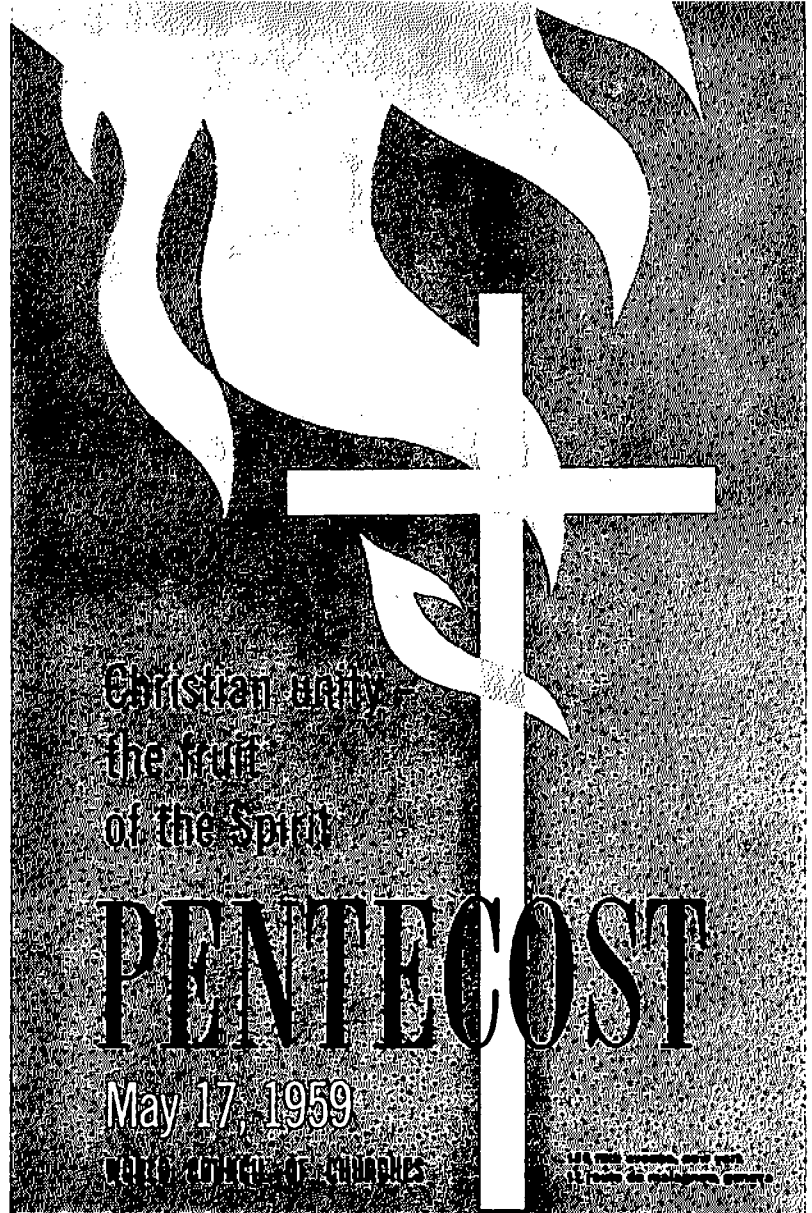


MAY 11, 1959



The NEW-CHURCH MESSENGER

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May 11, 1959

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 con-
tinuous, and the world of the spirit is
real and near.

EDITORIAL

A New Pentacost

WE HAD JUST finished reading a remarkable book on spiritual healing, entitled *God Can Heal You Now*, written by Emily Gardner Neal and published by Prentice-Hall, Inc., Englewood, Cliffs, N. J., when the mail brought us a reminder of Pentacost, that festival which some consider the birthday of the church. The day of Pentacost witnessed to the working of the Holy Spirit, and the book which we mentioned also testifies to the work of the Holy Spirit. The writer declares that she, a newspaper reporter, first undertook to investigate spiritual healing with the idea of exposing it as a fraud. Instead she became a convert. She writes: "What finally convinced me that these healings were of God, were the result of a direct intervention of the Holy Spirit? It was my gradual realization that when the body was so cured there was an undeniable healing of the spirit. In lives profoundly changed after a spiritual healing, I recognized the Holy Spirit at work. In the deep spiritual regenerations I witnessed, I acknowledged the Hand of God."

The book gives numerous accounts of medically diagnosed organic diseases that have been healed, sometimes instantaneously, by prayer, the laying-on-of-hands, unction and similar means. Its claims are supported by the testimony of many clergymen, and physicians, as well as by men and women who have found God by experiencing His healing power in their bodies. Miss Neal believes that the churches are recovering their early vitality and power through healing services.

The book will be met with skepticism, and some will feel that its claims are fantastic. But is it so incredible, at least for those who accept Christianity? Is it not rather that here is an exciting development, something that should infuse the hearts of men with faith and hope? The Holy Spirit is at work now as it was in the Apostolic Church.

What happened on Pentacost? Fifty days after the Easter appearance of the Lord, His few followers were gathered together 'with one accord in one place'. We may assume that they were at prayer. Suddenly they became aware of God, aware of a mighty inflow of His life. Describing the experience afterwards they spoke of wind, fire and the ability to speak in tongues unfamiliar to them. However, the important thing about the Pentacost event was that the disciples and those who were with them became aware that they had met God directly, that His power had infilled them. The whole assembly knew that things were going to occur that had never occurred before. That is why Peter had no hesitation in saying to the lame man at the temple, "In the name of Jesus of Nazareth rise up and walk" (*Acts 3:6*). He was confident that the same energy that had transformed him from a vacillating, impulsive person into a courageous, determined witness of the power of the Lord, would heal the lame man.

Of course, the Pentacostal experience was not primarily concerned with the healing of bodily ills. But it was concerned with the power of the Holy Spirit. That power manifests itself in ways as numerous as are the needs of men. In the present critical condition of the world, what would happen if millions upon millions of Christians in sincerity of spirit began to pray for the success of the conferences of foreign ministers and of the heads of states that are soon to be held? Spiritual power such as that of Pentacost would be infused into the world. There would be a new manifestation of the transforming power of the Holy Spirit. Maybe a new day of Pentacost would dawn upon this strife-torn world of ours.

PROGRESS

IN OUR CONCERN FOR NEW-CHURCH YOUTH

by David J. Garrett

IT IS GENERALLY recognized among Christian Churches that the late high school and college years are crucial for young people. They are so not only from the standpoint of young people remaining active in their home churches, but more basic, these are the years that young people critically examine their childhood faith, and strive for their own identification with God, their fellows, and spiritual values. This is a period of seeking to know themselves and for meaning in their lives. If the Church fails to meet their needs at this time, it may lead to an estrangement from the Church that lasts many years.

We are speaking to an area of concern that is very much in the hearts and minds of New Churchmen. The concern is heightened by our awareness of what many of our churches are not able to provide for young people in terms of social and recreation facilities, social and educational programs that compare with other denominations (or the schools, or the Y.M.C.A., etc.), adult youth workers, and the large crowds that young people find attractive. We do what we can in our local societies with study and discussion groups, socials, work projects, and various kinds of entertainments. Some of our efforts meet with considerable success, all the more to be commended because of the limitations with which we have to work. Yet, it seems fair to say that many of us want to see more done for our young people, and believe this is a realistic goal to aim for now.

There are at least five resources to help us with our problem which can be found without having to go outside the church or without having to import them. It may be desirable to avail ourselves of other help in time. In the meanwhile, we do have our own strengths in the resources of: (1) the word, (2) the New-Church view of the Christian life, (3) the young people themselves, (4) the New-Church men and women with skills for youth work, (5) the facilities of our camps, Urbana Junior College, and, of course, our local societies.

We have mentioned the work with youth already being done in home churches. This is basic to anything else that may be done. We should also recognize what has been accomplished for many years in our summer family camps. The experiences of young people at Almont, Fryeburg, Split Mountain, and other camps have been invaluable in cementing ties with the church and in opening young minds to the realities of the spiritual life. Now, Urbana Junior College is offering an original approach to liberal education evolved from New-Church concepts. There is a tremendous resource, here, for New-Church youth to tap.

We have alluded to five resources within the church

that are there for us to utilize in youth work without having to go far afield for assistance. These resources—the Word, our doctrines' application to living, our young people, our youth workers, and our physical facilities—have been consciously brought together in the Leadership Education Institutes which Convention is developing.

The leadership education program has had as its starting point the particular circumstances which Convention's young people face, and the generally felt concern for what happens in the late high school and college years. The program has been developed to supplement what is being done for this need in local societies and in the camps. It has also been designed for and with young people, as an age-group that deserves distinct consideration apart from other age-groups. Young people are invited to assist with the structure and the content of the Institute program, with ultimate responsibility resting in the hands of the staff and Convention's Leadership Education Committee. The committee and the staff annually review and evaluate previous years' programs, using young people's suggestions for improving the next year's Institute. Our philosophy of leadership education and the curriculum have as basic resources the Word and New Church teaching. Use is also made of insights gained from the social sciences and democratic concepts of education. The Institute staff is composed of ministers, teachers, and youth workers within Convention. The facilities we have used are within the Church (at Almont), with the exception of one Institute held at Mill Valley in 1958. This year, the Institute is being held at Urbana Junior College, Urbana, Ohio.

By bringing young people to the Institutes from many New-Church societies, there is a deliberate effort to offset the limited aspects of our youth work and to emphasize the strong points we possess. At the Urbana Institute this summer, the trainees will benefit from learning and working with a sizeable group of young people from many parts of the United States and Canada. There will be the strength of participating in a large-scale program not available in local churches. There will be the added advantage, not ordinarily possible, of working with a staff selected from various parts of Convention. Convention has very generously underwritten this project at a cost estimated at \$8000.00. It is hoped that societies and Associations will add their support to the program by paying all or part of their young people's travel expenses, and contributing to their room and board when treasuries permit. In cases where 'home' assistance is difficult or impossible, Convention provides for all travel,

and room and board needs.

The Institute program has grown into a three stage training.

(1) Beginning this year, interested young people, who are not ready for the Institute itself, will be encouraged to attend one of the Church's summer camps as preparation for the Institute at a later year. The Institute is offering to the camps the service of adult Institute representatives who have worked with the Institute either as staff or members of the Leadership Education Committee. It is hoped that the representatives will be used on the camp staffs as youth workers. It is also intended that they will counsel young people about the training at the Institute, and with the camp staffs, recommend Institute candidates for future years. By the time young people come to the Institute, it is expected they will have had some conditioning for the standards which the Institute wishes to maintain.

(2) The Urbana Institute in 1959, and in the years to come, will provide a training oriented to the challenges of the Christian life and to particular emphases of the New Church, seeking to prepare young people for intelligent participation in the life of the Church. This training will be offered through a program of worship, instruction, discussion groups, work projects, student government, use of resources in the Urbana vicinity and at the college, recreation, and entertainment. The second stage of the Institute program looks towards student-commitment to some area of need and service in the Church.

(3) In the third stage, we anticipate Institute graduates serving in the summer camps as camp counselors and apprentice staff; working in local Sunday Schools as assistant teachers; assisting in the leagues and American New-Church League; attending writers' conferences to train for helping with the church's publication needs; preparing for careers in the Church as ministers, directors of religious education, and lay specialists in a variety of Church fields. These are some of the more obvious ways the Institute graduates can use their training.

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So far, the Leadership Education Institutes have won increasing support from the grass roots of the Church. Whereas 7 young people attended the 1956 Institute, and 13 young people the 1957 Institute, a total of 43 young people attended the two Institutes in 1958. The area of support has widened from the Mid-West to the East, West, and eastern Canada. In 1956 and 1957, the financial participation of societies and Associations was relatively small. In 1958, over \$1000.00 was contributed to the program by local groups. This was about one sixth of the cost of the two Institutes. As a result of their Institute experiences, a great majority of the young people have voluntarily expressed a feeling of greater closeness to the New Church and what it stands for, and a better understanding of its teaching. They have spoken of help with personal problems. They are enthused with friendships made and the association with adults dedicated to youth work. Underlying many of the remarks we hear is the thought, "This is a Church

we should be proud of. It has so much to offer that we weren't aware of before. We must do all we can to carry our experience to other young people, and urge them to experience it for themselves."

What are the tangible benefits which the Institutes offer to help the pressing needs of New-Church youth and the young people's relation to our church? We have mentioned some, and can add many others. One young Institute graduate changed her college major to religious education and became the director of religious education at the church in Portland, Oregon. Some young men have turned their eyes to the ministry and their interest has become known to the Theological School. A number of young people in El Cerrito, California have become active workers and leaders in the Sunday School and youth group. Two young men have revived interest in the St. Paul, Minnesota league, and are helping a group of teen-agers, some of them new to the church, with a ham-radio project. One young man in Chicago has been given the management of mail-ordering in the Western New-Church Union Book Store. Two young people in Philadelphia made the arrangements for the youth program at the 1958 Convention which had the largest attendance since the beginning of World War II. These are random samples and space does not permit describing other evidences of the Institutes' influence.

It will take another 5-10 years to accurately evaluate the worth of our Institute program. Even then, some of the benefits will defy clear-cut analysis because they are in the intangible areas of 'attitude' and 'feeling'. Perhaps the greatest gain which the Institutes have made for our young people is to demonstrate unequivocally that the Church is interested in them. This assurance has been given not merely with words but with action. All of us recognize that where help is desperately needed, there is no substitute for action. But young people often appreciate this and respond to it more readily than their worldly-wise elders.

David Garrett, pastor of the Garden Chapel, St. Louis, is the Chairman of Convention's Leadership Education Committee.

THE HEALING OF THE MIND

by Charles A. Hall

The diseases of the mind are more dangerous and more numerous than those of the body.—Cicero.

WHEN THE PSALMIST cried, "I will praise thee; for I am fearfully and wonderfully made," it would seem from the context that he was thinking of the marvels of his bodily organism. Our physical bodies are wonderful indeed, yet they do not constitute our personality. The marvels of human personality greatly exceed those of the earthly body in which, and through which it functions so long as we live in the material world. We are too apt to think of a human being in terms of his body: more thought should be given to his mind, his spirit, his soul. Personality is not material and cannot, like the body, be subjected to physical analysis, nor can it be treated with drugs or surgery.

When health is mentioned it is usually given a bodily connotation. A doctor not long ago said of a certain person on his panel, "He is a healthy man, not likely to call on my services to any serious extent." Doubtless, the medico was referring to the man's robust physical constitution, with little regard to his personality, his intellectual outlook, his intangible aspirations and thoughts. Man is what he is by virtue of his mind and attention should be given to health of mind more pointedly than to physical health. Today it is being more fully realized that a healthy mentality is a prime assurance of a healthy body—hence the modern emphasis upon spiritual healing.

Authenticated cases of spiritual healing of bodily ailments which have baffled doctors and surgeons are numerous, and they continue to increase. They are by no means confined to New Testament times. There are still blind people who receive their sight, deaf folk enabled to hear, lame folk whose disabilities are being removed. Even that modern scourge, cancer, has been known to vanish under the healer's touch. There have been modern instances of persons described as dead

Macbeth: How does your patient, doctor?

*Doctor: Not so sick, my lord,
As she is troubled with thick-coming fancies;
That keep her from her rest.*

*Macbeth: Cure her of that:
Canst thou not minister to a mind diseas'd;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?*

*Doctor: Therein the patient
Must minister to himself.*

—SHAKESPEARE

being restored to active bodily life. Psycho-somatic healing has accomplished wonders, and continues to do so.

It is natural and proper that attention should be given to bodily healing. Whatever means are used to secure it, we should know that such means are instrumentalities, not actual forces. In this connection it is often overlooked that Jesus in His healing work did not disdain the use of material aids. According to the record in the ninth chapter of the *Fourth Gospel*, he employed a naturopathic method in the treatment of the man born blind. We are told that he spat on the ground, made clay of the spittle, spread the clay upon the eyes of the blind man, and told him to wash in the pool of Siloam. The man did as he was told 'and came seeing.' The life which animates our minds and bodies is the real healing power. That life is God-given; it originates in Him. It is life which lays hold of any helpful remedy a doctor prescribes and uses it to produce a desired result. And it is life which gives power to the spiritual healer's touch. All healing is really Divine Healing.

Spiritual ill-health

In the notes now being written the emphasis is upon mental and spiritual health and the essential ministry to a mind diseased. The 'mind diseased' is not necessarily that of an idiot, a lunatic, a madman, for there are numerous mental diseases far less obvious, yet terribly insidious. This particular emphasis should not give the impression that bodily health is in any way belittled, for it is highly important whilst we live in the material world.

But our life in the material world, though important, is brief. We are essentially spiritual beings destined to live forever in a substantial, though non-molecular spiritual world where we shall have bodies adapted to our environment. Even now, we live unconsciously in

The Building Program at Urbana Junior College

THE PICTURE at right shows the recently completed model of the Urbana campus as it will look in 1969.

A covered walk directs attention to the proposed creative-arts building which will serve as the focal point of the new campus. Notice that the walk seems to open out to the existing main buildings in the lower right hand corner, symbolizing that both change and tradition are necessary elements in our culture.

Other buildings include a student-union, dormitories, faculty housing, and class rooms for science and mathematics, the social studies, and linguistics.

The building program has already begun with the complete rehabilitation and redecoration of two dormitories, Oak and Brown Halls.

Plans are now being prepared for the construction of two new dormitories to be ready for occupancy in September, 1960.

A series of slides with tape recorded narration has been prepared which explains in greater detail the story of Urbana Junior College. This is available on free loan to Church societies, Young Peoples' Leagues, and other interested groups.

Address requests to:

RALPH E. GAUVEY, *President*

URBANA JUNIOR COLLEGE, Urbana, Ohio

that world. The life-process we call death will bring us into consciousness of the realm in which we are ever to live as immortal beings. There our state of mind—our spiritual health—will prove to be of vast importance, as, indeed, it is during our life on earth.

A cancer battenning on our bodily organs is a vicious thing, but what of a canker in the soul? Such may be a cherished resentment dominating affection and thought to such an extent that it absorbs one's entire mentality, filling it with bitter feelings, malevolent thoughts and begetting subtle devices against the object of resentment. Such a soul canker may produce a cancer in the body.

A man who bore a chronic grudge against a man who had hurt him in some minor way once said in my hearing, "I hope to live to spit on his grave." He was nursing his resentment to keep it warm, doing himself a moral injury which would not be cured by death. Resentment is a disease of the soul needing drastic treatment to be administered here and now.

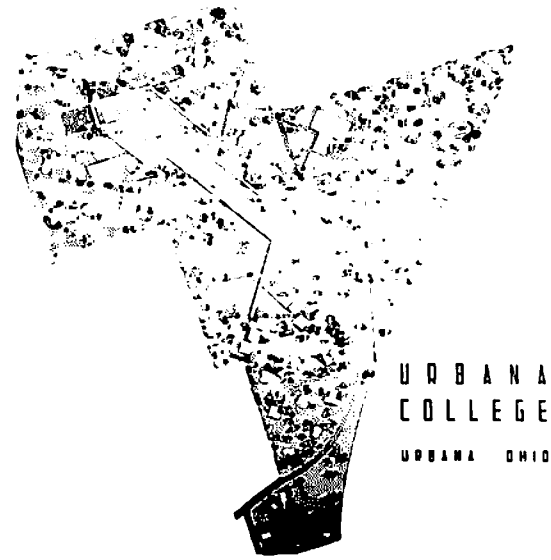
Anger, the parent of murder, is hell let loose with devastating effects on soul and body. Usually, it is a short-lived, irrational, explosive outburst, apparently uncontrollable—a high fever of the soul needing a spiritual remedy. Many years ago there was a boy so enraged by the teasing of his brother that he laid hold of a carving knife and chased him with murderous intent. Fortunately, the brother out-distanced him and when they met later the lad's anger had expended itself. He realized

the terrible thing he might have done and there and then, young as he was, determined to master his bad temper. He prayed for power to do so, and succeeded. The passion which had gone astray was sublimated and gave intensity to a life eventually devoted to the spiritual welfare of mankind. Anger is a spiritual disease to which spiritual remedies have to be applied.

Melancholia is a spiritual affliction which plays havoc with certain persons. Those who suffer from it can hardly be described as pleasant companions. They see everything with jaundiced eyes, are subject to irrational presentiments and have moods of black despair. There is little or no sunshine in their lives. The word melancholy is derived from two Greek words meaning 'black bile': it is mental biliousness! Maybe, it is a contributory cause of diseases of the liver.

I knew a man who suffered from melancholia. His liver did not function properly; he died at an early age. The treatment of an atrabiliar mentality must be spiritual: the cure is faith in a beneficent providence, and a conviction that all things work together for good to him who loves God and lives according to His laws.

The same cure is applicable to sufferers from anxiety. 'Be not anxious', said Jesus to his disciples; that is, 'Don't worry'. We must not forget that the counsel was given to people interested in the Christian way of life. If they are loyal to their Master and gladly do his bidding, they have nothing of any account to worry



CAMPUS DEVELOPMENT

about. Looking back, one finds that the cares of past years were unworthy of being taken seriously. The cares of today will become insignificant in the near future. Worry about tomorrow and what it may bring, or not bring, is futile.

The worry cow
Would have lasted till now,
If she hadn't lost her breath.
But she thought her hay
Wouldn't last all day,
So she mooded herself to death!

Let us eat each day our daily bread in thankfulness, and do our daily duty faithfully, lovingly, in the sure security that all is and will be well.

Worry has its uses

This counsel, of course, applies to all who love goodness and truth and are striving to do right. The other sort have need to worry! The man who is staking his all on a great gamble in which he has no regard for the happiness of others, deserves to lose his sleep. The wrong-doer is looking for trouble and will find it, sure enough.

Snobbery is a spiritual disease needing searching treatment. The notion that we are of a superior race and, therefore, worthy of peculiar respect has no justification in fact. As a Scots saying goes, "We're a' Jock Tamson's bairns." Caste in human society is man's creation and has no divine sanction:

From yon blue heaven above us bent
The gardener Adam and his wife
Smile at the claim of long descent.
Howe'er it be, it seems to me
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.

So wrote Tennyson.

There are intellectual snobs, social snobs, purse-proud snobs. Snobbery is not absent in democracies and democratic institutions. It is the parent of the idea of prestige. It appears in religious bodies.

It has been said that pride of worth is nobler than pride of birth, and we are prone to applaud the sentiment. But, on close analysis, we find that he who is proud of his worth is a spiritual snob adopting an I-am-holier-than-thou attitude. True worth is created by God in the human spirit: it should be attributed to Him, not to self. Vaunted worth is a tainted thing. The really worthy man is one who makes no personal claim to merit and is virtually unconscious of his worthiness. He is surprised and even abashed when some one praises his worth in his presence.

One knows blind folk whose lack of bodily vision is compensated for by wonderful insight. Helen Keller is a classical example. Although completely sightless, she has an intense feeling for form and colour and an inward appreciation of nature shown by few who have eyes to see it with. The light of heaven suffuses her soul, as

anyone knows who has read her book, *My Religion*. She, of course, must not be used as a kind of argument exalting blindness as something valuable in its own right, for it is nothing of the sort; but her life is a glorious example of patient acceptance of a great disability and turning it to good account.

Jesus gave sight to the blind. Restoration of bodily vision has been accomplished by skilful surgery and also by the spiritual healer's touch. Wonderful instances of restoration of sight by spiritual means are on record. But we need to realize that one endowed with perfect physical vision may be benighted under the mid-day sun. He may have sight without insight and, in his spiritual blindness, fail to detect the 'Hidden Splendour.' There is natural blindness and there is spiritual blindness: one opines that the former is an affliction for an hour, passing at death, whereas the latter may not be dispelled by death and continue long after it.

Spiritual blindness is lack of insight into the eternal verities, with no realization of the light that never was on land or sea. It has no sense of God and the ways of His beneficent providence. Under its disability, one is unable to discern the purpose of human existence and the grand spiritual issues of life. Spiritual eyes, the eyes of the mind, are closed to a whole realm of beauty. Opportunities for the enlargement of one's affections in selfless service to others pass unheeded. Absorbed in our own narrow affairs, we are blind to the needs of others—to their sufferings, trials and heartaches. We lack the God-inspired human touch which makes all the difference: genuine sympathy is alien to our mentality.

Open my eyes, O Lord, that I may see! Yes, that I may see the glories and possibilities of the Christian way of life, and perceive the wonders of Thy Kingdom which endures for ever!

Spiritual sight is a right understanding of heavenly truths such as those proclaimed in the Sermon on the Mount. It is seeing into the heart of things that matter to us as immortal spiritual beings. To understand is to see. Unconsciously, we express this truth when we say we 'see' the meaning of a matter someone explains to us. We don't mean that we visualise that meaning, but we understand it. Solomon said, "Wisdom is the principal thing; therefore get wisdom, and with all they getting, get understanding". Understanding is insight into the mysteries of wisdom. Solomon prayed for "a wise and understanding heart". Before we can properly understand we need to have the heart to understand—that is, the will to see, or the love of truth.

Yes, the will to see; much depends upon that!

The human ego

One might continue to catalogue and enlarge upon spiritual illnesses *ad infinitum*, but it suffices now to say that they all spring from a single origin—the human ego. Egoism, alias selfishness, is the father of evil in its multitudinous ramifications. It renders us blind to spiritual values and to the welfare of our fellows: it can

envisage none but personal satisfactions. It causes us to worry when things don't happen exactly as we wish them to do. It is the parent of melancholy. It is the prime canker of the soul consuming its vitality. Get rid of selfishness and its unholy offspring will disappear with it.

Of course, the ego cannot be eliminated: that would be annihilation. But it needs to be kept in order, to be controlled by a higher self, the spiritual man. Selfishness is not the ego, but its disorderly activity. How is it to be kept in its proper place? This is a problem we must consider.

In the first place, the evils arising from selfishness have to be recognized: this is accomplished by comparison of what we are, what we think, and what we do, with a high standard, a spiritual ideal. According to the Lord Jesus, the ideal man loves God supremely and his neighbor as himself. He also obeys the Golden Rule by doing unto others as he desires others to do unto him. To love God is to love His goodness and truth, His love and wisdom, as they are revealed in the Divine Humanness of the glorified Christ. To love the neighbor is to wish well and do well to our fellows, with emphasis upon whatever is of the Spirit of the Lord in them. Self-examination in the light of so high a standard will reveal the evils which afflict us. Such evils are *in* us; they are not what we think are evil experiences we may happen to encounter. In self-examination, we ask ourselves whether what we desire, what we do, or propose to do, accords with the Golden Rule and is the love of God and the neighbor in action. The discoveries we thus make may not be flattering to our ego. Love of self and what serves self may be revealed. We may find ourselves guilty of greed, pride, jealousy, snobbery, gluttony and what are called the lusts of the flesh. Our thought-life, we find, is not what it ought to be, and we may harbor infernal resentments. Perhaps we shall discover

Helen Keller

If my one proof of Christian faith were *you*
I would believe in God, and all things true.
And I would know that flesh and blood may rise
And meet the very zenith of the skies.

As Thomas touched the open wounds, and so
Convinced his stubborn heart, and knelt to show
His changed conviction, let me too, repeat
I have, in fancy, knelt beside your feet
To worship that triumphant Love Unseen
Whose rays of glory through your being stream.

Pure Spirit's Power you reflect, and more,
For you have opened wide a tight-locked door,
Invisioned Truth beyond all natural sight
As Gabriel did at *Advent of Light*.

—MARIA LUSSI

that we do good, not to the glory of God, but that we may appear good in the eyes of others: that we avoid doing wrong, not because we really love its opposite, but because we find its consequences painful.

The next thing is to shun the evils discovered by self-examination in the light of a spiritual ideal. This we should do with determination *as if* it all depended upon our effort. Mark the words 'as if'. Actually, without Divine aid it is impossible for us to overcome evil. The Lord's Spirit is the sole Overcomer. That Spirit is in the life which animates us in body, soul, and spirit. Without it, we can do nothing, indeed, we should not exist. It is really the inspiration and the power which activates our determination to shun evils and our success in doing so. Thus, whilst we act *as if* of ourselves, the Divine Life is the enabling power with which we are cooperating. The understanding that this is so ministers to a proper humility. The Spirit and Life of God are available for the healing of all our hurts, whether they be of body or of mind.

Impeding God's Will

It is not sufficient that we should shun evils because they hurt us, cause disease, gain us a bad reputation, and so forth. Such action is from a selfish motive, is, indeed, an insidious form of selfishness, the supreme evil. We remember the old couplet which runs:

The devil fell ill, the devil a saint would be;
The devil got well, the devil a saint was he!

If evils are merely repressed under stress, they are likely to reappear when the stress is removed. Complete subjugation under a Power higher than ourselves is needed, and we must be animated by a selfless motive. That motive comes into action when, according to wise doctrine, we shun evils because they are *sins against God*, and for no other reason whatsoever.

How does it happen that the evils of the human spirit are sins against God? In considering this question we should not think of God anthropomorphically, as of a being who can be offended as a tyrannical despot might be offended. We should not think of Him as a stern judge who will decree punishment for offences, or distribute favors to those who fawn upon him. Rather, must we think of Him as the Infinite Love and Wisdom mediated and revealed to us in the glorious person of the Lord Jesus Christ. We must think of His gracious and unchangeable purpose, the which is the establishment of a heavenly commonwealth of regenerated human beings who have attained angelhood. We must realize that His Kingdom in this world, and after, depends for its establishment upon the receptivity and goodwill of mankind, and that man, in the exercise of his freedom, may hinder or aid the divine aim.

Under such realization, it is borne in upon us that evils are sins against God because they are an inhibition of His purpose—because they impede the activity of His Spirit and stand in the way of His will being done on earth as it is in heaven. We are taught to 'look to the Lord' or to 'turn' to Him. Why? The answer is simple

and clear. We are to look to the Lord in order that we may know what He purposes for us and the world, that we may envisage the divine end in creation and what He is doing. And we are to ascertain the divine purpose in order that we may gladly work with it, not against it. Our anxiety should be less concerned with our personal salvation than with the furtherance of the Divine Will. The evils in us disturb the harmony which should exist between earth and heaven: they are cosmic in their effects; they are a frustration with far-reaching consequences, for the Divine Will cannot be done on earth perfectly until there is no single person in the world who acts and feels in opposition to it.

The truth of the matter is that there can be no true change of heart, and consequently no real quittance for us unless we take the Lord into account and let Him in. We remain in our perverted state when we consider only injury to self and not the frustration of the divine pur-

pose. At present we are children of the world; it is for us to become God's children by being born of His Spirit. The new spiritual birth is our second chance. We are promised a new life: it is here for our acceptance. Nothing must be allowed to hinder our full reception of the life of the Spirit which flows into us and may flood our whole being with radiance and strength, purify our affections, exalt our thoughts and inspire our actions. Human life suffused with divine life is the crowning miracle of the New Birth.

But there is little room for the inflowing life of God so long as evils occupy our inner being, and they can be disposed of only in so far as we shun them *as sins against God*. As we have seen, they are sins against Him because they inhibit His power in our midst, and prevent us from being used in the furtherance of His Great Purpose.

Mr. Hall, a minister of the British Conference, is the author of many charming books that are as popular outside the New Church as inside it.



Would you be prepared to set down in black and white what your Church teaches? In a thousand words? And given two days in which to do so? This was the assignment recently given Pamela Tafel in one of her classes at Lower Merion, a Philadelphia suburban high school. She was allowed to consult her Pastor and other sources, but the resultant paper was largely the product of her own perception and training in our Sunday School. Pamela is a fifteen-year-old Junior, and we rejoice with her in her mark of 'A Plus' which she received on this excellent paper.

R. H. T.

(The MESSENGER joins in the rejoicing.)

"My Religion"

by Pamela Tafel

WHEN I WAS a very little girl my parents would tell me on a Saturday night that I had to go to bed early so I could get up and go to Sunday School. Then on Sunday morning we would ride into Philadelphia and go to Church. Outside the Church there was a sign that said, 'Church of the New Jerusalem.' Then under that it said, in smaller print, 'Swedenborgian.' At that time this meant nothing to me, but as the years went by and I was finally confirmed, I learned just what that name stood for. Beneath this I would see the words,

"This Church is dedicated to the worship of the One God, the Lord and Savior Jesus Christ, the only God of heaven and earth."

I learned in Sunday School how to think in terms of this quotation and its meaning. Our Church teaches the Trinity, but shows how this is centered in one divine being. Thus we can think of God as the Creator, God as He reveals Himself in the Old Testament, God as He came on earth in the person Jesus Christ and how He remains with us now, in our hearts and minds, influencing our everyday lives by His Holy Spirit. By this we can have our own personal relationship with Him and pray to a God who is very real and near to us.

If you entered our Church you might be surprised to see the open Bible occupying the central place on the altar. It is there because we believe that it is the Lord's inspired Word and that all the Church's teachings should

Serenity

In all states of fear and of doubt
Let me go from belief in a dream
To a light that inspires my soul,
And leads up till it catches the gleam
Of a promise encircled by love
That reveals Divine Truth as supreme.
In its depths I may safely abide
Through the Savior's power to redeem.

—ELIZABETH T. BURNHAM

be taken from it. Because it is God's Book, it contains more truths than appear on the surface. The whole Bible is a parable by which the Lord teaches us more and more about spiritual things.

One of the things that has made a great impression on me is what our Church teaches about life after death. It is amazing to think, or to know, that when we die it is just like going to sleep and waking up into another world, that is more beautiful and more wonderful than this world. For example, if I were to die today, I know that I would wake up in heaven as the very same person I was here. The difference would be that I would have left my physical body behind for all time because I would have no more use for it. I would be a real person, 'myself,' in a real body, 'spiritual' body, in a real world.

Of course I would still be a girl because my Church teaches that we are male and female right to the core of our being. Consequently this gives us a different outlook on marriage. If a marriage is a real union of heart and mind and body, it can last forever, growing even more wonderful in the other world.

My Church teaches that marriage can be the source of our deepest joy and happiness. Therefore it uses the word *conjugal* to describe how wonderful it really is. It also teaches that this *conjugal love* is possible for every person who really strives for it. Every person who does not find it here still has as great a chance, if not more, to find it in heaven.

This Church stresses the fact that what we believe is very important, but we are not 'saved' by what we think or say—it is what we do that counts. The life that leads to heaven is our everyday life, lived out of love to the Lord and regard to the neighbor.

Our founder

These teachings are based on the writings of Emanuel Swedenborg. He was born in Stockholm, Sweden, in 1688. He was the son of an ennobled bishop. He studied at the University of Upsala and became one of the leading scientists of his day, an authority on mathematics, astronomy, metallurgy, anatomy, and geology. In middle life he turned from science to religion, writing many books on theology and the Bible.

Swedenborg tells us that these new and remarkable ideas are not his own at all, but he claims they were revealed to him by God as he was reading the Bible in

his search for truth. He also tells us that he was privileged to become conscious of the spiritual world—which is usually given us only when we die—in order to tell us what that world is like. Amazing as this all is, we can readily believe it, for certainly nobody could think up all these ideas in his own mind.

There are many other wonderful things our Church teaches, but this will give you some idea of it and why we call it the 'New Church.'

Standing at the threshold of our modern age, Swedenborg spoke of the new world that was coming into being. In this new world, everything would be made new—new ideas, new discoveries, new inventions, new attitudes, and an entirely new way of life. To meet the needs of this new age, Swedenborg stated that a more reasonable and clearer religion must come into being. This he offers in his restatement of the Christian faith.

Our Church does not use a *creed* to be repeated at every service; rather, as an act of worship, we unite in proclaiming 'Our Faith in the Glorified Lord':

"We Worship the One God, the Lord, the Savior Jesus Christ, the Redeemer of the world; in whom is the Father, the Son, and the Holy Spirit; whose Humanity is Divine: Who for our salvation did come into the world and take our nature upon Him. He endured temptation, even to the Passion of the Cross. He overcame the hells and so delivered man. He glorified his Humanity, uniting it with the Divinity of which it was begotten. Without this no mortal could have been saved; and they are saved who believe in Him and keep the Commandments of his Word. This is His commandment: that we love one another as He hath loved us."

The Urbana Leadership Education Institute for Youth

August 19—September 2, 1959

Urbana Junior College, Urbana, Ohio

(A Project of the Leadership Education Committee
of the General Convention of the New Jerusalem)

A program dedicated to serving the needs of New-Church youth and to preparing them for intelligent participation in the life of the community and the church.

Director: Rev. Andre Diaconoff

Young people between the ages of 14-22 may make application by writing to the Chairman of Recruiting and Publicity, Rev. Leon LeVan, 120 Parkhurst Street, Pittsburgh 12, Pa. The Chairman will also furnish further information about the program on request.

The Grand Alliance

WILL WE SEE YOU OUT THERE?
On to Asilomar for Convention and the annual meetings of the National Alliance!
 A gem of a spot, nestled among monterey pines, where we can all be together in
 fellowship. The Reverend and Mrs. Othmar Tobish will be our speakers for the
 annual meeting, telling us the highlights of their missionary trip to Europe last
 summer. See you there!

Leonore D. Poole
 President

ALLIANCE STUDY COURSES 1959-1960

I. CHILDHOOD, YOUTH AND OLD AGE

The leader or minister may want to refer to the Arcana or other correlated reading.

September—Infancy (Innocence)

October—Childhood (Education)

November—Youth (Beginning of reason)

December—The Lord's Infancy, childhood and youth

January—Young Adults

February—Middle Age

March—Old Age

April—The Lord's Glorification

May—Entering the Other World

June—To grow old in Heaven is to grow young

References can be procured from the Religious Committee chairman, Mrs. Alice Van Boven,
 446 Chestnut Avenue Redlands, California.

Lack of space forbids printing references here.

II SOME FAVORITE PSALMS

Introduction to Study of the Psalms

Remembering that the Psalms are Hebrew poetry, it would be well to use a translation which
 prints them as poetry. The New-Church translation printed in Philadelphia in 1906 is excellent.
 Hebrew poetry does not rhyme, but does have definite rhythm, usually three long beats in each
 line. An example is *Ps. 47:6*: "Sing praises to God, sing praises", which in Hebrew is "*Zammeru*
Elohim zammeru", with accent on the last syllable of each word. See *Arcana* 1648 for the
 origin of the cadence of the Psalms.

The style of Hebrew poetry is full of very vivid figures of speech; it also uses the paral-
 lelism, which is a set of two statements almost synonymous, which supplement each other.

From our study of correspondences we know
 that in this case one of the statements is
 predicated of the celestial, the other of the
 spiritual. These parallelisms and the figures
 of speech could be searched for at the study
 meetings, and their meanings learned.

Bibliography

Swedenborg's outlines of the Prophets and
 Psalms is bound in Vol. II of the *Posthumus*
Theological Works. The outline of the Psalms
 is printed at the head of each psalm in the
 New-Church translation of the Psalms.

The Psalms by Rev. J. Clowes, printed in
 England in 1837 gives quotations from the
 Writings explaining the Psalms.

The Psalms and their Meaning for To-day,
 by Samuel Terrien, 1952, is a modern study
 of the Psalms, easily readable, and available
 in public libraries.

Authorship of the Psalms

Spiritually the Psalms belong to David,
 because David represents the Lord and the
 Psalms are full of representation of the Lord.
 However, David could not have written
 many of them, because so many belong to a
 later period in history. Many are post-exilic,
 as *Psalm 137* for instance.

September Psalms that resemble the Wisdom
Literature of the Bible.

Psalm 139: God Searches Man.

Notice the omniscience, omnipresence and
 omnipotence. Discuss verses 19 to 22.

"The letter killeth, but the spirit giveth
 life". Spiritually it tells how the Lord
 rejects all evil and falsity from Himself.

Other wisdom Psalms: *Ps. 1; Ps. 73.*

October Nature Psalms.

Psalm 29: Lord of the Seven Thunders

Verses 1 and 2 are a prelude, a Gloria.

Then follow three strophes, where the
 storm gathers over the Mediterranean,
 bursts forth over the Lebanon mountains,
 and dies away in the wilderness. The last
 two verses are a postlude of peace after
 storm. Seven times this psalm says, "the
 voice of the Lord".

Compare other nature psalms: 8, 19, 104.

November Thanksgiving Psalms.

Psalm 107: The Redeemer of the Lord.

Verses 1-3 are Prelude; verses 33-43 are
 Postlude. In between are four sections:
 Wanderers who have too much freedom;
 prisoners who have no freedom; those
 who are spiritually sick; sailors in a storm.
 Spiritually there are also four types: Those
 in falsity, those in ignorance, those lacking
 spiritual food, those in knowledges. All
 these cry to the Lord and are helped.

Other Psalms of Thanksgiving: 65, 100, 103.

December Psalms of trust; of the inner life.

Psalm 23: The Shepherd Psalm. The Lord
 as Shepherd; the Lord as Host. cf. *Ps. 95:7*;
100:3; 28:9; 79:13; Isaiah 40:11; 49:9;
63:14.

Psalm 27: My Light and My Salvation.
 The two parts seem a little different in
 style, yet hang together as one in the
 spiritual sense.

January Psalms of personal supplication

Psalms 42-43: Thirst for the Living God.
 These two were originally one poem. Note
 the identical stanzas in verses 5, 11, 15.
 Spiritually these psalms tell of the Lord's
 temptations and His confidence from the
 Divine, and His consolation.

Other Psalms of personal supplication:
Psalm 51, 84, 90.



**ALICE PERRY VAN BOVEN, Na-
 tional Alliance Chairman for Re-
 ligious Education**

A native Californian, and fifth generation
 New Churchman on my mother's side, I
 grew up in the Riverside society. We walked
 four miles to the nearest trolley which took
 us to church. I am a graduate of the Uni-
 versity of Redlands, and did graduate work
 in mathematics at Claremont college and in
 Religious Education at the Pacific School of
 Religion.

At present I am assistant highway engineer
 with the State Division of Highways for
 California and the Training Co-ordinator for
 their district office in San Bernardino.

I am secretary of the California Association,
 also of the Riverside Society and on the board
 of the San Bernardino County Historical
 Society.

February Historical Psalms

Psalm 114: The Lord of the Passover

This is one of the Psalms sung at the feast of the Passover.

Other historical Psalms: 78, 80, 105, 106. To the Hebrews these depicted God as a covenant God, in contrast to gods of other nations.

March Psalms of the Lord's temptations and passion.

Psalm 22: The Crucifixion Psalm.

Compare Psalms 38, 55, 56, 57, 77.

April Songs of Ascents

Psalms 120 to 134 are called Songs of Ascents, to be sung when going up to Jerusalem, to a feast at the Temple. Psalm 121 is a gem. Help comes not from the hills, but far beyond them, from the Lord alone. Psalm 122 is perhaps the best of the 'pilgrim' psalms. In the spiritual sense it expresses the joy of the Lord over the church where He reigns.

May The Temple Psalms

Psalm 24: Before the King of Zion

This psalm is in three parts: verses 1-2 are an introduction, a hymn of creation; verses 3-6 constitute a pilgrim's liturgy of entrance to the Temple; verses 7-10 are a triumphal song such as could have been written for the first bringing of the ark to Jerusalem.

Compare Psalm 15: At the Gates of Zion

June Psalms of the Lord's Reign

Psalm 46: The Lord of Hosts is with us. The three strophes present the Lord as Lord of Creation, as Lord of History and as Lord of internal peace. Luther used the last verse as text for "Ein Feste Burg". Spiritually the psalm refers to the last judgment, and salvation of the righteous. Compare verses 5-6 to Rev. 21. Read also Ps. 47, King of all the Earth.

III WORLD UNDERSTANDING

The ten topics listed below may be taken in any order by the local group. Questions to be discussed can center around the life and religion of each group; are there any New-Church missions there? would New-Church ideas grow there? The *NEW-CHURCH MESSENGER* for Dec. 6, 1958, Jan. 3 and April 25, 1959, can be used for information, also other articles from the *MESSENGER*, past and future. Encyclopedias and other reference books will yield information.

There is some New-Church work in each of these areas, which could be reported on:

1. Latin American countries;
2. English speaking countries;
3. German speaking countries;
5. Countries that speak romance languages. France, Spain, Italy etc.;
6. Slavic and Baltic countries;
7. Middle east, or Arab countries;
8. African countries. (What about apartheid?);
9. South Asiatic countries: India, Burma, the Philippines etc.;
10. Oriental countries: China, Korea, Japan.



Facts and Feelings

You know how to interpret the look of the earth and sky; and why can you not interpret this present time? Luke xii: 56 (Goodspeed)

TO STUDENTS of Swedenborg the inseparableness of truth and good is a familiar concept. If truth is genuine truth, it is united with good. True knowledge must be united with affection—the affection for truth.

We find a very telling application of this concept to a current situation, the situation in which we find ourselves today 'when we know that the consequence of a merely diplomatic maneuver may be the atomizing of the city of Peiping and then Tokyo and then Moscow and then New York, but cannot imagine in our live emotions what this knowing would feel like.'

The above quotation is from an article by Archibald MacLeish in the *March Atlantic Monthly*. Dr. MacLeish is discussing poetry and journalism, and says that these two cannot be distinguished as definitely as is usually done—'merely by saying that one is an art and the other is not.' Both deal with facts, with what is happening in the world, but with a different focus. "Journalism is concerned with events, poetry with feelings. Journalism is concerned with the look of the world; poetry with the feel of the world." As he develops his theme, he brings out the great need we have for 'the re-creation, in terms of human comprehension, of the world we have.' More and more facts are available to us today, but 'we seem to be less and less capable of receiving our facts into our imaginations, where they can come alive with feeling.'

We know the facts, we have been

← FRANCES SPAMER, National Alliance Treasurer

I am a member of the Baltimore Society—Altho my father was a member of the New Church, I was not christened there, but started in the Sunday School after my maternal grandmother passed away. I was confirmed in the Baltimore New Church and was active in all phases of Sunday School and League work. Served the National League as distribution manager for the *League Journal* and later as treasurer. Am now serving as treasurer of the Baltimore Society and member of the board of trustees as well as assistant teacher in the Beginners' Sunday School Class. Also I lend doubtful assistance to the choir.

I have a job in the Income Tax department of one of the largest Trust Companies in the South. All this in addition to the fact that I keep house for my father and brother!

THE NEW CHURCH DEVELOPMENTS

told in no uncertain terms of the dire consequences of nuclear warfare and of the dangers of radioactive fallout—but our feelings seem to be absolutely unawakened as to what this knowledge really means. "Knowledge without feeling is not knowledge." "... when the fact is disassociated from the feel of the fact in the minds of an entire people—in the common mind of a civilization—that people, that civilization is in danger."

Responsibility in International Affairs

"We cannot separate our decisions and acts as citizens in international affairs from our personal spiritual life," writes Prof. John C. Bennett in his article "Ethics and Foreign Policy" in the *Union Seminary Quarterly Review*, Jan. 1959.

The 'quality of our life' has far-reaching consequences. What we do in our daily living, what we do as members of a church—all this contributes to the quality of the 'larger neighbor' which is our nation. If we carry out our religious beliefs and convictions, if we give expression to our concern for the needs of others, herein lies our opportunity to be instruments of the Divine Providence in building a better world.

"What the world needs," says Dr. Edwin T. Dahlberg, president of the National Council of Churches, (as quoted in *The Christian Century*, Mar. 11, p. 286) is not more military hardware, but more food, more schools and medical care, more love, more hope—more of all that Christ came to bring us in the good news of the gospel." How can we break away from our habitual thinking of strength—national strength—in terms of military power? As Christians, do we not have a duty to bring forward our deeper insights, to do our share in molding public opinion so that we may be indeed a Christian nation? The problems, the conflicts, the cries of today are economic and psychological rather than merely military. We know that 'the nuclear arms race is suicidal madness', as James P. Warburg says (*The Progressive*, Jan., 1959). What then are we doing, as Christian citizens, to truly strengthen our nation in its relations with other countries?

It is a function of the Church," says Prof. Bennett, "to help its members grow in grace and in wisdom as

they seek to relate their faith to their decisions as citizens."

Understanding the Race

Problem

The race question—the relation of races to each others, integration or segregation—is considered by many to be the No. 1 problem of our age.

We watch with interest the news from South Africa in regard to the policy of *apartheid* under the new Prime Minister Hendrik F. Verwoerd. After some years of what has been called a "negative" *apartheid* (*Christian Science Monitor*, March 7), "more emphasis is to be placed on developing the reserves or areas set aside for Africans in rural regions." Although this would seem to be all to the good in so far as the Africans are concerned, it must not be forgotten that there is actually 'no departure from the ultimate goal of race segregation.'

Thinking of the race problem in the United States, can we learn anything from South Africa that will be helpful to us in understanding our own situation? It must be recognized, of course, that there is a basic difference in the race situation in the two countries—in South Africa the background is that of colonization; in the United States, slavery. (See informative article in *The Christian Century*, February 11, 1959, "U. S. South and South Africa," by Violane Idelette Junod.)

And in the United States the problem varies in different sections of the country. It will not do for Northerners to entertain any feeling of superiority when they see Southern communities in the throes of turning segregated schools into at least partially integrated ones. In the industrial North, what can be said of discrimination in employment and especially in housing facilities?

As churchmen, we no doubt first think of the basic moral issue—the brotherhood of all God's children. But over the years all men have not been treated as brothers. Over the years situations have been built up which cannot be corrected in a sudden rush of pious planning.

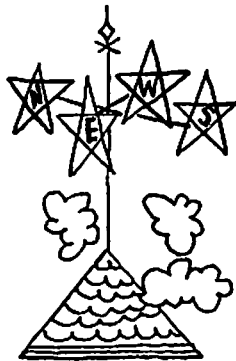
It is perhaps salutary at this point to note that Morton Grodzins, pro-

fessor of political science at the University of Chicago, thinks: "The whole discussion of 'solutions' now rests too largely upon moral terms." Writing in *The Progressive*, January, 1959, on "Segregation in the North," Prof. Grodzins says that "mobilization of resources must take place over a wide range." He makes a plea for 'inventive action.'

We cannot be content with moralistic platitudes. We must increase our understanding of what is involved in a given situation, the historic causes, the cultural background. Then there must indeed be action—intelligent, imaginative, yes, inventive action—definite forward steps to correct injustice and to build sympathetic understanding between the races.

The above feature, which will appear from time to time in the MESSENGER, has been made available by a grant from the Swedenborg Publishing Association. It was prepared by Elizabeth Randall, long an active church worker, formerly assistant to the editor of the MESSENGER, and to the late Dr. Howard Spoerl, editor of the 'New Christianity'.

WANTED—Two copies of COMMENTARY ON MATTHEW by Rev. William Bruce. Will pay any price asked. F. M. Greene, Box 503, Summit, N. J.



Easter Sunday gave proof to the fact that the Virginia Avenue New-Church of St. Paul, Minn. is rapidly becoming a community church and a powerful force for good in our area. The Church was filled to capacity and late comers had to be seated in the vestry. This was the largest congregation on record for the Society. Two recent bequests of Swedenborg Writings and collateral have been accepted by Church Librarian Lydia C. Schrader and added to the existing collection the library now has a representative collection that is being catalogued and made available to the public. Regular hours during which the library will be in operation is planned for interested students of the Writings. A rummage sale is planned

by the Women's Alliance on May 9.

The Sunday School picnic will be held this year on June 6 after which regular sessions of the school will be discontinued until the fall. A Vacation Bible School is planned that will run for two weeks, directly after the closing of the public school term in June. The Church will remain open all summer as last year.

The Rev. John C. King, member of the faculty of our Theological School, is making a satisfactory recovery from a serious surgical operation which he underwent recently. He expects to be soon able to carry on his full teaching schedule. Our prayers and best wishes for this fine servant of our Church.

Miss Mary Catherine Snow, Cincinnati, Ohio, has been temporarily hospitalized but is gradually regaining her strength. Miss Snow has long been an active worker in the New-Church Society of Cincinnati, especially in Sunday School work, being a teacher by profession. Her help and her ever-cheerful presence is much missed, and everyone looks forward to her full recovery.

On Friday, Apr. 17, the Church of the Holy City, Washington, D. C. held their annual meeting, preceded by a Potluck supper. The following officers were elected for the coming year: President, Mr. Talbot Rogers, Vice President, Cmdr. August A. Ebel, Secretary, Mr. Daniel Nielsen, Treasurer, Mrs. Helen Gleason, Corr. Secy., Mrs. Jeanette Somers, two members of the Board of Trustees, Dr. Gifford Orwen and Mrs. Marie Harlow. Also elected were a ten-member board of the Church Committee. Two new members were voted into the Society, Mr. Willie Huggins and Miss Kathryn Barnard.

Four of these young people of the church plan to attend the Leadership Training at Urbana this summer.

BAPTISMS, CONFIRMATIONS

BENSON, VERDON, CHURCHILL, HOOVER, KUSCHEL, KLAENHAMMER, SCHRADER—The following new members have been confirmed into the Virginia Ave., New Church, St. Paul, Minn., by the Rev. Wilfred G. Rice: Mr. and Mrs. Thomas Benson, Sr.; Ronald Benson; Robin Benson; Richard Verdon, Mr. and Mrs. Gerald Verdon; Mr. Roy Verdon; Mr. B. A. Churchill; Mrs. Grace Lee Hoover; Miss Mary Kuschel; Bryan Klaenhammer; Miss Lydia Emily Schrader.

BENSON, ALBRIGHT, LANGE—The following have recently been baptized in the Virginia Ave. New Church, St. Paul, Minn., by the Rev. Wilfred G. Rice—Paul Jonathan Benson, infant son of Mr. and Mrs. Thomas Benson, Jr.; Penny Kay Albright, infant daughter of Mr. and Mrs. Fred Albright, Jr. and Bryan Andre Lange, infant son of Mr. and Mrs. Dale Lange—Church organist and choir master.

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Advice to the Church Bent on Self-Study

by Glen W. Trimble

THERE HAS BEEN a long history of American congregational study, both on a 'do it yourself' basis and with more or less assistance from persons outside the local church. There are lessons to be learned from both the successes and the failures of the past and present. The balance of this article will attempt a somewhat systematic look at the developing experience in this field and then at some fairly clearly established constructive suggestions growing out of that experience.

I. *The Contribution to Research.*

A. Historical

The scientific approach to problems of church planning and adjustment had its origin in the American social gospel movement. Research was a tool for social reform. One tool, the religious census, can be traced back seventy-eight years to the Rev. John C. Collins in Hartford; another, the socio-religious survey, dates back to at least 1889 and to Prof. Graham Taylor's student-manned study of Hartford.

Social research and survey has been a factor in Protestant church life ever since. Its growth has been closely related to the development of the local and regional church council movement and to the use of the survey in the secular world. Enthusiasm has waxed and waned. The laymen's 'Men and Religion Forward Movement' prior to World War I was probably the first nation-wide emphasis on the needs of neighborhoods. They urged both a church and a civic survey of every community in the nation. Many hundreds were actually conducted. The post-war short-lived Interchurch World Movement set as a target a survey of every evangelical church in America and did collect data on several thousand churches.

From 1921 to 1935 the Institute of Social and Religious Research with a stellar staff and Rockefeller money conducted innumerable studies and published 78 major reports. Yet support was finally withdrawn, too many of the studies simply gathered dust and actual impact on local church life would be difficult to demonstrate.

The negative conclusions derived from this and similar experience extending into even some present practice are in themselves an important contribution to consideration of better patterns of study of local church life. Why were practical consequences in changed local church action so limited? The listing below gives some major reasons:

1. Too frequently study was superimposed from above. The local church had not requested it, or if (formally) it had, there was little local understanding of purpose,

process or expected outcome. Often they were 'oversold'.

2. Facts in themselves were not enough. Certainly they do not 'speak for themselves.' Many surveyors held a misconception of scientific 'objectivity' which led them to define their task as simply presenting facts, often without interpretation, usually without specific recommendation as to their meaning for local problems. This is frustrating for both surveyor and surveyed.

3. The particular facts sought were seldom sufficiently specific and detailed for *any one church* to be particularly useful for its own problem solving. Frequently the study covered churches of an entire city, county or state and while this served many wide purposes it failed to give much help to the church or two or three churches in a particular neighborhood.

4. There was a tendency to use a single, traditional, rigid 'instrument' or set of instruments no matter what the special circumstances. It is a fact that the city and rural church-community study guides drafted around 1915 are startlingly similar to many in use at present. This means that the church was asked to adjust itself to the Procrustean bed of a pre-determined instrument, not the instrument to adjust to the needs of the actual church and neighborhood.

5. Studies were usually one-man affairs conducted by an 'outside expert.' Often 'outside' might mean an office hundreds or even thousands of miles from the study scene

and occasional short visits. Volumes have been written on the basic ineffectiveness and the hostilities that this kind of relation engenders. It is little wonder that few such studies resulted in changes of local church action.

6. All five points above contribute to a not unjustified reaction by local church members that they are being used as guinea pigs for scientific purposes from which they will not directly benefit and which they do not understand or share.

7. Implicit in all these is the major failure of involvement of the people in the church and in the neighborhood itself. Without thoroughgoing involvement from problem definition through every step of process to conclusions and action little or no practical local result should be expected.

8. The practitioners themselves frequently failed to follow up and learn of and from the actual consequences in the local field. Communication between practitioners was sporadic and inadequate with the consequence that old mistakes recur again and again.

B. Contemporary Experience

In turning to especially promising present trends and projects related to church-community research, let us back up and make an apology. The outline implies that there is a black and white contrast between the errors of the past and the 'true views' of the present. Of course some practitioners had keen recognition of the shortcomings of traditional church survey throughout its history and, equally, there are presentday workers in the field who would defend traditional practice to the hilt. What is presented here is a gradually shifting emphasis and orientation. Obviously it involves the experience and the value system—the bases—of the writer.

About a year ago the Advisory Committee on Field Research of the National Council cited three developments it considered of special significance. Let us look at each of these.

1. Perhaps the most directly related to congregational self-study are the 'action research centers' specifically concerned with relating local churches to the needs of their particular neighborhood. The Massachusetts Council's Department of Research and Strategy has had thirteen years of experience in just this orientation. The Protestant Council of New York's Church Planning and Research Department is another outstanding example of continuing concern and cumulating experience in this area. Among

denominational agencies the work of Walter Kloetzli's Urban Church Planning Department in the National Lutheran Council stands out.

The final section will attempt to lift up some specific findings presently usable by the local church out of these and other contemporary 'contributions of research.' Here it may be sufficient to stress that each of these centers (and others) has recognized the kind of limitations on traditional church survey outlined above. Point by point they have sought, and at many points have found, positive, effective alternative methods. Community need, as contrasted with internal institutional needs, is frequently both the starting point and major emphasis.

2. The Effective City Church study project sponsored by the National Council's Department of the Urban Church and now being coordinated by the Home Missions Research unit of the Bureau of Research and Survey contributes in another way. Many of these studies are more extended, and more frankly experimental than would be typical in the framework of an emphasis on greater church concern for the needs of its neighborhood. Yet lessons learned can contribute to any local study.

In this project as carried out by several denominations a three-way look is taken at a single church in its community setting. One way is to use the best outgrowth of traditional experience in a self-study process (often the Presbyterian *Self-Study Guide* is employed). A second dimension is explored by an extended mail questionnaire filled out by all or a cross section of the membership. Here the traditional range is widened at many points—theological views, Biblical knowledge, attitudes to the community and its problems, to old-timers and newcomers, to the pastor and to the church itself. These are only examples of many more points of concern. The third approach is extended depth interview of selected leaders and rank-and-file members. Here, again, experimental widening of concerns is built in as well as a far deeper probing for underlying motivations relations, real meanings. The fruitful possibilities of analysis and correlation from this varied data are almost limitless. A core concern in the building of the instruments was the 'effectiveness' of the church in meeting specific urban community needs.

The Bureau of Research and Survey has secured foundation support and the Home Missions Research unit has responsibility for interdenominational

analysis and report on these findings.

3. The church-community studies undertaken by the Department of Church and Economic Life under Dr. Thomas Bennett in *Project Laity* were also cited as significant by the Field Research Committee. One clear difference in this approach should be noted. These studies do not 'take off' from community need or from alleged effectiveness in meeting the need; they begin with the church members and pastors themselves. The hypothesis in process of testing is that the core problem is internal—that many congregations are restricted if not paralyzed by traditions, established structures, role expectations, uncertainties and fears which work against acceptance of Christian responsibility in and to the community. If these blocks can be recognized and removed—if the congregation can somehow be born again—then this will have substantial consequences for social action.

To repeat, this is the hypothesis being tested. In the process many instruments and methods including those of the Effective City Church Study are being used. Stress is placed on experimental use of theory and methodology from the group dynamics field. The findings will feed directly into widened knowledge of how best to study the local church.

4. While these were the church research developments cited by the Committee as outstanding contributions (to the proposed Emphasis), there are of course many parallel and equally significant developments in action and problem-solving research outside the church. Actually the institutional church lags behind industry, government and education in pioneering exploration of new approaches to old problems. As example, some recent studies of prejudice in a local setting have had direct, effective action consequences. We can and should learn from all these developments.

Some of the "don'ts" of local church study may well be inferred from the eight-point analysis of reasons for limited success in Section I. Let us look at the same problem more positively and in outline form.

II. Some Principles of "Self-Study" in the Local Church.

A. Some Basic Propositions:

1. Fundamental and lasting change in local community or congregational life is dependent, overwhelmingly, upon people who live and work there.

2. The 'outsider' should not and generally cannot superimpose change on the local group.

3. Real change is usually directly related to the quantity and depth of involvement of the people affected by a particular change.

4. Congregational or community change usually requires a process of conversion. The old ways are given up, the new adopted because a new group recognition of higher common values and goals has been achieved.

5. Study of a community need or needs does not require advance agreement on most issues. It probably does require two things, (a) willingness of the participants to explore the problem and (b) a willingness to change action patterns if the exploration points to such changes.

B. Some Suggestions on Method:

1. Those concerned should start with recognized neighborhood needs. Methods should be flexible, adapted to the chosen problems (not vice versa).

2. It is better to start small with a specific need, rather than with an over-ambitious all-inclusive study. Perhaps the concerns will broaden naturally as you go along, but start where the concern is present and strongly felt.

3. This should be the study of those directly involved. They should use all the information, suggestions, talent they can find but not let ideas or outside talent run away with their study.

4. In the talent search of the local group they should begin at home in the congregation. Developed talent here is a permanent asset and generally this is a mine of unsuspected riches. They should turn next, if necessary, to resources in the immediate locality. Finally, and again only if necessary, seek 'outside' help.

5. An idea usually starts in one man's head. But a successful study-action project moves from this to

6. A 'nice' congenial committee may be the least effective in achieving changed action. A cross section of the people affected, a diversity of opinion is far better. The cross section will vary with the need being explored. Who has real power (as distinct from official power) to accomplish change or to block it in this particular area?

'rolling a snowball' of ever wider and wider involvement of persons.

7. The differences within the congregation are probably a very real dimension of past and present failure to meet community need. They should not be ignored or bypassed but faced and, if possible, utilized for creative new solutions. Therapy, group and individual healing, is a real component of the process.

8. Points 5 to 7 will not mean much unless the process of study is genuinely democratic. As example, criticism should not merely be tolerated, it should be actively encouraged. This is at the core of 'science' and of creative group process.

9. The congregation should do its best but not let the fact that they fall short of perfection paralyze the project or generate nervous breakdowns. The best possible in real circumstances is all that can fairly be asked.

10. Success will require lots of work, of patience and of time. Involvement of many people is a slow business but the short-cuts often lead to failure.

11. Discovered needs should be utilized as the occasion to examine what is now being done or not done by available resources to meet these needs.

12. Frequently answers to discovered needs will be beyond the capacity of one church. An early question is the desirability of involvement of other churches, other groups. They, too, will act in proportion to their participant sharing.

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C. Calling in an 'Outside Expert':

1. The study group should wait until they are really 'stuck,' until there is clear group recognition that help is needed before calling for outside help.

2. Perhaps their situation calls for consultation with several specialists for different aspects of the problem rather than for a single consultant.

3. They should expect sharing, actual consultation, rather than someone to 'tell them what to do.'

4. There are no impenetrable mysteries, no uncommunicable secrets, in church-community study. The suggestions of the consultant should be explained in terms of reason and experience, not pushed on 'authority' alone.

5. On the other hand, genuine expertness is recognizable and testable and can be of very great value to the congregation's undertaking.

6. Still this should continue to be their project. It is their house and they, not the expert, will have to live in it. The wise man who builds a house selects the best possible architect and other craftsmen but uses their skills for the house that meets his own family's needs. The parable should be heeded.

7. Concretely this means that the study group should retain responsibility, do a maximum of the actual work, share in the analysis, determine for itself the action conclusions.

D. The Goals Sought:

1. The plan that emerges will not be an 'ideal' prescription but it will be far more likely to be within the group's capacity to accept and carry out. It will be 'theirs' with all that that connotes for action.

2. The specifics of the plan developed are less important than the degree to which local leadership and group self-reliance have been developed in meeting the continually changing needs of their community. Partial success, even flat failure, can lead to improved future effort.

3. The ultimate success of the study process should be measured in terms of improvement of community leadership and community conditions which allow for continuing growth and maturation.

4. A last word—if study leads to a decision to do nothing, the students are probably wrong.

Dr. Trimble, now Director of Home Missions Research, Bureau of Research and Strategy of the National Council of Churches in the U. S. A., with offices in New York City, was formerly with the Massachusetts Council of Churches

P E N T A C O S T

The 171 Protestant, Anglican, and Orthodox churches in 53 nations belonging to the World Council of Churches will receive a Pentecost or Whitsunday message from the presidents of the Council.

The Protestants and Anglicans will observe Pentecost on Sunday, May 17, 1959. For Orthodox Churches, which use a different calendar, Pentecost falls on June 21.

Designed to be read in many languages from pulpits throughout the world, the message of the World Council's five presidents says that "Whitsunday—or Pentecost—is the Festival of the Holy Spirit and the Festival of the Church. For these two belong together."

"The Holy Spirit is the spirit of reconciliation which overcomes misunderstanding and estrangement among the churches and enables them to become a force for peace between nations and races," the message declares.

The World Council's Pentecost message is signed by its five presidents: Dr. John Baillie, Church of Scotland, Edinburgh, Scotland; Bishop Sante Uberto Barbieri, bishop of the Central Conference of the Methodist Church in Argentina, Uruguay and Bolivia; Bishop Otto Dibelius, Bishop of Berlin and Brandenburg, Evangelical Church in Germany; Metropolitan Mar Thoma Juhanon, Mar Thoma Syrian Church, Tiruvella, India; and the Rt. Rev. Henry Knox Sherrill, recently retired presiding bishop of the Protestant Episcopal Church, Boxford, Mass.

The presidents' message says, "The Holy Spirit is the spirit of renewal which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit."

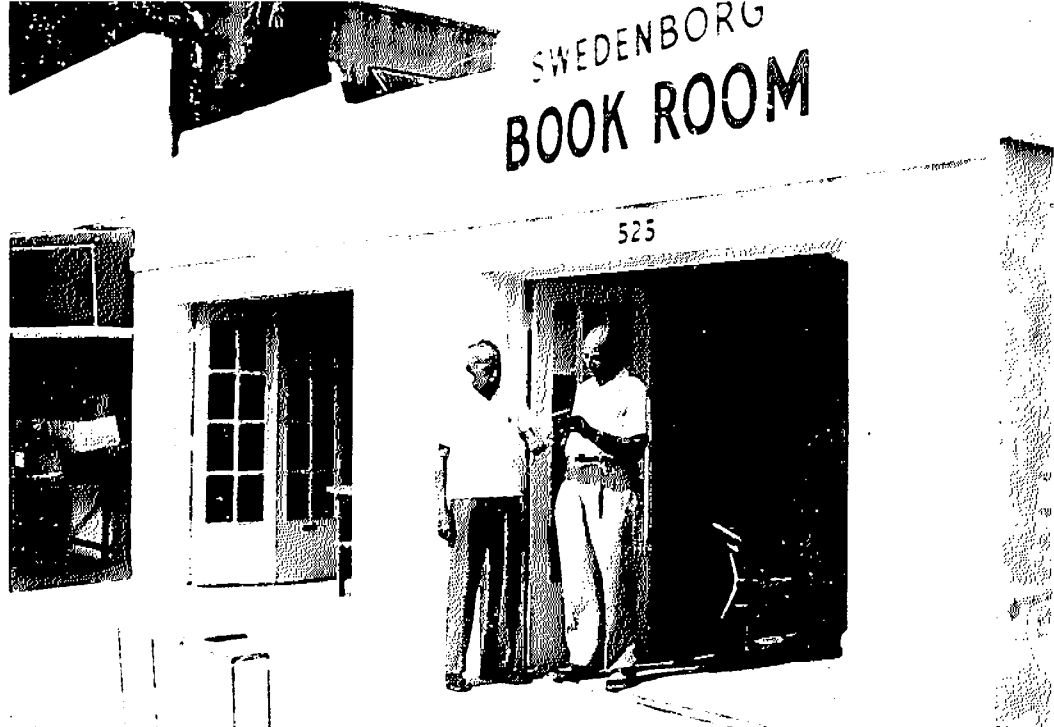
"The Holy Spirit is the Spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ."

in Boston, serving as Director of the Department of Research and Strategy, and was in charge of the Council's exhaustive 'West End Survey,' in which the Boston Church of the New Jerusalem participated. This article is contributed through a grant by the Swedenborg Publishing Association.

New Church Presented to Pedestrians

Another bookroom featuring the writings of the New Church. This time under the auspices of the South-eastern Association, and operated under the leadership of the Rev. Ernest Frederick, president of the Association and minister of the Miami-Fort Lauderdale area in Florida. In the above picture Mr. Frederick is seen on the right examining a pamphlet, one of the many that is for sale within. With him is Mr. Hamblin, a devoted member of his congregation who is reported to spend four to five hours a day in the running of this bookroom.

David Johnson photo →



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The NEW-CHURCH MESSENGER

MAY 23, 1959

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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 con-
tinuous, and the world of the spirit is
real and near.

EDITORIAL



Poetry and Correspondences

THE WORD *poetry* is often used as if it were an antonym of the word *reality*. At times the poet is pictured as a dweller in a world of fantasy. Actually the poet is the higher realist whose gaze penetrates through the mundane to truths that elude the superficial observer. The former sees meanings, harmonies, and relationships that escape any mere factual scrutiny, however accurate. Famed astronomer, Johann Kepler, when working out the laws of the elliptical orbits of the heavenly bodies, is said to have exclaimed, "O God, I think thy thoughts after thee." This is also what the poet in a humble and finite way is doing when he catches glimpses of the Divine in creation.

Something akin to this thought is the implication of an article in the March issue of the *Atlantic* by Archibald MacLeish, a poet of no mean stature. Mr. MacLeish ascribes the apathy of our times to the separation of poetry from journalism. We can read columns of facts about the results of a nuclear war, yet never come to grips with what is involved in human terms. Writes Mr. MacLeish: "Why . . . should poetry and journalism be the two poles of the world of words in our time? . . . Poetry and journalism—to put it in more inclusive terms, poetry and history—are not opposites and cannot be opposites, and the notion that they are is a delusion." For poetry, Mr. MacLeish holds, depends for its validity upon external events no less than does journalism.

When we read Mr. MacLeish's article our thoughts drifted to what we in the New Church are accustomed to call the science of correspondences. Ever so often we have heard criticisms of this concept to the effect that it was an artificial system of symbolism that had no basis in reality. A scholarly Presbyterian clergyman, who had read not unsympathetically the first volume of the *Arcana*, said to us: "I can't accept Swedenborg's interpretation of nature or of Scripture—to me it is sheer imagination and poetry." It will be recalled that Emerson, certainly appreciative of Swedenborg's greatness, nevertheless castigates him for hitching every fact and object of nature to a theological concept. Emerson, it is true, does not describe this as poetry and fancy; On the contrary he feels that it destroys the poetry of nature.

What these critics have failed to see is that correspondences really furnish a key to unlock the doors to the poetry of nature and of life. To be sure, we have heard sermons that were little more than a dreary cataloging of 'this corresponds to that' and 'The inner meaning of such-and-such is so-and-so'. But this is to misapply the science of correspondences. Swedenborg links correspondences to use and thereby lifts it above any artificial system of symbolism. This connects it with the very scheme of Divine Providence itself. The science of correspondences helps in seeing the spiritual world not only as inter-penetrating all of life and all of the material world, but as the very soul of the latter. Through correspondences the spiritual world is seen as the world of causes; the natural as the world of effects and therefore a reflection of the former.

Edwin Markham in his lecture on Swedenborg says: "Let us hope that interpreters will arise who will set free the exalted poetry that lies latent in the New Teaching. We need to feel the glow of its inner spirit, which is sweet with the sun and fragrant with the April rain."

THE OTHER GOOD SAMARITAN

by Antony Regamey

"So Ebed-melech, the Ethiopian, took old rags and worn-out clothes, and lowered them with ropes into the cistern saying, 'Put these between your armpits and the ropes.' Then they lifted up Jeremiah out of the cistern."

Jeremiah 38:11-13

FROM THE VIEWPOINT of popular appeal the most telling of our Lord's parables is that of 'The Good Samaritan'.

How he came on a man half-dead, on the wayside, had compassion for him, bound up his wounds, sat him on his own beast, brought him to an inn and even left money with the host for his care on the morrow—all this is told with such consummate skill that one often forgets it is only a made up story. As an embodiment of true neighborliness, the Good Samaritan is much more alive in our minds than many a real Bible character.

In the Old Testament, however, there is an incident which reminds us very much of that parable. This time, it is concerned with real persons. Its main character was a Negro slave, Ebed-melech, the Ethiopian, who could not change his skin, nor needed to. For, in the sight of God and to the glory of his race, he was more white within than any white man roundabout.

During the siege of Jerusalem by the Babylonian armies, Jeremiah, the prophet, had fallen into the hands of his political enemies. Rather than relying, as they did, on a vain alliance with Egypt, he had advised surrender. So they called him a traitor and sentenced him to death, a weak and vacillating king consenting. Moreover, with utmost fiendishness, rather than doing away with him at once, they had thrown him in a deep and by now empty cistern—water long since had been scarce—there to die of suffocation by sinking gradually into the mud at the bottom; and if not thus, then of hunger. For, already, among the besieged, the famine was so grievous that rumors of actual cannibalism were circulating.

Now, when aware of what had taken place, Ebed-melech seems to have been the only one to show compassion. With the prophet, half-dead, half-buried at the bottom of the pit, first he made bold to secure the king's consent to his intention. That, for a slave, was no mean achievement. Then he thought of the prisoner's hunger, and probably had even shared with him beforehand his own, meager allotment of food. "He is dying

of starvation," he pleaded. Next, with the king's permission, he ran to the storehouse for strong ropes. And mindful that, besides being an old man, Jeremiah was much emaciated by his recent privations and that, likely reduced to skin and bones, the ropes would hurt, he took at the same time old rags and castoff clothes to put between the ropes and the armpits. What a touch!

Surely, that the only true, practical friend the prophet had, in so tragic a circumstance, should have been a despised Negro slave, is remarkable. But that he should have proved a friend like that, thoughtful, sensitive, considerate to that extent, that is worthy of remembrance in the Lord's Book of Life!

Compassion, not retaliation

Ebed-melech, the other Good Samaritan, and a live one! Ebed-melech, the Ethiopian, who could not change his skin, yet could crawl under the skin of his fellow man, regardless of color or creed, and imagine how it felt to be friendless, rejected and persecuted, beaten, trodden upon! And who did not only sympathize, but did something about it!

"Put these old rags and cast-off clothes between your armpits and the ropes . . ." Who would have thought of that but one in whom the spirit of Christ was alive, even many years before He came on earth? Ebed-melech, who did not meet race prejudice with prejudice or, retaliation for having been abused and kept under, himself; or, with unconcern and indifference!

How true this still is, by and large, of the lack of aggressiveness and resentment on the part of the colored race, even in this country since the Civil War; despite the many frustrations and inequalities that have been forced on it! How true this still is at this day when together we face, as a nation, the momentous issue of de-segregation in our schools'.

Who of us would not pay tribute to the coolness and courage of those few youngsters now used as 'guinea pigs' in that long overdue and not altogether noble experiment on the part of the white, judging from the way some of them behave. Take a look at their pictures in the press. On a background of derision and contempt, there is no defiance in their countenance. But there is dignity. They walk erect. The tragedy of the past is in their eyes, but also the light of a cause, and faith in

God and the future. Would you match their bravery, were you to wake up tomorrow morning with a black skin all over? Or, were you jeered by the crowds in a foreign country where white Americans are not the little messiahs they think they are?

We gratefully mark in our remembrance the great emancipator, Abraham Lincoln, perhaps the most Christ-like figure in American history. Yet, what of his victory? What have we made of it? Since then, and after all these years, we have taken in fear and trembling just one really significant step ahead. This time, we mean it. Yet, if it is not poetry, it is still truth in large measure that is expressed by Hosea Biglow when he wrote, contrasting the fate of the African slave with the lot of his master,

"My chief concern here ain't the black man's right,
My trouble is to 'mancipate the white.
One's chained in body—and can be set free,
The other's chained for life—to an idee."

That is just it. It is within and on the plane of the spirit that the battle still has to be won. How free are we from racial pride and prejudice? To what extent, like the Jerusalem of old, is the inner citadel of our soul still besieged, encircled and left to withstand the assault of Babylon which in the Bible, from beginning to end, is a picture of the love of dominion? Of the insane desire to be top-dog, individually or collectively?

Babylon, first a tower called Babel by means of which man would storm the very heavens and compel God and his angels to serve him! Babylon, reliance on force; the illusion that might makes right; the spirit of imperialism; the dogma of class, race, or national superiority; the tyranny of vested interests and exclusive privilege; the determination to hold on at all costs to one's own advantage, regardless of the rights, freedom and well-being of others; the ruthless crushing of all that opposes one's possessiveness, greed, or self-seeking ambition. All this, rationalized by fallacious reasonings, and the cultivation, intensification of prejudice, misunderstanding, gullibility and propaganda!

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In theory we stand for freedom and democracy, for equality of opportunity and the brotherhood of all men. And yet, and yet. . . . Like the king of Judah, our ruling love, our commitment to the Lord is often weak and vacillating. We are afraid of 'sticking our neck out', with the result that the 'still, small voice,' that of the prophet within us speaking on God's behalf and saying, 'Thus says the Lord,' is allowed to be unheard.

Well, come in the 'courtyard of the guard,' for our secret thoughts and feelings are 'guarded' and see where the prophet within us really is. There. Imprisoned in the pit. Half dead, and sinking in the mire. Come. Lean over the cistern and look down, into the muddy depths and the dark emptiness of that old well of the heart from which there should spring up waters unto life eternal, but which we have allowed to dry up and become the 'glory hole' of unacknowledged prejudice and secret pride, the death-chamber of a once sensitive conscience. Look down, deep down into the shadows. What do you see? Nay, whom do you see? Do you not see, a face? 'His' face?

Is it you?

No, my Lord, you say. This cannot be! Other men may, but *I* would not do this to you! It is not so!

Well, look again and take a longer look, this time, if you must be sure. Just as with a sigh of relief you are about to remark, I knew it, and it was all a mistake, No, it was not "His" face, for it is not comely. . . . Surely it is not the face of the Christ I know. That face is black, that's what it is. . . . It wears a coarse and beaten expression. It looks much more to me like Ebed-melech. It is only the Ethiopian slave. . . . Then, from deep down ascending, you hear a voice coming from the far-away centuries: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me!"

Aye, and that is the verdict. Today, we cannot look down on some of our white southern brothers with a holier than thou smugness. What would *you* do, if a Negro family were about to move in your neighborhood? Pick up the phone, angrily, and try to cow them away with threats? Or, together with other neighbors, try to bribe them into changing their mind? Or, frighten to death the people who would dare to sell them their house? Or, sell your own home quickly and move elsewhere? Or, would you stay put, welcome them in a Christian spirit to their place in the sun and try to make it easier for them, without condescension, to contribute their very best to the life of the community? Encourage them? Rejoice with them in their upward struggle for acceptance as fellow citizens and as human beings with equal rights?

Today, you see, it is up to us to re-enact our Bible drama in reverse. Today, if we would give free expression to our loyalty to the Lord we profess to serve, and keep alive our conscience, it is even Ebed-melech, the Ethiopian, whom we must pull out of the mire in which we have allowed him to sink and too long kept him. Then, we would live up to our convictions that man is essentially a spiritual being, regardless of the color of

his skin; that all men are brothers; that God is love; that our Heavenly Father, 'has made of one blood all nations of men for to dwell on the face of the earth'.

In other words, we would run and fetch from the king's house, the dwelling place of that ruling love that should govern our lives, those implements wherewith to hasten our Lord's purpose. Strong cords. Bonds of practical and real Christian fellowship. "Blessed be the ties that bind our hearts in Christian love" . . . to all men, to be sure! And to these we would add from the royal storehouse certain 'old rags and cast-off clothes'. Namely, trust, humility, tolerance, good-will, kindness, a genuine desire for the good of all men—those characteristic possessions of our childhood, those kindlier habits of thought and life, which long since we had relegated to the discarded.

For, a child does not hate; nor does a child know anything about prejudice. As the song has it in 'South Pacific':

"You've got to be taught to hate and to fear;
You've got to be taught, from year to year.

It's got to be drummed in your dear little ear.
You've got to be carefully taught.
You've got to be taught to be afraid
Of people whose eyes are oddly made,
And people whose skin is a different shade
You've got to be carefully taught.
You've got to be taught, before it's too late,
Before you are six, or seven, or eight,
To hate all the people your relatives hate.
You've got to be carefully taught."

"Old rags, and cast-off clothes!" The discarded garments of what life should be like in our approach to one another, contrasted with what we have allowed it to become! Did not our Lord say, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"?

The author, pastor of the Boston Society, is a keen student of social relations. This sermon was preached on Feb. 8, in the interest of better racial feelings, but the theme is so handled, and the emphasis on Christian compassion so heart warming that it seemed to the editor to be as appropriate and relevant today as when it was preached.



EXISTENTIALISM

by Paul Zacharias

EXISTENTIALISM! A rather unusual subject for the *MESSENGER*, to be sure! And yet, it may not be as unrelated or irrelevant as first glance would seem to indicate. Existentialism has something to say and its words bear hard upon the New Churchman. The Christian existentialist and the spirit of the New Church teachings have somewhat in common, perhaps more than we at first realize.

Most of us have heard the name 'existentialist' bandied about, but few have ventured into the difficult writings of its exponents, men such as Kierkegaard, Sartre, Buber and many others. It is tough sledding, made no less difficult by the fact that apparently there are as many existential systems of thought as there are existentialists. And the language these writers employ seems unnecessarily devious and long winded. But through it all, if you persevere, you find fresh, exciting ideas gleaming here and there; new points of view that make you sit back and wonder about the meaning of life, your life. Strangely enough, as you read on you have the vague feeling that you have experienced these same feelings before, but you can't quite put your finger on it. Except to know that it makes you uncomfortable!

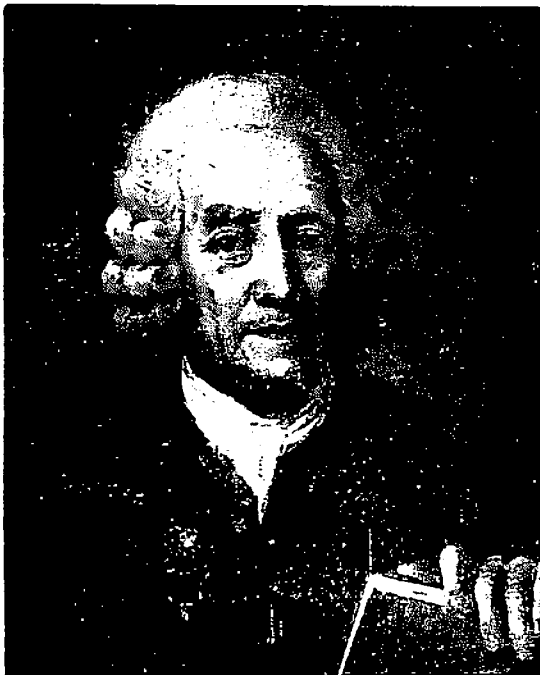
There are two broad categories of existentialist thinking: Christian and atheistic. Kierkegaard, Barth

and Tillich would be in the first group, with Heidegger, Sartre and novelist Franz Kafka in the latter. For some reason one hears much more about the atheistic side of existentialism, perhaps because it is the more spectacular and outlandish; it makes front page reading. It should also be emphasized at the outset that existentialism does not attempt to answer the ultimate questions of life; it sets forth no fixed dogma. It would say that the destination is less important than the process of getting there. (Interestingly enough, this exact observation was made by an Urbana Junior College student, as quoted in the recently released brochure.) What existentialism does seek to do is to arouse the individual to be aware of the struggle, the tensions of life . . . it asks what does it mean to be a person, a self? The existentialist asks himself this question and refuses to accept answers from anyone else; he must experience the problems and the processes of life himself. This obviously gives rise to a great rise to a great many different expressions of existentialism.

For the sake of simplicity (this is the only way I can understand it), let us list a few of the chief characteristics of existentialism, bearing in mind that few existentialists would agree with all of these statements. A definition is a good place to begin; let's see what the Columbia

BUT IS IT NEW-CHURCH?

The following quotations have been taken from "Principles of the New Church as They Relate to the Aims and Purposes of Education" as this topic appears in the current Urbana Junior College catalog.



"The New Church in its broadest sense is not an organized body. It is composed of all those persons who diligently seek the highest good and purest truth in all things, finding these basic elements of life in a God who, in essence, is Love and Wisdom. A further characteristic of the New Church in this broad sense is the conviction that any pursuit of love and wisdom, good and truth, must find its ultimates in practical use and service."

For additional information concerning the relationship of Urbana Junior College with the Principles of the New Church write:

R. E. GAUVEY, *President*

URBANA JUNIOR COLLEGE
Urbana, Ohio

Encyclopedia says about existentialism: 1) The major problem is the problem of human existence; 2) reason, by itself, is an inadequate method for explaining the enigmas of the universe; 3) anguish is an emotion common to all men as they confront the problems of life; and 4) morality demands positive and personal participation. What does this mean? Among other things, this summary statement implies that:

1) The main business of life is to discover our true selfhood; to see inside of oneself and to be aware of the feelings and the motives within. How is this done? By self-examination, self discipline, overcoming weaknesses and self divisions. The existentialist says that most men lack real, purposeful motives . . . that too many people do not understand themselves and therefore waste their powers. An intense sense of purpose is necessary if life is to be meaningful. This forces us to ask ourselves the question: what *shall* I do with my life? The existentialist urges that we at least *wonder how* we should live instead of taking life as it comes along. However, self knowledge by itself is quite inadequate, although here again, we cannot generalize, because Sartre writes: 'all that we are is the result of our thoughts.' But most existentialists (at least this is my impression) would definitely give reason a secondary position.

2) Because of this scornful attitude toward reason, existentialists have little use for the more traditional philosophies. They stress independent thinking, and are

more interested in the realm of feeling and emotions. The most important thing, as the existentialist sees it, is to see a change in behavior. One can *know* all about God, but still be very far away from Him. (Doesn't Swedenborg say much the same thing?) This is what bothered Kierkegaard—the superficial way in which so many Christians accepted their discipleship. He struck out at the hypocrisy of men and tore away the veneer of smugness that enshrouded the church of his day, saying that unless a man lives by his beliefs, it is immaterial what he believes. Is this what Swedenborg means when he says that truth is not truth unless and until it is expressed in a life of charity?

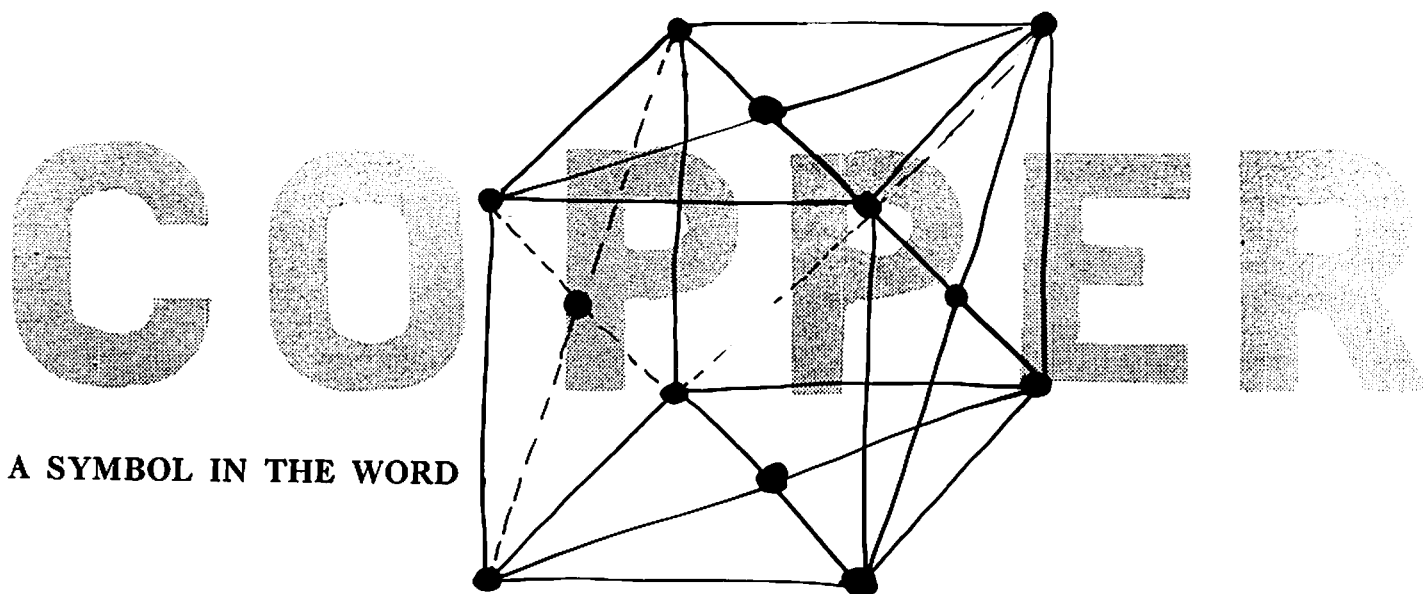
3) The existentialist says that anguish is an emotion common to all men as they confront the problems of life . . . and we should be honest enough to recognize the despair which we feel. This is the facet of existentialism best known by the general public, and the atheistic existentialist feels at home in the mire and seems to rather enjoy the mess. At this point the atheist becomes exceedingly pessimistic and depressing, as he says that all people have dangerous, animal impulses, but gloss them over by religion and philosophy . . . he knows that death ends all, that life is a brief, unwanted span of despair, bound by pettiness and futility. There are no objective moral or spiritual values, as far as he is concerned. Is this not the premise of our present day 'beat generation'? From what I can gather, these are men and women who have discarded all concepts of right

and wrong, completely uninhibited by any social mores or values, doing what they please where they please! *On the Road* is not a particularly pleasant book to read, but it offers some insight into the inner workings of the 'beatnik'. Again from the Columbia Enc.: "The existence of God is denied, as is also the existence of any set pattern of human behavior. Man becomes what he wills himself to be, as he perceives the futility of his efforts to resolve the paradoxes of the universe he sees himself alone and the world as absurd. He aloneness gives him freedom to choose without dependency, obligation, or justification, and the emotional price which man pays for his freedom is anguish, forlornness, and despair." The Christian existentialist resolves this dilemma in a more creative manner, essentially . . . by trusting in the Lord and a personal encounter with Him.

4) A true morality demands positive and personal participation. On this we could all agree. We are not

to bog down in pure abstract thinking, nor are we to go along with the crowd just for the sake of going along with the crowd. A growing Christian takes his religion seriously; he seeks to really understand Christian truths with his whole being, with heart as well as mind; and his ultimate goal is to translate his knowledge into a life worthy of the name Christian. Essentially, religion is a personal affair and it must make a vital impact upon our being; Jesus uses strong language in his denunciation of lip service.

This is a much abbreviated sketch of contemporary existentialism. Does it not ring familiar at certain points? The late Dr. Howard Spoerl frequently commented on the close relationship between Christian existentialism and New-Church theology, and felt that much would be gained by a further exploration of this connection.



A SYMBOL IN THE WORD

by Warren Goddard

COPPER, found in many widely separated areas of the world, is a metal that can be easily moulded and formed. It is more resistant to the corrosive effects of moisture and of the gases of the atmosphere than some other metals known to ancient man. For these reasons this useful metal has been used throughout the long history of man. Prehistoric remains found in Egypt, dating back to 4700 years before Christ, consist of copper and its alloys in varying forms. Prehistoric products of human workmanship have been unearthed in Asia Minor that date back to 3000 B.C. In China, artifacts of copper and its alloys have been found to which the date 2500 B.C. has been affixed. Copper and bronze objects from Babylonian and Assyrian civilizations have been assigned dates from 1800 to 500 B.C.

For the making of these ancient relics the Egyptians went to the copper mines in the Sinai Peninsula, the

Greek and Romans to similar mines on the Island of Cyprus. In a much later period of history, and on the American continent, research has established the fact that copper was known and used by the aboriginal races.

In the period of remote history, before the art of hardening and tempering of iron was known, tin was added to copper in order to harden it, and to make it more suitable for tools of varying kinds and for implements of war. The various bronzes of antiquity were the result of the addition of differing amounts of tin to copper in the molten stage.

For metallurgists, chemists, and engineers, copper has some unique and important characteristics. In reflected light it has a peculiar red color, and by transmitted light, or, when heated in a blow-torch flame a green color is observed. It has a relatively high tensile strength and melting point but it is also malleable and ductile.

If we assign to copper the number 100 to indicate its electrical conductivity, silver is only slightly above this figure at 104, gold drops to 70, aluminum is at 64.5 and iron is way down to 16.9. The high electrical conductivity figure, then, for copper, together with its low cost, tensile strength and malleability, accounts for its widespread use in electrical generators and motors and in power transmission lines.

The heat conductivity of copper is high. If we let 'k' equal the quantity of heat that flows through a metal of fixed dimensions, then, 'k' for silver is 244, for copper 222, for gold 169, for aluminum 116, and for pure iron the figure drops to 39. The high value of the heat conductivity factor for copper explains, in part, the use of this metal for the manufacture of soldering-irons, cooking utensils, piping for hot-water heating systems, stills, and evaporating pans.

For the chemist, copper has many useful reactions, and forms compounds that are commercially valuable. It furnishes electrotype reproductions of medals, engraved plates, and type, and in combination with nickel it is used for coinage. A combination of oxygen with the metal, as cuprous oxide, gives us ruby glass and coloring for porcelain. Other metals and chemical elements combined with copper give us such useful products as gun metal, German silver, phosphor bronze, bell metal, and monel metal.

In nature, copper is found 'free' in considerable amounts, as along the Michigan shore of Lake Superior, but the larger amount of commercial copper comes from pyritic deposits that are composed of a compound of copper and iron sulphides. In 1917 the world's total production of copper was over 1,500,000 tons, an amount that is a testimonial to the usefulness of this important metal.

In refining copper ores they are sometimes finely pulverized and the powder passed through an electric field which gives the copper an electrical charge by which it can be deflected and so separated from its associated gangue material. This product is then roasted and treated with coal. In sulphide ores where iron is present much more complicated methods are required for the extraction of the copper. These ores are first roasted, then put in blast furnaces, then put in Bessemer converters in a molten form and air blown through the heated mass. And finally this mass is 'poled' or stirred with green wooden poles to remove the oxygen in the cuprous oxide. If a highly pure form of copper is desired, as is often the case, the poled copper is cast into plates, placed in a solution of copper sulphate, the plates being attached to the plus terminal of an electrical circuit. The negative terminals are thin sheets of copper coated with graphite on which the refined copper is deposited. The resulting copper is 99.8 percent pure.

Turning to the Sacred Scriptures, we learn that the Authorized Version uses the word 'copper' but once. In *Ezra* the phrase, 'two vessels of fine copper' is found. The Revised Standard Version translates it, 'fine bright bronze' (*Ezra* 8:27). The Hebrew word here is *nehosheth*

which Brown, Driver, and Briggs' *Hebrew Lexicon* translates as copper or bronze. Hasting's *Dictionary of the Bible*, p. 619, under the word, 'Brass' states, "This English word as late as 1611, denoted copper or bronze rather than the modern brass". The Authorized Version translates *Deut.* 8:9, 'out of whose hills thou mayest dig brass', an evident error. The word here is the Hebrew word *nehosheth* and it is rightly translated in this verse in the Revised Standard Translation, 'copper', as evidently 'brass' is not 'dug out of hills' except possibly, by an archeologist, and then only in modern periods of history.

Correspondence of metals

Writing in the *Arcana Coelestia* in number 1551 Swedenborg states that "The Most Ancients compared the goods and truths with man to metals". In later numbers of this same work he adds, "The Lord's Church is compared to metals" (1837:2). "All metals signify good and truth; in the opposite sense evil or falsity" (8298:2). Again, turning to the *Apocalypse Explained* in number 540:6, we find the following, "The things of the sense of the letter are signified by brass, tin, iron and lead (*Eze.* 22:18) because by these things are signified the goods and truths of the natural man." Explaining the metals seen in the Holy City of *Revelation* 21, Swedenborg informs us in *The Apocalypse Revealed* (913), "Gold signifies the good of love, because the metals, like everything else that appears in the natural world, correspond,—gold to the good of love, silver to the truths of wisdom, copper or brass to the good of charity, and iron to the truths of faith. Hence it is, that these metals exist in the spiritual world also".

But a more specific meaning is given copper in other places in the Writings. Thus we read, "Copper, the agate, and the fig signify natural good, which is that of the ultimate heaven" (*True Christian Religion* 609:e). "... 'copper' or 'brass' the good of the external or natural man, iron its truth" (*Apocalypse Explained* 176). "The things of copper (correspond) to the affections of those of the first (heaven)" (*J. Post.* 76:e). The 'good of the external or natural man' is more definitely given in the reference which describes the beginning of a new church (*Arcana* 2915). Here we read, "Its first state, which is such that first of all the Lord is unknown to them; and yet because they live in the good of charity, and in what is just and equitable as to civil life, and in what is honorable and becoming as to moral life, they are such that the Lord can be with them; for the Lord's presence with man is in good, and therefore in what is just and equitable, and further in what is honorable and becoming — what is honorable is the complex of all moral virtues, the becoming is simply its form—for these are goods which succeed in order, and are the planes with man on which conscience is founded by the Lord, and consequently intelligence and wisdom". But Swedenborg observes in the *Arcana* 2572, "Being in good, or in love and charity, is one thing, and being in the good of doctrine is another. Children who are in love to their parents and in charity to other children, are in good, but not in the good of

doctrine; consequently not in the truth of doctrine, or faith. But they who have been regenerated by the truths of faith are in the good of doctrine."

Writing in the work on *Heaven and Hell*, 33, Swedenborg penned these words, "Those who live morally and believe in the Divine, but do not care so very much to be instructed, are in the lowest or first heaven." This is the copper heaven. But it should be noted that to enter this lowest or first heaven there must be added to a moral life some belief in the Divine, some religious instruction, even if this instruction is limited. So Swedenborg writes in *True Christian Religion*, 537 "It is to be known that they who do good from natural good only, and not from religion, at the same time, are not accepted after death, because there is only natural good in their charity, and not at the same time spiritual good". "Natural goodness", he continues, "is of the flesh alone, born of one's parents; but spiritual goodness is of the spirit, being born anew of the Lord. They who do the good works of charity from religion, and who consequently do not do evils, before they have accepted the doctrine of the New Church concerning the Lord, may be likened to trees that bear good fruit although but a little, and also to trees that bear excellent small fruit, which are none the less cared for in gardens; and they may be likened to olive-trees and fig-trees in the woods; and again to fragrant herbs and balsamic shrubs on the hill. . . . In heaven they have been clothed with garments of a red color; and after initiation into the goods of the New Church, they are clothed with garments of a purple color, which acquire a beautiful yellow glow as they receive truths also." From this description of those who live from natural goodness alone, those who externally live according to the natural laws of what is moral, just, and equitable, we can see why these without an acknowledgment of the Divine must be excluded from even the lowest heaven. So likewise must the mere humanitarians, and those who do good, inwardly, from so-called 'enlightened self-interest' be excluded. Viewed from within, and in the light of heaven, their good works are but as crude, unrefined copper ore. Before they can be accepted in even the first heaven in their life on earth, in the words of the prophecy of Isaiah, they will have to pass through 'the furnace of affliction' (*Isa.* 48:10) again and again until the crude ore of the inner life is purified. Through the heat of the blast-furnace of temptation they will have to pass until the gangue material and the impurities of an inner self-interest are removed, and the pure copper of a true charity, justness, and equity set free. From such furnaces of trial and purification throughout the world, where religion is operative, flow the molten copper of a new charity and justice, taking form in new laws and rules of equity and morality. The constant debates in the innumerable legislative halls of the world; the oft-recurring labor-capital disputes; the controversy and contention about international relations, trade, and commerce; the heated discussions about national independence for colonial countries; justice in race relations; all this debate, and writing,

■ A MISSIONARY ENTERPRISE ■

The Ohio Association, in cooperation with the Board of Missions, is undertaking a new form of missionary endeavor. This was agreed to at a meeting held in Columbus, Ohio, Apr. 5, of the Executive Board of the Association. The Rev. Franklin H. Blackmer will be employed on a part time basis for this missionary work. Mr. Blackmer has prepared a chart of Swedenborg's writings, and he will use this in connection with a display of books to be set up in a location where it will readily attract the attention of the passer-by. The first effort will be in Columbus and the second in Urbana. The results of this work will then be evaluated and further efforts made on the basis of what is learned from these experiments. Mr. Blackmer has worked out a careful plan for carrying on this work.

and discussion, where religious principles are recognized, even if but in general terms, all this argument and debate is a sign that other-world spiritual fires are at work on the, as yet, unrefined copper ores of men's moral natures, seeking a purer copper of new expressions of justice and morality.

Refining fires

But if this work of the purification of the copper life of justice, equity, and morality is to proceed more rapidly, and with more completeness and success, must not men of Christian belief, turn to the light and power of a newly understood Scripture? It is *Malachi* who declares (3:2) that the Lord as a messenger of the covenant, would come to men as a 'refiner's fire'. And so He did in doing the work of the glorification of His Divine Humanity, and in doing the work of His ministry, rebuking in unmistakable language, sin in the men of His time, and in men of all time. Because of the work of just these refining fires, the Divine Humanity is seen in representative form in *Revelation* (1:15) as having 'feet like unto fine brass,' or, as a more correct translation of the Greek has it, 'having feet like unto burnished bronze, as if they burned in a furnace'. Those feet of burnished bronze are the imperishable symbols of a divine justness, equity, and morality that will never change because of its infinite inclusiveness. The ardency of the fire of the Divine Love for making the natural life of action, deed, and law divinely perfect is expressed in the phrase, 'as if they burned in a furnace'.

But text-books on metallurgy, and the refining of copper, remind us that the purest copper is obtained by passing electric currents through a partly refined copper plate immersed in a copper sulphate solution. These currents of electrical energy deposit nearly pure copper on graphite covered plates at the cathode end of the refining cell. This electrolytic method, Smith in his text-book on *College Chemistry* informs us, gives 'pure copper suitable for electrical purposes' (p. 613). This use of electricity in the purification of copper is of in-

terest in view of Swedenborg's statements about the correspondence of lightning. Cf this he writes in the *Apocalypse Explained*, "Lightning and thunders, in general, signify Divine truth received and uttered by the higher angels" (n. 273); again, lightning means, "Divine truth by which falsities are dispersed" (*ibid* 405: 44); and "Those things that come down from the second heaven correspond to lightning" (*ibid* 353: 2); and finally, " 'Thunders and lightnings' signify conflicts and disturbances of the affections and derivative thoughts concerning good and evil, and truth and falsity . . . thunders from the conflict of affections; and lightnings from the conflict of the derivative thoughts" (*ibid* 498).

Spiritual lightning, then, the discriminating power of the divine truth received from the Second Heaven, gives men the ability to bring to moral life, and to the conceptions of what is just and equitable, the power to detect forms of self interest and the love of the world that mar the purity of natural goodness. The copper of this goodness, the principles of this moral life and life of justice and equity, freed from the impurities of the lower-self, then can become the transmitters of the electrical currents of the truth of the Second Heaven. This heaven is the silver heaven which metal, we have seen, ranks above copper as an electrical conductor. So it is that these conflicts and contentions about moral law, about what is just and equitable, if religiously inspired, and in Christian lands, if pursued in the light of Scripture, prepare men for the reception and for the transmission of the truth of the Second Heaven, the silver level of angelic life.

But the reception of the currents of this higher truth of heaven seems, at times, to be limited, indeed, limited in personal life, and especially with those in the Christian countries of the world. Natural goodness, it is true finds expression through many differing kinds of charity, and through many varying forms of uses and vocations. Reform organizations appear and disappear; legislators meet and disband; law enforcement officers carry out with varying success the duties of their office, but there is still much unrefined copper in the world's life. People recognize the importance and the necessity of moral law. They do not, in thought and theory at least, dissent from the view that we need law-books with their codes and varying decisions in regard to what is just and equitable. But in spite of all this thought and activity, changes for the better, in natural goodness seem to go but slowly.

The reason for this is, that the light from a transfigured Scripture only seems to shine for a few from the mountain top of the Second Coming. Men do not know where they are, spiritually. They talk about evolution and the *ascent* of man, utterly unaware of the spiritual *descent* from the Golden and Silver Ages of long ago; unaware of the high level of spiritual life on some of the planets and earths in the vast universe, a level of spiritual intelligence and life that *now* exists. And further, also unknown, is the fact of man's descent from the life and practices of a Copper Age long since passed into history.

Life in the heaven of this Copper Age which Swedenborg gives us in his work on *Conjugal Love* I summarize as follows: This heaven in the Spiritual World extended from the south around into the west. Swedenborg with his angel-guide, and with divine permission, reach its borders guarded by giants, who, were satisfied with the declaration that 'the God of heaven' had let them enter. Through villas and gardens they ascend upward to a plateau on which was situated a large city. Swedenborg noted that the houses were of wood from 'resinous trees' with roofs of planks. He asked the reason for this construction to which it was replied, "Because wood signifies natural good, and the men of the third age of the earth were in that good; and as copper also signifies natural good the age in which they lived was named by the ancients from copper". Visiting their 'sacred buildings' which were made of olive wood they noted within the Arks in which were copies of the Ancient Word. From these Words radiated a 'most brilliant white light'.

But rumors were spread abroad 'that two strangers' were in the heaven. For this reason, Swedenborg and his angelic guide, were brought before judges who asked them to explain where they came from, and why had they come. They answered that the God of heaven had sent them, and that they had come in order that they might be informed about the marriages in their heaven, whether monogamic or polygamic. Noting these answers, 'the assembled judges commissioned an intelligent man to inform' the two visitors in regard to their marriages. These were strictly monogamic. These rules for these marriages were handed down to them from the wise, most ancient people, whose descendants the people of this Copper Age were. Because of these rules and laws of spiritual marriages, it was told Swedenborg and his guide, that 'the boundaries of our heaven are all guarded against polygamists adulterers, and whoremongers'. If any enter they are cast out 'into the darkness of the north', the 'fires of the west' or into the 'fatuous lights of the south'.

On leaving this heaven of the Copper Age, it is of interest to note, that Swedenborg and his angelic guide were presented with 'branchlets from a tree native and peculiar to this heaven having the odor of balsam.' But as they went on their way eastward, Swedenborg records that the branchlets were turned to shining brass, and the very tips of them to gold,—as a token, he writes, 'that we have been with people of the third age, which is named from copper or brass'.

This account of this visit to this ancient heaven in the western and southern parts of the Spiritual World, implies for one thing, that obedience to accepted rules and laws of marriage were unfailingly required. And in all probability, all other rules or laws of moral or equitable life were strictly obeyed. Among these people of this Copper Age, there were probably no Moabites of whom Swedenborg writes, (*Arcana*, 3242:3) that in a good sense they stand for those 'who are in natural good' but 'suffer themselves to be easily seduced'. Nor probably

were there among them those having the character of many in the Church of Sardis, of whom Swedenborg writes (*Apocalypse Explained*, 182), "they signify those who live a moral but not a spiritual life, because they have little regard for the knowledge of spiritual things and for intelligence and wisdom therefrom." So Sardis was told to 'repent' and to 'Be Wakeful'.

But this copper or bronze principle of obedience to religious and moral law and to rules of equity and justice, while basic to all spiritual life, it but marks the beginning of the life of heaven. This is why we find copper or bronze occupying the place that it does in Scriptural symbolism. The use by Aaron and his sons of the brazen sea to wash their hands and feet, the position of this sea and of other brazen vessels in the outer court, is noted by Swedenborg, who informs us, that 'the cleanness of external worship is here signified', and that this worship is clean, 'when there is internal worship within it'; adding: "Hence their lavers were of brass, and also that great laver that was called the brazen sea and the ten smaller lavers were of brass around the temple of Solomon (I Kings 7:23-33); because brass represented the good of external worship, which is the same as natural good" (*Arcana*, 2162:12). The brazen serpent lifted up in the wilderness (Num. 21:9, John 3:14) Swedenborg states, 'represented the Lord as to the external sensual or natural' (*Arcana*, 3863:4). This sensual or natural was glorified.

So copper and bronze because of their place and use in Scriptural symbolism bring important divinely given lessons. The peculiar red color of pure copper; its high conductivity for the transmission of electrical and heat energy, and its malleability, make the principle of obedience which this metal symbolizes appealing to the love of good, orderly moral life. This love is spiritually malleable and conductive, responding to variations of the love of good natural life. While requiring obedience to accepted moral law and rules of equity and justice it can transmit the warmth of good feeling and the energy of higher spiritual truth. So it sees that the administration of justice requires that many varying circumstances and conditions be taken into account. Hence the endless debates in legislative halls, the pleas in courts of justice urging consideration of extenuating circumstances, the group discussions in many varying kinds of organizations. Such discussions, if there is in the background some recognition of a religious life, lead to more refinements in the life of natural good.

Beyond this copper level of obedience with its natural love of justice and order, there are more glorious regions of light and love and freedom—regions that almost surpass the descriptive powers of natural languages. To these, revealed in the Second Coming, men must move forward in the light and power of a glorified Word.

The Rev. Mr. Goddard, learned author of the above paper, was formerly a science teacher in the Urbana University, and later for many years pastor of the Elmwood, Mass., Society. He is now devoting himself to a translation of the Word.

MAY 23, 1959

The President's Corner

***THERE IS** a special rate at Asilomar for Leaguers up to and including 18 years of age? You will, if you are a Leaguer, receive room and board for \$5.00 in the long-houses, shared rooms with common bath and lavatory in the building.

***THERE IS NO CAMPING** or trailer accommodation at Asilomar. It is understood arrangements can be made near by, but you must make your own arrangements.

***YOU MAY LIVE** in nearby motels, off the grounds at Asilomar but arrange to have your meals with the group in the cafeteria.

***THERE IS A SWIMMING POOL** at Asilomar and times for its use are to be arranged. Gerry Poole will be the lifeguard.

***YOU MUST PAY FOR** your accommodation at Asilomar **WHEN YOU REGISTER**. Our Convention is responsible for the collection of all fees for room and board. Please help the local committee on arrangements by *being prepared* to pay for your room and board for the longest time you expect to be present.



Should you leave earlier, with ample notice, you may receive a refund.

***LOCAL AIRLINE AGENTS**, railroad and bus agents can supply you with schedules to Monterey or Pacific Grove, near Asilomar. Some data in this regard will be sent shortly to those who have already registered. However, we do request that you turn to local sources for information rather than troubling the committee on arrangements.

***IF YOU PLAN TO STAY** overnight at San Francisco or Los Angeles on either your incoming or return trip, you must arrange for your own accommodation. The local committee cannot undertake to look after reservations except at Asilomar.

***MINISTERS AND WIVES AND CHILDREN** will be looked after in San Francisco. Your reservation should be in now! Convention will accept responsibility for room and board for ministers and their wives from Sunday evening, July 12, until Sunday noon, July 19. All other expense must be considered part of your own expenses.

Replies to Task Force Questions

The very large task of compilation of some 19,000 answers to the Task Force Questions is nearing an end. Three of the Task Forces have met and will be making

recommendations for consideration at the interest groups in Convention. The fourth Task Force's material has just been completed, and it is planning a meeting on May 13 and 14.

Friday afternoon at Convention will provide us with two and one-half hours to consider these recommendations. It is hoped that from each group, one significant proposal can be made in a resolution to Convention. At the hour and a quarter interest-group-session on Saturday morning, our plan is that these resolutions will be whipped into shape for final presentation to Convention that morning.

We are more than aware that not all, in fact, only a small part of the suggestions can be dealt with now. But we believe a sound start on one vital proposal from each phase of the Task Force work: Aims and Goals, Organization, Publication, Education, Ministry, and Youth will be the best foundation we can lay for future use of more of the ideas that we suggested.

Convention will provide you with an opportunity to continue to develop the work you have helped our organization to undertake through the Regional Training Institutes and the group discussions in each society.

ON A CRUISE



Miss Cecile Werben, manager of the New-Church Press, Brooklyn, N. Y., leaves San Francisco, May 27, on the S. S. Monterey for an extended cruise over the Pacific Ocean. She will go to Tahiti, New Zealand, Australia, Fiji, American Samoa, Honolulu, and arrive back in San Francisco July 8,

just in time to get ready for the Convention. As all who attend Convention know, Miss Werben always has at Convention an interesting display of books. We will all join in wishing for Miss Werben a most pleasant and restful journey. For the benefit of those who may wish to get in touch with her by air mail while she is on her journey, we print herewith the places where she can be reached by mail—send mail in care of the S. S. Monterey, and check with the postoffice for postage rates.

LOS ANGELES, Matson Navigation Company, 533 West Sixth Street, Los Angeles 14, Calif., May 28

PAPEETE, Etablissements Baldwin, Rue Jeanne D'Arc, Papeete, Tahiti, June 5

AUCKLAND, Henderson & Macfarlane Inc., 56 Quay St., Auckland, New Zealand, June 13-22

SIDNEY, The Oceanic Steamship Company, 82 Elizabeth St., Sydney, N.S.W., Australia, June 16

SUVA, Morris Hedstrom Ltd., Suva, Fiji, June 26

PAGO PAGO, The Oceanic Steamship Company, Pago Pago, American Samoa, June 27

HONOLULU, Matson Navigation Company, 79 South Nimitz Highway, Honolulu, T. H., July 2

SAN FRANCISCO, Matson Navigation Company, 215 Market St., San Francisco 5, Calif., July 8

Annual Meeting 1959

The annual meeting of the Corporation of the New Church Theological School, for the election of officers and the transaction of such other business as may properly come before it, will be held at the Theological School, 48 Quincy Street, Cambridge, Massachusetts, on Wednesday, June 3, 1959 at 5:00 p.m. daylight saving time.

Montgomery Reed, President

Fred R. French, Clerk

CONVENTION! CONVENTION!

AFTER TEN YEARS the annual meeting of the General Convention—our national body—is being held again in the state of California upon the invitation of the California Association of the New Jerusalem.

The meetings of the Council of Ministers will be held in the Bay Area, in the churches at San Francisco and El Cerrito. The meetings of General Convention itself and its several auxiliary and related boards and committees will convene in the beautiful pine grove at Asilomar Conference Grounds, in the city of Pacific Grove, on the Monterey Peninsula, between Monterey and Carmel-by-the-sea.

Several guest houses have been reserved for us and we invite you now to make your own reservations.

The following accommodations are available:

European style—with two beds in a room—common, but ample wash and toilet facilities—\$6.50 a day including three meals.

All \$7.50 accommodations are taken.

Hotel type —Twin beds—running water, share bath—\$8.50

Single occupancy of any type increases the rate \$2 per day.

Children under eleven—pay \$5 a day. If you want to stay in a motel nearby and take your meals with us—these are the rates: \$1 off grounds fee per day—breakfast \$1—Lunch \$1.50—Dinner \$2.50. There will be a recreation program for children.

If you want more details—write for a folder of Asilomar and advance program.

If you plan to attend this national Convention, please fill out the following information for us:

Name.....

Residence.....

.....

How many in your party.....

Children's ages.....

Date of my arrival in San Francisco, July.....

in Asilomar, July.....

by car.....by plane.....by train.....

Arrival Time.....

I plan staying in a MOTEL.....or a HOTEL.....

in Pacific Grove.....

ADDRESS: Miss Jane Sugden, Convention Program Committee, 2107 Lyon Street, San Francisco 15, Calif.

The Swedenborg Student

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

ARCANA CLASS I—June, 1959 • Volume V, 3689—3721

June 1—7	3689—3700
8—14	3701—3703
15—21	3704—3707
22—30	3708—3721

IN THE SCRIPTURE story Jacob is setting out from Beersheba to go to Haran. On his way he comes to Bethel, where he is given the vision of the ladder—the way of steps—reaching to heaven, with the Lord at its head and the angels of God ascending and descending upon it.

In childhood we dwell spiritually in the Holy Land, but the time comes when we pass out of this state and enter upon the period of instruction, storing the mind with knowledges. In our spiritual progress instruction in the letter of the Word constitutes these first knowledges. We have to begin with memory knowledges which are of the natural man and gradually attain intelligence and wisdom and become spiritual.

Jacob's vision of the ladder reaching to heaven pictures this process. It served to encourage him and to make him feel that the Lord was with him, and that his journey would end in success. This prophecy was fulfilled literally. At Haran he found his wife. His posterity increased, became a great nation, and conquered and possessed the Holy Land.

In its inner meaning this vision tells of the order of regeneration—how the Lord reaches down to man in his natural state and lifts him up. It also tells that man was created to be a medium to unite the Divine with the world of nature, and the world of nature with the Divine. The people of the Most Ancient Church, we remember, saw in everything that they perceived through their natural senses instruction concerning the Lord and His kingdom. For them the words of the Psalmist were patently true: "The heavens declare the glory of God, and the firmament sheweth his handiwork."

We today do not have this perception. We have to come to our understanding by another way. The stone on which Jacob rested represents the truth of the letter of the Word. As we learn and keep its precepts, our minds and thoughts are led to the Lord. This is why the 'angels of God ascending' are mentioned first. Number 3690 prepares us for understanding the meaning of Jacob's ladder by describing what happens when children read the Word in its letter. This should impress upon us the importance of making sure that our children are systematically taught the letter of the Word.

We are born natural and our desires are first for self. "Self-preservation is the first law of nature" is a well-known maxim. But neither by word or by His own life did the Lord confirm this maxim. Indeed He said, "For whosoever will save his life shall lose it"; and of Himself, "I am the good shepherd. The good shepherd giveth his life for the sheep." By nature we seek our own interests, but the truths of the Word taught us in our childhood form the basis of our knowledge of God and of His presence with us. The Lord dwells only in the truths of His Word.

Notes

3691. There are different levels of truth—rational truth, natural truth, and sensuous truth.

3693. The correspondences which men use in their

common speech result from 'a perception of such things as exist in the other life, in which they are as to their spirits.'

3696. All unrest is caused by cupidities and anxieties.

3698. Note this statement concerning the origin of magic.

3701. The hereditary nature must be rooted out 'while man lives in the world.'

3704. This should be noted for reference. It is an explanation of the Trinity and a good example of Swedenborg's method of drawing doctrine from the letter of the Word. Passages are cited from Isaiah, Jeremiah, Malachi, Judges, Kings, Matthew, Luke, and many from the Gospel of John, and in this light the irrationality of the separation of the Godhead into three persons clearly appears.

3708. Here the power of a correspondence—the four quarters—is proved in the same way.

3726. This points out the insanity of our age in doubting the existence of the life after death.

ARCANA CLASS II—June, 1959 Volume XI, 9599—9709

June 1—7	9599—9632
8—14	9633—9655
15—21	9656—9671
22—30	9672—9709

OUR READING last month had to do with some of the furnishings of the Tabernacle and this month's reading is about the Tabernacle itself, which is described in great detail.

The Hebrew word translated 'tabernacle' means 'habitation,' a dwelling place, coming from the word meaning 'to dwell.' This word is used, except in one instance, only for the tent of worship, not for the dwelling place of men.

The Tabernacle was the center of Jewish life and worship and holds an important place in the Bible story. The Lord's presence was manifested there. It is the symbol of heaven and of the church, and spiritually interpreted it is the pattern of true human life—"the measure of a man, that is of an angel" (*Rev.* xxi, 17).

There are three divisions of the Tabernacle, representing the three heavens, and the Lord's presence in them. So the Tabernacle was the symbol of the Lord's Divine Humanity, of heaven, of the church, and of the individual soul when brought into order.

Our reading begins with the curtains of the Tabernacle. Like the walls of the Temple they represent the truths which teach of the Lord as our Heavenly Father, Redeemer, and Savior. The curtains were joined together with loops and hooks of gold, making 'one habitation.' This teaches that the whole heaven is altogether one, joined together in bonds of love. "That heaven is one when so conjoined, is manifest, for heaven consists of myriads of angelic societies, and yet the Lord leads them as one angel, or as one man . . . and the more in numbers they are, the more strongly they are one" (9613). This is a picture of the Grand Man. And we are told in the same number that this bond is the love that they receive from the Lord. It is the Lord's presence that makes heaven, and all other bonds, such as mutual charity and love to the neighbor, derive from this.

The curtains which enclosed and protected the Tabernacle represent the truths which cover and protect the church and Divine things. These curtains went around the Tabernacle and overlapped, to picture the fact that the truths are in abundance; the covering is not 'narrower than that he can wrap himself in it,' nor is it just sufficient to go around. In a vastated church truths are few, and there are many gaps in its system of doctrine—not so of the true church.

The three coverings of the Tabernacle have their significance: the outmost covering the letter of the Word, the next its interior truths, and the other its inmost truths.

The planks of shittim wood, overlaid with gold, which support and give stability are the good of the Lord which supports heaven and gives existence to it, for truth without good does not exist. The bases of silver are the truths of faith by which good is supported and through which it exercises its power.

The numbers throughout this chapter represent fullness and conjunction. There is no lack of truth to meet each and every need for spiritual development.

The veil separated the Holy of Holies from the Holy Place. The veil, in one of its meanings, represents the heavenly societies which are intermediate between the celestial and the spiritual heavens—the celestial-spiritual and the spiritual-celestial—conjoining them.

Notes

9613. The heavens, as to their oneness, are compared to the human body which, though made up of myriads of parts, is a one. This number also gives the laws of conjunction.

9632. A number on the importance of a knowledge of the spiritual sense of the Word.

9637. "Good without truth does not appear, and truth without good does not exist, for truth is the form of good, and good is the being of truth."

9644. "The New Church of the Lord (the New Jerusalem) will succeed this church of ours." Here Swedenborg identifies himself with the church of his day. The New Church had not yet been formed.

9683. Relation of involuntary to voluntary activity in the body and its correspondence.

PRIZE CONTEST WINNERS

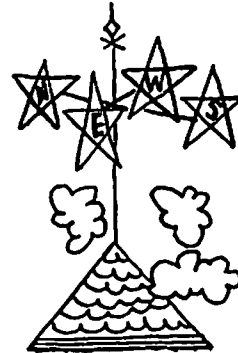
The American New-Church Sunday School Association committee on revision of *The Hosanna* announces the winners of its recent contest to name the preliminary pamphlet, soon to be issued. This pamphlet, which will include approximately 100 songs, some Orders of Service, and some instructional material, will be published under the title:

SERVICE BOOK

"Come, let us sing unto the Lord."

This winning title was sent in by Johnny Jeffrey, of the Edmonton (Canada) New-Church Sunday School, and he will receive not only a copy of the *Service Book*, but also the first copy of the first edition of the permanent book to be issued later.

Five honorable mentions, each of which will be awarded a copy of the *Service Book*, were won by: Lavina Wedel, Pawnee Rock, Kan.; Sara Ebel and Anne Floyd, both of Washington, D. C., and Eric Stringer and Sharon Lynne Reddekopp, also of the Edmonton Sunday School.



NEWS FROM HERE AND THERE

by Merle Haag

The H. L. Honemann family of Baltimore, Md. is one that our church can be very proud of. All members take a deep interest in the Church, and several of the family teach in the Sunday School. Your correspondent, having two small children of her own, was very much interested in the nursery class which is taught by Mae Honemann Preston. The class consists of children who range in age from toddlers to five-year-olds—an age group which is particularly difficult to manage. Mrs. Preston has a dynamic personality which completely captivates her audience. Even my two-year-old, who normally doesn't sit still for more than ten seconds, became so interested that she didn't budge during the entire lesson.

The Detroit Society is experimenting with a new method of presenting the Sunday service. Every other Sunday someone of note is invited to share the pulpit with the Rev. Wm. Woofenden. On April 5 the first guest, Harry R. Guest, a business executive, and Rev. Woofenden discussed the topic 'The Businessman Faces The Clergyman'. We shall be very interested in learning how much interest is stirred up by this new system.

The Boston Society is very sorry that Arthur James is leaving them, but, of course, the New York Society is delighted that this brilliant young man will be coming to it. The San Francisco Society is sorry to be losing two of its most valuable members: Dr. and Mrs. John Luetscher, who recently moved to Palo Alto, Calif. Dr. Luetscher, an internationally known authority on endocrinology, is doing research work at Stanford Hospital.

We are saddened to learn that Mrs. Ernest Frederick, wife of the pastor of the Miami-Ft. Lauderdale, Fla., Society, is suffering from a duodenal ulcer. Her doctors have prescribed rest and a very strict diet. Our sympathy is also extended to the Rev. John King family. In addition to Mr. King's illness, Mrs. King had the misfortune to break an ankle.

The Rev. Clayton S. Priestnal of the New York Society and Harold B. Larsen of the Swedenborg Foundation were interviewed on the 'Happiness Exchange' radio program on Apr. 3 about the writings of Emanuel Swedenborg, with particular emphasis on *Heaven and Hell*.

The Rev. and Mrs. David Johnson were guests at the Miami-Ft. Lauderdale annual meeting on May 3. Rev. Mr. Johnson showed slides of Convention churches and spoke about progress and plans for the future. Mrs. Johnson spoke about the women's organizations of Convention.

The Wilmington, Del., Adult Discussion Group had a lively meeting on April 12. The speaker was Mr. Harry G. Haskell, Jr., former representative in the U. S. Congress. His topic was 'Religion and Politics'. He discussed the influence a man's Christian convictions have on his political life and activity.

The Kitchener, Ont. Society, which has already had

From Philadelphia, we hear that the pulpit was occupied April 5, by Richard H. Tafel, Jr., a first year student in the New-Church Theological School, in order to give his father, the pastor, an opportunity to address a Quaker meeting in Media, Pa., on 'Swedenborg and the New Church'. The Philadelphia Society also participated with other churches of the city to bring 20,000 members of the armed forces to take part in church fellowship, April 19.

WARREN—Anna Townsend Warren, daughter of Mr. and Mrs. Lewis G. Warren, Jr., Wellesley, Mass., baptized April 26 in the Newtonville Church; the Rev. Thomas A. Reed officiating.

COLLINS—Margaret Ellen and Wayne Merrill, children of Wayne C. Collins and the late Mrs. Collins, baptized Mar. 22 in the San Francisco Church by Mr. Tobisch. Both were also confirmed and received into the junior membership in the Society.

STONE, SILVA, NELSON, BOMGARDNER—Judy Evelyn, daughter of Mr. and Mrs. Harold Stone; Antonio Armand, son of Mr. and Mrs. Armand Silva; Kenneth John, son of Mr. and Mrs. Jack Nelson; and Glen Ray, son of Mr. and Mrs. Sam Bomgardner, baptized Mar. 29, in the El Cerrito Church; the Rev. Eric Zacharias officiating.

ALDEN—On Wednesday, Apr. 22, 1959, Mabel Starbuck Alden, Dayton, Ohio, traveled that wonderful journey to our Spiritual World. Her manner of going was as inspirational to those left behind as was her life. She was in bed only one day, and peacefully slept away, which is exactly as she had always wanted. Her only fear was that she would become incapacitated in her later years, and be a burden to her family, for whom she had been a tower of strength.

Her contact with the Alden family began when she and Martha Williams Alden, Ezra Hyde Alden's sister, founded a small private school in Maplewood, Pa. After her marriage in 1906 to Arthur Alden, a nephew of Martha's and Ezra Hyde's, she moved to West Va. She was away from direct contact with the church for many years, but every Sunday evening she had Sunday School for her family.

BOERICKE, STAGER—Mrs. Garth W. (Martha) Boericke, and Alan Dirk Stager were confirmed in the Philadelphia Church; the Rev. Richard H. Tafel officiating.

GABOURY, BERGSTROM, LAWRY—Leslie and Murdelle Gaboury, William Bergstrom, and Stephen Slade Lawry confirmed into the faith of the New Church, Mar. 22 in the San Francisco Church; the Rev. Othmar Tobisch officiating.

YOUNG, EASTERLING, HENRY—June Young, Miami, Fla.; Lillian Easterling, Miami, and Charles Henry, Miami, were on Dec. 21, Dec. 28 and Apr. 12, respectively, confirmed into the faith of the New Church; the Rev. Ernest L. Frederick officiating.

SEIBERT, CONNELLY, BOBLITT, KRENTZ, ZACHARIAS, COLWELL—Stephen and Duncan Seibert, Kathy Connelly, Linda Boblitt, Nancy Krentz, Dick and Lynn Zacharias, and Marjorie Colwell confirmed into the faith of the New Church, Mar. 29 in El Cerrito, Calif., the Rev. Eric Zacharias officiating.

EDSON, NIELSEN, SOMERS, HIRSCH—The following were confirmed by the Rev. Clyde W. Broomell in the Church of the Holy City, Washington, D. C., on Palm Sunday, Mar. 22: Priscilla Edson, Marilyn Nielsen, Carolyn Somers, Gregory Hirsch, and Oliver Hirsch.

These lessons were guided by the weekly bulletins sent to her by the Philadelphia Church. One of her great joys in her later years was that two of her grandchildren were baptized in the church, and enrolled on The Cradle Roll of the Philadelphia Society.

Her wonderful faith was summed up in three things she always told her children: "Remember the Golden Rule and try to live it. Pray as if everything depended on the Lord, and work as if everything depended on you. Pray hard before any decision, and the one you will make will be the right one because the Lord will be beside you." What a wonderful heritage to leave behind. She is surely one of God's elect in the other world.

Private resurrection services for Mrs. Alden were conducted in Cincinnati by the Rev. Bjorn Johansson. Cremation followed and the ashes scattered, as she had wished.

HOOVER—Mrs. Adelaide Sargent Hooper, widow of Samuel Dike Hooper, passed peacefully into the spiritual world on Apr. 8 at the age of 73, after a long and crippling illness, which she had borne with courage and cheerfulness. Her husband was the grandson of the Rev. Samuel Dike Hooper, D.D., for many years pastor of the Bath Societv.

Mrs. Hooper was confirmed in the New Church in Bath in 1938. She is survived by two daughters, four grandchildren, and four great grandchildren. Her daughters and three of her grandchildren are members of the Bath Society. The resurrection service was conducted in the New Church Temple by the pastor, Rev. Louis A. Dole, on Apr. 10.

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LAFOY—Mr. Platoff Lafoy, Gray, Sask., passed into the higher life at Regina, Sask., Mar. 19 in his 76th year. He was born in Iowa, Dec. 2, 1883, and was united in marriage to Miss Mary Klassen of Hague, Sask., Dec. 2, 1945. Mr. Lafoy was engaged in wheat farming. When farming became too strenuous for him, he became a postmaster. Mr. Lafoy was in poor health for several years. His resurrection service was held Mar. 23; the Rev. Henry Reddekopp officiating.

In reading the revised translation including the footnotes, we were struck by how much of the substance of the New-Church teaching is embodied in Swedenborg's *Heaven and Hell*. Anyone who reads this book carefully will have a fair knowledge of what the foundation truths proclaimed by the New-Church are.

—Press release from the American Friends Service Committee.

815 Boylston Street, Room M
Boston 16, Mass.

Established 1915 Cohoes, N. Y.