to be Detached

In Francis of Assisi we have a classic example of detachment in his devotion to his Lady Poverty. Probably there are few who are in a position to appreciate his attitude to possessions, and there are certainly fewer who are prepared to adopt the way of life he and his immediate followers pursued. Why should possessions be relinquished? Is there any real virtue in abandoning all we possess, thus rendering ourselves a charge on the community? Can mendicancy, by any chance, be a good thing? Is it really necessary for us to dispense with 'property' in order to live the spiritual life? Literal poverty has no spiritual advantage: indeed, it may be as great a hindrance to the heavenly life as wealth often is. One who is poor may be envious of the wealth of others, and envy is not a good thing. The avarice of a poor man may be great as that of him who adds coin to coin and field to field. No, there is no spiritual advantage in outward poverty. Of a truth, neither wealth nor poverty need deter us from living the spiritual life. If the rich man does not find the Kingdom, it is not because he is rich, but because he trusts in riches and ignores the Giver of all good. There is no virtue in going without things, but there is power in being able to go without. The great matter is not literal poverty, but the willingness and ability to detach ourselves from the entanglements of 'things', and, above all, the vital acknowledgment that it is the Lord Who gives us power to get wealth and to use it in His service. 'Things' are good servants, but bad masters. The poverty of Francis was calculated detachment from the love and tyranny of possessions.

We may rest assured that Francis so avidly embraced poverty, and so emphatically imposed poverty on his disciples, not because he regarded literal poverty as a virtue or, in the highest sense, a necessity for the spiritual life, but because he regarded it as an outward symbol of a disposition essential in all who would make progress in genuine spirituality. That disposition is produced by the acknowledgment so forcibly expressed

by the Psalmist: "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." It is necessary to get rid of a feeling of ownership, of it. Others have told of times when they have looked upon events from a great elevation, rather as visitors to this planet than as denizens of it.

In this wonderful and blessed state of detachment we see what is going on as observers. We look down on ourselves and see the part we are playing in the drama. For the time being, we are dispassionate and impartial. The bitter word arouses no resentment; the foolish ways of men are regarded compassionately, and we remain unmoved either by praise or blame. Surely this state of detachment, vouchsafed to us now and then in our unregenerate condition, is a promise and a foretaste of the soul's richer and fuller development when we shall be in the world but not of it; when we shall continuously see life, and see it whole, from the elevation of the spiritual and the eternal, that is, from the divine point of view.

Ought we not to consider the possibility of cultivating this sense of detachment? Only under its influence and enlightenment can we form unprejudiced judgments and act dispassionately. By it we are enabled to see life as a plan, rather than as a series of accidents and unrelated incidents. In it we are raised above self, its fantasies and illusions. Indeed, we are so constituted that we may act upon the level of events, yet view them from above. Whilst self-love dominates us we can be no other than partisans favoring all that favors us and rejecting what we do not favor. In a state of detachment self-love does not dominate, yet so long as it is in the ascendant it is impossible for us to form unbiased conclusions, or even to pray the selfless prayer: we are befogged by our lower aims. How for instance, can we form an unprejudiced judgment on a plan for a better-ordered society if all the while we consider it in relation to our personal interests?

Coventry Patmore gave some thought to this matter of detachment. In his *The Rod, the Root and the Flower* he says that it 'consists not in casting aside all natural loves and goods, but in the possession of a love so great that all others, though they may and do acquire increase through the presence of the greater love and good, which absolute possession, and right in that possession. That feeling must be displaced by the realization of our dependence upon God and His bounty, that all things are from Him and are to be regarded and used as His, not ours. We are but stewards, not only of material wealth but also of the power to get wealth, with which we are endowed. It is our mental attitude to property that counts: this was recognized by Francis. Property may be attached to us, but we should not be attached to it.

It was nothing short of a genuine and potent spiritual detachment which was indicated by the Lord Jesus when He prayed that His followers should not be taken out of the world, but kept from its evil. Attached to the world and the things of the world, we cannot live the heavenly

relationship to life itself and to the universe, why should it not be a matter about which people will talk?

In our youth religion was an important topic of conversation among the people of the rural area where we were brought up, whatever may have been the case in business and professional circles. Interest was greater in religion than in politics or even community activities. Arguments over doctrinal points were frequent, sometimes friendly, sometimes heated. On occasion enmity between neighbors ensued because of differences over religious beliefs. There was not always the tolerance that a spirit of charity would demand. But at any rate the

interest in religious matters both emotionally and intellectually was genuine.

With the years this changed. The feeling most often expressed by the words "We are all going to the same place, only by different roads" came to prevail. Insofar as such an attitude signified tolerance, open-mindedness and humility, it was to be welcomed. But it may also imply indifference. People who refrain from discussing religion may do so because it seems of no concern.

Mr. Parlan's comments plus many other indications seem to point to a new interest in religion, but this time divorced from over-emotionalism and bigotry.

To be in the world but not of it

DETACHMENT

Keep your heart in peace; let nothing in this world disturb it: all things have an end. In all circumstances, however hard they may be, we should rejoice, rather than be cast down, that we may not lose the greatest good, the peace and tranquility of our soul. If the whole world and all that is in it were thrown into confusion, disquietude on that account would be vanity, because that disquietude would do more harm than good. To endure all things with an equable and peaceful mind, not only brings with it many blessings to the soul, but also enables us, in the midst of our difficulties, to have a clear judgment about them, and to minister the fitting remedy for them.

—St. John of the Cross.

by Charles A. Hall

YEARS AGO something happened in my experience which remains a vivid memory. I was in a certain place in company with two persons, a gentleman and one of the fair sex. The lady, may she be forever blessed, chided me with some biting words suggesting a rather painful course of action on my part. Doubtless, she spoke with the very best of intentions. The gentleman expostulated with her for speaking, as he thought, disrespectfully. I stood between them silent and unmoved. But the remarkable thing about the incident was that I seemed to be viewing it from above. I looked down on myself and the other persons and seemed to hear

what was said and see what was done as from a distance. It was as if a higher self looked down upon a lower self—the latter mixed up with what was afoot, the former seeing the business from a height. From that height I was able to form a dispassionate judgment which led ultimately to a course of action that I have never had occasion to regret.

Quite often I have been aware of a sense of distance from the passing show, seeing what was happening as one remote from events even whilst taking part in them. Writers on Mysticism aptly describe this state as Detachment. I am far from being solitary in my experience of

EDITORIALS

Find the Strength for Your Life

AMERICA IS a nation of strengths. Its industrial might gives her people the highest living standard in the world. Its powerful defenses safeguard her heritage of independence and freedom.

America is a nation of strong people. They have courageously resisted the cold war tactics of an alien doctrine. They have bravely stemmed the advances of aggressors.

America is a nation of shining ideals. It has held proudly in trust "the preservation of the sacred fire of liberty," as George Washington called it. It has always been a nation "under God," as the Pledge of Allegiance states.

America is a nation of growing spiritual strength. In its early years, hardly more than a tenth of its citizens were connected with religious groups. Since then we have put on much spiritual armor. Today 60 per cent of us are Church and Synagogue members. More than half of us attend worship services regularly. We are on the high tide of deepening interest in religion.

A French visitor to our shores in 1830, Alexis de Tocqueville, expressed his amazement at the power religion exerted upon the life of the nation. He found in America that the spirit of religion and the spirit of freedom "were intimately united and that they reigned in common over the same country."

Thus did the French writer discern the source of our strong freedoms—our recognition of our dependence upon God. In our own day President Eisenhower has called for "a frank acknowledgment of our faith that He can supply that additional strength which, for these trying times, is so sorely needed."

Through the Religion In American Life Program, Americans are urged to do just that. This nationwide movement, backed by a vast advertising campaign, emphasizes the importance of religion in personal, family, community and national life.

Let this be our opportunity to help keep ourselves and our nation spiritually strong. Take to heart the RIAL theme, "Find the Strength for Your Life . . . Worship Together This Week."

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Swedenborg Foundation Incorporated

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

More Time on Our Hands

THERE IS much being said and written about how to use the increased leisure now available to people. We are told that with the coming of automation still more will be available. It is suggested that there must be education for leisure, and, as a step toward this we suppose, some schools are giving courses in fishing, dancing, playing billiards, etc. Stress is laid upon acquiring hobbies so the years of retirement now made possible by Social Security and various pension plans may not end in boredom.

Strangely enough, with all the increased leisure not a few find themselves busier than ever. This applies even to some who have retired. But how useful is much of this recreational activity? An easy answer is that it is not intended to be useful, that it has no purpose except to provide something with which to kill time.

But would not many find more enjoyment in activity which serves a useful end? There is much in the way of social service for which unpaid volunteers are needed. And how grateful would not church bodies be for more help from those who have time on their hands?

And most of all, how about spending some of that leisure in prayer, in reading the Bible, in quiet meditation?

"Let's Talk About Religion"

IN PRIOR DECADES it was considered poor taste to discuss religion in business or professional circles", recently declared Charles C. Parlan, well known lawyer and active Christian layman. "Today religion is openly and freely discussed among business and professional men."

This statement by an eminent layman will be found interesting alike to those who consider religion a proper subject of conversation and those who shy away from it. Since religion deals with something that is and always has been a matter of grave interest to man, namely his

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

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BATH, ME. Middle and Winter Streets	NEWTONVILLE, MASS. Highland Avenue
BOSTON, MASS. Bowdoin Street, opp. State House	NORWAY, IOWA Lenox Township Church
BRIDGEWATER, MASS. Central Square	NEW YORK CITY 35th Street, between Park and Lexington Aves. Clark Street and Monroe Place, Brooklyn New Christian Church Mission, 166 W. 136 St.
BROCKTON, MASS. 34 Crescent Street, near Main	ORANGE, N. J. Essex Avenue near Main Street
CAMBRIDGE, MASS. Quincy Street, corner Kirkland	PALOS VERDES, CALIF. Wayfarers' Chapel, Portuguese Bend
CHICAGO, ILL. Chicago Society, 5710 South Woodlawn Ave.	PAWNEE ROCK, KANS. Main Street
CINCINNATI, OHIO Oak Street and Winslow Avenue	PHILADELPHIA, PA. 22nd and Chestnut Streets Frankford, Paul and Unity Streets
CLEVELAND, OHIO 12600 Euclid Avenue, East Cleveland	PITTSBURGH, PA. Sandusky St. near North Ave.
DES PLAINES, ILL. 9046 Home Avenue Good-Shepherd-Community Church	PORTLAND, ME. 302 Stevens Ave. cor. Montrose
DETROIT, MICH. Meyers Road and Curtis Street	PORTLAND, OREGON S. E. 96th St., at Mill
EDMONTON, ALB. 11408—71st Street	PRETTY PRAIRIE, KANS. East Main Street
EL CERRITO, CALIF. 1420 Navellier Street	RIVERSIDE CALIF. 3045 Locust Street
ELMWOOD, MASS. West Street	SAN DIEGO, CALIF. 4144 Campus Avenue
FRYEBURG, ME. Main Street	SAN FRANCISCO, CALIF. Lyon and Washington Streets
GULFPORT, MISS. 2608 Kelley Avenue	ST. LOUIS COUNTY, MO. Garden Chapel, Dantel's Lane, near Creve Couer
INDIANAPOLIS, INDIANA 623 N. Alabama St.	ST. PAUL, MINN. S.E. cor. Virginia and Selby Ave.
KITCHENER, ONT. Margaret Ave. N. and Queen St.	ST. PETERSBURG, FLA. 1915—5th Street, N.
LAKEWOOD, OHIO Corner Detroit and Andrews Avenue	SASKATOON, SASK.
LAPORTE, IND. Indiana and Maple Avenues	SEATTLE, WASH. 708 - 32nd St. N.W.
LOS ANGELES, CALIF. 509 South Westmoreland Avenue	TEMPLE CITY, CALIF. Masonic Hall
MANSFIELD, MASS. West Street	VANCOUVER, B. C. 235 East 15th Ave.
MANCHESTER, N. H. Conant Street	WASHINGTON, D. C. 16th and Corcoran Sts., N.W.
MIAMI - FT. LAUDERDALE, FLA. 2791 Bond Rd. Miami	WILMINGTON, DEL. Pennsylvania Avenue and Broome Street

OCTOBER 25, 1958

THE UNDERTONES

'Tho the sirens screech and bellow
Along the white-bound lanes
Where once were winding woodland roads—
The thrush still sings.

And while the roar from grinding speed,
And the thud of heavy loads
Are heard in muddled echoes
Along the man-made roads

Near by, (a God-made plan)
Where flowing water seeks
A quiet way to reach the sea—
A river speaks.

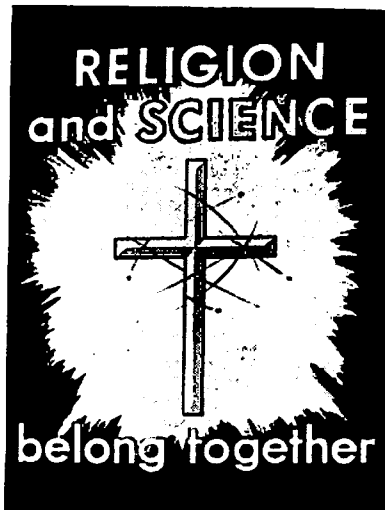
Throughout our restless cities
The few, unsilenced, church-bells plead
With crystal tongue, that man may heed
Less of the clash and clamor,
And hold such moments, as to tell
The softer tones, lest they be drowned in
decibels.

Although the clang and clatter
May cause our ears to throb,
They can be turned, and disciplined
To hear the voice of God.

—Jane Carsten

The

NEW-CHURCH MESSENGER



HE AND I

I cannot do this work alone
but
God and I divide it.
I cannot know which road to take
but
God and I decide it.
I cannot walk this rugged path
but
God and I can make it.
I cannot stand this awful pain
but
God and I can take it.
There is no task in this world so hard
but
God and I can face it.

—ISABEL C. PACKARD

words: 'Man does not always put new power to work for the best use of mankind. The purpose of this committee is to emphasize the need for spiritual and moral growth along with scientific achievements.'

"The committee is coordinated by Edward L. Wertheim, a New York advertising executive, and is financed by a temporary grant from the Swedenborg Foundation."

Mr. Henshaw's story has appeared in numerous newspapers.

SEVEN STEPS IN PRAYER FOR HELP

1. Be relaxed and serene, emotionally and physically.
2. Visualize the Lord's Presence in front of you.
3. Visualize the Lord in the midst of the situation needing help.
4. Visualize yourself—or another—holding out hands to receive the Lord's help. (This image can be projected to and received by another, through 'telepathy'.)
5. Ask that the needed help be given and received. (Do not outline details of the problem, or suggest solutions—the Lord KNOWS)
6. Feel absolutely sure that the Lord is giving His help.
7. Thank him for it.

"Prayers are such as is the heart . . . As the heart is humbled, the love of self (and all the evil thence) ceases, and good and truth flow in from the Lord . . . The Lord regards nothing in the man who is at prayer but his heart, as to love and faith."

—Swedenborg

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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., Ota.

PHILIPPINE ISLANDS
Manila, 82 Leon St. Malabon

SWEDEN

Stockholm, Tegnerlund 7

SWITZERLAND

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

Evidence Society Notes

Memory and the Brain

NO DOUBT THE article "Explorer of the Human Brain," in the *Reader's Digest* for July was of much interest to New Church people, generally. Reprinted from *The Elizabethan*, a Canadian magazine, it told of the remarkable work of Wilder Penfield, M.D., director of the Montreal Neurological Institute, who, the *Digest* said, 'has given us rare insight into the mind's mysterious workings.'

Doctor Penfield finds: "When my electrode activates some portion of (the thread of time running through the brain) there is a response as though the thread were a wire recorder, or strip of movie film on which are registered all those things which the person selected for attention in that interval of time.

"Simultaneously as the 'film' and 'sound track' are permanently recorded in the brain, several 'indexes' may also be created. . . . There is a detailed record preserved in the brain."

We ventured to inquire of Dr. Penfield whether he really felt within himself that the memory—the 'recordings,' were actually and physically registered on the cerebral matter? Might he not go so far as Rhine at Duke, or even Swedenborg as they pushed on beyond the purely material?

Dr. Penfield replied, "No, I feel that it is quite clear that memory itself is recorded within the brain, and it is made possible by facilitated connections within the organ. That is about as far as one can go."

The 'Writings' in Russia

As a footnote to our recent article concerning the New Church in Russia, we learn from Charles E. Witzell, Jr., of New York that he has placed a complete set of the Theological Works, in English, in the library of Moscow University. Acknowledgment was received from the Yorky's Scientific Library, and it is believed there are other writings there by Swedenborg in Latin, French and German. The books are listed in the library's catalogue as "available to everyone."

'The Clearest Seer'

A rather fat little book entitled *Immortality or Future Homes and Dwelling Places* by J. M. Peebles, has

come to our attention for the first time. Unfortunately its title page is missing and there are no other details of publication, except that the Introduction is dated in 1879 at Hammon-ton, N. J. The title is self-explanatory of content and a good many authorities and much evidence as to spiritual experiences are presented. References to Swedenborg appear often, and at page 84 we read, "Swedenborg the clearest seer since Jesus of Syria (sic) and John of Patmos, saw with unsealed eyes the glories of the inner life of the upper courts of heaven."

Dams

An article "They Built a Dam Like a Road," in April *Popular Mechanics* reminded the New York New Churchman, Charles E. Witzell, Jr., of Swedenborg's anticipation of this 'unique' installation 'high in the Colorado Rockies.'

Probably there are few modern mechanical ideas which the Swedish revelator did not 200 years ago perceive close and sure or distantly and dimly—even a "horse-power" car and the submarine, as examples, but we had not previously been aware of the little book, published in 1847 by that well-known Swedenborgian, Otis Clapp, of Boston, which deals with numerous scientific treatises from Swedenborg's pen, as translated by Prof. C. E. Strutt, of Edinburg's Royal College of Surgeons.

In this Volume Mr. Witzell believes is to be found an outline of the new type of dam now being erected at Montgomery, Col., and described in the magazine mentioned, which is to be, it says, 'a challenge to the dam-constructing business.' It will be faced with asphalt and built with regular roadbuilding equipment. When completed the height will be 113 feet, and 1900 feet long; it will have an upstream slope of more than 30 degrees.

It is evident that Swedenborg's engineering mentor Christopher Polhem advanced the first ideas for this constructing, later to be developed by his famous pupil.

L. M.

Going To Florida For The Winter Season?

Then be sure to visit the beautiful New-Church Center in St. Petersburg, on Crescent Lake.

Services held there every Sunday. Wednesday study group, women's meetings, bookroom, Board of Missions' stamp department.

1915 Fifth Street, North

Religious Leaders Talk Geo-Spiritual Year

According to an article by Tom Henshaw, reporter on religion for the Associated Press, the Committee on Religion and Science, organized and financed by the Swedenborg Foundation, is showing a keen interest in 'getting off the ground' a proposal for an International Geo-Spiritual Year.

It may be recalled that the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, in an article in the *National Council Outlook* suggested such a Geo-Spiritual Year. A similar suggestion was made by the Rev. Louis A. Gales, editor of the *Catholic Digest*, at a meeting of religious education groups.

According to Mr. Henshaw: "Dr. Dahlberg . . . notes that President Eisenhower's advisory committee has listed four motivations for an enlarged space program—curiosity, defense, prestige and knowledge."

"To this Dr. Dahlberg would add a fifth motivation, one that would set the tone for the Geo-Theological Year—the desire to know the nature of God and the ultimate purpose behind the universe.

"Those taking part in the program would seek the answers to these questions, according to Dr. Dahlberg:

"Do we live and move and have our being in God, or simply in a kind of electric plasma?

"What is the authority of Christ? If there are other inhabited worlds, is He the Lord and Savior of those worlds as well as our own?

"What is the goal of human history? In the thunder of sound barriers breaking, the roar of rockets rushing through space, and the shock of hard landings on the moon, how shall we think of time, and timelessness, and eternity?

"What is the central idea of creation? One translator of *John* 1:1 gives the version of the introduction to the fourth Gospel: 'In the beginning was the Idea'. What was that Idea?"

Later in the article Mr. Henshaw says: "The Committee on Religion and Science, which is showing signs of picking up the cudgel for the International Geo-Spiritual Year, was organized last spring because, in its own

New Jerusalem was held at Sunnyslope, Alberta, in the New Jerusalem Church, on Saturday and Sunday, July 5th and 6th. Business sessions were held on Saturday and church services with Holy Communion on Sunday. All meetings and services were well attended—the largest attendance being about 80. The four western provinces were represented. The ladies of the Sunnyslope and Calgary Society showed generous hospitality. Officers elected were: President, Rev. Erwin D. Reddekopp; Vice President, Mr. J. L. Sonmor; Secy.-Treas., Mr. Tom Eidse; Sunday School Rep., Mrs. E. D. Reddekopp; Provincial Reps., Mr. David Schellenberg, Mr. David Krahm, Mr. Eryk Manjura and Mr. L. Hansen. **THE 1959 CONFERENCE WILL BE HELD IN VANCOUVER.**

A Western Canada Camp

WE CERTAINLY selected a scenic spot to hold our summer camp, July 7-13. Crimson Lake Provincial Park (one hundred sixty miles north of Calgary) is a natural area of forest and lake with nothing disturbed by the steel hands of modern civilization. Its quiet atmosphere, its serenity, suggested a feeling of peace and especially of a closeness to God—a perfect setting to learn about Him.

The camp staff was made up of four group leaders: Rev. Erwin D. Reddekopp and his wife, Elsie, Edmonton; Tom Eidse, Yorkton, Sask.; and Jeanette Reddekopp, Calgary. Frank Loewen, Calgary, and Lee Sonmor (a psychiatric nurse from North Battleford) were in charge of the camp discipline, and Mrs. Marie Loewen had the job of camp cook with Mrs. Sonmor assisting her. Ady Klaassen was a great asset in taking charge of the girls and instructing them in swimming.

Thirty excited, boisterous children had to be taken in charge for one week—could we do it? These eighteen boys and twelve girls, ranging from approximately 10 to 15 years of age came from three provinces; Virden and Trancona in Manitoba; Waldheim, Fort Qu'appelle, North Battleford and Yorkton in Saskatchewan; Edmonton, Calgary, Sunnyslope, Meadowview and Rocky Mountain House in Alberta. The children were settled in four large tents and the first night of camp was under way, but it was very short-lived. Our boys

were up at 4:30 A.M. as bright and spry as you please. Their tune changed a bit when they were taken on an early morning jaunt and then sent back to bed—a taste of Mr. Sonmor's psychology!

We were soon well organized, operating on a very busy schedule. When compared to the other activities of recreation, handi-craft and rest periods, our Bible classes seemed to take up a very small percentage of time. Listen to the confidential answer of one ten-year-old boy when asked, "Why did you come to this camp?"

"Well, mostly to play ball and swim and have lots of fun."

"But didn't you come to learn about God and your religion?"

"Oh, I guess so. We have to do that too."

There you have it—a typical answer from a typical child. But these children were intelligent. Their knowledge of our religion was very encouraging. They know, and our classes were able to help them understand 'why.' The classes themselves were concerned with the basic beliefs of our Church: Why is it called the New Jerusalem? The Second Coming of the Lord; Life in Heaven; an explanation of the Trinity, and besides this, memory work.

We feel very pleased and successful with this summer camp. It was a definite step in obtaining an annual event. What with homesick children and rainy days, we were still able to cope with the problems. A phrase often repeated by the leaders; "Next year . . ." carried some good ideas. We feel that from now on our camps will be a most valuable period of time and also a very rewarding one.

—JEANETTE REDDEKOPP

EDITOR'S NOTE—For more information and a schedule of the summer camp write to Mr. Tom Eidse, Box 516 Yorkton, Sask.

EUROPEAN MINISTERS MEET

The Council of New-Church Ministers on the European Continent held its 14th meeting at Zurich, Switzerland, Aug. 31-Sept. 3. Present were the pastors E. Reissner, Berlin; Alfred Regamey, Lausanne; H. Gutfeldt, Vienna; J. Hardstedt, Stockholm; and the pastor of the host-society, F. Horn. As representative from the General Convention Rev. O. Tobisch, Berkeley, Calif., was present.

The sessions opened and closed with worship. Mr. Nicolet gave a lecture

with color slides of his journey which he made in 1957 to Convention in the company of Mr. Regamey.

On invitation of the Zurich Society the guests went for an outing on the Zurich Lake. The good weather made this excursion a full success.

The real benefit of the session was the personal contact of men, and an exchange of ideas. No agreements nor resolutions were made. The independence of local societies was emphasized, and a federative system favored rather than centralization, thus following the original line of organization in Convention.

The hospitality of the Zurich Society with its president, Mr. W. Ramspeck and his wife; its pastor, Dr. F. Horn; and last but not least, Mrs. Rosa Goerwitz, is greatly to be praised.

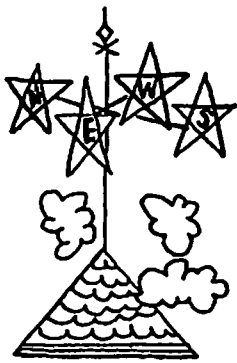
—JACK HARDSTEDT

NEW PRESIDENT OF 'FLAMES'

Stephen Larsen of New York (better known as "Steve"), who last year was National Treasurer of ANCYPL, was elected President of 'The Fryeburg Flames' at their annual meeting on Aug. 11. Steve graduated from Northport High School, Long Island, last June and won a variety of honors. His scholastic standing made him eligible for the exams which won for him a National Merit Scholarship citation. He was voted by students and faculty into the National Honor Society, and at graduation was awarded the Gold Medal for scholarship and athletics. He also won a New York State Scholarship to any college of his choice, and chose Columbia, where he will be enrolled as a freshman this fall. The 'Flames' anticipate a good year under his leadership.

The Larsen family has been active at Fryeburg for many years, and Mr. Harold Larsen, Steve's father, has for some time been lay-leader in charge of the New-Church Society in Orange, N. J. He is also active in the work of the Swedenborg Foundation and other church organizations.

The 'Flames' this year celebrated their thirtieth anniversary, and a number of charter members were present, as well as children, and one grandchild, of charter members. Active members attending the Assembly sessions were from New York, Massachusetts, Pennsylvania, Ohio, and Maine; and initiates this year were from Florida, California, Massachusetts, Minnesota, New York, and Maine.



Questionnaire from Laymen's Fellowship

The Laymen's Fellowship is conducting a questionnaire to obtain information valuable to all branches of the New Church activities. One object is to help us get acquainted with each other and further a kindred spirit in uses. The information is to be held confidential except for church purposes. Those who fill out the questionnaire please include your newest address. Women and ministers will be accepted as members, although it has been pointed out that this should be primarily a men's organization. The questionnaire, however, is extended to all New Church members and even to friends of the New Church.

—Thomas M. Walton, President

NEW-CHURCH CINEMA

The Denver, Colo., Swedenborg Fellowship showed the New-Church motion picture, *Faith*, at the Denver YMCA this summer, after advertising the film in the newspaper. This excellent picture which is in color was planned by the Rev. Harold Cranch of the General Church and produced with the help of one of Walt Disney's staff. *Faith* pictures Swedenborg, his vision and his teachings in a way which will delight all New Churchmen and will give others a somewhat comprehensive idea of our doctrines. Following the motion picture was a question and answer period conducted by the Rev. Robert Junge, pastor of the General Church Society in Denver, who has charge of the picture. It may be possible for other Convention societies to use the picture by applying to him. His address is: the Rev. Robert Junge, 4141 Everett St., Wheatridge, Denver, Colo.

—H. MILDRED HERRICK

In the Bulletin of the San Francisco New Church we read:

Rev. and Mrs. Richard H. Tafel, Harvey and Jonathan—July 1st brought this wonderful family to our little Church from Philadelphia and

for two months we enjoyed the inspiring messages of Mr. Tafel and the helping hands of all. Mrs. Tafel—sweeping up rice thrown at the church gate one Saturday night claims: "she is the best dressed street cleaner in the block"—nothing was too much trouble for her, if it needed to be done, Jonathan helped build fires and light the candles. Harvey, always congenial, washed dishes and helped the girls. They have all endeared themselves to our hearts in so many ways that words are inadequate to express the depth of our feelings. We will be ever grateful to our pastor for having arranged that they come to us.

Mr. and Mrs. Liebert have moved from Lansdowne, Pa. to Pittsburgh. Their new address will be 5900 Babcock Blvd. The *MESSENGER* wishes them all happiness in their new home.

IN ST. LOUIS

Things are moving fast in St. Louis. The contractor working on the New-Church building expects it to be ready for use by late October. The church repository of this structure is considered an outstanding contribution to New-Church architecture. The Rev. and Mrs. Franklin Blackmer who recently visited the building site are quoted as describing the building design as 'obviously the work of an artist'.

The St. Louis Society is also to be congratulated for having contributed 325 dollars to the Annual Appeal in spite of the fact that it had an expensive building project on its hands.

John Domenech Honored: Capt. John Domenech, son-in-law of Gib and Mid Heddaeus, received his fourth commendation ribbon at Fort Benning, Ga., for his service as an instructor and chairman of the radio section at the Infantry School's Communication Department. The Domenechs are now at Fort Leavenworth, Kansas, where John is taking a newly-instituted military course.

Heddaeus Family Reunion: A noteworthy occurrence this summer was the reunion and picnic of the Heddaeus family at the home of Mr. and Mrs. Charles R. Black. Forty-eight were present, with an additional 16 from out of town extending regrets.

MILL VALLEY INAUGURATES WESTERN LEADERSHIP INSTITUTE

The new Leadership Training Institute at Mill Valley this summer was an experiment in having teenagers and faculty very close together in a beautiful modern estate. There were scheduled classes every morning, scheduled activities every afternoon, with evenings open for rest, study, games, and conversation. Basic courses were on Worship, the Word, Democracy, and Family Life. The Mill Valley camp included daily swims in a huge pool on the grounds, outdoor chapel services, and sea and mountain outings.

ALMONT HAS GREAT SEASON

The Almont Summer School and Leadership Training Institute had the most impressive season this summer in many years. Exceptional New Church young people were present from Maine, Florida, Maryland, Pennsylvania, Massachusetts, New York, Ohio, Kansas, Minnesota, Michigan, Illinois, and Canada. The church's future will be largely in the hands of those who participate in the New Church camps. Let us think seriously about this during the coming year and plan to give the New Church camps our best support.

RADIO BROADCASTS BEGIN IN OCTOBER

At a special meeting of the Wilmington, Del., church membership on September 7th, it was voted to broadcast the Sunday morning worship services over radio station WJBR during the coming year. The first broadcast will be on October 5th.

WJBR is an FM station broadcasting in Wilmington at 99.5 m.c. The station features classical and semi-classical music and is growing in popularity. A monthly program guide lists all the programs that will be broadcast.

Western Canada Conference—The annual meeting of the Western Canada Conference, Church of the