



How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good. *Isaiah 52:7*

The NEW-CHURCH MESSENGER

ADVENT NUMBER

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.

EDITORIALS

Advent

IN THE SEASON OF ADVENT many are preoccupied with making arrangements for Christmas. Plans are afoot for family gatherings, for visits to friends living at a distance, for receiving visits, for feasting. There are gifts to be bought, programs to be prepared. And when the season is ended, maybe there will be some who with a sigh of relief will exclaim, "I am glad *that's* over with."

But Christmas means much more than gayety, shopping, feasting, and visiting. And many are aware of this, for which reason a spontaneous movement has been arising, described as 'putting Christ into Christmas.'

The season of Advent should be a reminder to Christians of this wondrous spiritual event: that God in the person of Jesus Christ entered this 'time—space world'.

It is this fact that should bring joy to the Christians, because it gives hope in the deepest darkness. Just recently we heard a famed scientist speak on what a war in the future would mean to the human race. The picture he painted was black. But worse, the only hope he could offer was that man learn to deal rationally with the problem of war. But the Christians' hope lies not in man's power to save himself, but in the fact that God has effectively intervened in history. The oft-quoted sentence: "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life" (John 3:16) embodies the whole of hope for the world and for the individual. God loves the world and God loves His children. By coming into the world and overcoming the hells He has saved the world from destruction.

The season of Advents should also be a season of prayer. At this time we should pray for all mankind—yes, we should pray for our enemies. In so doing we will be opening ourselves for the inflow of God's love into our hearts, and Advent will come to have a deep spiritual meaning for us.

Reaching Out

THIS ISSUE of the *MESSENGER* is devoted largely to the subject of church extension. Space does not permit anything like a full treatment in one issue, so we plan to devote the larger part of the January 3 issue to this same theme.

It has often been said that the New Church is not missionary-minded—that it has but little interest in spreading the truths of the Second Coming. This is hardly the case. It is doubtful, for example, if any group, no larger in number than the New Church, has produced as much literature on its teachings, as has our Church. By means of the printed word the adherents of Swedenborg have reached out to the world. Nor has the spoken word been neglected. Thousands of lectures on the platform and over the radio have been given, to say nothing of the sermons preached by our ministers every Sunday. These efforts have not caused converts to come surging into our Church, to be sure. Compared to the number who under the bludgeoning of a high-powered evangelist are said to have 'hit the sawdust trail', the number of converts to the New Church is small. And this is likely always to be the case, for our teachings do not lend themselves to the creation of the emotional atmosphere which makes revival meetings a success. The New-Church teachings do not appeal to those who are seeking a 'get-saved-quick-and-easy' religion. The teachings reach out to the thoughtful who wish to enter with understanding into the mysteries of faith, and to those who are willing to work a lifetime for attaining regeneration. To reach such people is not an impossible task, as is shown by the material in this issue.



In the printed word he was already there

Swedenborg Comes to Manhattan

by Clayton Priestnal

SUPPOSE THAT BY SOME DEFT manipulation of time and space—often done by playwrights and storytellers with astonishing ease—the eighteenth century could be juxtaposed with the present day: a bewigged, black-coated, benign gentleman in knee breeches might be seen at the corner of Fifth Avenue and 42nd Street in mid-town Manhattan. Leaning casually on a silver-headed cane bearing the initials E. S., this anachronistic stranger could be observed scanning with a disciplined eye the towered buildings, the on-rushing traffic and the never-ending procession of pedestrians hastening like zealous emissaries on a doubly urgent mission. This newcomer to a new land in a new century was only momentarily awed by what he saw, for in his day he anticipated many modern inventions (the airplane, for instance, which just then dropped from sight behind the Empire State Building) and through his unique intromission into the spiritual world he had already seen more wonders than any man of this age has laid eyes upon.

The long slanted shadows indicated lateness in the afternoon and the visitor was impelled to move along with the surging current of homebound commuters converging on the cavernous lobby of the Grand Central Station. By some inexplicable instinct, such as migratory birds are known to have, Emanuel Swedenborg turned from the crowded sidewalk at 51 East 42nd Street and entered a large office building. There on the directory board in small white letters he read the words "The Swedenborg Foundation, Inc.," with the added information that it was located on the sixteenth floor. Investigative by nature he proceeded to make enquiries. Apart from a momentary nervous flutter when the ascending elevator came to an abrupt stop, the distinguished caller maintained a remarkable aplomb. Never before had he been catapulted upward at such an astonishing rate of speed.

Opening the door he found himself in a modest but adequate office. The room was furnished with a desk, a long heavy-set table hemmed in on all sides by sturdy chairs, a ceiling-high book case, and to the right there was a storage room piled with boxes of books and pamphlets. Mr. Henry Helmke, the secretary and manager of the Foundation, and Mr. John Seekamp, the president, were found in earnest conversation. The

interrupted gentlemen, although a little surprised, felt such an immediate affinity with the visitant that his eighteenth century apparel did not seem at all anomalous. By asking pertinent questions, this in substance is what the caller learned about the organization which has published and distributed his books for over 100 years:

In the year 1849 a group of men mostly residing in and around the city of New York, and who had found in the theological writings of Emanuel Swedenborg penetrating insights into the Christian faith and life, became imbued with the idea that a wider distribution of these books would be an invaluable contribution to man's spiritual heritage. Forthwith they bound themselves together as a corporate body under the name of 'The American Swedenborg Printing and Publishing Society'. A constitution and by-laws were drawn up, officers elected, funds solicited and an active program of printing, circulating and publicizing the writings of the Swedish theologian launched. The surnames of these original organizers of the present Swedenborg Foundation have long since disappeared from the membership lists of the New Church—Hoyt, Jones, Arthur, Pike, Hunt, Lee, Chesterman and others . . . , but their interest and initiative have left a mark on the religious thinking of today.

Since the first annual meeting of the organization, held on June 13, 1850, in the Society's Library Rooms, 346 Broadway, one hundred and seven subsequent yearly meetings have been held—to say nothing of the innumerable sessions of the Board of Managers and frequent consultations of officers. Through skilful management of the funds, contributed by many generous men and women of the past and present who recognized and appreciated the value of the work being done by the Foundation, the assets of the corporation have increased steadily. In 1900 the total income was in the neighborhood of \$9,000.00; in 1950 it had climbed to about \$27,000.00; last year (1957) the financial report listed the income as just short of \$38,000.00. Add to these tangible assets the tireless endeavors of all those who have labored without compensation (apart from the uncomputable joy derived from serving a worthy cause) and you have a solid, dedicated and useful organization.

The first book published under the sponsorship of the American Swedenborg Printing and Publishing Society

OPERATION BOM

The basic objective of our Board of Home and Foreign Missions is to bring to all those who are seeking them, the truths and teachings of our Church, which means so much to us. For a relatively small organization our current budget of approximately \$55,000 a year for missionary work is not unreasonable, but all of us on the Board wish that we might do more.

Our work is about equally divided between what might be termed Home Missions which includes the work in Western Canada, and Foreign Missions. In general our missionaries in the foreign field are men native to the country in which they are working, who have become interested in the Writings and later joined the church. Some of them have studied at our Theological School. Most of our help in both the Home and Foreign Fields is directed to paying the salary and expenses of our missionary ministers.

It is our hope that these mission groups will grow, and over the years will develop to the point where they may become self-supporting Societies. When this is done our resources can then be released to devote to new fields of endeavor.

—PHILIP M. ALDEN

was *Divine Love and Wisdom*, in 1851. Thus within a year of its incorporation the Society had printed a book and made it available to the public. Not an inconsequential achievement. Since then all of Swedenborg's theological works have been issued and reissued—and to these many editions have been added such important collateral works as Trowbridge's *Swedenborg, Life and Teachings*, Helen Keller's *My Religion* and a *Digest of True Christian Religion*. This steady output, modest perhaps in comparison with other larger and wealthier distributors of religious books and pamphlets, has reached the amazing total of 1,500,000 copies. In addition the Foundation has contributed financially to promote work done outside of the organization, especially in the field of translation. In view of all circumstances and obstacles this is a monumental achievement and the work continues at an ever increasing pace, limited only by the funds available.

The Foundation did not reach its present maturity over a smooth and unobstructed course. As a fledgling enterprise it encountered problems which sorely tested the patience and Christian conscience of those men of vigor, vision and high hopes. At the first annual meeting

Samuel L. Waldo, Esq., the newly elected vice-president, made a brief address in which he declared: "This Society will not compete with any similar enterprise, nor is it calculated to lessen the efforts of others who are aiming in any way at the furtherance of the same grand object". These words were spoken with obvious sincerity and no doubt reflected the general feeling of the fifty or more members who had already joined the new organization.

Inner Competition

But in Boston the printing and sale of Swedenborg's works had already been under way for some twenty years or more. Messrs. Otis Clapp and T. H. Carter had spent considerable sums of money from their personal fortunes to publish some of the shorter works of the Swedish Seer. From these efforts there still existed the stereotypes of *Heaven and Hell* and other volumes. This expensive investment in type would greatly depreciate in value if it were duplicated in New York. The two publishers in Boston were deeply concerned about the matter and urged the Board of Managers of the Printing Society not to set up new type in competition with the work which had already been done in Massachusetts. Extensive correspondence ensued; tempers flared a bit at times it must be reluctantly recorded; criminations and recriminations shuttled back and forth between the two cities. The controversy caused a division among the members of the Society which resulted in resignations—and in one case an expulsion of a prominent member of several committees.

To pass judgment at this late date on the relative merits in this unfortunate conflict of interests is unnecessary and undesirable. Both sides endeavored to act from Christian principles. Perhaps the most trenchant truth to come out of this bitter debate of long ago is that the cooperative endeavors of a group of interested people will usually outlive the solitary labors of the individual. The pioneer efforts, however, of Messrs. Clapp and Carter should not be discounted; they remain a praiseworthy part of the publication of Swedenborg's writings in America. But the work of the Foundation continues down to this day and will go on into the undetermined future.

The records of the Swedenborg Foundation are lengthy and cover many years and are engrossingly interesting. The two officers of the Foundation were so preoccupied with the minutes and reports spread out before them on the long table that they were unaware that the visitor was no longer present—in fact, they are now not quite certain that he had been there at all. Did he vanish in the darkening shadows of the room? Or did he disappear in the hurrying throngs on the street below? These questions will remain unanswered forever because all of the available testimony is hazy and inconclusive. The one thing which is real and certain is that there is a Swedenborg Foundation in New York and it is doing invaluable work in publishing and distributing the theological writings of Emanuel Swedenborg.

Mr. Priestnal is the pastor of the New York Society.

What of the Harvest?

E. L. Frederick

FOREWORD: *Our editor, after several futile attempts, has finally persuaded the author to write briefly on 'The Saga of the Sunshine State,' meaning the story of missionary work in Florida. As it is obviously impossible to write a saga briefly, some condensing was necessary. Unfortunately, when the condensation process was completed, the article was too short and lacked a moral; also, not wishing to leave a blank space in THE MESSENGER which might necessitate an extra editorial, the writer has added a few anecdotes and part of a sermon. The gentle reader will not mind this imposition too much, and the harrassed or not-so-gentle reader may safely omit the first half of this capsule saga without missing anything of value.*

ALTHOUGH EVERY NEW CHURCHMAN knows and will agree that there is a correspondence between the sowing of seed and the dissemination of truth, and between the harvesting and the acquiring of good through the previously sown truth, yet does he perceive a possible connection between these things and the present state of the New Church? This may sound like the beginning of a sermon, but it is not intended to be one, but the writer, being a minister, might be excused for any such lapses. Still, may we not be reaping in our Church today the results of poor sowing in the immediate past? Yet there is an air of expectancy in the Church, a feeling that we are on the verge of a new era of expansion. For instance, in the annual appeal circular is the statement: "Things are happening in the New Church. . . ." If this be true, and if we are not indulging in dreaming or wishful thinking, then some self-examination might be in order. We could ask ourselves, are we effectively sowing or disseminating New-Church truths? Here are two instances which illustrate the point and show how little the average person knows about The Church of the New Jerusalem and the heavenly truths for which it stands. In fact, most people are not only unaware of the existence of our Church, but also of our church buildings. Both these cases actually happened in cities where the New Church has been in existence longer than the writer has, and he can remember back to the time when hobble skirts were the fashion rage.

A stranger, inquiring about the location of the New Church in a certain city, had asked several people in vain. His voice was becoming weary, not from his travels, but because of the seeming futility of his quest. The person being questioned appeared to have no recollection whatsoever concerning the New Church,

although he had lived in this particular city for many years. The stranger, not easily daunted, continued the conversation, adding little details which might evoke some long-forgotten scrap of information. At last something he said struck home, for the local inhabitant exclaimed, "Oh, you are looking for my boss's church!" The only knowledge the man possessed or could remember about the church was that his employer worshiped there.

A New-Church society was holding a social gathering. Things were going well. Everyone was enjoying himself, except the good ladies in charge of refreshments. They were worried. The ice cream had not been delivered according to schedule. Later it was learned that this perishable delicacy had been sent by mistake to the local synagogue. The delivery man had assumed that the New Jerusalem Church and the synagogue were one and the same.

While these incidents are amusing, the implication is not. We are not sowing enough seeds. We are not advertising who we are, what we stand for, or even where we are. We ministers must accept some of the responsibility for this general lack of knowledge on the part of the public, but much of its rests on New-Church people everywhere. The question is: are seeds being sown in sufficient quantities today to ensure our survival now and in the future?

When the writer was a child, his parents made him a proposition. They measured off a small piece of ground in the back yard, and gave him some seeds, and said that this could be his garden, if he would tend it and care for it. In turn, they promised that whatever vegetables were harvested from this little ten by ten foot plot, would be bought by them at current market prices. As this seemed like an interesting 'deal,' it was accepted. After the vegetable seeds were planted, the first flush of enthusiasm died because nothing happened immediately. Although warned not to expect vegetables overnight, each morning this eager youngster would carefully examine the soil for evidences of growth. Still nothing happened. Time stood still. Finally, when hope had been almost relinquished, the first small shoots appeared. Even then it was an eternity before any vegetables were ready for picking.

May that not be the trouble with us today, that we expect overnight harvests from our meagre efforts? Do we become easily discouraged when a few casual words, or

a hastily given booklet do not produce immediately a rich crop of new Swedenborgians? Do we throw up our hands in dismay and hopelessness because a publicity campaign or some invitations to attend church do not result in twenty new members the next day?

To reap a full harvest may require many years. Here are two examples from Florida. In a small village in the northernmost part of the sunshine state lives a man of over eighty years who neglects no opportunity to tell others about our truths. When asked how he first became acquainted with the Writings, he replied that in his youth he had read Swedenborg's books at his grandfather's house. The grandfather, in turn, had been introduced to a knowledge of the 'heavenly secrets' by Johnny Appleseed. The results of the work of this early pioneer, whose real name was John Chapman, are still bearing fruit in a secluded hamlet. Another instance is that of a lady in Miami who learned of Swedenborg through reading her father's books. He had been a minister in another denomination who, on espousing New-Church teachings, had been ejected from his pastorate. He has long since gone to the higher world, but his daughter remembered Swedenborg, and as a result, has attended discussion group meetings and services in Miami. In the mission field, while immediate results are preferred and hoped for, the possibility of later harvests is not overlooked.

In eastern Florida the work is progressing favorably, but it has not always been easy. In the beginning there were many discouraging factors. The truth contained in the parable of the sower and the seed was proved over and over again. Many seeds were scattered, some falling among weeds and some by the wayside. Some seeds fell on rocky ground where they spring up quickly, but having no root, withered under the heat of the sun. These were people who received New-Church truths with great joy, but soon became disinterested and fell back to their former state of apathy. In Miami the first meetings and services were held in private homes with good results. An experimental service, held Sunday afternoon at a neighboring church, met with favor, but the acid test was to have services in a place of our own on Sunday mornings at the conventional hour. It was felt the time had arrived when those who had been attending and studying need no longer be spoon fed. They would have to decide whether to attend the New Church or the old. Many had been doing both. The results were not heartening. At the first worship service held in a rented building, in spite of many last minute reminders by telephone and postcard, only three individuals showed up, excluding the minister and his wife. The harvest was not ripe. The first seeds to spring up had been those sown on rocky ground.

However, services were continued, and gradually the seed sown on good ground appeared. Attendance grew and a society was formally organized, known as the Miami-Fort Lauderdale Society of the New Jerusalem Church. This group has a growing membership roll and several new applicants. Worship is conducted each

PRIZE CONTEST

A "preliminary pamphlet", to include approximately 100 songs, Orders of Service, and Instructional Material, will be issued by the American New-Church Sunday-School Association Hosanna Committee during 1959. The Committee is sponsoring a prize contest in the Sunday Schools for the best name for this preliminary pamphlet. See your Sunday School Superintendent for details.

—REV. WILLIAM R. WOOFENDEN
Committee Chairman

Sunday morning at the Oddfellows Hall, 2791 Bird Rd., Coconut Grove, Miami. In addition to this, two services are held each month in Fort Lauderdale at the minister's home, 2409 E. Las Olas Blvd., for those who are unable to travel regularly to Miami. Combined attendance at both places ranges from twenty to forty-seven persons most Sundays and higher on special occasions.

This new society, although numerically small, has some very active members. One, in his spare time, built a large pulpit in limed oak finish, complete with storage space for books of worship, tape recorder, 'hi-fi' amplifier, and loudspeakers to provide music for the services. Another member devotes his entire time to managing the Fort Lauderdale Book Room, while another donated his time and materials to paint it. Others help willingly in many ways to raise money and do those things which are necessary to the growth and effectiveness of a church. While these are activities in which church members usually participate, the unusual and encouraging part is that so few have accomplished so much, so well.

While the Miami-Fort Lauderdale Society is growing, the other areas of the mission field have not been neglected. Meetings are held twice a month at West Palm Beach, once a month at Daytona Beach, and in other places as time and opportunity permit. Visits are paid to isolated New-Church people in many parts of Florida, Georgia, and North and South Carolina to encourage them in their faith, to administer Holy Communion, and to endeavour to assist, in any way possible, the advancement of our teachings in the towns where they live.

A new venture has been the establishment of a book room in Fort Lauderdale at 525 E. Las Olas Blvd. Started two years ago to advertise the Church and its teachings, this book room has been instrumental in distributing and selling almost one thousand volumes of the Writings, thousands of pamphlets and tracts, and several complete sets of Swedenborg's theological works. In addition, former New-Church people have been found, and numerous strangers have learned of our teachings for the first time.

Many interesting stories could be told about this branch of the work, but one will suffice. A woman came to the store to purchase a copy of *Heaven and Its Wonders and Hell*. "This is the book I dreamed about," she said, and proceeded to tell about a vivid dream of the previous night. During this dream, the lady had been searching

through a newspaper, looking for 'something of great value.' The next day, the remembrance of the dream remained, impelling her to search the daily paper for this 'thing of great value.' Her eyes found the New Church Book Room advertisement for *Heaven and Hell*. "This is it," she murmured and hurried out to purchase the prized book.

Yes, we do have something of great value, but are we communicating this knowledge to others? Can we rely on dreams to do it, or are we willing and prepared to labor untiringly in the matter of sowing and harvesting? Seedtime and harvest time are always with us. Missionary work is both interesting and challenging, but it is not something that can be undertaken one day and dropped the next. It demands time, thought, and co-operation. We can all participate in the effort to bring searchers to the New Church. It is the responsibility of everyone.

In Florida much of the credit for what has been accomplished goes to many sources. First there are the whole-hearted efforts of local members. Then there is the unflagging support of the Board of Home and Foreign Missions and of Convention. Last, but not least, is the efficient co-operation of the Rev. Leslie Marshall, especially in organizational matters, and the assistance of Mrs. V. Kuenzli and the Rev. and Mrs. E. Hinckley in providing financial help to the book room. Also there are many others without whose willing help much that has been done would have remained undone.

To sum up: working the last three years in the Florida mission field has been a wonderfully enlightening and enriching experience, and a humbling one. Enlightening and enriching because of the many and varied contacts and experiences, and humbling because one learns to trust in the power of the Lord, who works in such an infinite number of ways, and though so many unexpected channels, his wonders to perform.

Let us not be satisfied with wishful thinking or dreaming, but let us realize that we are the Lord's servants, his hands, and we must be about his work. Then, and only then, shall we see "things happening" in the New Church.

The Rev. Ernest L. Frederick is not without knowledge of missionary work, his parents having seen service with the Salvation Army in many lands, including Canada, United States, Alaska, India, Australia, and China. After studying Swedenborg's writings extensively, he became a member of the Toronto Society, and spent his spare time visiting the isolated in Ontario, Canada. Four years ago, Mr. Frederick was ordained into the New-Church ministry, served the Brockton Society one year, and has since been active in Florida. He resides in Fort Lauderdale, Fla., and is the president of the Southeastern Assoc.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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

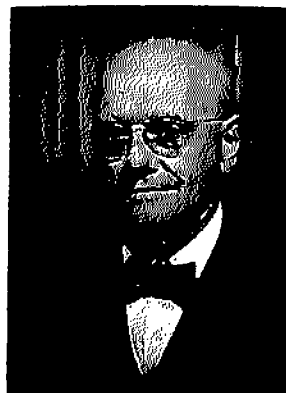
Swedenborg Foundation Incorporated

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

Tribute to a diligent servant

Forty-Five Years of Service

"IT PAYS TO ADVERTISE" might be a heading for this success story, for it was a little want ad placed in the old New York *Herald* which has resulted in a term of continuous employment in the service of the New Church movement never exceeded so far as we know. A single answer came to that neat little ad so hopefully inserted by Henry W. Helmke who has lately been receiving congratulations on his forty-fifth year as manager of the Swedenborg Foundation, New York. Eagerly the advertiser scanned his letter. It was from Henry W. Guernsey, so long the esteemed president of the Foundation. But first Mr. Helmke helped in the office for a few weeks of another much respected director of that body, Edmund Conger Brown, well known in New York as a patent attorney.



As soon as The Swedenborg Printing & Publishing Society, as was then the name, (organized in 1850) was settled in its new office at 3 West 29th Street, moving from 20 Cooper Union, Mr. Helmke took over from the late John B. McGeorge, and his long career with the Foundation began. It had been the Rev. Arthur Wilde, pastor of the New York New Church Society, and a Board

member, who in 1928 had suggested the new name of Swedenborg Foundation.

Milestones in new publications have been the pocket size, hard paper covered missionary editions at nominal prices of four of the most popular titles of Swedenborg's Theological Works, the Standard Edition, cloth covered, and for a time the Library Edition; Helen Keller's *My Religion*, in various formats; Centenary Editions of several of the Standard titles; the paper covered *Brief Readings*, twelve topical compilations.

In the course of time, during Mr. Helmke's administration, the Foundation decided that the old Octavo Edition of the Writings be discontinued as the plates, from repeated reprintings, were badly worn. A fine new Library Edition was printed on all rag paper and bound in linen book cloth. Again, after a number of years, when sales did not seem to warrant two separate editions, the Standard Edition was adopted and is now generally circulated.

The great progress and many changes in the work of the office can be particularly seen from the growth in its assets from less than \$200,000 when Mr. Helmke

took charge, to nearly \$1,000,000 today. The increase in publishing and distribution has been tremendous and it will not be too long before the total books and pamphlets sold or donated reach one and three quarter million copies. Mr. Helmke's adaptability is further illustrated by his long service under the varied personalities of successive Presidents of the Foundation. It is interesting to mention some of the Presidents and the terms served by them, as such:

Henry W. Guernsey..... 1909 to 1924
 William J. Hoe..... 1924 to 1944
 Hon. Foster W. Freeman..... 1944 to 1953
 Ezra H. Alden, a resident of Pennsylvania,
 was elected Honorary President in 1944.
 Rev. Arthur Wilde Honorary President.... 1948 to 1952

For many years Mr. Helmke attended to the production of the monthly *Swedenborg Student*, founded by the Rev. John Whitehead and Miss Serena Dandridge, later edited by the Rev. Arthur Wilde. This has been succeeded by a special section in the *New Church MESSENGER*.

Assisted now by Mrs. Josephine Greene, and previously for a long time by Miss Sophie Saul, Mr. Helmke continues all these years in charge of a busy office. More space was required for all this increased activity and now the Foundation occupies handsome offices at 51 East 42nd Street, New York. A study recently made of its activities showed that some days as many as 150 letters are received, some of them from foreign countries, and in answer to advertising campaigns. Follow-up work from such inquiries and orders has resulted in mailing some thousands of letters in a year. All this has been tabulated and reported upon, the cash accounted for, annual budgets and estimates made up. Mr. Helmke serves, too, as Treasurer of the New York New Church Society and has long been active in its work. Nothing gives him greater pleasure than to greet visitors both there and at the Foundation's office. He serves, as well, as Secretary of the latter's Board. If ever anyone needs information concerning any business in hand, or affairs of the past, it's always "Ask Mr. Helmke".

The Board of Directors has recognized the long faithful services which Mr. Helmke has rendered and have notified him that pension payments will be forthcoming on retirement. It is apparent that to find a worthy successor for Mr. Helmke will constitute a challenging problem for the Board in the not too distant future.

—JOHN F. SEEKAMP

Tentative Program of President's Visits

Friday	Jan. 9	Board Meeting, Wayfarers' Chapel, L. A.
Saturday	Jan. 10	Wayfarers' Chapel, L. A.
Sunday	Jan. 11	Convention Committee on Business, San Francisco
Tuesday	Jan. 20	Board of Missions (Tentative)

The President's Corner

AS I BEGIN THIS ARTICLE, the opening words of the Psalm 121 come to my mind: "I will lift up

mine eyes unto the mountains, from whence cometh my help. My help cometh from the Lord which made heaven and earth."



I believe the eyes of our spirits, indeed, are lifted up and looking toward the Lord with a Faith and Trust that brings us anew his Power, Wisdom and Love. Throughout our church there is the

spirit of growth and progress, the courage and determination that are born only of new insight which can be gained through faith in our Lord.

I share with you the recent word received from the Berlin, Germany, Society:

To the President of the General Convention of the New Jerusalem in the United States of America.

Dear Mr. President:

At the annual meeting of the Berlin New-Church Society the following resolution was unanimously adopted.

The Berlin New-Church Society herewith expresses its cordial thanks to the President of the Convention and to the Council of the Convention for the help extended to the Society by buying the mortgage on the Church property, Berlin-Grünwald, Fontanestr. 17 a.

The Society faced a serious situation when the notice of the termination of the mortgage was received.

We acknowledge the help of the Lord through the Convention and we are looking forward to increased work and happiness in the Lord's New Church.

With our best wishes for the Convention and its President.

Sincerely yours

Erich L. G. Reissner, Minister
 Albert Stieger, President

The achievement of obtaining a church home by our Berlin Society is the fulfilment of the hopes and dreams of many years, and I share this letter of deep appreciation from our Berlin brethren because it is symbolic of what is happening all over our church organization. Were there space, I could share with you the words of deep appreciation from the Vienna Society in having obtained the first full time minister, other than for a period of approximately two years in a history of nearly one hundred years existence. Not only are they happy over this, but over the fact that the Society has now been helped to find a home for its minister in Vienna.

Horand Gutfeldt and his good wife, Betty Ray, with their little boy, Teddy, are happily enjoying their first home.

This is a part of the story of the Church abroad, but right in our own midst we are living our church life with our eyes lifted toward the mountains. In Edmonton, Alberta, ground has been broken for the first New-Church Society in that city. Formerly, worshipping for years, in a funeral chapel, the new society is looking forward, with great joy, to having its own church home. Already, through the work of the minister and members of the society, in the pastor's home in the new community the Sunday School has grown in four weeks from 26 to 56 members. Probably by the time this article is printed, the St. Louis Society will be in its new church home looking forward to greater expanded service in the new community in which it is now located. The Good Shepherd Community Church, Des Plaines, Ill., formerly a part of the Chicago Society is about ready to proceed with its new church building in a suburban area of Chicago. This enthusiasm, the hard work, the determination of the members of this society, as it has been true in every other instance, is one of the most exhilarating and inspiring facets of our General Convention life today. Working even further afield in entirely new ventures, as far as the General Convention has been concerned, are the efforts of two brothers who are both ministers in our church, the Rev. Messrs. Owen and Calvin Turley. These two men are looking toward the possibility of developing completely new congregations in immediate localities where our Church has not before had active societies. Rev. Calvin Turley is in the midst of establishing a new congregation in the area of Seattle-Tacoma under the direction of the Board of Missions. His brother, Rev. Owen Turley, under the New York Association, with some help and assistance from the Board of Missions and the General Convention, is looking toward the establishment of a new congregation in the New York area. Both these men are venturing into completely new fields and this is to me a measure of the new faith and determination which has grown in recent years within our Church. The Baltimore, Md., Society, has purchased a new property and has already sold its church and it looks forward to relocation and new growth and life. It is not only the faith of these men and their congregations alone, but of our Church body as a whole which is supporting their efforts.

We may look back today on several other achievements in relocation and fresh growth of our Church. I refer to the former Berkeley, Calif., Society which relocated at El Cerrito; the Portland, Oreg., Society which relocated at Cherry Park, a suburb of Portland, Oreg., and the Detroit Society which moved from a downtown location, first built a basement church, and last year had the great joy of achieving their goal in completing their church building project.

It is always a little dangerous to recite instances such as these for I cannot help but have the feeling that I may

M U D

Mud—dirty, drab mud
Black mud, slimy mud
Oozing mud, filthy mud.

Filthy, say you!

Say not so;
Black it is
But filthy, no.

Say you rather of its beauty,
Of the sacrifices made
To make it.

Say you rather of its stillness.
Neath the woodland shades
That break it.

On the river bed it lies
Soft and gripping,
Shifting as the brooklets rise,
Shifting, slipping.

Know you not what lies beneath it
Exposed to all who care to see?
'Tis the work of God above;
Maker of both you and me.
He that made us made the mud
Just as man, He made the lands.
Why, then, do you scorn to know it,
Tis the work of Holy hands.

Could they hear you, 'neath the
waters,
Souls of trees would whisper low;
Hearts of flowers would whisper
softly,
Whisper gently, "Say not so".
For, to make its velvet smoothness
Fragrant grasses gave their all,
And 'tis o'er the dead pine needles
That rippling waters fall.
Sturdy oaks their bark had given
Just to make that ebony black:
Deep within this succulent mire
Lies the heart of Tamarack.

Even in this oozing blackness,
In this fen so broad,
Even in this sticky drabness,
In this mud is God!

—JOHN F. G. HAGMANN

The above was written by Mr. Hagmann, a member of the Buffalo, N. Y., Society, when serving as a soldier in the second world war. Mr. Hagmann recently passed away, and a memorial notice for him will be found in this issue of the MESSENGER.

have overlooked one area or another. I offer these, not as all the instances, but as a symbol of a new and a fresh outlook as we lift up our eyes unto the mountains to find the Lord's strength and help in reaching forth with a message of the New Church to all the world.

Cordially,

David P. Johnson

Boston Pastor's 25th Anniversary

In observance of his twenty-five years as pastor of the Church of the New Jerusalem in Boston, the Rev. Antony Regamey was honored at a reception and dinner in the church parlors on Friday evening, October 17. As an expression of their affection and esteem, members and friends presented Mr. and Mrs. Regamey with a television.

Over a hundred people were in attendance, including the Rev. Everett K. Bray, General Pastor of the Massachusetts Association; Mr. Harvey M. Johnson, President of the Association; and ministers of neighboring societies.

The Rev. David P. Johnson, President of Convention, being unable to be there in person, sent a letter expressing his deep regard and appreciation for Mr. Regamey's contribution to the life and work of the church as a whole. This letter, which was read following the dinner, told of the inspiration Mr. Regamey had been, and continues to be, in relation to the Council of Ministers' Committee on Worship, of which he is chairman; also in his courses at the Theological School. He has been of special service in the field of missions, and is Vice-President of the Board of Home and Foreign Missions.

Dr. Waldo C. Peebles, President of the Boston Society, was master of ceremonies. Mr. C. Fred Burdett told of the time twenty-five years ago when, together with Mr. Henry Kunhardt, he visited Philadelphia especially to interview Mr. Regamey and to become acquainted with Mrs. Regamey, prior to his invitation to come to Boston.

The main speaker of the evening was the Rev. Richard H. Tafel, pastor of the Philadelphia Society. He spoke warmly of his longstanding friendship with Mr. Regamey and said he could well appreciate the depth of mutual understanding and affection which had grown through the years, between the pastor and his people. The relationship, he felt, was in many ways closely akin to that of married partners, and he hoped we could look forward to many more happy years of fruitful cooperation.

It was in 1923 that Mr. Regamey was graduated from the New Church Theological School, and the first church he served was in Geneva, in his native Switzerland. From there he was called to the New Church Society in Whitefield-Manchester, England,

the first organized religious body of Swedenborg's followers. While in England he was married to Miss Annie Allen (better known as "Peggy"). Subsequently he was assistant pastor of the New Church in Philadelphia, where he served with the Rev. Charles W. Harvey. In 1933 he came to Boston, the fourth minister to be called to the pastorate of the Boston Society of the New Jerusalem, which was founded in 1818. Throughout his ministry he has been active in the community in cooperation with other churches, and has served as President of the Boston Area Council of Churches.

Maryland Assn. Meeting

THE NINETY-SEVENTH annual meeting of the Maryland Association of the New Jerusalem was held in Washington on Oct. 25. Rev. Ernest O. Martin conducted the worship service. Mr. Milton Honeman, vice president, conducted the business meeting.

The following resolution was passed: "Resolved; that the Maryland Association of the New Jerusalem accept the resignation of Rev. William F. Wunsch as president and presiding minister of the Maryland Association and record be hereby made of its thanks for his many years of faithful service and its wishes for him of continued happiness in his new home."

The following officers were elected: President, Rev. Ernest O. Martin; Vice President, Mr. Milton Honeman; Secretary, Mrs. R. K. Somers, Treasurer, Mr. Arthur Kalmbacher. Executive Committee: Mr. W. Alderson Lynch, Dr. Robert K. Somers, Mr. Daniel Nielsen, and Miss Francis Spamer.

The afternoon's program was on the subject: *Lay-Leaders and Lay-Followers*. Mr. Daniel Nielsen was the program moderator. Many interesting points were discussed by the speakers: Mr. Milton Honeman, Baltimore; Rev. Richard Tafel, Philadelphia, Mr. Stewart Poole, Wilmington, and Dr. Somers, Washington. Because both Baltimore and Washington are without a minister at this time much thought is being given to Lay-Leaders and the part they can play. We all feel that we are very fortunate to have such able men who are willing to give their time to this work. Dr. Somers spoke mostly of Lay-Followers and suggested the following code for New Church members: Having a code for conduct has

LETTERS TO THE EDITOR

CARDS FOR A SHUT-IN

To the Editor:

I am a reader of The New Church MESSENGER, and over the months I have read many interesting articles that have really inspired me. Through the MESSENGER I have the opportunity to keep up with the National Convention and the Associations being held each year in different states. During the months I have read many *Letters to the Editor*. I also enjoy all the verses like the one entitled *He And I*. I get so much out of these readings.

I have quite a few New-Church books. I study the Arcana Coelestia classes and receive weekly sermons from the Church of The New Jerusalem. I am deeply centered in the writings of Emanuel Swedenborg. I write to and hear from several New-Church members. Much sunshine has been brought into my life through corresponding with these friends. I, being a shut-in, look forward to letters and cards often. I also do sewing and typing for my support. I am having a birthday November 26 and nothing would cheer me more than to be remembered with a card shower from you dear readers.

I thank you and may God richly bless you all.

Juanita L. Welch
Route C, Box 197
Evergreen, Alabama

recently been recommended as a means for correcting what appeared to be improper actions of civil employees and members of our armed services. In the belief that the actions of the members are the most important factor in the growth and success of an organization the following code is designed for all New Church members:

- 1 Read the Bible often.
- 2 Read Swedenborg's writings and our Church publications.
- 3 Attend worship services regularly.
- 4 Attend and participate in all church meetings.
- 5 Co-operate with minister, leaders and officers.
- 6 Contribute generously—your thoughts, actions and money.

The ladies of the Washington Society served a delicious luncheon at one o'clock and a beautifully arranged tea before our out-of-town guests left for home.

Communicating Our Beliefs

THE MEN'S CLUB of the Boston Church met Oct. 10 at 6:15 for dinner. This was followed by a worship service at 7:15 led by the secretary.

The main business of the evening was a discussion of the communication of our beliefs to others. The discussion was introduced by two skits that were supposed to show how not to do it. The first presented the evasive type of New-Church man. Comments on this skit:—too defensive, mentioned the negative sides instead of positive, the person must have had previous defeats, he should have had pamphlets on hand instead of at home. In order to remedy such a situation it was pointed out that one must find out what is in a person's motive in asking about the New Church. Mr. Dole showed how the Writings themselves teach us how to communicate with others. If the person is asking out of idle curiosity, we don't have to go much deeper than to state affirmatively the name of our Church. People who just criticize should be put on the defensive. Again, others are intelligently interested and can profit by reading the Writings. Others are bothered by particular problems that can be helped by our teachings. Yet others haven't found any religion they can believe in; and with them you can go all the way. Thus there is no single definite answer to fit all types.

The second skit demonstrated another bad extreme—trying to tell all about the Church to someone who is only interested in knowing the name. Comments:—over-dynamic, wonderful. The other extreme:—the Swedenborgian was not listening either here or in the other skit—he talked about everything except what the questioner wanted—the other person wasn't asking any questions, but he was getting all the answers.

The discussion that followed brought up suggestions as to how we can best communicate our beliefs to others. Personal experiences were mentioned. Mr. F. G. Perry would mention the Wayfarer's Chapel, he said.

Some of the suggestions were: First, as to our discussion itself, that we try to limit it to one area, such as *how* to communicate with a person with no definite spiritual need—the idle curiosity type. We can always turn the question around and ask the person what the other person thinks

NEW CALENDARS READY . . .

The 1959 Swedenborg Calendars are ready for distribution. Please address requests to **Harold B. Larsen, 711 Fourth Ave., East Northport, Long Island, N. Y.**

(The cost is 10¢ in quantities to societies.) Individuals should receive their calendars through their Societies.

that his Church teaches, or what does he really believe himself? Another suggestion—we should just plant the seed. We should do like the Christian Scientists and recommend the reading of the Writings. We should also bring out basic principles applicable to daily life, e.g., "Religion is of the life, and the life of religion is to do good". Show forth the New Church way of life in the little things you do everyday. New-Church men have been and should be noted for being fine and upstanding persons. Then it was mentioned as well that we have to know what we believe before trying to tell others.

It was suggested that a qualified person (another suggested a committee) be named to write-up a well qualified answer that we can give to people who ask us about our Church. Most were of the opinion, however, that such a thing was impossible, since, as Mr. Dole had previously pointed out, we cannot give a single, pre-memorized answer to all types of individuals.

Pamphlets were mentioned, and it was said that we shouldn't be scared of pamphlets *per se*. Mr. Perry told how a pamphlet on the spiritual world had brought a woman into the Church. He said we should give someone a pamphlet as though we really meant it. We should even ask to have it back. Make it look as though it had been read, too, and be sure to leave the right pamphlet.

The name of the Church is not an obstacle for us, as someone pointed out. Our name actually gives us a good opportunity to speak about our teachings.

Mr. Thompson said that we have a philosophy that can take care of our problems. We should approach a person from the point of view of his immediate needs and problems, and tell him only later about the Church. He said he would like to see a committee study this problem of communication.

George Walker seemed to be puzzled as to just where our discussion stood at the moment, and Edwin Capon remarked that we probably were not communicating with each other.

Mr. Bray was asked to comment, and he spoke of meeting individual needs, of the affectional contact, and the providence of the Lord in seeing to it that the thing needed is presented in the right light at the right time.

Edwin Capon spoke of the dominant theme in advertising as being what the product has done for somebody else. We should point out to others what the Church has done for us. Then Mr. Regamey mentioned advertising's use of psychology to sell its products, viz., the appeal to the unconscious or the subconscious. We could do the same by planting in person's minds images that will put over the New Church with them, e. g. the familiar hymn 'O Mother Dear Jerusalem', Rev. 21 or great personalities such as Edwin Markham or Helen Keller.

—TED FOSTER

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The Laymen and the Church

The church, as the Holy City, is a system of truth revealed by the Lord for the spiritual enlightenment and guidance of mankind. This system of truth finds its embodiment or existence in those who learn, understand, acknowledge, and seek to live according to it.

We are all aware of the fact that the organized church developed among those who in some way got hold of the writings of the church and accepted them. When one finds what he believes to be the truth, he wants to find and be associated with others who share his beliefs. Small groups here and there got together to read, to discuss, and to worship, and the organized church was founded. We do not like to be solitary individuals in any field.

All our talents are given us to be used in service to others. The Lord tells us: "Go ye therefore and teach all nations." But we cannot teach what we do not know and understand, and we cannot effectively teach what we do not wholeheartedly believe. The church consists mostly of laymen, and the laymen should know for themselves what the church teaches. One of the present weaknesses of our organization, and a major cause of its lack of growth is that its laymen have, to a great extent, ceased to read and study the Writings, without which there would be no New Church. It is only by knowledge of and interest in its teachings that the church can grow.

Many seem to be content to leave the study of the doctrines to the ministers and to accept whatever they say. The proper attitude is clearly stated in the *Arcana*, 6047²: "First there must be learned the doctrinal things of the church, and then the Word must be examined to see if these things are true; for they are not true because the heads of the church have said so and their followers have confirmed it, because in this way the doctrinal things of all churches would have to be called true because the heads of the church have said so, and their followers confirm it."

One of the reasons for the complete perversion of the first Christian dispensation was that the laity allowed the clergy to set themselves up as sole authorities. The clergy claimed to be the church, and the laity were their subjects. When the clergy assumed this authority, heresy after heresy was hatched even to "that infernal heresy that it is in human power to let into heaven and to shut out of heaven whomsoever it will" (*Arcana Coelestia* 9410²). If the laity had stood against such teachings of the clergy, the story of the decline would have been different.

In the *Arcana*, 5402 we find the following, "There are two ways of procuring the truths which are of faith—by means of doctrinal things, and by means of the Word. When man procures them only by doctrinal things, he then has faith in those who have drawn them from the Word, and he confirms them in himself to be true because others have said so; thus he does not believe them from his own faith, but from that of others. But when he procures them for himself from the Word, and thereby

confirms them in himself to be true, he then believes them because they are from the Divine, and thus believes them from faith given from the Divine." We are told that the same memory-knowledges may be filled either with truths or with falsities depending on our primary choice of authority, and that they can be filled with truths only when 'truth is acknowledged because the Lord has so said in the Word' (*Ibid.* 6023). This is the distinction between trusting in man and trusting in the Lord. And we recall that Swedenborg did not ask anyone to believe on his own authority, but said specifically that no one was to accept anything he wrote which proved to be not in accordance with the teaching of the Word. Number 5402 gives us, however, a final word of caution for the individual who disagrees with the judgment of his minister or teacher: 'Let him take heed not to disturb the church.'

The laity and ministers as well have to acquire doctrine in the first place from the teachers of the church, but after having acquired it in this way, they should examine this doctrine for themselves in the light of the Word in order to see if the doctrine which they have been taught is really true. This is now possible because the truths revealed in the Second Coming are adapted to the understanding. The doctrines of the Lord, of the Sacred Scriptures, of Faith, and of Life are no longer intellectual mysteries. The motto of the New Church is 'Nunc licet'.

If we accept merely the opinions of men, however learned they may be, the truths are something external to us: They have not been made our

Did You get a Damaged Copy?

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NEW-CHURCH MESSENGER
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own. We do not really understand them. We are not led by the Lord, but by men. "And what is an understanding closed by religion but thick darkness? . . . The wise cast out of their memories words which have not entered by the understanding" (*Ibid.* 564²).

We read: "They who have arrived at maturity, and still more they who have arrived at old age, and have not viewed with their own eyes the truths of the church, which are called doctrinal things, and seen whether they are true, and then been willing to live according to them, retain them merely as they do all other memory-knowledges; they are in their natural memory only, and thence on their lips; and when they utter them, they utter them not from their interior man or from the heart, but only from the exterior man and from the mouth. When a man is in this state he cannot possibly believe that the truths of the church are true, although it seems to him that he so believes. The reason why it seems to him that he believes them to be true, is that he relies on others, and has confirmed himself in the teachings of others. It is very easy to confirm things taken from others, whether true or false; for this needs nothing but ingenuity" (*Ibid.* 5432²).

—LOUIS A. DOLE

The Chicago Society on Nov. 30th is having a Surprise Party. We hope to hear more later about this. The Women's Alliance in Chicago is very busy getting ready for its White Elephant sale on Dec. 14th.

One of the most successful in the drive towards a larger attendance is the Kitchener Society. Recently they had a record attendance of 184. Now the members are striving to pass the 200 mark. This shows how attendance can be boosted when each of the members takes it upon himself to interest others in the teachings of our Church.

National Association of Convention

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

Regeneration and Perception

by Clark Dristy

ALL NEW-CHURCH PEOPLE hope to attain to a happy state hereafter, but since the heavenly state cannot be reached without regeneration, may we offer a few quotes from the Writings (*Pott's Concordance*) on this subject, and afterwards some thoughts from the same source on perception? Lack of space compels us to be most brief, but we do wish to point out that each of the following quotes contains angelic wisdom and might be developed into a complete sermon. You are therefore invited to give each such thought and meditation as it deserves, wringing from it all the truth you can, and applying it to your own life in any way you see fit.

"Let a Christian know that he who does not believe in the Lord cannot be regenerated."—"The reason that all can be regenerated and thus saved is that the Lord is present with every man."—"When a man wills to shun evil and do good, the state of regeneration begins."—"A regenerated man is in communion with the angels of heaven; a non-regenerated man is in communion with the spirits of hell."—"Everyone is regenerated by abstaining from evils as sins."—"Regeneration is effected in a manner analogous to that of being conceived, carried in the womb, born and educated."—"Through regeneration man is elevated from the lowest region of the mind which is natural, into the higher one, which is spiritual."—"They who have not a perception of good and truth cannot otherwise be confirmed than by scientifics."—"The man who is led by the Lord has given him a perception of good, and also the sensation of it."—"Every man has exterior and interior thought; interior thought is in the light of heaven and is called perception."—"The lower perception exists with man and is called common sense."—"The celestial man has perception, but the spiritual, the dictate of conscience."—"The Ancients were in perception, and from perception knew whether a thing was good, and consequently whether it was true."—"There is with

every man the faculty of perceiving whether it is so, or is not so."—"The spiritual which inflows and makes perception is obscured and almost extinguished by the delights of the love of the world and the love of self."

HERE and THERE

All members of the N.A. are asked to report deaths and changes of address to Mrs. John Grosch.—A charming visitor at the Nadine Coleman home and bookroom was Mrs. Marc de Chazal, wife of the grandson of the founder of the New Church in the Island of Maritius. Kindred spirits met, and only the isolated know the joy of such a meeting.—

Does anyone know where one could buy a copy of the book, *Voices From The Open Door*, published by Eben Fish in San Francisco in 1926? This remarkable book might not meet with the approval of all New-Church people for the reason that it deals with certain messages from people in the spiritual world. However, it is not spiritualistic in the ordinary sense, and warns against any disorderly contact with spirits.—Relative to out-of-print books, we are also in the market for copies of the *Spiritual Diary*.—Anyone wish to join a Round Robin? Our Eagle Robin made its appearance here recently and the 16 cents postage gave factual evidence of the fat and interesting letters within. Including the married couples there are eleven of us in this Robin.

LETTERS TO THE EDITOR

A CARPENTER'S SON

To the Editor:

As long as I remember I have been taught by my parents and teachers about Jesus as the Son of God. Then from the Gospel I learned that He was conceived of the Holy Ghost and born by the Virgin Mary before she came together with Joseph who was (by the people) supposed to be His

father. Later, in my youth, influenced by some liberal thinkers, I began to doubt the above truth, until I learned from the New Church Teachings to know the Lord Jesus Christ as the only God incarnate, and the reasons for His extraordinary birth to become the Savior of the mankind. I lack words to express my joy and satisfaction I acquired from these Teachings revealed by the Lord, clarifying also the deepest mysteries of His coming on earth.

Now reading for the first time in the New Church literature (see article *The Circle of Life* in the *MESSENGER* Vol. 178, p. 231) about "Jesus, the son of a carpenter of Nazareth," I felt very disturbed. Where does this statement come from? It is not a teaching of the New Church. But if it is simply the opinion of the author—why is it printed in the "Official organ of the General Convention of the New Jerusalem"? I know, the conception is the Jewish one, and accepted also by the modern atheistic Protestant theologians. But it is a terrifying fact that such a distorted (if not to say, profaned) truth has been delivered to "thousands of television viewers" as a New Church teaching, when there is not the slightest proof of it. Why to bring such a statement in connection with Swedenborg, the Servant of the Lord, when, on the contrary, it is explicitly said in the Writings (*T.C.R.* Chapter II), that the soul of the Lord was the Divine Itself, because He was conceived from Jehovah God?

Do the present day theologians know the truth better than it is revealed in the Word and the Writings? I think the matter is important enough, and every New Churchman should know the clear and distinct teachings of the Church, to which he belongs, not defiled by mere human reasonings.

R. Grava
Pikeville, Md.

Editors Note: The sentence referred to by Mr. Grava reads, "The 'inner circle of life', which begins with Jesus, the son of a carpenter of Nazareth, and ends with Jesus Christ, Lord, God and Savior, is also an ever-expanding circle." It will be seen both by the context as well as a reading of the article itself; that the writer is talking about the development of the conception of the Lord, as this takes place in the mind of many individuals. This may begin with thinking of Jesus as the son of a carpenter but end with the conception of the Glorified Christ, God and Savior. In this way the circle expands, and the New-Church teaching on the Lord is attained.

Births, Baptisms, Memorials

BIRTHS

STRAUSS—Tracy Lynn, a daughter, was born to Mr. and Mrs. Wm. Strauss (nee Gertrude Ulmer), Saskatoon, Aug. 27.

LONG—Born to David F. and Rebecca B. (Worcester) Long of Boston, a daughter, Elizabeth Bates, July 2.

FREEMAN—Born to Mr. and Mrs. Edward J. (Leslie Washburn) Freeman of Danielson, Conn., Aug. 19, a daughter, Nancy Jane.

EUKER—Norman Joel, born to Mr. and Mrs. Roy Euker (Carolyn Bergman) in Sioux Falls, S. Dak., Aug. 15.

KAUER—Born, Sept. 20 to Mr. and Mrs. James Kauer, Wilmington, Del., a daughter, Catherine Lenore.

CALDWELL—Born to Mr. and Mrs. Gerald K. Caldwell, San Francisco, Aug. 9, a daughter, Carolyn Virginia.

ELAM—Erick Anthony, born Oct. 14, to Mr. and Mrs. Richard Elam, San Francisco.

BAPTISMS

ADKINS—Peter Michael, son of Mr. and Mrs. Adrian Adkins, San Francisco, was baptized, Aug. 10, by the Rev. Richard H. Tafel.

DAILEY—Susan Lynne Dailey was baptized, Nov. 30, by the Rev. Leon LeVan in the Pittsburgh New Church.

WHEELER - FUNK—David Lawrence, son of Mr. and Mrs. Thomas Wheeler, Flin Flon, Manitoba, and Kenneth Raymond, infant son of Mr. and Mrs. Raymond Funk, The Pas, Manitoba, were baptized at the home of Mr. and Mrs. Julius Hiebert, Creighton, Sask., Oct. 23, the Rev. Henry Reddekopp, Saskatoon, Sask., officiating.

BRAUN—The triplets, Marlene Eva, Darlene Margaret, and Sharlene Diane, infant daughters of Mr. and Mrs. David Braun, Yorkton, Sask., born December 18, 1957, were baptized at the home of Mr. and Mrs. Thomas Eidse, Yorkton, Sask., Oct. 26, the Rev. Henry Reddekopp officiating.

ANDERSON—David Eric, son of Doris Anne (Liebert) and David C. Anderson was baptized in Philadelphia, Nov. 2, by the Rev. Richard H. Tafel.

McKENZIE—William Henry, infant son of John Roderick and Marie Gwendolyn (Roach) McKenzie, was baptized, Nov. 2, at the Church of Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

WESTROPE—Jill Leslie, daughter of Mr. and Mrs. Jack Westrope, San Francisco, was baptized, Aug. 10, by the Rev. Richard H. Tafel.

BRINSON—Alan Howard infant son of Harold D. and Muriel (Doyle) Brinson, Burlington, Mass. baptized Sept. 28.

De MARS—Laura Marie, infant daughter of Marlow C. and Sarah L. (Brown) De Mars, East Greenwich, R. I., baptized Oct. 26; the Rev. Harold R. Gustafson officiating in the Bridgewater New Church.

WILSON—Ward Joseph, son of Mr. and Mrs. Ray Wilson, San Francisco, was baptized by the Rev. Othmar Tobisch, Oct. 14.

SCHNEIDER—Anna Cecile, born Feb. 18, daughter of Frederick P. and Jane (Cressman) Schneider, Kitchener, Ont., at the Church of the Good Shepherd; the Rev. David Johnson officiating.

WEDDINGS

CHAPMAN — OAKS—Philip Chapman and Eleanor Oaks, Cincinnati, were united in marriage in Hamilton, Ohio, Oct. 18.

DELANO — SOLARI—Louis B. Delano, Taunton, Mass. and Elaine J. D. Solari, Bridgewater, Mass. were married in the Bridgewater New Church, Sept. 14; the Rev. Harold R. Gustafson officiating. They will live at 16 Kilton Street, Taunton, Mass.

MEMORIALS

CROCKER—Marie C. Crocker, wife of James A. Crocker, Bridgewater, Mass. passed into the spiritual world Sept. 11, at the age of 72. Services were held at her home Sept. 14; the Rev. Harold R. Gustafson officiating.

FINERTY—John F. Finerty was born Dec. 17, 1885, in Chicago, Ill., son of Thomas A. and Kathleen J. Finerty. He died July 14, 1958, in the San Fernando Veterans Hospital, San Fernando, Calif. Services were held July 18 in the Sawtelle Chapel; Rev. Andre Diaconoff officiating.

Mr. Finerty was a talented musician, a musical director and producer. He was an honorary member of the Savannah (Ga.) Musicians Union. He came to California the last time in 1954 and was confirmed a member of the New Church in the Los Angeles Society in 1955.

In our church in Los Angeles he served as assistant librarian and as a helpful member in many of the Church projects. He was in more ways than we can tell a living and enthusiastic New Churchman, beloved by all who knew him, always ready with understanding and counsel. He delighted in sharing his insight, and loved to tell others of the New-Church truth of life. He was a skilled lapidary as well, and had many outgoing interests. Even in his last illness he helped other patients to find and to practice hand crafts. His conversation more and more turned to the reality of the spiritual life and to the surety that all goodness and true faith is from the Lord of life.

HANSON—George E. Hanson was born Feb. 2, 1903, in Iron Mountain, Mich. son of Mr. and Mrs. Severin A. Hanson. He died Oct. 20, 1958. The services were held at the Wee Kirk O' The Heather, Forest Lawn Memorial Park, Glendale, Calif., Oct. 22; Rev. Andre Diaconoff officiating. A beloved son, brother and friend, he will be deeply missed in our midst. The new life in the spiritual world that he has entered will provide unfolding opportunity for usefulness and joy in service to the Lord and the neighbor, continuing the experience on which he already entered here on earth, as a skilled technician. "Blessed are the dead who die in the Lord from henceforth . . . their works do follow with them."

CARVER—Archie A. Carver was born May 17, 1873, on a farm near Chardon, Ohio, the son of Hamilton and Thurza Carver. He died at his home in Covina, Calif. Oct. 19, 1958. The services were held in Covina, Oct. 23; Rev. Andre Diaconoff officiating.

Mr. and Mrs. Carver worshiped and had fellowship with our church in Temple City, Calif. Their hearts have been in Christian love and faith with the New Church.

A member of his family says of Mr. Carver, "He never worked toward retirement, always toward some new accomplishment. Past 85 he was still planning to do things when the Lord called him to a higher field of endeavor." Truly a remarkable man he was a personal friend of the son of President Garfield, of President Theodore Roosevelt, and of the La Follettes. He studied law in his youth. Later he developed a business breeding fancy poultry, and for twenty years was one of the five leading fancy poultry breeders in the United States. He entered his birds at all big poultry shows and was winner of over one thousand ribbons and trophies. He moved with his family to Glendale, California in 1920. His first wife, Pearl Purdue Carver, mother of his four children (three daughters and a son) passed away in 1921. In 1937 he married Dollie Fields Carver, who survives him. In California Mr. Carver dealt in real estate and was a rancher. He and Mrs. Carver formed a deep friendship for the Rev. and Mrs. Walter Brown Murray, who helped them to know and to become part of the New Church. Mr. Carver remained interested in world affairs all through his life. In his older years he was a fine student of history. Through his life here he has discovered much of the love and light of the heavenly life already.

HAGMANN—John F. Hagmann, Buffalo, N. Y., passed away Oct. 2. He was the son of Mr. and Mrs. John Hagmann, both active workers in the Buffalo New-Church Society, of which Mr. Hagmann, Sr., served as president for many years.

Mr. Hagmann, Jr., was also brought up in the New Church. Called 'Bud' by his friends, he was known to thousands in western New York for his portrayal of 'Grumpy' in a favorite TV show broadcast every year from Buffalo.

Except for the time he served in the army, Mr. Hagmann was principally engaged in the show business. He had had roles with stock companies and summer theaters, and for years had been a floor manager for a TV station designing sets, lighting effects and props.

Mr. Hagmann was born in Buffalo in 1914. After finishing high school he studied at the Buffalo Art Institute and at the Studio Theater School. He entered the army in 1941, but on his return at the end of the war he resumed his work as a stage designer, and now and then accepted roles in summer theaters and on television productions. Mr. Hagmann was a talented man and was rapidly on his way up in his chosen field. He was well liked by all who worked with him for his good humor, his helpfulness and kindness.

He is survived by his wife, Elizabeth, two daughters: Mary Jon and Francis Jo; his mother, Mrs. John A. Hagmann and two sisters.

ALDEN—Mrs. Ezra (Hattie) Hyde Alden Philadelphia, passed into the higher life on Oct. 30. Further mention of her will appear in a later issue.

BOERICKE—Dr. Oscar E. Boericke, Philadelphia, passed into the higher life, Oct. 16.

A memorial for Lloyd Edmiston

His Praise Continually

"I will bless the Lord at all times; his praise shall continually be in my mouth" (Psalm 34). So wrote the psalmist many centuries ago—in a society and a culture unlike our own, and yet, the words stand at this day as a living commentary on the life of our very dear friend, Lloyd Edmiston.

My personal acquaintance with Lloyd was formed only in the latter years of his life with us here in this world, but in those six years I had come to love and respect him for the very goodness of life that was his. His was a life of love and kindness, a man of true gentleness. And radiating over and above it all was a keen sense of humor, a ready and friendly smile, and eyes that sparkled with the delights and the challenges of life. Lloyd may have been old in years, but he was young in life. To have known him is to have known one who lived the psalm: "I will bless the Lord at all times, his praise shall continually be in my mouth."

The Apostle Paul wrote of "... the peace that passes all understanding." Lloyd found it and lived it in his life. In the Psalm 34 we find guidance for the discovery of such an inner peace. The psalmist asks the question of all men of all generations—"who is there among you who desires fullness of life, . . . that he may enjoy good?" Then comes the conditions for finding it: "Keep your tongue from evil, and your lips from speaking deceit. Depart from evil, and do good; seek peace, and pursue it."

These are hard conditions for this day in an age when it has become so popular to slander the good name and reputation of another in the vain pursuit of the world's glory and acclaim. These are hard conditions for this day in an age when it has become an international pastime to condemn those with whom we disagree. Yet, Lloyd, in his love for the Lord and in his sincere and abiding concern for social justice, met the conditions and found that inner peace and security for which we all long and search. But the prize of peace is not without its cost! "Many are the afflictions of the righteous", cried out the psalmist. And anyone who has the courage to speak out against the unjust and the evil of his day will

know the truth of the psalmist's words. No prophet is ever popular with those who reap personal benefit from the inequities of the *status quo*.

"The peace that passes all understanding" has its price. Few there are who are willing to pay it. Lloyd did, and those of us who knew him are sure of this; he had found the way, and now, through the portal of physical death, new opportunities are his to pursue the goal toward greater fulfillment. Someone once wrote: "Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests into the realm of eternal day." And so it is! The experience of death is common to all men, not as an end of life, but as a gateway to newness of life. The

experience of death is not the defeat of God's purpose, it is the means whereby God's purpose of a heavenly life, lived and enjoyed by men and women of the human race is made possible of fulfillment.

Lloyd has preceded us in this experience. Those of us who knew him remain with memories of love and admiration and thanksgiving to the Lord for the goodness of life that has come to us through our friendship with Lloyd. As a memorial to him, may we re-affirm ourselves in the Christian knowledge of life eternal which was and is so vitally a part of Lloyd's life and faith.

—CALVIN E. TURLEY

A Memorial Service for Mrs. Edgar Beaman Sherrill who died last August, was held in the Boston church on Saturday, October 25, at 3 P.M.

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CHINA

Nanping, 52 New Town, San Yuan Fen
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CUBA

Havana, Campanario 609

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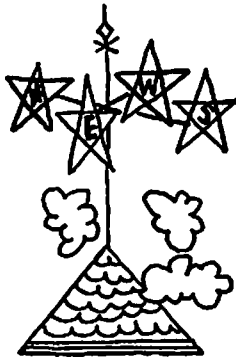
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SWEDEN

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



NEWS

The Edmonton, Alta, Society is energetically pushing its plans for a church building.

Edmonton Building Plans—It is hoped that excavation for the new church building will start in about a week. Should the weather hold as it has so far, construction will follow. The minister has been calling on a few of the new homes in the community and as a result seven new pupils were added to the Sunday school class. It should continue to grow during the year as new families move in.

The Wilmington Adult Discussion Group, meeting at the church each Sunday morning at 10, is growing in interest. The theme this fall was 'Applying Religion to Your Vocation.'

Speakers were: Nov. 2—Arthur Kalmbacher; Nov. 9—Dr. Richard Price; Nov. 23—Harry Haskell. All adults of the church are urged to attend. The public is also invited. There will be ample time for questions and discussion.

Stewart and Leonore Poole recently made a flying trip to California. Stewart attended a meeting of the Board of Managers of the Wayfarer's Chapel at Palos Verdes. They then journeyed to San Francisco to attend a meeting of the committee planning the 1959 convention to be held in San Francisco in July.

Mr. Harvey M. Johnson, President of the Massachusetts Association; Mrs. Alice L. Dullea; the Rev. Thomas A. Reed; and the Rev. Edwin G. Capon represented the Association at the annual meeting of the Massachusetts Council of Churches in Springfield recently. During the Course of the meeting Mr. Capon was elected for a second term as a Vice President of the Council. Mr. Johnson is a member of the Council's Board of Directors.

Relocation work goes on apace in St. Louis. An Estey organ has now been acquired, the road to the parking lot widened, concrete walks and steps, poured; sewer system laid, and no

little canvassing of the neighborhood is going on. In fact the minister, Rev. David Garrett, is concentrating his pastoral calling on the neighborhood, and the results to date have been most encouraging. Mrs. Alice Mason is the new president of the Alpha Omega, and, together with Mrs. Priscilla Garrett, the secretary, and Naida Wilson, the treasurer, is preparing a new program of community service.

From Wilmington comes word that Helen and Arthur Kalmbacher have driven South to the warm shores of Florida's west coast. We also hear that the pastor, Rev. Ernest Martin, continues to take part in the radio program, 'The Pastor's Study' sponsored by the local Council of Churches. What is even more striking is to hear that the morning service of the Wilmington Society is broadcast every Sunday over Radio Station WJBR-FM. The Women's Alliance of this Society continues to be busy. At its Nov. 18 meeting the question of racial segregation was discussed.

In Boston, the Young People's League following its Nov. 16 meeting, which featured a talk by the Rev. Antony Regamey, paid a visit to that gallant ship, *The Constitution*. And on Dec. 13, the League will hold a square dance in the vestry of the church. The ever-active Men's Club continues to meet and on another page of this issue you can read a longer story about this.

Miss Florence Murdoch, has been working under high pressure to bring to completion an outline of the history of the Cincinnati Society for the last

fifty years. She has had able assistance from Melba Ann Reilly, Charles Coch, Virginia and Sylvia King. Before going abroad last summer, Miss Melrose Pitman had made an outline of this project.

The news seems definite now—the 1959 Convention will be held at the ASILOMAR CONFERENCE GROUNDS in the pine groves of Pacific Grove on the Monterey Peninsula. Get out your maps of California for all we can tell you for certain about the location of this place is that it is in that state, and we suspect not far from San Francisco. Anyway, the Council of Ministers will meet in San Francisco and El Cerrito beginning Sunday, July 12. The main meetings of Convention will be July 15-19.

Kansas Assn. Meeting

The Kansas Association held its annual meeting in Pawnee Rock, Kans. Oct. 19. Rev. David Garrett of St. Louis, was present and delivered the Sunday Morning sermon and conducted the communion service which was attended by 100 participants. He was assisted by Lay-Leader Galen Unruh of Pawnee Rock. During the business meeting many interesting reports of Association and Church activities were heard. It is to be noted that the Kansas Association endowment fund which was established approximately one year ago has grown and we expect the benefits from this source will certainly be appreciated in the years to come. Election results were as follows: President, Alvin Friesen, Montezuma; vice president, Galen Unruh, Pawnee Rock; secretary, Al Kroeker, Great Bend; treasurer, Lee Kraus, Pretty Prairie. Those attending were especially pleased to hear Rev. Mr. Garrett speak concerning the various phases of the Almont institute. He presented a panel of young folk who attended Almont from this area this past year. Each of the panel commented on a particular activity which took place during their attendance. Their sponsor, Mrs. Edna Welch, also commented on her impressions of the Almont institute. It was urged at this meeting that each Society in Convention give its full cooperation and support to afford the young people of these Churches an opportunity to attend these institutes. For from the attendance the young people can condition themselves for the leadership which will determine the future of our Church.

—AL KROEKER, *Secretary*

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JOY TO THE WORLD is sung by two of the Wayfarers' Chapel choir boys. This famous chapel was built by the New Church on the Palos Verdes peninsula in California.

The NEW-CHURCH MESSENGER

CHRISTMAS NUMBER

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

Accepting the Gift

GIFT-GIVING has come to be firmly associated with Christmas. This custom arose somewhere in the past, and about its origins little is known. However, it is permissible, we think, to consider that it symbolizes in a humble way God's great gift of Himself to mankind in the incarnation.

In selecting gifts for our friends and loved ones we consider what may give them pleasure and what may be useful to them. The more sensitive we are to their needs and tastes the more successful we are in the choice of a gift for them. But the important thing about any gift is that it in some measure represent the giving of one's self for 'gift without the giver is bare' as James Russell Lowell said. Real giving is always an act of love.

Undeniably there is much giving that springs from motives other than that of love. There is the gift that is made with the hope of winning favor or in the hope of rising in the recipient's esteem. This may be little more than a disguised form of bribery. There is the giving that is a sort of an exchange—often one hears about 'exchanging presents'. One knows he will get a present from someone and feels obligated to bestow a gift in return. However, everyone knows in his heart that the gift he values the most is one that reflects the love of the giver.

For the Christian the greatest gift ever given to him or to mankind is God's giving of Himself. The incarnation, the coming of God into the world to save man, was an act of pure love. Man had not earned that gift—man has not yet today earned it. Yet God held His children to be worthy of this gift.

From the human side the most important thing is how this gift is accepted. How has it been accepted in the past and how is it accepted today? The value of a gift lies in no small part in the manner in which it is accepted. Indeed, it may not be accepted at all. And if accepted in some perfunctory way it surely gives little joy to the recipient.

To accept God's self-giving we must be tuned in on a spiritual wave length that may be actually repugnant to the natural man. As a child we recall wondering why Herod in his effort to encompass the life of the babe born in Bethlehem was so easily foiled. Why did he not just order his soldiers to follow the star that guided the wise men to the Lord? How come that he did not hear about the song of the angels and the glad tidings they brought? These are really legitimate questions. The answer lies in the fact that neither Herod nor the people in his court were on the spiritual wave length that would have enabled them to see the star in the East or hear the song of the angels.

The acceptance of God's gift means that we make room in our heart for Christ. The Apostle wrote: "That (God) would grant you . . . to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love . . ." (Eph. 3:16). God makes His gift to us freely but He does not force it upon us. We are free to reject it. Indeed, it would have no value unless it were freely accepted.

Then there is the matter of the use that we make of God's gift. We knew a servant girl who bought a picture at a considerable sacrifice to herself to present it to a former mistress of whom she was very fond. She knew that this woman loved pictures and she felt that her gift would bring her real pleasure. Her mistress received it, thanked her,

Please turn to page 412



The Lord cannot dwell with the self-satisfied

JOY TO THE WORLD

by Antony Regamey

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
Luke 2:9, 10

CHRISTMAS IS a time for universal rejoicing. And that is what the angel said would be the result of the momentous event he came to herald. His was the good news that, because of it, a great joy would, henceforth, become available, 'to all people'.

So we make the season an occasion, not only for the solemn and grateful remembrance of the day, and all it means to us, in worship; but we let the gladness of it all spill over, recklessly, everywhere.

We decorate not only our churches, but our homes and our places of business with wreaths and greens and holly. Music, chimes and carols are on the air in our dwellings and our stores. With a galaxy of colors we light up our Christmas trees, our windows, our shrubbery, our streets and commons and public buildings. It is a time for laughter and merriment and feasting, in the intimacy of our families and with our friends. It is a time for gifts and tinsel and ribbons. It is a time also for the wistful enjoyment of the innocent wonder of childhood, even with those whose faith is only half alive or has died out.

Neither is it only among Christians, nominal or otherwise, that the remembrance of Christmas has its extensions. Jews and Mohammedans, Confucianists, Buddhists and many others find in the day significance. In his greetings a year ago, the Rev. Yonisio Doi, our friend and missionary in Tokyo, reported, much amused, the question which a tavern keeper put to him. As he passed by, that woman greeted him, saying, "I just came out for a breath of air. I just finished decorating our establishment for Christmas." "And I," said he, "have just finished decorating our place of worship for Christmas too." Then she asked, "How come that you Christians should also celebrate Christmas?"

That the glowing spirit of the Nativity should spread out from the churches into the realm of the so-called secular, what is wrong with that? Even if in doing so it becomes somewhat gaudy and distorted? Should not religion take in its embrace the whole of life? And if, in finding a response in other faiths, or among those of

no faith, its appeal is reduced to the recognition that kindness, concern for others, good will, the desire for peace are essential to a happy life, is that a small thing? Is it not rather a testimony to the universal blessing which the coming of God in our nature was to bestow on all mankind? Was not the good tidings to be one of great joy 'to all people'? Who are we to limit it, or to make it conditional to the acceptance of a theological formula?

However merrymaking and pleasure in themselves are not to be confused with the true and deeper meaning of the season. For us they stand, in relation to the joy of which the angel spoke, as the fringe stands in relation to a garment. When unrelated to a more profound experience they are ephemeral and shallow. To us Christmas is more than wishful rejoicing in a set of abstractions which common sense considers as the desirable ingredients of a happy life. It is more than giving release to the secret yearning of our hearts for good will and peace in general.

When we read the story aright, there is no escaping the fact that Christmas does open to us another world. Nor that, in this 'rending of the heavens' eternity clothed itself in time. It broke through the veil into space. Love, truth, justice and peace then ceased to be mere abstractions. They became alive. They were seen to be realities that abide. With the birth of the divine Babe, they became personal. Now, as in Him God reveals his face to us, they make their way into our heart, if we will but receive Him. They become his life in us, just as they are his life in those whose battle with the powers of darkness is won, and who watch over us from above.

True joy, in its deepest sense, is the living of that life, of which Christ came to be the embodiment. In Him, 'the Word made flesh,' it made itself known. In Him, it did become articulate. And best of all, in Him it made itself available to us. That is what the 'good tidings of great joy' were about. "These things have I spoken to you," He said, as his ministry was drawing to a close, "that my joy might remain in you, and that your joy might be full."

What things? You ask. Read on: "That ye love one another, as I have loved you." Surely, by now, many of us have found out that what makes life worth living

is not spending it on the gratification of our selfishness, but for others; that we only truly live in and from those we love; and that life's deepest joy resides—no matter what the cost in sorrow, pain and inner travail—in our learning to love those whom the Lord has given us to serve, for their own sake and not ours.

Yet, how far we are still from that pure, forgiving, self-less and compassionate life and love God came in Christ to reveal! How far from that total commitment to Him which alone can make it possible and the fullness of the joy of being his! How tenaciously we still insist in loving ourselves in others, and hang onto our pride and self-sufficiency, to our hatreds and greed and prejudices, to our pet sins and hypocrisies and bodily passions! How long, till the 'good tidings of great joy' can be ours?

If in your contemplation of the goal you shrink before the magnitude of all there still remains to be done before it is attained, not only in the world about but within you; if, conscious of your own weakness you are fearful for the outcome, remember: That good news which the heavens sing is not that by your own power you can achieve. It is not that you can save yourself and the world from degradation and self-destruction. It is not concerned with what you can do but with what God, in Christ, did; and, through responsive love on your part and sincere submission to his will, it looks to what the same Christ-God is still yearning to accomplish.

That same lack of confidence in one's self-sufficiency is part of our story. That is how it begins. When suddenly to the dazzled eyes of the shepherds, heaven and earth seemed to mingle; when unexpectedly the glory of the Lord enfolded them as a mantle of light; when the herald-angel stood before them, they were sore afraid. Yet they did not run away in panic. They were struck with awe in the presence of the mystery about to unfold. They were startled by their sudden awareness of the unfathomable depths and dizzy heights of a real world within this with which they were confronted. In humility they waited on the revelation of God's will.

Such awe, or fear, is essential to the living of the Christian life. It was, if you will, the recognition of their own powerlessness, without which no one is able to receive God's free gift of grace. If it was fear, it was the distrust of one's own strength, then the complete let-go of one's self-reliance, which alone makes the true acceptance of God's gift, and the great joy from it, both

SWEDENBORG'S WRITINGS

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The Annual Appeal

The Annual Appeal campaign is again in full swing, according to an announcement by Robert H. Kirven, Chairman of the Appeal Committee. Says Mr. Kirven:

"This year's goal is a big one—\$22,523. However, the Stewardship emphasis should be less on the amount of money needed, than on the concept of Stewardship as seen in the New-Church doctrine of Use. Although Convention needs the money for its expanding program, it has greater need for a feeling of sacrifice and dedication among its members.

"This year, I did not ask the Committee to set goals for societies. They would all be high, and it seems important to avoid any feeling of discouragement or inter-society comparisons. Besides, a national committee has far too little information to set really fair and realistic goals for individual groups. Instead, there is a call for a goal that any society can reach: 100% participation—a gift of some amount from every member.

"Since many societies respond to the Appeal through their Annual Budget, and others may wish to set up campaigns to meet the 100% Goal, the return envelope is worded in a way that should channel contributions through the society if any mechanism is established to handle them."

The President's Corner

President's Program

Tuesday	Jan	20	Board of Missions (Tentative)
Wednesday	Jan	21	Council of Ministers, Executive Committee (Tentative)
Thursday	Jan	22	General Council
Friday	Jan	23	General Council
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real and possible. For the Lord cannot dwell with the self-satisfied. He cannot be born in those who accept themselves as they are and the world as it is.

In the Christian faith and life, there need then be a tension, to be kept taut within us; between what we are and what we ought to be; between the sense of our short comings and insignificance and perfect and continual trust in the Lord's love and power.

No fear, no joy! No sense of need, no Savior! No death to self, no rebirth.

That He may be born in us, and we in Him ever more, in this quiet, holy moment of worship and joyous adoration, with high resolve and deepened commitment, can we do else than humbly pray:

"Even so, come, Lord Jesus!"

The author, pastor of the Boston Society and on the faculty of the New-Church Theological School, is recognized as one of the best preachers in New England.

THROUGH JOY TO GOD



Ernest O. Martin

And the angel said unto them . . . Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

THE ONE WORD that best sums up the spirit of Christmas is 'joy'. During the Christmas season our hearts are so filled with joy and gladness that we find ourselves involuntarily breaking forth into song. Isaac Watts was inspired by the joyousness of Christmas to compose his great hymn *Joy to the World*. The music radiates joy and was adapted from a section of Handel's Messiah.

Joy to the world! the Lord is come;
Let earth receive her king;
Let every heart prepare Him room,
and heaven and nature sing.

Christmas is such a joyous season that we want to celebrate it with the happiest songs and carols, with the ringing of bells and the playing of chimes. We want to decorate our homes with holly and evergreens, to string lights upon the trees. We exchange greetings and gifts with friends near and far. It is a time to entertain our friends and to visit loved ones.

Let the joy of the Christmas season permeate all of your activities. Think of these Christmas card greetings as a joyous opportunity to sustain old friendships. Many of us neglect our correspondence; but when the holiday spirit begins to fill the air, our thoughts travel across the miles. We wonder what has happened to friends and relatives since we read their last cards. It's pleasant, too, to hear unexpectedly from old classmates or former neighbors. These Yuletide missives help preserve friendships that might otherwise be completely lost.

When God created the world he saw that it was good, and when he became man he showed us how to enjoy the goodness of his creation. William James spoke of the unique happiness of religion, but most of all of Christ's religion. Suspicion of pleasure and happiness comes from pagan philosophy, not from the Christian gospel. The early Christians were called 'the children of joy', and you will recall that the word gospel means 'the good news'. The New Testament tells us the good news of Jesus Christ. His message was one of love, and of hope,

and of joy. His coming was as the breaking through of the midday sunshine on a morning that had been bleak and gray.

The earliest Christians were the happiest of people, and they caught the infection of that happiness from their Master. Unless we are joyful in the expression of our religion, we misrepresent Christ. At our services of worship we want to maintain a spirit of reverence. At the same time a visitor to one of our services should sense that here are people who have made a glorious discovery, and are thrilled and joy-possessed. We should so live that others will realize that we have found something so worth the having, and bringing such happiness, that they too will want to seek it.

Even in the upper room with the thick cloud of darkness gathering about them, Christ could and did say, "These things I have spoken to you, that my joy may be in you, and that your joy may be full." Receive the Lord into your hearts this Christmastide that you may experience the joy that He offers. For joy is a sign of the Lord's coming into our lives and of his presence within. Think of the joyous moment when the children rush to the Christmas tree to find their presents. The child cannot understand the full implications of the incarnation, but the festival of Christmas impresses upon him the connection between the birth of Christ and the reality of joy. As he grows older, he can be led to see the reason for this intimate connection.

Joy and pleasure are God's gifts to men. Many men come to God through their sorrow, anxiety, and pain. But C. S. Lewis in his autobiographical account, *Surprised by Joy*, reminds us that joy can also be a means of bringing us to God. When you experience great joy, recognize it as the Lord's presence within you. Love comes to a man or woman, a great friendship begins, a new opportunity opens into a work which gives us happier self expression than we had ever known before. We can take credit for these happenings or attribute them to chance. Or we can realize and acknowledge the Lord's hand or providence, his prompting within our hearts.

A little child is born. Mother and father can receive

it with pride and little more than that, or thank God for a divine gift and trust, a potential angel, giving them an insight into the wonder of life and the joy of heaven. Heavenly joy is the greatest gift that the Lord can bestow upon us. And we can experience this joy as we receive heaven into our hearts. The Lord came on earth that we might know this joy and receive it ever more abundantly.

May we so live that the cry of the angel will be an announcement to each one of us—

“Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.”

O holy child of Bethlehem!
Descend to us, we pray;
Cast out our sins and enter in,
Be born in us today.
We hear the Christmas angels
The great, glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

The author is the Pastor of the Wilmington, Del. Society



THE PRIVILEGE OF DIFFERENCE

Let our differences serve the Lord

by John C. King

“**H**ERE I STAND. I can do no other.” These are the words which have been attributed to Martin Luther at a critical point in his life. The sixteenth century church was trying to bring him back to the fold or to get him to recant. Luther tried to make peace with the church, but he was driven to a point where he could retreat no further. He had to stand upon what he believed, even though it differed from the great church. He was proclaiming the right of a Christian to have an honest difference with his fellows.

Each Christian, each Christian church has the privilege of speaking out sincere convictions about the truth of the gospel despite the fact that it will differ with its sister churches. Many have suffered ignominy and shed blood for this privilege. Wycliffe was branded a heretic, because he differed with the church in his desire to give the Bible to the people in their native language. Servetus was martyred because he differed with the regime of Calvin in Geneva. Roman Catholics and various dissenting Protestant groups in England were persecuted on account of their different practices and different views. Christian history cries out that the privilege of difference is our heritage; it is our responsibility as church men and church women to protect this privilege, and to practice this privilege with honest good will.

Now, in a situation which is the result of a united effort of many of our Protestant churches, why should we talk about the privilege of difference? Wouldn't it seem more sensible to extol the advantages of unity? Besides, we are confronted with the fact that for some little while,

churches all over the country have been thinking about the theme, 'The Unity We Seek.' What is that unity? We're talking about the privilege of difference. In thinking about the 'way' of this, it is a temptation to be perverse and say that we need a change of pace. We need to be different; let's see if we can break through the overcast of sweetness and light about unity; let's see if we can increase our visibility by talking about the values of difference. But nothing will be gained by being perverse. Perversity could only set our teeth on edge, with doubts about the real values of unity among our churches and local and state councils.

We could not have chaplains for hospitals without united effort and cooperation. We could not have programs like the University of Life without united Protestant support. Protestant Christianity cannot speak with a strong prophetic voice on urgent social and economic questions unless it speaks together. Indeed, without a spirit of unity among our churches, our actions seem like confused wasted motion; our words sound like a babel of tongues. So why talk about the privilege of difference?

Our search for unity

I think we should talk about difference because this privilege precisely practiced will help us in our search for a unity in Christ. To stand by our real differences of conviction among ourselves will keep us honest with one another in our quest for unity. When we differ with our Christian neighbors in a spirit of good will, we have

the courage to ask questions about the kind of unity we are seeking. If we acknowledge and really accept our differences, we can *seek* unity; we can resist the temptation to manufacture a makeshift unity. The practice of real amicable difference will always prod us to question the character of any unity we achieve. The real differences between our churches will forever haunt us with questions; why do you want unity? what is your incentive? what is the foundation of your unity? The right of honest difference between churches can perhaps save us from the wrong kinds of Christian unity.

I believe this, although the message of the 1953 meeting of the World Council of Churches exhorts us to repent of our divisions. If this repentance means that we should blow down the walls of prejudice and suspicion which separate us, we take the message to heart. If this repentance means making an end of bickering, calling a halt to the legerdemain of unfair competition between churches for members, we are rightly called to repentance. If the World Council message means that we should quit stumbling over our mechanical differences in organization, if it means that we should not haggle over minor theological details, we are all aware that we need repentance. But, we could not agree that churches should repent of sincere differences in points of view on major religious questions. Each one of us is created by the Lord an individual different from every other human being. We cannot repent of this. Every one of us receives, understands, and responds to the Lord differently from his brothers. Is this a matter for penitence? All our churches acknowledge Jesus Christ as Lord and Savior, but we do not all see Him with the same eyes. No one of our churches can embrace all of Him. Not all of us together can contain Him. The witness of the multitude of churches is required to give Him glory. Our different voices blend in the chorus which sings the anthem of His praise. If each of us sings his part, does his own particular work as a church, this is not cause for repentance. Our differences of Christian conviction show us our part in the Lord's work, and when we see our part, perhaps we can appreciate the whole; maybe we can get a clearer sight of the unity in Christ we are seeking.

Sins against unity

But before we are carried away to expand upon how the privilege of difference can focus our eyes upon the unity we seek, we have to deal with the matter of the kinds of sins against unity from which honest difference can save us.

The first of these sins can be described as a unity based on muscle power. For some time now a number of reunions or mergers have taken place within denominations. There have been a few mergers between denominations. These unions can eliminate some apparently needless divisions in the Christian church, but if they should work to do away with varieties of point of view within their communions, the strength gained in merging would be doubtful. The gain in the number of worshipers

might be just an increase of weight, size, and muscle. Some considerable respect for unity based upon weight of numbers of Christians seems to be indicated by one argument we hear a little more than occasionally. We have heard some church leaders state that 80 per cent of Protestant Christians belong to the ten largest denominations. Sometimes when this statistic is presented, it carries the implication, Go and do thou likewise; the absorbing of the rest of the smaller fry is inevitable. If our varied church traditions and our differing ways of understanding the Lord mean anything to us, we will resist a Christian unity which is based on attraction to the massive.

A second sin against unity, from which honest difference between churches can save us, is a unity based on expediency. One of the incentives for unity which is dangled before us runs like this: Catholic Christianity speaks generally with a single voice on most important issues; Protestantism should do the same. On many critical social and international questions which demand the prophetic voice of the church, this one voice is a necessary and desirable goal. But we would be disloyal to the gospel if we based our unity on the idea that it is expedient to speak with one voice because another apparently rival segment of Christianity speaks with one voice. We want to speak together because our united declaration on any important issue will make the good news ring out with clear conviction to an anxious world in crisis. If we do not lose our different church identities and faiths we will not be so easily trapped by expediency. Our different views give us the assurance that any unity we achieve can be rich and real, because it will be the result of the contributions that each of us makes with our varying gifts from the Lord.

From the trap of expediency we turn to the snare of mediocrity. If we are lured by a unity founded on expediency, we will look for and be satisfied with the lowest common denominator of agreement between our churches. In this state of mind we walk around or by-pass our real differences as churches. When we grasp for weak straws on which we can reach a minimum of agreement among us, our united declarations on important questions will become vapid, thin and general. If the Protestant churches are going to speak to the world together, the united voice must bring not a poorer but a richer gospel than the individual denominations can bring. Our different approaches to Christianity do not force us to seek minimum watery agreements. Our differences gives us an incentive to seek fundamental loyalties which unite us by embracing our differences. I think most of us know what these fundamentals are upon which we can base real Christian unity. There are three: The acknowledgment of the divinity of the Lord; the acknowledgment of the holiness of His Word; and the commitment to the life we describe as charity to the neighbor. We all can acknowledge Jesus Christ as Lord and Savior, but within that united acknowledgment we can differ in our understanding and approach to Him without building walls between us. We all can agree

upon the holiness of the Lord's Word. We all declare that within the Bible lies His Word for us. But this agreement would not stop each of our churches from interpreting the Bible in its own way and by its own methods. Each church can use its own gifts of interpretation to make a contribution to the one Christian Church where the Word is preached. Varieties of Christian opinion urge us to seek a unity based on these essentials. Variety prods us to find a deeper unity in Christ. Difference teaches us to seek for the best in our unity. The privilege of difference practiced honestly and charitably need not divide us; it can enrich our Christian unity.

The Sin of conformity

The fourth sin from which variety of approach and opinion helps to protect us is the sin of conformity. Although all of our churches might ultimately unite in their fundamental loyalties, each of us has a responsibility to hold fast to our freedom to live by our distinctive convictions, to keep a firm grip on the liberty to offer our varied gifts in the service of the Lord. In employing our different gifts, we may at times be called heretic by the larger church in its periods of being too much conformed to this world. But we are not supposed to be assembly-line mass-production Christians. The Lord does not intend that the design for the Christian life shall be from one blueprint worked out by the big brothers of a massive church. We each have our own needs and our own talents given to us by the Lord. As churches and as individuals we have an identity which we are not supposed to drown or stifle in a climate of conformity. Each of us has a place to fill and a work to do in the Lord's kingdom. "In my Father's house are many mansions."

Because of our different ways of filtering the gospel through our lives, because each of us sees the Lord through different eyes, because every man and woman is different from every other in needs and gifts, we cannot live in a unity which demands conformity. The body of Christ is not all arms or legs, all head or all heart. The body of Christ is pictured for us as a whole man with the different members and organs functioning together to make one vibrant human life which is an image of God. If one member or organ of the body were missing, with its unique and necessary functions, the body would be that much hampered and crippled. The Lord needs the work of each of our churches to keep His body whole. Each of our churches is to be reconciled to her sister churches, but each may bring a different gift to the altar. If you were a conductor, you would want your orchestra to be one, to work together for a good performance of the work you were conducting. But you would not want your whole orchestra to be made up of one kind of instrument. You would be frustrated if you had all oboes, or just violins. Every instrument has its own sound, its own peculiar tone color. Working together under a skilful hand the different instruments make an orchestra. The varying churches are one church when led by the Lord.

A CHRISTMAS SONG

(Tune: "It Came Upon The Midnight Clear")

Again the Christmas Bells ring out
And joyous greetings bring;
Goodwill and friendship is their song—
Ring, joyous Yule Bells, ring;
"Behold, let there be peace on earth",
These joyous words we hear;
May there be love and happiness,
A world without war's fear.

The call of Christmas Bells peals forth
For friendship and goodwill;
May Christian love for all the world
The hearts of nations fill;
Ring, joyous bells, this Christmas Day,
While happy voices sing;
Fill ev'ry heart with joy and love—
Ring, happy Yule Bells, ring.

—ELIZABETH MAE CROSBY

There are risks in difference: it may breed prejudice, mistrust, and strife. But everything in life which has value is dangerous.

Using our differences

Our different convictions, our varied needs, our distinctive talents from the Lord all urge us to seek a unity which accepts, embraces, and uses our differences to serve our Lord. The tensions between our churches caused by our different slants on the gospel may appear to slow up our realizing the unity we seek, but being slowed up by our honest diversity can keep us from settling for a unity that mocks us and betrays the Lord. Our differences, however, help us to picture the unity we seek; they help us to form our hope into the pictures of one church which the Lord has shown us.

The church is like one man. Our Christian Church is like the heart and lungs of that man, but all men of religion, even though they do not yet know the Lord Jesus Christ, all men, we say, who acknowledge God and live according to the best in their religion are part of the Lord's body. The Mohammedan and the Hindu each has his gift from God to offer in the Church Universal.

The privilege and gift of difference show us that each church has a work to do in the city of God which is the New Jerusalem. Each church, with its distinct treasure of faith in its heart, is a different precious stone in the crown of the Lord's one church.

Mr. King is a teacher in the New-Church Theological School.

All Triumphant

Christ was born in Bethlehem
Hallowed be his name
Redemption for us from all our sins
Infinite is his name
Salvation offered for all mankind
Tribute to his name
Manger born but angel guarded
All triumphant now his name
Salutation to Our King.

—ISABEL C. PACKARD



A Christmas Prayer

Heavenly Father, at this holy Christ-
mastide,
As we are gathered here, side by
side,
Cause us to contemplate the miracle
of Christ's birth,
Cradled in a manger on a lowly spot
on earth.
Give us understanding of the messages
He brought,
Lead us in the path of the principles
He taught;
Help us to realize that if happy we
would be,
We must live in love and service to
each other and to Thee.—Amen

—F. B. FLETCHER



A Christmas Prayer

Let us work together to the earth's
end,
In the joy of harmony and hope,
Where lies the dawn of tomorrow
waiting.
Let us live together, unshaken and
changeless
In that divine spark of devotion,
pure and complete.

Let us, an endless chain of souls,
Walk through the darkness of the
night
Hand in hand, reaching ever onward
Seeking eternal light.

—JANE CARSTEN



The New Jerusalem, a Scripture-honored name
Holds wondrous truths that burn with quenchless flame.
Eternal is their import, new men in Christ their aim.

Committed to our care this sacred trust
Heaven-sent these truths: hold fast we must.
Up then! not bearers only of a name,
Redouble every effort, self-love disdain.
Chart the course true love of God demands!
Heaven-bent our efforts, our lives on earth His hands.

Oft do we stand aghast, bent low with shame,
Facing a world unmoved, untouched by Word or Name.

Through countless years, the wise and simple in their turn
Have tried in vain that Word to ban and burn!
Enhanced, enlightened, behold the Book return!

New insight, wisdom, understanding doth appear.
Emanuel Swedenborg, God's chosen Seer.
Wrenched from our hearts forever, that love of God wrought in fear!

Jehovah, one God, in Christ revealed,
Eternal Love and Wisdom in His Spirit sealed.
Redeeming man, our nature with His own made one,
Unending Grace our fortress, as His life doth ours become.
Staunch let us stand! Self-interest, pride, dispute forsaken.
A Word revealed. With this, a world awaken!
Love be our banner: Wisdom our might:
Eternal our purpose: The Great Commission our right.
Militant, strong, dispelling darkness, bringing Light!

—RALPH KIRCHEN

The author, formerly a radio announcer, became first acquainted with the New-Church teachings while living in western Canada. Later he came East, and in recent years has supplied in the Kitchener Church in the absence of its regular minister, Rev. David P. Johnson. Mr. Kirchen is now attending Waterloo College, also assisting Mr. Johnson. He expects to study for the New-Church ministry.

BOOK REVIEWS

THE DOCTRINE OF THE TRINITY. By Cyril C. Richardson. Abingdon Press, Nashville, Tenn. 159 pp. \$3.00.

"MY CONCLUSION then about the doctrine of the Trinity is that it is an artificial construct. It tries to relate different problems and to fit them into an arbitrary and traditional threeness—We are confronted in the New Testament with three dominant symbols of God. These we can and should use to express deep Christian concerns. But we should avoid supposing that they do not overlap, or that they imply three distinct persons in the Trinity" (pp. 148-9).

The conclusion, thus briefly quoted, does not do justice to this brilliant study of one of the teachings of the church which has perhaps led to more controversy and more casuistry than any theological doctrine. The writer feels that at the outset we are faced with a basic paradox or antinomy which it is impossible for the human mind to solve, namely, the absolute otherness or transcendence of God, demanded by philosophic reasoning; and the relatedness of God, demanded by religious experience. The three symbols of 'Father, Son, and Holy Spirit' are descriptive of a relationship, none are descriptive of God's absolute otherness. We can do no more than to accept them as such. The author does not find any of the efforts of past theological thinking at resolving this paradox satisfactory.

Students of the New Testament and of early Christian thought know that no clear-cut Christology emerged. For example, Paul in many passages seems to think Christ is God. "As concerning the flesh Christ came, who is over all, God blessed forever" (*Rom.* 9:5). Or what he says about Christ existing 'in the form of God' prior to the incarnation (*Phil.* 2:6); or, that He is 'the image of the invisible God' (*Col.* 1:15); or 'in him the fullness of God was pleased to dwell (vs. 19). Paul also refers to Christ as the 'Lord of glory' (*1 Cor.* 2:8); and as the source of the 'life giving spirit' (*1 Cor.* 15:45). But other passages imply that Christ was subordinate to God. Thus: "The head of Christ is God" (*1 Cor.* 11:3); "Christ is God's" (*1 Cor.* 3:23); and the statements that He 'was obedient unto death', and the confession of Him as Lord shall be 'to the glory of God the Father'

(*Phil.* 2:8:11), as well as several other passages.

But one may say that in Paul's thought Christ had cosmic significance. He was not just a superior angel or one of the many emanations of God, but the source of life in man's inner being.

Early in the Christian Church arose the movement known as *Docetism*. The Docetists claimed that Christ's humanity was not real; it only seemed so. This view lost sight of the religious value of seeing in Christ one who had physical limitations, who knew pain and who went through moral struggles; and thereby seeing God accomplishing His work of redemption through a life that shared in the human lot.

Sabellius, aware of the fact that the worshiper is but little concerned with metaphysical speculation but worships the one God, whom he none-the-less recognizes as manifesting Himself in various ways, taught that God was one person but makes Himself evident under different names depending upon what relationship He is assuming. Similar ideas were expressed by Noetus, a presbyter of the church in Asia Minor and his disciple Cleomenus.

Although the view of Sabellius was rejected as a heresy, it was revived in another form by the German theologian, Friedrich Schleiermacher and became somewhat current in liberal theology. This later thinking holds the different names in the Godhead designate the different operations of God as we experience them.

Dr. Richardson contends that none of those efforts clarify the 'fundamental paradox of God's absolute and related character' (p. 125). The author is to be commended for facing

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so frankly the problem inherent in the traditional doctrine of the Trinity, but we confess that we are disappointed in that he takes no note of Swedenborg's teachings on the subject.

HASIDISM AND MODERN MAN. By Martin Buber. Horizon Press, Inc., 220 W. 42nd St., New York. 256 pp. \$4.00.

PROFESSOR BUBER, a great Jewish philosopher, is perhaps as well known in the Christian as in the Jewish world. He is regarded as a significant contributor to that school of thought known as existentialism. Early in life he set about to interpret that popular communal mysticism that prevailed among the East-European Jews of the eighteenth and nineteenth century and known as Hasidism.

The above work is the latest on this subject by Dr. Buber to reach the English speaking people. The translation is by Maurice Friedman, who has done not a little to introduce Buber to a large circle of readers.

Hasidism consists largely of legendary material, anecdotal in form. Buber sees in this material a witnessing to something that has contemporaneous value. The latter lies in the fact that this witnessing is an effort to hallow the everyday, and to testify to the overcoming of the demonic by transforming it. He writes: "What is of greatest importance in Hasidism, today as then, is the powerful tendency, preserved in personal as well as communal existence, to overcome the fundamental separation between the sacred and the profane" (p. 28). Or, to give another quotation: "Man cannot approach the divine by reaching beyond the human. He can approach Him by becoming human. To become human is what he, this individual man, has been created for" (pp. 42-3).

According to Buber's interpretation, Hasidism asserts that in the Supreme Reality there is no distinction between the sacred and the profane, for the latter can be transformed into the former. There is no need for asceticism 'for all natural life can be hallowed: one can love it with holy intention' (p. 32).

In the third part of the book stress is laid on ecstasy as a religious experience, but equally on service, intention and humility.

The fourth section of the book, which seeks to describe the way life according to Hasidism, is devoted to tales and legends of Hasidism together with a commentary on these. The

net purport of the message of this part seems to be that man must conceive of his highest task as that of 'letting God into the world'.

It cannot be said that the book is easy reading. Except for one who has a background of knowledge of the various subtleties of teachings of Judaism many of the terms that the professor uses will be found rather difficult. The book should be read as a poem is read. One must, as it were, feel the reflections contained in this work as well as understand them.

THE TIMELESS GOSPEL. By Harold Cooke Phillips. The Abingdon Press, Nashville, Tenn. 171 pp. \$2.50

Books of sermons are numerous, and the reading of some of them may be a weariness to the flesh. The average preacher writes about forty sermons a year—enough to make up a book. When this is considered the possibilities in the way of sermonic literature are enough to give one pause. This reviewer must confess that of the printed sermons he has read comparatively few average much higher than those he has ordinarily heard delivered from the pulpit.

But he would characterize the sermons in the present volume as definitely above the average. Although each sermon is complete in itself there is a central theme in the book, namely the relevance of the message of the Lord to the present age. The message of the Lord is unique in that it is applicable in our day just as it has been applicable in every previous age. The first sermons deal with the unique nature of the person of the Lord, the next few with the bearing of the Lord's teaching on the problems of the individual. But inasmuch as religion can never be strictly a private matter, for the Christian cannot live in some 'splendid isolation', the relevance of the gospels to contemporary social problems also comes in for consideration.

The theme of the book is of concern to everyone. The message, dealing as it does with how man can come to know God, the place of prayer in life, what human nature in reality is, and whether Christian goals are only a dream or truly attainable, is not one that the modern age can afford to ignore. The style is clear and simple, the ideas expressed, while not strikingly original, are refreshing and uplifting.



LETTERS TO THE EDITOR

Lay-Leaders Without Doctrine

To the Editor:

Is it possible to develop and make available the concrete techniques of charity without recourse to doctrine? Is it possible to substitute psychology for doctrine? It would not seem to be so according to the significance given to the words by Webster. Some suggestions for a new kind of lay-leader see no place for doctrinals, and even hold that the New Christianity as revealed to Swedenborg may become a reality through psychology rather than doctrine.

Is it possible to develop a sensitive spiritual life without detailing the doctrinal things that are involved? Whether or not we bother our minds with details of doctrine, we cannot bypass the fact that the doctrines are there actually. We note the statement by Swedenborg that the doctrine of Love to the Lord and Charity to the neighbor have been obliterated by the present Babylonians and Philistines (*Arcana Coelestia* 3419-20).

Some important and relevant things ought to be considered that are to be found throughout the *Arcana Coelestia*. Let us first observe this one in 2533; "The Lord is Doctrine itself." This to my thinking one of the most arresting statements in the Writings, ever made by any man. With this in mind, and proposing to approach life psychologically, how are we to invite the Lord into the midst, unless doctrinally? True we can leave the word doctrine out but we can also ride in a buggy and think we are riding in a motor-car. How are we to become spiritually sensitive without the Word? In all history nations have died without the Word. "The Lord is the Word, or Divine Doctrine, in a three-fold sense." (*Ibid*, 3712).

If we desire to know truth, we acquire it through accumulation of doctrinal knowledge; for all truth is

in doctrine and the knowledge of doctrine (*Ibid*, 7053, 3391). If we would approach life problems psychologically, we must have light; where else can we go for light than to the Word (*Ibid*, 10400)? Again apart from doctrine, truth has no power (*Ibid*, 9410). Further "Apart from doctrine, the sense of the letter of the Word leads to errors" (*Ibid*, 10431).

Such quotations may be multiplied from the Writings. There seems to be but one conclusion to be drawn; that if we wish to better our spiritual states, we must avail ourselves of the Word and if we are to avail ourselves of the Word, we can close our eyes to the fact of doctrine or we can call it by some other name.

How do we propose to make available the concrete techniques of charity? We read in 2435, "In what ignorance they are who are in no doctrine of charity." And again, "The doctrine of faith is the doctrine of charity" In 3445 we read "There is one doctrine namely, charity to the neighbor and love to the Lord." From all this we can see that charity in any degree must be through the knowledge of doctrinal things and truths which essentially are in doctrinal knowledges.

We have the choice to replace the objectionable word 'doctrine' with another seemingly innocuous word, but the end results must be the truth in the life which is charity. Doctrinal knowledges are not the end in view but lead to the end-regeneration.

—Leonard Cole
Clinton, Ont.

How Long Do We Wait?

Life itself consists in waiting, from the moment of birth until death. We wait for the beginning of each day, for the night to enfold us, for the happenings of each day to take place. We plan, we wait to put that plan into effect, we realize it, then wait for the next event.

The word wait should have a divine significance, for it is a virtue in itself. We wait and wish patiently for life's hardships to pass, for sickness and pain to heal, for rest from weariness, for release from old age, for death itself.

It is related to the word hope, for life is a long wait for another tomorrow, for a promise to be fulfilled.

With the long wait over, then for us, "In my Father's house are many mansions. If it were not so I would have told you."

—NEIL KINDER

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THE MESSENGER

"ME AND MY MONEY"

by Calvin E. Turley

THE MONEY in our pockets represents the most fantastic trust in the history of mankind. It can heal the sick, provide food for the hungry, buy a house of worship in divided Berlin or in poverty stricken Korea. Our money can provide leadership training for youth or two weeks at church camp for young people. It can send a worthy student through college and educate a young man for the ministry. Our money can print and distribute the Word of God or Christian books and pamphlets. It can build churches and spread the message of a revitalized Christianity at home and abroad. The money in our pockets can do all of this, and more besides. Whether it does or not is up to us. It is the most fantastic trust in the history of mankind.

The Lord does indeed honor us by making us free stewards over the use of His money. Some Christians have been of the opinion that money was not a proper subject of Christian concern. Some have felt the subject was 'off color' and have found it a bit embarrassing when mentioned in public. But our Lord didn't find it so! In fact, one sentence out of three in the New Testament deals with the subject of material possessions. Evidently our Lord meant to impress upon us the close correspondence between the use we make of our money and the state of love in our hearts. "Where your treasure is, there will your heart be also."

Now, there is every evidence that among the members of the Church of the New Jerusalem there is a birth of a new sense of stewardship—one easily sees signs of a growing concern for the welfare of the Church. But, unhappily, there is also evidence that this growing dedication has not quite reached the point where it unties our purse strings. But I believe this year it will. For the past two years we have failed to reach the goal of our Church's Annual Appeal. But this year I believe we will go over the top! Why do I think this is so? Because the amount asked of us is really so small (only \$22,523.00 out of a total budget of \$152,183.00), and the job to be done is really so worthy. I believe New Churchmen are essentially good stewards and will not fail in the most fantastic trust in the history of mankind.

But, the worthy steward is also the informed steward. So, what good works will our money accomplish for us this year? That's quite a question. No one person can answer it fully, but we can take a glance at some truly significant developments and uses that our money will serve.

Recent happenings within the framework of General Convention are bringing renewed pride and interest to every faithful New Churchman. Newness of effort, vision, and action is reflected in each congregation and in every meeting of our larger church bodies. Just look at some of the new work that is being done. We all recall the tremendous impact of the Regional Training Institutes and the subsequent local meetings of self examination and appraisal. The fruits of this new

venture will not begin to ripen until Convention meetings of 1959. In a different area, reports have just been circulated of the 1958 Leadership Education Institute for our young people. All who have had any contact with this new work have been thrilled with their immediate affect and excited by their significance for the Church of tomorrow. In the field of higher education, Urbana Junior College has thrown out a beacon that promises to bring light to the small church-related college far and wide. The field of stewardship and the effective Every Member Canvass has found a new birth in our Church, and

it will lift our sights of daily Christian living far above anything known in the past. The Ministers' Institute held at Urbana last February brought a new dimension of understanding into the ministry of our Church unknown before. These are exciting things, new things, and many of them unique in the history of the Christian Church.

The list could be expanded, and will be expanded in the years that lie ahead. For example, we have said nothing about the new and challenging work being done in the missionary field. Here at home, in the area of church extension, some truly exciting work is being done in Florida, Mississippi, Canada, and most recently in the New York Association and in the state of Washington. It's a little too early to know just what all will develop from this work, but of this we can be sure, we will hear much of it as time goes on.

There is reason aplenty, then, to be optimistic about the outcome of this year's Annual Appeal. The uses to be served by our money are truly worthy of the best of our stewardship. Indeed, I see truly happy days ahead for us. You know, Ted Lewis is famous for singing: *Me and my shadow, walking down the avenue*. But I have the feeling that as the work of the Lord's Church progresses because we have done our part in response to 'the most fantastic trust in the world', we're going to have our own theme song to sing. I call it: *Me and My Money, working in the Lord's Kingdom*.

The writer is a missionary in the State of Washington.

Continued from page 402

then put it away in the basement where it was never seen no more. Some of us treat God's gift in this way. We make no use of it, which is to say that we never really accept it.

God's gift is like the manna that came to the Israelites. Unless it was used constantly it came to have no value. Are we giving ourselves to God? God's gift, if accepted, means that the recipient need not be lonely or fearful. There is much anxiety in the world today due not merely to external conditions but due to man's lack of faith in Divine Providence. The incarnation is really a promise to man that the world has been saved. It is not headed for destruction even though external conditions sometimes look black. The hand of God has carried life through the flames and floods of untold millions of years, and it has not weakened in that time.

We can in all reverence think of the incarnation as a dramatic representation of God's love for mankind and His assurance that He will never renounce His children.

God's gift is certain, if accepted, to be reflected in our lives, in our desire to make this a more beautiful world, in our faith in the ultimate triumph of Christian ideals, in our relations with our fellow men. Unless so reflected it is not really used.

IN THE EARLY part of the nineteenth century a Swiss nobleman, Baron Steiger (son of Gen. J. R. Steiger of Napoleon's army) came to this country. He brought several hundred compatriots with him from Switzerland. Having wealth, it was Baron Steiger's intention to establish a baronial estate in the wilderness. He purchased about one thousand acres of land in Athens County, on little Federal Creek, southern Ohio, about 40 miles west from Marietta.

While on a visit to Philadelphia, Baron Steiger made the acquaintance of Daniel Thuun. Mr. Thuun had previously been a prosperous merchant, but he had become so interested in Swedenborg's teachings that he had given up his business in order to devote all of his time to being a missionary for the New Church. As Mr. Thuun's acquaintanceship with Baron Steiger ripened into a warm friendship, he introduced the Baron to Swedenborg's writings. Baron Steiger became so enthusiastic about it, that he resolved to make Swedenborgianism the official religion for his Swiss colony. He wanted his son to become a clergyman in the New Church and at Mr. Thuun's suggestion, he made plans to have his son study theology under the guidance of Rev. Holland Weeks. Rev. Mr. Weeks had formerly been a minister in the Calvinistic Church. He was excommunicated in 1820 because of his 'Swedenborgian heresy' and was subsequently ordained as a minister in the New Church. However, Baron Steiger's son had no desire to become a clergyman and thus this part of the Baron's plan never came to fruition. Baron Steiger was very happy to accept as a substitute his good friend, Daniel Thuun.

In 1822 a letter from the Baron was printed in the *Journal of the General Convention*. In it Baron Steiger states:

I have formed a new settlement of Swiss emigrants and I shall admit no other than sober, orderly, and well disposed people. All these I intend to introduce to the New Jerusalem. For this purpose I have concluded to erect a place of worship on my ground.

Accompanying this letter was a declaration of belief in the doctrines signed by 21 persons; all of whom, with the exception of two people, were Swiss.

Baron Steiger erected a brick church on the top of a high hill. Daniel Thuun regularly held services in this church for many years.

—MERLE HAAG

Receive Life

OUR PERSONAL RELATIONSHIP with the Lord is the most important thing in prayer, in healing, in all spiritual progress and well-being. What we think and how we feel about Him, where in daily activity we are aware of His presence, determines how the Lord's power can work in our lives

A recent survey stated that 90% of the population believe in God. But do that many people *live* with Him? Swedenborg said: "All in hell think against the Lord . . . yet most say that they acknowledge a Supreme Being" (*Arcana* 6475). What did he mean by that? He meant that they do not want any *personal relationship* with God. Swedenborg also wrote: "If a man's life is in conformity with the truths of the Word (that is, with the facts concerning God and His relationship to man) . . . the way is opened to and from the Lord, and the man's life *becomes the Lord's life* with him" (*Doc. of Uses* No. 142).

It is this uniting of an individual's life with the Lord's which brings Divine Power into human effort. "Without me ye can do nothing", He said; and "with men it is impossible but not with God: for with God all things are possible."

HOW do we achieve this closeness to the Lord? First, we must have a definite idea of Him as a Person. "God is the first substance and form... This form is the human form" (*True Christian Religion* No. 20) "God is Perfect Man, in face . . . and in body . . . The difference between God and man is not as to form but as to essence" (*Apoc. Explained* 1124) "Men were created after the image and likeness of God" (*Divine Love and Wisdom* No. 11). Thus we are to visualize God *as a Person*. And that we might do so, He came among us—into the midst of human history on earth—as Jesus Christ. As Jesus He returned to His disciples after the crucifixion, to show them—and us—that in this Form He is here always.

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.

This we can know, understand, and believe with our minds. But in order to make our contact with Him real, we also have to feel something. We have to feel that we want the Lord as a Person with us, that we LOVE being with Him, that we are eager to communicate and share with Him exactly as we do with our dearest friends. "Conjunction with the Lord is reciprocal . . . that there may be this reciprocal conjunction, free choice is given to man" (*True Christian Religion* No. 368,371).

The human race was created in perfect order—physically, mentally, spiritually good and whole—yet free to accept or reject this order. Without such freedom man would not feel joy in loving and sharing, for this joy springs from the ability to give and receive by choice rather than compulsion. It is freedom of choice, the power to determine our own destinies, which makes mankind potentially the image and likeness of God. It is through choosing to have a personal relationship with Him that we finally achieve His image and likeness. To become the image and likeness of God is to become regenerate, an angel, a part of heaven forever. And it is reaching for this, and striving for it, which heals our disorders of spirit and body.

When we do our part to know and feel a personal relationship with the Lord, what He will then do is limitless in Love and Wisdom and Power. We must never forget that He brought us into being that He might have individuals without number with whom to share His creative activity: His infinite variety of order, beauty and joy. "Come unto me", He said; "walk humbly with thy God." *This is His Will*—this is what is meant when we talk about doing the Will of God. "To be received by man, to have His abode in him, and to give him the happy things of eternal life—these are the Lord's Will". (*Divine Providence* No. 96).

Prayer is the act of turning to this First of all Persons, and of reaching out to receive what He wills to share: Health, usefulness, happiness, peace. "The Lord is omnipresent; and where He is present, there He is with His whole essence. . . . He gives the whole, and gives man the opportunity to take little or much" (*True Christian Religion* No. 364). "By believing in the Lord is meant not only to worship Him but also to live from Him." (*Arcana* No. 815).

—GWYNNE MACK

The Swedenborg Student

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

ARCANA CLASS I—January, 1959

Volume IV, 3278-3336

January 1— 7	3278—3301
8—14	3302—3314
15—21	3315—3322
22—31	3323—3336

IT IS HELPFUL to have in mind for this month's reading the significance of the three patriarchs, Abraham, Isaac, and Jacob. In the stories of Abraham are pictured the Lord's victories over the evils that infest the will or heart, in those of Isaac His victories over the falsities that infest the understanding, and in those of Jacob His victories over the evils and falsities that afflict the outward life. Abraham, Isaac, and Jacob represent the celestial, the spiritual, and the natural man.

In its letter the story of Jacob and Esau is one of deception and its apparent success. But in its spiritual meaning it teaches us that good cannot be attained except by learning the truth and carrying it out in life.

Jacob and Esau are truth and good on the natural plane. And because the Lord came into conflict with evil and falsity on this plane He is called 'The Mighty One of Jacob'. The natural is one of the three degrees in man, and we should note that it is not merely the physical body and the things that we do and experience by means of it. It is an essential and permanent plane of the soul. In number 3293 we read: "As regards this good (the good of the natural), which is here treated of, it is two-fold, interior and exterior; the interior good communicates with the interior man, that is, with the rational; while the exterior good communicates with the external man, that is, with the things of the body, and makes the life in the external senses, and also in the actions. Without this two-fold communication, man cannot live either as to the reason or as to the body. It is the interior communication that abides with man after death and then makes his natural life, for a spirit also has natural life, inasmuch as his spiritual life is terminated in the body." It is in the natural plane that knowledges are stored up and it is also the natural plane by which the higher planes express themselves. This is why, although regeneration is accomplished by progressive conjunctions of good

and truth in the rational—the marriage of Isaac and Rebekah—it has to be worked out, also progressively, in the natural by the process described in the story of Jacob and Esau. This is the reason for the original and right order of the Lord's Prayer: "Thy kingdom come, they will be done, as in heaven, so upon the earth." There is no influx from the natural into the spiritual.

We recall that the charge to Joshua was: "Turn not from it (the law) to the right hand or to the left." To turn to the right is to imagine that we can be good without studying truth; to depart to the left is to imagine that we can understand truth without desiring to put it into practice. These departures from the highway are illustrated today by such statements as "It does not matter what you believe as long as you live well" and "We should not talk about doctrine; we should talk about love and charity." In Swedenborg's day the tendency was to depart to the left, to the doctrine of faith alone (3324). And this tendency exists today. For to talk about good and charity merely is doctrine; it is not being in good and charity.

Isaac is the affection for good and Rebekah the affection for truth. So it is recorded that Isaac loved Esau, who represents good, and Rebekah loved Jacob, who represents truth. Good or charity is first; it is good that seeks truth. Or, truth is the form that good takes in expressing itself. Good is of the will and truth of the understanding. Regeneration is accomplished by learning the truth and carrying it out into life. As the Lord is Love and Wisdom and came into the world as the truth, the Word made flesh, and finally became united with Love, the Father, so must be the order of our regeneration.

Spiritually Esau's hunger for Jacob's pottage (the Hebrew says 'pottaged pottage' or 'heaped up pottage') pictures the necessity of continuous and adequate instruction. We go on learning forever in the heavens. If we ceased to learn, our development would come to an end.

Notes

3299. "The natural as to good is conceived from the good of the rational as a father, and as to truth is conceived from the truth of the rational as a mother."

3316³. The spiritual meaning of the Word is sometimes remote from its literal meaning.

ARCANA CLASS II—Jan., 1959

Volume XI, 9274-9323

January 1— 7	9274—9280
8—14	9281—9295
15—21	9296—9301
22—31	9302—9323

THE READING for this month is the interpretation of verses 10 to 24 of the twenty-third chapter of Exodus. The laws under consideration are a continuation of the laws of regeneration, which teach us that man must first be instructed as to what is good and true and what is evil and false, and must shun what is evil and false. Then good and truth can be implanted in him. Finally through obedience to the laws of the Word, which are the laws of order, he is brought into love to the Lord and the neighbor.

The first law concerning the seventh year teaches us clearly what it is to be led by good. Regeneration is the forming of a new will by means of a new understanding. First one is led by truths to good and then one acts from good or from the will. This number (9274) explains several puzzling passages in the Word.

These Levitical laws in their letter have for the most part little or no application to life today, but in their internal meaning they 'rank among the chief judgments'. They were promulgated from Mount Sinai, and Israel must keep them that the Lord's presence might be with them, together with His protection.

Three feasts were to be kept annually: the Passover, which represents purification from falsities; the feast of first fruits, which represents the implantation of truth, by which we are brought into good; and finally the feast of the ingathering, our final complete deliverance from falsity and evil, and our establishment in good. These feasts are a summary of the whole process of regeneration.

We are born natural with inclinations to self and to the world. The sole purpose of life here is that we may become spiritual, that we may form in ourselves the life of heaven. We sometimes hear it said that we cannot change ourselves. In a sense this is true, but the Lord can change us if we will let Him. Regeneration

is a divine work wrought in us as we open the way.

Some of these Levitical laws in the letter sound very strange. For example, "Thou shalt not seethe a kid in his mother's milk." The Word differs from the writings of men because it was not written by men. A kid, or a young goat, represents faith, a faith such as we have in childhood. But we are not to rest there. We should advance beyond our first concepts to a fuller and truer understanding. To seethe a kid in its mother's milk is to look back, to be content with a partial and inadequate understanding. Progress involves the continual acquisition of new truths and their application to life.

Notes

9276.³ The three kinds of men who constitute the church: (1) those who are in the good of charity; (2) those who are in few truths, but desire to be instructed; (3) those who are in the enjoyment of external truth.

9276⁷. Why there must always be a church on earth.

9281² Man has internal breathing while in the world, but is not conscious of it. Respiration in the hells is contrary to that in heaven—thus exterior.

9293. There is nothing living in acts but the will. "He who is intelligent does not attend to the acts of a man but only to the will from which, by which, and on account of which the acts exist." How to understand *Matthew 16:27*.

9297. "Man does not see the Lord from himself, but he sees him from the Lord with himself."

9300⁵. Why so many remain in the doctrinals of their own church.

9307. "The Word, and doctrine from the Word are the 'voice of Jehovah'."

9311⁵. "The deaf" denote those who do not know the truths of faith, and therefore cannot live according to them."

Spiritual Imperialism

The Christian world mission is something very different from 'spiritual imperialism, whereby one nation sends agents to another,' delegates to the International Missionary Council's Assembly agreed at its meeting in the new African nation of Ghana early in 1958. The meeting was held at the University College of Ghana, formerly the Gold Coast, at Achimota, near Accra.

In addition to the traditional missionary nations of the West, there was a large number of representatives from the Christian churches of Africa and Asia. Chiefs and citizens from Accra and neighboring towns were on hand opening day.

The future of the Christian witness depends on the laity in every land, an African doctor and Christian layman, Sir Francis Ibiem of Nigeria, told the delegates. "The Gospel must be proclaimed by every person to every person," Sir Francis told his audience which included such delegates as Dr. John Karefa-Smart, Minister of Lands, Mines, and Labour of Sierre Leone and the former president-general of the African National Congress, the Rev. Z. R. Mahabane of the Union of South Africa.

A Burman delegate, U Kyaw Than, associate secretary of the newly formed East Asia Christian Conference, said that more than a change in the pattern of Christian missions is needed. Asia has undergone a renaissance as well as a revolution, Kyaw Than, emphasized. Buddhism and Burmese culture are bound up together, he said, and Christian missions have failed in making a real encounter. He called for a study of Buddhist culture and Buddhist scripture in the original language. And he condemned the superficial judgments

MEMORIALS

AHRENS—Herman E. Ahrens, Kitchener, Ont., passed away, Oct. 16; resurrection services for him being held Oct. 20 at the Church of the Good Shepherd; Ralph W. Kirchen, student minister, officiating. Mr. Ahrens was born in Kitchener, Nov. 23, 1871. He is survived by his wife (Alvina Hofert); four daughters and two sons.

SCHMIDT—Mrs. Peter D. Schmidt passed into the full consciousness of the spiritual world on Oct. 19. She was the oldest living member of the Pawnee Rock church and had lived a full life extended beyond the average life span. She was born Dec. 11, 1865 and came to America at the age of seven years with her parents Mr. and Mrs. Benjamin P. Schmidt, settling on a farm not far from Pawnee Rock, Kans.

She was married to Peter D. Schmidt on Aug. 25, 1889. To this union seven children were born; Annie Dirks, Larned, Kans.; Louis Schmidt, Greensburg, Kans.; Chester Schmidt, Pawnee Rock, Kans.; Susie Siebert of Salina, Kans.; Alta Marteney, Hutchinson, Kans.; Bennie Smith, Great Bend, Kans. One son, Fred, passed on in 1948.

Mrs. Schmidt is also survived by one brother; Frank, Livingston, Calif., and five sisters; Effie Unruh, Livingston, Calif., Susie Unruh, Larned, Kans.; Nettie Dirks, Meade, Kans.; Katie Schroeder, Great Bend, Kans., and Edna Cooper of Greensburg, Kans.; and thirty one grand children and seventy-one great grand children. Her husband passed into the higher life on June 23, 1940.

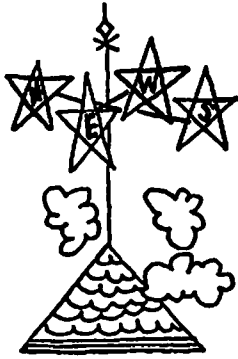
Mrs. Schmidt was held in high esteem by her friends and relatives. She passed on during the final meeting of the Kansas Association being held in the Pawnee Rock church. During the proceedings a resolution had been entered to send greetings to her. Resurrection services took place at the Pawnee Rock church with Galen Unruh officiating.

made of Buddhism by many Christians.

"The cultured Buddhist or Hindu will wonder why he should give up rich heritage and longstanding refinements for the sake of some other culture," said Kyaw Than, who serves the IMC and the World Council of Churches as joint East Asia Secretary.

**Best wishes to you for the
Christmas Season and the New Year.**

from THE MESSENGER staff



NEWS

by Merle Haag

Well, now Thanksgiving is over and most of us have decided that we have a great deal to be thankful for. We are at peace, our men are all safe at home, and the fear of another depression seems to be subsiding. Although our churches rarely hold special services on Thanksgiving Day, our societies all take pride in having some extra special music on the Sunday closest to the holiday. One of the best musical programs that we have thus far heard of was that which was presented in the Detroit church under the direction of Lillian Lawler and Gerre Wood Bowers.

The Pittsburgh society is really on the move. So many of the members have either just come back from an interesting trip, or they are in the process of planning one. Janie Black visited the Royal Canadian Fair in Toronto for a showing of outstanding horses. Mrs. Elma Smith has just returned from a lengthy visit with her family in Charlotte, N. C. Helen Heddaeus has been in Maryland, Philadelphia, and Washington, D. C. Poor Helen is paying a heavy price for gadding about. She has been afflicted with a heavy cold ever since her return to Pittsburgh and seems to be having some difficulty getting over it. Mr. and Mrs. G. T. Heddaeus will be leaving on Dec. 9 for a three weeks visit in Panama.

Baby Susan Lynne Dailey suffered a bad fall which required treatment at a hospital. Fortunately, Susan has that resilience which is the special gift of the very young. When we last heard, Susan was rapidly recovering and was planning to be baptized on Nov. 30 by Rev. Leon C. Le Van.

It is fairly safe to predict that the Pittsburgh Sunday School is going to be jam-packed as soon as the children learn what Mrs. Ann Liebert has in store for them. Mrs. Liebert, with the help of other members, has been collecting colored slides depicting

scenes from the Bible. Mrs. Liebert plans to arrange the slides so they can be used to illustrate Biblical stories. Can't you just imagine how popular that Sunday School is going to be when the children discover they can see movies there?

The young adults in the Kitchener Society have formed a new Sunday School class. Ordinarily, this would not be newsworthy, but this class is not going to be an ordinary one. They plan to be partially a social group and thus have given themselves the name of *Nu Gamma Sigma*.

The New York Society held its quarterly meeting on Nov. 23. An installation service for Rev. Clayton Priestnal was discussed, but so far no definite date has been set for it.

The Detroit choir is arranging some special music for the season. The Detroit society will have a Christmas party on Dec. 14 and a Candlelight Service on Christmas Eve. The most unselfish Christmas party we have heard of is that which the Women's Alliance in Kitchener is planning for Dec. 3. Instead of the members exchanging gifts, each of the ladies will bring a gift for the Council of Friendship. The regular Christmas party for the Kitchener Society will feature a pageant entitled *The Light Shines*. All of the children in the Sunday School will participate in the pageant.

The New York Society is very busy getting ready for its centennial—to be celebrated in 1959. One of the highlights of it will be a pageant in which the lives of four New Churchmen, influential in the building of the New York Society, will be depicted. The four are: James Chesterman, one of the original three members of the society, who gave the society the land on which the church is built. Anna Cora Mowatt, an actress who almost single handedly raised the standards of the American theater to those of Europe and England. Mrs. Mowatt was a member of a very aristocratic family. One of her ancestors, Francis Lewis, signed the Declaration of Independence for the state of New York. Mrs. Mowatt brought many influential people into the Church. The next character to be depicted is Rev. Julian Kennedy Smyth, one of the most outstanding ministers the New York Society has ever had. The last in the pageant will be Miss Anna Lusk, who is still a very active member of the New York society. But the best thing about the pageant is that the script will be narrated by Hurt Hatfield, who is one of the most eminent members of the theater.

Throughout the United States he is best known for his portrayal of Dorian Gray in the movie version of *The Portrait of Dorian Gray*. In New York he is well known because of his frequent appearances on Broadway and on television.

If there are any members of other societies who have old souvenirs, photographs, or other information about the New York Society, will they please communicate with Edward Haag, 490 East 23 St., Brooklyn 26, N. Y.



BIRTH

HASKELL—Born, Oct. 13 to Mr. and Mrs. Ernest Haskell, Jr., of the Bath, ME., Society, a son, Ernest Haskell, III. Mr. and Mrs. F. Gardiner Perry are the maternal grandparents.

MEMORIAL

SCHOENBERGER—Mrs. Alma Schoenberger, wife of Reuben Schoenberger, who is a trustee of the Pittsburgh church, passed peacefully into the spiritual World, Saturday, Nov. 22, following an extended illness. Resurrection services were held on Tuesday afternoon, Nov. 25, Rev. Leon Le Van officiating.

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