

INFORMATION RELATING to the one hundred and thirty-sixth session of the General Convention has been given from time to time in the *MESSENGER*. We will undertake a brief summary here of the most important items.

The Council of Ministers' meetings will be held July 12-14 in the San Francisco and El Cerrito Churches. All other meetings will be on the Asilomar Conference Grounds, 120 miles south of San Francisco.

RATES: range from \$6.50 to 8.50 a day for adults, depending on accommodations desired. Meals are included. Children under twelve years, \$5.00 a day. For fuller information, see the cover page of the *MESSENGER*, Jan. 31, and p. 172, May 23 issue.

RESERVATIONS: write to the Church of the New Jerusalem, 2107 Lyon St., San Francisco 15, Calif. Don't delay making reservations! For further information on this, and on historic and scenic attractions you may wish to visit, see the *MESSENGER*, Feb. 28, p. 73.

And if you wish more information about sight-seeing possibilities, consult Evelyn H. Diaconoff's article, *MESSENGER*, Mar. 28, p. 109. See also 'The President's Corner, p. 171, May 23.

A table given on another page shows the 'Representation at Convention' of Associations and Societies. This is based on a later compilation than the table given on p. 135, Apr. 25, in the *MESSENGER*, and therefore the information given in the last mentioned table should be disregarded.



The NEW-CHURCH MESSENGER

JUNE 6, 1959

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

EDITORIAL

I DON'T NEED TO BELONG to the church to be a good New Churchman." That was the reply of a young man who had been reared in the New Church and whose grandfather had been one of its prominent ministers when he was urged by some friends to enroll in the local church body. This type of a reaction may not be common and yet it is not altogether unusual. Some assert that they can be Christians without belonging to any church or ever attending church services. The number of those who endorse the Christian ethic in general yet see no value in the institutional church is not small. There are those who flatly declare that the church was not founded by the Lord—He came to proclaim the kingdom of God but the result was an ecclesiastical organization.

Some, of course, are frankly hostile to the church, and delight in picturing its many blemishes, the sordid chapters in its history, its failure in bringing the kingdom into the affairs of men and of nations. But the church, at least in the western world, does not suffer from open hostility as much as it does from indifference. It is often not realized that whatever the defects of the church are, it is the appointed instrument for keeping the Divine among men. Swedenborg tells us that the church is to human life what the heart is to the physical body; that without it the human race would perish, and that even those who are outside the church derive life from it (*Arcana*, 637). He writes, "For the Church to exist there must be doctrine from the Word, for without doctrine the Word would not be understood" (*The New Jerusalem and Its Heavenly Doctrine*).

This means that the church has a message to proclaim. The Second Coming means that new truth is being poured out from the Word, and this truth has to be carried to the ends of the world. This is implied by the theme of the coming session of General Convention, 'The World is our parish.'

Admittedly, much more is implied by the term 'church' in the Writings than an organization to advance certain doctrines. In the paragraph from the *Heavenly Doctrine* just quoted, Swedenborg says that it is not the acceptance of doctrine that makes the 'church in man' but a life in accordance with such doctrines. Church membership is not a guarantee of such a life, to be sure. However, it is the task of the church as an institution to constantly recruit, train and inspire the children of men to a life that is in accord with God's will as this is revealed in His word. The manner in which the recruiting is done is various, but always it must consist of reaching the minds of people with the truths about the great way of life that leads to heaven both here and hereafter.

The church also endeavors to train its recruits in this way of life by providing a fellowship and an environment in which that way can be practiced.

Gradually, even if slowly, the fellowship that clusters around the doctrines from the Word, imperfectly understood though they may be, has made and is making an impact upon the life of the community. The daily life of the business man, the doctor, the lawyer, the laborer are not quite the same as they would be if he did not belong to the fellowship of believers. The church is more than an organization with councils, boards and committees. It is a band of people who help one another keep fresh and alive in their hearts the truths and the high purposes that will lead to the life everlasting. Something is gained when people worship, study and work together rather than singly. A person committed to the truths of the Word cannot keep out of an organization dedicated to building the Kingdom.

The author of the following sermon will be the Convention preacher. His sermons, such as the following on capital punishment, bear strongly on the application of religion to life.

AN EYE FOR AN EYE

by Ernest O. Martin

PRACTICALLY ANYONE can quote Scripture to support his own prejudice. If we look long enough, we can find a verse which, taken out of context, will prove that our viewpoint is right. Shakespeare said, "The devil can cite Scripture for his purpose." On the Delaware scene the words, "An eye for an eye, and a tooth for a tooth", are ringing in our ears as an argument for capital punishment. The Evangelical Ministerial Fellowship met recently in Newark and passed a resolution favoring the reinstatement of capital punishment. Their resolution found capital punishment to be "supported by both the Bible and a right conception of Christianity." This last phrase is interesting. By the 'right conception of Christianity,' they mean of course, their own view.

State Senator James H. Snowden, opposing capital punishment, quotes Jesus from the Sermon on the Mount: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also."

Which verses are we to accept as being the right view? Can we ignore or dismiss words from the Bible that do not fit in with our notions? If we accept the Bible as the Word of God and our supreme authority, how can we reconcile the apparent contradictions? We in the New Church believe in the inspiration of the Scriptures. We believe that in the Bible God communicates his will for men of all ages. We also believe, as liberal Protestants that God intends us to use our minds in the study, and interpretation of Scripture.

Before trotting out a verse as a proof text, we must inquire into the historical background. Where in the Bible do the words occur? What was the occasion? Who uttered the words? Are there other verses that bear out the same argument? Are there passages which seem to be contradictory? We are not being faithful to the Bible if we draw our conclusions before considering all the passages that bear on a particular theme or question.

Let us see what the Bible tells us about capital punishment. The 21st chapter of *Exodus* says:

"He that smiteth a man, so that he die, shall be surely put to death. . . . And he that smiteth his father, or his

mother, shall surely be put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father, or his mother, shall surely be put to death. Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." (*Ex.* 21:12-26).

The words are strong indeed, and the punishment most severe. If one struck or cursed his parents, he could be put to death! The sentence would be carried out by stoning or the sword. The penal code among the Hebrews as well as among other nations of the time was based on the principle of retaliation. It was the law of the desert. Actually it represented quite an advance over earlier law. Acts of revenge were made more humane, limiting them to tit for tat, no more; one eye for an eye, one tooth for a tooth, one life for a life. In the 4th chapter of *Genesis*, God is made to say: "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And in the same chapter, Lamech says: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

Genesis and *Exodus* record the life of a very primitive community. The religion of Judaism is just beginning to take form as men like Abraham, Isaac and Jacob gain dim insight into the nature of God. Moses is a heroic figure as he leads the Israelites out of Egypt and commands them to worship Jehovah above all other gods. We owe a great deal to Moses, but his grasp of God's truth was certainly limited. God used men like Moses and the prophets to reveal his nature and his will, but they were finite instruments, limited also by the religious immaturity of their people. God's revelation is progressive. Spiritual growth is gradual. God can reveal only what a man or a nation is able to perceive. Near the close of his earthly ministry, Jesus said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now." "An eye for an eye, a tooth for a tooth" represent the highest level of justice of which the ancient Hebrews were capable. The self restraint demanded of the people was the utmost they could then bear.

God's revelation moves forward powerfully and dramatically through the message of the prophets; especially Amos and Isaiah. Religion is shown to be more than sacrifices, songs, and feasts. Amos pleaded: "Let justice roll down like waters, and righteousness like a mighty stream." Hosea shows us that God is not only a God of justice but also a God of love. He is a merciful and forgiving God. Micah said: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God."

As we move forward through the Bible, our understanding of God grows. He is able to reveal more and more of himself to us. As our knowledge of the Old Testament broadens, we are prepared for the New Testament. The New Testament does not make the Old unnecessary or obsolete. It builds upon it. Jesus was nurtured on the law and the prophets. He said: "I come not to destroy, but to fulfil."

The message of Jesus was one of love. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." He demanded that his followers go beyond the letter of the law, to search their hearts. "Ye have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment,' but I say to you that every one who is angry with his brother shall be liable to judgment."

We have traveled far since the crude legalism recorded in Exodus. The Gospel of love has no room in it for vengeance, retribution, retaliation, hatred, and wrath. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." . . . "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . ." "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Any advocate of capital punishment must confront these words of our Lord. "Love your enemies . . . bless them . . . do good to them . . . pray for them." Nearly 2000 years have passed since this message was given to us, and our world is still torn with war and hatred. In a circus-like atmosphere, Cubans clamor for the death of countrymen. They want revenge. Revenge is not sweet, despite the proverb. It is poison, strife breeding strife in endless circle.

It has been said that the trouble with all punishments

REPRESENTATION AT CONVENTION

The provision in the By-Laws of Convention Article VII, Section 3, calling for the publishing in *THE MESSENGER* of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures based in part on data of the preceding year, as some of the membership figures, as of December 31st last, have not yet been submitted.

Association or Society	No. of Members	No. of Delegates
California.....	459	11
Canada.....	264	7
Illinois.....	488	11
Kansas.....	206	6
Maine.....	170	5
Maryland.....	287	7
Massachusetts.....	807	18
Michigan.....	160	5
New York.....	325	8
Ohio.....	254	7
Pennsylvania.....	465	11
Southeastern.....	122	4
Western Canada Conference. . .	468	11
National Association.....	49	2
Connecticut.....	9	2
Gulfport Society.....	36	2

Horace B. Blackmer,
Recording Secretary

is that people like to give them. There lurks within the human breast a savage desire for vengeance. Imagine yourself in the cheering crowd as the aristocracy went to the guillotine in the French revolution. You are among the Italians mutilating the body of Benito Mussolini when the war was lost. You are glad to hear of the execution of the German war criminals. You say with the Delaware Police Association that hanging is too good for a murderous father.

Jesus said, "Love . . . bless . . . do good . . . pray." "That's all very well", you say. "It's wonderful ideal, but let's be practical. Capital punishment is the best way to discourage such crimes as murder and kidnapping." There are no figures to support such a theory. If the whipping-post, the death penalty, and long sentences were to deter criminals, their effectiveness would have been demonstrated long ago.

There were 240 crimes punishable by death in England in 1780, among them such offenses as fishing in the wrong stream, pickpocketing, prostitution, and stealing bread. Despite the penalties, there were unprecedented waves of lawlessness. Henry VIII executed 72,000 prisoners during his reign. By 1885 the number of capital offenses had shrunk to the present three: treason, piracy, and murder. England now has the lightest and shortest sentences and the fewest crimes of any major civilized nation.

We pride ourselves today on our tremendous scientific achievements. Yet in such fields as criminology we are

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THE MESSENGER

floundering and threaten to revert to the dark ages. A sociologist states that criminal law and criminal procedure have made less advance than any other phase of our legal machinery, with little reference to modern psychology and psychiatry. No general agreement exists as to what should determine the basis of treatment or punishment of the offender.

On the one hand we have loud-spoken and insistent adherents to the 'Classical' school of penology who maintain that the 'punishment should fit the crime,' and that any 'responsible' person guilty of an offense should receive a penalty commensurate with the degree of seriousness of the crime.

Gilbert and Sullivan's *Mikado* carried this to a ridiculous extreme. After reciting a long list of crimes, he utters an unearthly shriek of laughter, and sings:

"My object all sublime I shall achieve in time—to let the punishment fit the crime—the punishment fit the crime.

"The billiard sharp whom anyone catches, his doom's extremely hard—He's made to play on a cloth untrue, with a twisted cue and elliptical billiard balls!"

The positive school of penology, basing its opinion on scientific research as to the nature of criminality, would establish all treatment on a careful study of the personality and social dangerousness of the individual offender. The majority of criminologists and psychiatrists hold to this theory. They maintain that society can profit in the long run only by readjusting the offender. Prisoners who are so treated are for the most part returned to society. Follow-up studies indicate that they

have usually been damaged by long sentences and institutional experiences.

Tradition supports the classical, and science supports the positive point of view. Both persist side by side on the statute books, while judicial decision vacillate between them. The two points of view are contradictory, inconsistent, and irreconcilable. Aroused by our emotions we fail to recognize that criminals are human beings, little different from those who pass as good citizens. Brutalizing, vengeful treatment accomplishes no valid purpose in the treatment of any man, whether he is guilty of a technical offense or not. Some people feel that capital punishment will fade out of human folkways progressively as communities become unwilling to do the deed and ways of reforming the criminal are perfected. The Christian cannot sit idly by, waiting for such evils to fade away. "Ye are my witnesses," said the Lord, and we must bear witness to the gospel of love within our hearts.

The Lord has placed us on this earth that we might prepare ourselves for the life eternal. We are all children of God and must work together for the advancement of his kingdom. It is here that we pursue the path of regeneration. Let not our hand be moved against a brother, to take him from this path. May we pray to God for the wisdom and mercy that will guide our fellowmen over obstacles of sin into the light of life.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

Lest We Forget . . . as We Commemorated Memorial Day

1941—1959

"Those who love their country and render it good service from goodwill, after death love the Lord's kingdom, for that then is their country, and those who love His kingdom love the Lord because He is the all-in-all of His Kingdom."

—*True Christian Religion* 414.

Lt. Charles E. Ackerman, Riverside
Pfc. Carl W. Bagge, Boston
Lt. F. G. Baldwin, Jr., Cincinnati
Lt. Ray Barton, Jr., Pretty Prairie
Fred E. Brown, C.E., Mate, San Diego
Sgt. Seaton Buell, New York
Pvt. Ramie D. Chavaree, Mansfield
Rodney F. Davis, Baker 3/c, Brockton
Lt. Paul Doane, Brockton
Lt. Daniel F. Dullea, Brockton
Pfc. Roger Fox, Urbana
Pvt. John Goddard, New York
Pfc. Jack Griffin, Kenwood
Lt. Ralph Gustafson, Lakewood

S/Sgt. Warren G. Heer, Pittsburgh
Cpl. Trevor Jones, Detroit
John Kreidler, C.P.O., San Francisco
P/O Thomas M. Lincoln, Kitchener
Sgt. Walter R. Norris, Humboldt Park
Lt. Robert Nuckolls, Berkeley
Pfc. Royal Parks, U.S.A., San Diego
S/L Herbert P. Peters, D.F.C., Edmonton
Lt. Ralph Rich, St. Paul
Cpl. Forrest Sayles, Jr., La Porte
Lt. Alfred Thatcher, Brockton
Sanford B. Vincent, Mach., Mate 2/c, Boston
Lt. Jack Wiles, San Francisco
Lt. Col. M. Dean Wilson, Pittsburgh
Flight Sgt. H. J. Zacharias, Vancouver
Pfc. Robert W. Leighton, Riverside, R. I., Korea, Jan. 12, 1952

CONVENTION *Nominations*

The *Nominating Committee*, acting in accordance with Article XVII of the By-Laws of General Convention presents the following Nominations:

Augmentation Fund:

George Pausch (Md.)

Board of Religious Education:

Rev. Ernest O. Martin (Md.)

General Council:

Rev. Clayton Priestnal (N. Y.)

Earl Marshall (Calif.)

Harvey Johnson (Mass.)

Board of Managers—Theological School

Rev. Robert L. Young (Calif.)

Rev. Rollo K. Billings (Ill.)

Dorthea Harvey (Ill.)

Stewart Ayton (Md.)

Trustees of the Pension Fund

Mrs. Gideon Boericke (Pa.)

Dan Nielsen (Md.)

Rev. Eric Zacharias (Calif.)

Board of Home and Foreign Missions:

Margaret Sampson (N. Y.)

Thornton O. Smallwood (Ill.)

Rev. Wilfred G. Rice (Ill.)

Rev. Othmar Tobisch (Calif.)

Committee on Nominations:

Stewart Ayton (Md.)

Wilfred Locke (Mich.)

—Vincent Ewald, *Chairman*

Thumbnail Sketches of Nominees

Augmentation Fund

Mr. George Pausch

Of this veteran in the service of Convention it would really be enough to say: George Pausch is George Pausch. Member of various committees, including Augmentation Fund (Secretary); Research (Chairman); Business Organization; and of General Council. Vice-president of Convention 1945-1957. Trustee of National Church at Washington, D. C. Life-long member of Baltimore Society, and former Trustee and President. Lay Leader, appointed until Convention of 1959. Retired as officer of trust institution in Baltimore, and now serving it in advisory capacity.

Board of Religious Education

Ernest O. Martin

Mr. Martin graduated from the New-Church Theological School and the Harvard Divinity School in 1952. He is now pastor of the New-Church Society in Wilmington, Delaware. A member of the Board of Managers of the Theological School, chairman of the Board of Education, and president of the Maryland Association, as well as contributing editor of the New-Church *MESSENGER*.

General Council

Clayton S. Priestnal

Mr. Priestnal is the son of a New-Church minister, the late Rev. James Priestnal, and was ordained in 1941. After a fourteen year pastorate with the society in Baltimore and shorter periods at Bridgewater and Cleveland, he is now serving the New York Society.

At its last annual meeting Mr. Priestnal was elected to the Board of Managers of the Manhattan Division of the Protestant Council of New York, an organization representing three hundred churches. In Convention he has served on the Pension Board and currently is a mem-

ber of the Board of Home and Foreign Missions. During the summer months Mr. Priestnal conducts the services of the Yarmouth Society on Cape Cod.

Earl Marshall

This gentleman lives in Pasadena, Calif., and has long been active in the New-Church organizations on the Pacific Coast. He serves as treasurer of the Board of the Wayfarers' Chapel. Unfortunately our information about him is skimpy or we could say more.

Harvey M. Johnson

Born in Providence, R. I. in 1916, while in his teens, Mr. Johnson became acquainted with some New-Church young people, joined the League, and in due time was confirmed into the Church in 1936 by the then minister of the Providence Society, Rev. Harold R. Gustafson. During World War II, he served in the Naval Amphibious Force in the Mediterranean area. In 1953 he was transferred from Narragansett Bay Marine Repair Shop, Newport, R. I., to Boston Army Base, Chief of the Marine Division. Shortly after, he moved his family to Brockton, and once more was in a city with a New Church. At present, he is the president of the Brockton Society, and of the Mass. Association.

Board of Managers of the Theological School

Robert L. Young

Originally from New England, Mr. Young has for many years served as pastor of the San Diego Society. He has been active in the affairs of the California Association and in the work of the Wayfarers' Chapel. Many *MESSENGER* readers know him through his thoughtful contributions to this publication.

Rollo K. Billings

Mr. Billings was born in South Australia, March 8, 1902, son of Rev. Percy Billings, was ordained in June, 1935, while serving the LaPorte, Ind. society. He served pastorates in Baltimore and Wilmington before returning to Chicago in 1946 to serve the Sheridan Road parish of the Chicago Society. His present pastorate, the Good Shepherd-Community Church, is a successor of the Church on Sheridan Road.

Dorthea Harvey

This personable young lady sends us the following sketch of herself: "Received B.D. degree from Union Theological Seminary in 1952. Have taught Bible at Wellesley College five years, and am now Assistant Professor of Religion and Philosophy at Milwaukee-Downer College in Milwaukee, Wis. Am serving now, on the Board of Managers of the Theological School the Board of Education of the Church, and the advisory Board for Urbana. Major interest: Old Testament Studies."

Stewart M. Ayton

This person with his magnetic personality and warm smile, known to his friends as 'Stew', is vice-president of the Atlantic Aviation Corporation and responsible for all flight and sales activities. He is a member of Gen. Council and chairman of the building committee, is a trustee of the Wilmington Society, and has served as its treasurer for 10 years. Despite the heavy schedule of work he carries he finds time for such hobbies as gardening and boating.

Trustees of the Pension Fund

Mrs. Gideon Boericke

This charming lady lives in Philadelphia, and is at the present time on the Pension Board. She has always

had a deep interest in the Church, which not infrequently avails itself of her sound practical judgment.

Daniel Nielsen

Tall, likable Dan has served Convention in many capacities. He has been on the General Council, is now secretary of the Pension Board, a member of the Appeal Committee, of the Research Committee as well as secretary of the Board of Trustees of the National Church. In addition he is an active member of the Washington, D. C., Society, fills the pulpit frequently in the absence of the minister, teaches Sunday School and does whatever else needs doing. He is employed by the Interstate Commerce Commission.

Eric Zacharias

Mr. Zacharias is a 1950 graduate of the New Church Theological School, and has served the Pretty Prairie, Kan., Society of the New Church for eight years and the Pawnee Rock Society for one year. Currently he is on the Board of Managers of the Theological School. In August of last year he began his pastorate of the El Cerrito, Calif. parish of the San Francisco Society.

Board of Home and Foreign Missions

Margaret S. Sampson

From this active and efficient lady, known to our readers for her work on the issues of this publication devoted to missions, we have the following sketch:

"I was born and brought up in the Newtonville Society under the Rev. John Goddard and since 1948 I have been very active in the New York Society, serving on various committees. I am an artist by profession and presently employed in that line. Also I find the theater a satisfying hobby, working at directing, scenic design, props and costumes. We have done a number of programs here in New York, and I have worked in the Keene Summer Theater professionally. My art training was gained first in Boston at the School of Practical Art, then at the Conservatory in Fontainebleau, France after some studies under Bridgman at the Art Students' League. Before entering on an art career I had completed a very practical course in Household Arts at Framingham Normal, Framingham, Mass."

Thornton O. Smallwood

This gentleman has held a variety of executive positions with the Chicago Society, and is at the present time its president. He is also an authorized Lay-Leader for the Illinois Association and a member of the Board of Directors of the Swedenborg Philosophical Centre.

Wilfred G. Rice

Mr. Rice, general pastor and president of the Illinois Association, has long been interested in the work of missions: About himself he tells us the following: "I was born in Peekskill, New York, in 1908. After graduation from the New Church Theological School and Harvard College, I was pastor in Chicago from 1932-1937, Fryeburg, Maine 1937-1951, and have been in St. Paul ever since."

Othmar Tobisch

Mr. Tobisch was born in Austria. He is a graduate of the Institute of Technology, Vienna. Later he came to America to study for the New-Church ministry. He graduated from the Theological School and was ordained in 1927, and for many years has been the pastor of the San Francisco Society. He has an M. A. degree from the University of California and a B. D. degree from the Pacific School of Religion. He has served on the General Council as well as a number of Convention boards and committees.

Committee of Nominations

Stewart Ayton

(See sketch above.)



THE EL CERRITO CHURCH, Calif., where part of the Council of Ministers' meetings will take place. The building was designed by Donald Spiers shortly after he received his degree in Architecture, for use as a community hall and Sunday school building.

Meeting in New Haven

The Connecticut New Church Association met on May 4 at the Center Church House in New Haven for morning worship and Holy Communion with the Rev. Edwin G. Capon officiating.

After the pleasant luncheon hour the annual meeting of the 80 year old Association was held. The annual reports were heard and officers were reelected as follows:

President, Rev. Edwin G. Capon; Vice President, Mrs. Foster G. Woods; Secretary, Mrs. Martin F. Lynn, Treasurer, Miss Emma V. Bancroft.

Copies of the Constitution and By-laws of the Association were distributed for consideration with a view to possible revision at the next meeting.

A discussion period followed, and the meeting was adjourned at 2:30.

ILLINOIS ASSOCIATION

MEETS 113th TIME

THE ANNUAL MEETING of the Illinois Association took place May 15-17 in St. Louis. An interesting feature of this gathering was the dedication of the Garden Chapel, Dautel Lane, Creve Coeur, Sunday, May 17. Participating in this service were the Rev. David Garrett, pastor of the Chapel; Rev. David P. Johnson, president of Convention; Rev. Wilfred Rice, general pastor of the Illinois Association, and Dr. Walter O. Wagner, executive director of the Greater St. Louis Church Federation. The dedication sermon was preached by Dr. Wagner, and the dedication made by the Rev. Mr. Johnson. The program of the day before featured a talk by Elbert Burr, manager of personal development for the Monsanto Chemical Company, on 'The Community's Challenge to the Church'. Dr. Ralph E. Gauvey, president of the Urbana Junior College, spoke about the bold and exciting program that has been mapped out for Urbana, illustrating it with colored slides of the College. Following the Saturday evening banquet those present were treated to a lively entertainment by the Alpha and Omega Society.

The Council of Ministers held its meeting May 15. The address of welcome was made by Al Esser, president of the St. Louis Society.

W. C. Locke

Mr. Locke is a trust representative of the National Bank of Detroit. He lives in Huntington Woods, Mich., and is the president of the Detroit Society. He is a graduate of the University of Michigan. He has served on the Business Committee of Convention and on the Committee for the Relocation of Churches.

THE MINISTERS COUNCIL MEETING—to be held in the Bay Area at the San Francisco Church of the New Jerusalem, 2107 Lyon Street, San Francisco and the Hillside Community Church, 1420 Navellier Street, El Cerrito, California.

SUNDAY — JULY 12

CHILD CARE PROVIDED

- 11:00 A.M. Services in both San Francisco and El Cerrito Churches. Coffee and sandwiches to be served by the Women's Alliances
- 3:00 P.M. Bay Cruise
- 6:30 P.M. Banquet for the Alumni Association of the New Church Theological School—San Francisco Church
- 6:30 P.M. Dinner—Wives, Youth and Children, Chinatown
- 8:00 P.M. Meeting of the Alumni Association, San Francisco Church

* * * * *

MONDAY — JULY 13

CHILD CARE PROVIDED

- 9:30 A.M. Meeting of the Council of Ministers — El Cerrito Church (Sunday School Room)
 - 10:00 A.M. Meeting of the ministers' wives—El Cerrito Church
 - 12:15 P.M. Luncheon for ministers, wives and children — El Cerrito Church
 - 3:00 P.M. Meeting of the Council of Ministers — El Cerrito Church
 - 3:00 P.M. Meeting of the ministers' wives — visit to the University of California
 - 6:00 P.M. Dinner (not a planned dinner — all free to accept invitations or go somewhere on your own)
- Free evening

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TUESDAY — JULY 14

CHILD CARE PROVIDED

- 9:00 A.M. Meeting of the Council of Ministers — San Francisco Church
- 9:00 A.M. Tour — for the ministers' wives and the wives of the General Council members
- 12:30 P.M. Luncheon — Parish House, San Francisco Church — for ministers, wives, and their children
- 3:00 P.M. Meeting of the Council of Ministers
- 3:00 P.M. Ministers' wives meet at residence of Mrs. H. Crawford, 160 Commonwealth Ave., San Francisco
- 6:00 P.M. Dinner, San Francisco
- 8:00 P.M. Public meeting of the Council of Ministers, San Francisco Church. Speaker: Rev. Immanuel Tafel, Director, Swedenborg Philosophical Center, Chicago, Illinois

GENERAL CONVENTION SCHEDULE AT ASILOMAR

WEDNESDAY — JULY 15

CHILD CARE PROVIDED

- A.M.'s Travel time to Asilomar (approx. 3½ hrs. from Bay Area.)—Lunch en route
- 2:00 P.M. Meeting of the General Council at Guest Inn
- 2:00 P.M. Meeting of the Executive Board of the Women's Alliance at Hill Top
- 3:00 P.M. Ministers' workshop on relocation problems
- 6:00 P.M. Supper in the Dining Room
- 7:30 P.M. General Council

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THURSDAY — JULY 16

CHILD CARE PROVIDED

- 9:30 A.M. National Alliance of New-Church Women — The Chapel
- 9:30 A.M. to 12:00 Noon Board of Home and Foreign Missions meeting at Hill Top
- 12:30 P.M. Luncheon in the Dining Room
- 1:30 to 2:30 P.M. Open meeting for both men and women sponsored by the National Alliance of New-Church Women. Speakers: Rev. and Mrs. Othmar Tobisch —talk on their recent trip abroad, "European Highways and By-ways"
- 3:00 to 5:30 P.M. American New-Church Sunday School Association — Chapel
- 3:00 P.M. American New-Church League, Executive Committee at Hill Top
- 6:00 P.M. Dinner — Dining Room
- 7:30 P.M. League Get-Together
- 8:00 P.M. Opening of General Convention in the Chapel
Worship Service
Address by the President
Welcome and greetings
- 9:30 P.M. Social Hour—Hostesses: The Association Alliances

PROGRAM

THE GENERAL CONVENTION OF THE CHURCH OF THE NEW
JERUSALEM — 1959 — to be held at Asilomar, Pacific Grove,
California.

CONVENTION

FRIDAY — JULY 17

CHILD CARE PROVIDED

- 7:45 A.M. Communion Service at the Chapel
- 8:15 A.M. Breakfast
- 9:15 A.M. Convention Business Session at the Chapel
- 10:00 A.M. Report of the Nominating Committee. Nominations from the floor
- 10:00 A.M. American New-Church League Business Meeting in Guest Inn (living room)
- 12:30 P.M. Luncheon — Dining room
- 1:30 P.M. Special Speaker
- 2:30 P.M. to Interest Groups. Theme: Education: external and internal
- 5:30 P.M.

The following topics are to be considered:

- (a) World wide missions
- (b) Social action (Looking around for community needs)
- (c) Publications
- (d) The Whole Church School Area
- (e) In general — further understanding of our own people
- (f) Church membership requirements
- (g) Prayer group

- 6:00 P.M. Supper
- 7:30 to 8:15 P.M. Wayfarer's Chapel Boys Choir — in the Chapel at Asilomar
- 8:30 P.M. Board of Home and Foreign Missions, Public Meeting
- 9:30 P.M. Social Hour — Hostesses: Association Alliances
- 9:30 P.M. American New-Church League Social

SATURDAY — JULY 18

CHILD CARE PROVIDED

- 7:45 A.M. Communion Services in the Chapel
- 8:15 A.M. Breakfast
- 9:15 to 10:30 A.M. Interest Groups in the Chapel and Side Rooms. Recommendations to be made to the Convention

- 10:30 A.M. Business session of Convention in the Chapel. Final report of the Credential Committee. Elections
- 12:30 P.M. Luncheon
- 1:30 P.M. National Alliance of New-Church Women—Executive Board at Hill Top
- 1:30 P.M. League Activity
- 1:30 P.M. Board of Managers of the New Church Theological School
- 1:30 to 2:30 P.M. Trustees of the National Church
- 3:30 P.M. Laymen's Fellowship Meeting
- 2:30 to 6:00 P.M. (Saturday afternoon to be free for tours, shopping, etc.)
- 6:00 P.M. Western Barbecue, Wagon Wheel Picnic Park, Carmel Valley
- 8:00 P.M. Social Hour (Square dancing for all, young and old)

SUNDAY — JULY 19

CHILD CARE PROVIDED

- 8:00 A.M. Communion Service in the Chapel
- 9:00 A.M. Breakfast
- 11:00 A.M. Convention Worship Service — Chapel
- 12:30 P.M. Luncheon — general termination of Convention activities
- 1:30 P.M. Board of Home and Foreign Missions meeting
- 1:30 P.M. Pension Fund Trustees meeting
- 6:30 P.M. Dinner (by special arrangement for those who are staying over)

MONDAY — JULY 20

CHILD CARE PROVIDED

- 9:00 A.M. General Council
- 12:30 P.M. Luncheon
- 2:00 P.M. Concluding session of General Council

LETTERS to the EDITOR

MISSSED OPPORTUNITIES

To the Editor:

During the last year, Convention has been experiencing a most interesting and worthwhile self-appraisal in the series of discussions held in local churches. These were the outgrowth of a searching analysis of our denominational needs by the General Council.

I have hoped to see more discussion in this column on the topics we have been considering: Aims & Goals, Organization, Publications, and Ministry, Youth, and Education. These are certainly vital areas of our Church's life.

I should like to open up for comments in 'Letters to the Editor' the following ideas touching on programming and the minister's role in the local church.

One of the areas of local church life that has come in for criticism in the past is the 'lack of adequate programs for Devotional Life, Education, and Christian Service'. Our churches have laid stress on the Sunday worship service, doctrinal classes, socials, and matters of business. To a lesser degree, we have concerned ourselves with service projects and prayer groups. The result has been that many of our people seem to have divided responsibility for a church program into two, inflexible categories. 1) The minister has charge of worship services and doctrinal classes, and 2) the laity has charge of socials and business. These appear to be tacitly understood rather than official church policy. They are a custom that has grown up over a long period of time. Few people seem to question this set-up at the local level, and seem to take it for granted that this is the way a church is run.

The unfortunate consequence of this inflexible categorizing is that the local church is missing many opportunities for meeting the needs of its own members, for service to the community, and for spiritual and numerical growth. By unconsciously limiting the church program to about four types of activity, a church is falling far short of its possibilities. Other denominations recognized a long time ago that a major responsibility of the church is to educate people in serving others in the whole range of human need, from the physical and psychological, to the spiritual. The keynote of Christianity is active concern for and service to our neighbors, especially those in desperate need. We may well wonder how we measure up to this standard with only a Sunday period of worship, a Sunday class, an occasional social, and a disproportionate amount of time spent in the transactions of business.

Perhaps more tragic is the fact that our ministers and lay people are not using and developing their talents for Christian programming as much as they could. We are restricting our opportunities for learning and experimenting with ideas and activities that are continually being tried by other denominations and by educational and social welfare agencies. While others have exciting experiences with new concepts and new ways of meeting human need, and feel they are progressing, our own churches protectively hold on to the little they have and are vaguely aware of something being disturbingly wrong.

There is a tremendous challenge for our churches in the fields of the Devotional Life, Education, and Christian Service. There is also a wonderful opportunity for us in these fields. But as long as we hold on to a rigid concept of how a church is run, and what constitutes a

church program, we shall not see the green fields on the other side of the wall. Most of us seem content to tend our own little gardens, unable to do anything about that disquieting awareness that fewer people come to see our flowers each year and we don't have the gardeners we used to count on.

David Garrett
St. Louis, Mo.

THINKING FOR YOURSELF

To the Editor:

We are all aware of the fact that many of the problems which we face arise from changed conditions in our society, changes which have been brought about by the impact on ecclesiasticism of a society that has become centered on the individual. I believe that the thinking and studious individual is the best judge of what is good for him. The hierarchical philosophy is that the church is a better judge of what is good for the individual than is the person's proprium.

If we look back on our New-Church development, it is noteworthy that one of the great advances in the ecclesiastical concept came through the application of Swedenborg's idea that the first day of creation (for every man, that is) comes from what he is permitted to think is himself. This has had the effect of releasing people of many 'communions' from spiritual or so-called 'religious' domination by the chosen. (Note:—In a great many sincere theologians' libraries will be found copies of Swedenborg's *Divine Providence*, *Heaven and Hell* and *Apocalypse Explained*.)

We are now at the stage where, as a result of theological progress, we are in the position to release more and more bewildered souls from the dominating traditions of parental 'inhibitedness'. We, as witnessed by the recent week-end 'Osgood Hill Work Shop' (sponsored by the Mass. Assoc.), have learned how to teach people to think for themselves to the end that majority-minority differences can be resolved into unanimity.

I believe, if you were to poll ecclesiasts who think for themselves that they would regard the number one problem of churches as the problem of unanimity among parishoners who have never learned to think for themselves theologically.

I would say, categorically, on the basis of some first-hand experience, that if we were determined to take the Doctrines of Swedenborg out of the jargon of a cult and put them into the language of the man in the street, our church would become a realization rather than the mythical dream we have made of it.

Lewis G. Warren
Boston, Mass.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

KREHBIEL IMPROVED IN HEALTH



It is with gratification that we learn from Galen Unruh that Daniel E. Krehbiel, Pretty Prairie, Kan., long a sturdy friend of Convention, is improving in health. Dan had a serious operation some time ago but had apparently recovered fairly well from this operation when he was forced to return to the hospital by arthritis. He is still weak but is reported to be on the mend.

Because of his 82 years and his many services to the New Church, Dan is often spoken of as the 'grand old man' of Convention. We feel uncertain about that word, 'old' in this context, for Dan despite his years has always seemed so youthful to us. Among our cherished possessions are two pictures of him from the 'gay nineties', showing him dressed in the fashion of that day. We intended once to use these in the *MESSENGER* but unfortunately they could not be reproduced. However, we like to look at these pictures, and we say to ourselves as we do, 'Dan hasn't aged much since that day except in wisdom.'

Dan's conversation always sparkles with humor, and his fund of stories seems inexhaustible. Mr. Unruh informs us that he had not been in the hospital more than a few minutes before Dan was telling him some good ones.

There may be those who would like to write Dan or send him a get-well card. His address is Grace Hospital, Room 253, Hutchinson, Kan.

And here are our hopes for his speedy and full recovery. We are going to miss him and his delightful stories and humor at Convention.

From Bellevue, Wash.

The work of building up the New-Church society in Bellevue, Wash., continues unabated. The first worship service was held on Easter Sunday with an attendance of 28. Twenty one had signed the Founders' Scroll by April 14. According to the Rev. Calvin E. Turley, the missionary minister in this area and chief organizer of the Church of the Good Shepherd, as the Bellevue Society is named, two scrolls were prepared by a local artist, each containing the essentials of the New-Church faith, and room for a hundred signatures. These are

present in the room where services are held and in the Sunday School room. At every service those in attendance are invited to sign. A room in a school building has been leased for services together with facilities for a Sabbath School. Plans are in the making for a men's club, a young people's group, and even for a camping program in the summer. Mr. Turley continues to canvass the neighborhood to arouse the interest of the people in the religious needs of the community.

Almont

Aug. 2-Aug. 16

From the Almont Bulletin

DON'T COMPLETE your summer plans without thinking about Almont Summer School. Soon the church bell will be ringing to call us to worship on opening Sunday. Many of us are making plans for spending some time in the pleasant country atmosphere that we love, and we hope you are doing the same. We are looking forward to the days that begin and end in the little white chapel and are filled with pleasant associations and enjoyable activities.

This year our chapel services and lectures will be conducted by a very capable staff including: Rev. Leon C. LeVan of Pittsburgh; Rev. Immanuel Tafel of Chicago; and Mr. Galen Unruh, full-time lay leader for the Kansas Association. Rev. Wm. Woofenden of Detroit will be with us for the second week. There will also be the usual classes for young people. These classes and lectures have always provided thought-provoking experiences for us all.

At Almont we have the opportunity of meeting old and new friends from all over the country. We hope you will be able to be with us this year to make some new acquaintances and renew old friendships. And remember—Almont is a Family Camp! Whether it be for the entire session or just a few days, please don't miss spending some time with us at Almont this summer.

We all enjoy participating together in many of the camp activities such as the talent show, the masquerade, evening hikes, ping-pong and badminton tournaments, archery, square and social dancing, and many others. In addition to capable recreation direction we will have craft instruction for all ages by Mrs. Reid Cameron of Almont, and, for the second week, Mrs. Louise Woofenden.

The spirit of fun and friendship continues through meals around the long tables in the dining room. Our appetites, increased by the country air, will be amply satisfied this year by the cooks we have all enjoyed so much in past years, Mrs. Hodapp and Mrs. Storbeck.

The success of the annual bazaar held in the living room of the main cottage depends on the contributions of those attending Summer School.

RATES

Adults.....	\$20.00 per week
Children	
12-15 years.....	12.00 per week
8-11 years.....	9.00 per week
Below 8 years.....	7.50 per week
Children under 10 years unattended....	15.00 per week

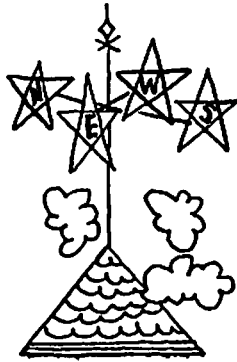
TRANSIENT RATES:

Overnight or week-ends.....	1.50
Meals: Breakfast.....	.50
Dinner.....	1.25
Supper.....	.75
Sunday Dinner.....	1.50

Things to Bring: Sheets, pillowcases, wash cloths, towels, Toilet and laundry soap; Warm coats and rubbers; Umbrella, Flashlight, Masquerade costume (some things are available at the Summer School).

For girls: skirts or dresses for the evening meals and Sundays.

For further information write to: Miss Dorothea Pfister, 1838 East 101st Street, Cleveland 6, Ohio.



by Merle Haag

Western Canada has decided to have its Summer Church Camp at Garner Lake. The date is Aug. 2 through the 9th. It is open to all children over the age of 10. The cost will be \$10.00 per child, plus \$2.00 for round trip transportation from Edmonton to Garner Lake. For more detailed information and application forms write to—Mrs. Erwin D. Reddekopp, 12843—89 St., Edmonton, Alta. Applications must be in by June 20. **Although we are numerically small**, we have always managed to attract a high caliber of members—possibly because of the stress we lay on education. Several of our societies (among which are Kitchener, Ont. and Portland, Oreg.) have Kindergartens. This summer Portland is going to have a Vacation School from June 15 through June 26 for all children over the age of 4. The theme will be "God and His world".

Despite the fact that we don't normally report the activities of other denominations, the First Methodist Church of Detroit has such a worthwhile project that we feel it should be mentioned. They are studying the beliefs of other religions. Our own Rev. Wm. Woofenden spoke at one of their meetings to explain our viewpoint. We all agree that prejudice and ignorance are synonymous. The more we learn about other beliefs, the better we will understand them, and the less reason we will have to speak disparagingly of them.

A Jewish neighbor of mine while waiting for a bus overheard two Christians talking about how overcrowded the parochial schools were, and of their desire to send their children to a church school because they felt that school did more than the public schools to combat juvenile delinquency. My neighbor, being a very liberal and intelligent woman, was very impressed by their obvious concern over the welfare of their children. Suddenly two little Jewish boys darted by. 'Mockies' spat out one of the Christians. By this one word which is a Yiddish expression of surprise, but is frequently used by Christians to denote contempt for Jews, the man revealed the prejudice in his own heart and that his lofty sentiments about his children had been little more than empty words.

Ah Detroit, I love you! Being a rather militant feminist (I'd better be—both my children are girls), I am always delighted to hear of a special entertainment for women.

Organizations frequently have Father-Son Banquets, but only rarely do we hear of Mother-Daughter Banquets. Detroit had such a banquet on May 7.

The Cambridge, Mass. Men's Club honored the ladies at a dinner on May 8. Mr. Thomas Walton, President of the Laymen's Fellowship spoke on "Bring 'Em Back Alive or the Mission of the Laymen's Fellowship".

Portland, Oreg. celebrated Mother's Day in the nicest way. Prior to this day, the children in the Church submitted articles on why each one thought his mother was the best. A committee was chosen to select the best composition and on Mother's Day the winner's mother was given a 'Mother of the Year' award. Unfortunately, at this writing we do not know who the winner was.

The most novel entertainment of the year was the Phantom Ball sponsored by the Women's Guild of Baltimore, Md. Baltimore is temporarily without a minister and a church, but those irrepressible Baltimoreans did not allow trifles like these to stand in their way.

"Our ghostesses have hired a hall
(We've had enough of teas)
This year we're going to have a ball!
Come be our guest (in spirit) please.
"No pleading with your husband
Over donning tie and tails;
You need not have an escort
Except the U. S. mails.
"No need to bother if your gown
Has been seen by Jane or Sue;
They will be invited
But they won't be there too.
"Those stylish shoes that kill you
Can stay right on the shelf
Just mail your check and stay at home
And have a ball yourself."

Inasmuch as the ball is being held on Cloud 7 and the date is anytime, anyone who wishes to attend the ball may do so by mailing a check for \$1.00 to Mrs. Wm. C. Burkhard, 847 Bradhurst Rd., Baltimore 12, Md.

Mrs. Esther Perry, affectionately known as 'Grandma' to everyone in the El Cerrito, Calif., Society, comes from real pioneer stock and thus was able to give a very informative talk at the March Ladies Aid meeting about Civil War Relics. Incidentally, Grandma Perry gave all 65 of the Sunday School children a plant on Easter Sunday.

The New York Assn. had an unusually successful and well attended annual meeting on May 2. It was voted to continue the missionary work begun last year by the Rev. Owen Turley. It is hoped that this thorough study of the metropolitan area will eventually lead to the establishment of an active New-Church society.

The Rev. Albert Diephuis has moved from Lakewood, Ohio—he retired from the pastorate of the Lakewood Society last January. His new address is Notch Road Green Pound, Newfoundland, N. J. Although Mr. Diephuis has reached the age of 84, he is in good health, and his letters abound in cheerfulness and humor.

The Rev. Ernest Martin, Wilmington, Del., was teamed with the Rev. Ellsworth Jackson, pastor of the First and Central Presbyterian Church of the same city, to conduct the radio program called the Pastor's Study for the month of May. May 1, the Wilmington New Church was host to a meeting of the Council of United Church Women. Hostesses were Frances Ayton, Helen Kalmbacher, Leonore Poole, Elsie Kauer, Dolores Ludwig, Sylvia Collette, Faith Greeley, and Perry Martin.

The Town Meeting seems to be a feature among the

many activities of the Boston Society. The last meeting was called to discuss the present opportunities of the Society in the light of its position as a city church, and of the changes that are taking place in the community. Other activities we hear about in Boston are a Swedenborg Fellowship, a Ladies Aid Association, and a Women's Alliance.

A lively bulletin always comes to us from Fryeburg, Me. In the last one we received we counted sixteen meetings and events for May. Included are dinners, dances, fellowship groups, League meetings and youth council conferences.

BOOK REVIEW

GREEN MANSION: *A motion picture by Dorothy Kingsley, based on the novel by Henry Hudson, an MGM screenplay directed by Mel Ferrer.*

One of the most widely read novels in its day (1916) this book has now been brought to the screen with a superb cast and settings, and with direction little short of perfection. Its locale originally was the birthplace and haunts of the noted author-naturalist, and the producers of the picture went faithfully with their cast to the green forests of Venezuela and the Argentine.

Its theme as gossamer as the beautiful Audrey Hepburn, Rima, is of especial interest to the New-Church viewer we believe because of the story's insistence on the nearness and reality of the spiritual world where indeed the young girl seems to be part of the time. This aspect of the tender romance between the young Venezuelan patriot, Abel, and the forest girl is brought out on the screen much more clearly than readers of the best seller will no doubt recall.

We have never especially cared for Miss Hepburn's presentations, but as the very summit of one's approval seems always to be that such and such fine acting is entitled to an 'Oscar' we would cheerfully recommend her for that award next year.

Seeking some rumored gold among the jungle savages in order to recuperate the family's fortunes lost in a revolution, Abel having withstood an ordeal by the tribe, finds instead, a self-exiled rapsallion who years previously had escaped to the forests with the gold and a beautiful little girl whose mother he had befriended.

Thus Rima grows up with the deer and the birds, and all is peaceful until romance enters her heart. Her prayers to the mother for guidance, her assurance of her presence even as the savages burn the tree in which she hides, are poignantly and beautifully done. It is a film which does much to renew our respect for motion picture production.—L.M.

BIRTHS

CRITCHLEY—Mr. and Mrs. V. Critchley of Bermuda announce the birth of their daughter, Sharon Lynn, on Feb. 27. The very proud grandparents are the Rev. and Mrs. Ernest

GALE—We rejoice with Mr. and Mrs. Melvin D. Gale (Marjorie Nichols) of Boston, Mass. on the birth of their daughter, Marion Roberta, on April 10.

SAWATZKY—Dale Bruce—a son, was born to Mr. and Mrs. Henry Sawatzky of Meadow Lake, Sask. On April 10.

BOOG—Samuel David, born to Harold D. and Gretchen (Trott) Boog of Bannister, Mich. on April 22.

BAPTISMS

SCHMIDT—Matthias Everett Klaus Schmidt was baptized on Easter Sunday in the Cambridge, Mass. Church by the Rev. Everett K. Bray. Theodore Foster was the godfather.

HACKER—David Jon, born on Mar. 14 to Frederick Jon and Martha Elizabeth (Shuh) Hacker, was baptized by the Rev. David P. Johnson of Kitchener, Ont. on May 10.

HASKAYNE—Murray Robert, infant son of Mr. and Mrs. Stanley Haskayne of Calgary was baptized by the Rev. Erwin D. Reddekopp in Sunnyslope, Alberta on Apr. 19. Murray Robert is the great grandson of the late Gerhard Ens of Rosthern, Sask.

MUZYKA—Mark William, infant son of Mr. and Mrs. Wm. Muzyka of Battleford, Sask. was baptized at the home of his aunt and uncle, Mr. and Mrs. Warren Sprecker, on Apr. 17. by the Rev. Henry Reddekopp.

UNRUH—Candace Ann, Kenneth Douglas, and Kevin Bradley, children of Mr. and Mrs. Kenneth Unruh, were baptized in the Pawnee Rock Church, Kan.; Lay-leader Galen Unruh officiating.

CONFIRMATION

SEYB, KRAUS—Shirley Ann Seyb and Vernon Joseph Kraus were confirmed in Pretty Prairie, Kan., Church; Lay-leader Galen Unruh officiating.

WEDDING

DOKIC-STAUB—Miss Greta Staub and Mr. Elija Dokic were married at the home of the Rev. Henry Reddekopp of Saskatoon, Sask. on April 3. The matron of honor was Mrs. Cecilia Stobart and the groom was attended by Mr. Anthony Stobart. The happy young couple, recently arrived from Yugoslavia, will make their home in Saskatoon where Mr. Dokic is employed as a technician by Business Machines Service Co. Ltd.

MEMORIAL

SCHMITT—Reuben Schmitt 67, passed into the higher life on Apr. 30 after a short illness at the St. Joseph Hospital in Larned, Kan. He had maintained his membership in the New Church at Pretty Prairie, Kan. since his youth, although his adult years were spent in the community of Pawnee Rock, Kan. He lived a simple and industrious life as a farmer, loved his work, exemplifying the principles of the good neighbor always. He is survived by his wife Elizabeth, a son Verne, of Great Bend, Kan., a daughter Mrs. Eugene Walker, of Wichita, two brothers, Dan of Santa Fe, New Mex., Harry, of Pawnee Rock, Kan., and one sister, Mrs. Ray Dillon, of Hutchinson, Kan.



URBANA JUNIOR COLLEGE Urbana, Ohio

The Basis for the New-Church Organization

by Louis A. Dole

IN THE WRITINGS the word 'church' is used with different meanings. Swedenborg sometimes writes of the church as a system of truth, the Holy City. From these passages it has sometimes been inferred that Swedenborg did not anticipate that there would be a New-Church organization. But there are many other passages in which he writes of the church as a body of people, altogether distinct from other church bodies.

Without people there would not be any church. In the Scriptures, including the Acts and the Epistles, the word 'church' is used one hundred and nine times, and the word translated 'church' is always *ekklesia*, which means an assembly. So, when in the Scriptures we see this term, we may know that it means a body of people who have come together to learn of and to worship the Lord. And from the Writings we learn that there is organized worship in the heavens. The Lord came upon earth to found His church (*ekklesia*), as He said to Peter: "On this rock will I found my church."

A church on earth has always been necessary—necessary even to the existence of the heavens. And it is stated that if this earth were destroyed, the angels and spirits from it would have to be connected with some other earth. Even the Word itself had to be brought down to its ultimate fixed plane in the sense of the letter, for there it exists in its fullness and power, containing within it all its inner meanings.

It is a universal law of creation that there shall be the three degrees in everything, the celestial, the spiritual, and the natural, that the cycle of creation may be complete and perfect. All angels have to be born on a natural earth, and we read: "Unless there were always some with whom there is a church, the human race would perish" (*Arcana Coelestia* 468².) For the church is the means of conjunction with the Lord, and with heaven.

There have been, prior to the Last Judgment, four churches upon this earth. Some facts concerning them should be noted. When the Most Ancient Church came to its end, there was a small remnant, signified by Noah and his family, in which something of good remained. In this good remnant the Ancient Church was begun. The Ancient Church was not a renewal of the Most Ancient Church. It was of an entirely different genius and based on a new revelation, a written Word, a revelation on a different level. The Ancient Church came to its end through the perversion of the revelation given to it, but at its end there was likewise a remnant which could serve as a nucleus for the formation of a new church. Abraham, Lot, and their families formed this nucleus. This church again was not a renewal of the Ancient Church, but was distinct from it. A new Word in a lower outward form was given to it. This Word was in turn perverted and that church came to its end. But at the time of its final consummation

there were a few in it in whom there still were remains. These the Lord, when on earth, called, instructed, and sent forth to found the Primitive Christian Church. Again a new revelation—the Gospels and the Apocalypse—was given. While the Jewish Church lasted, it was the center of the Lord's presence with men and the means of connecting them with heaven and with Him. On the morning after His triumphal entry into Jerusalem, as He was walking toward the city from Bethany, the Lord cursed the fig tree saying: "No man eat fruit of thee hereafter forever." Thus the Jewish Church came to its end. The Lord did not come to revive the Jewish Church, although even some of the Apostles were inclined to believe that the Jewish rituals were still binding upon them and their converts, and Peter had to be instructed in a vision (*Acts xi*) before he could bring himself to discard them.

In the *Gospels* and *Revelation* the Lord clearly foretells the end of the First Christian Church, and in the inner meaning of the prophecies concerning it shows the conditions which would come to be in that church which would necessitate its consummation and the descent of the New Jerusalem. Swedenborg witnessed this day and writes in *True Christian Religion*, 757: "This day is the last time of the Christian Church, which is foretold by the Lord in the Gospels and in Revelation," and in *Apocalypse Explained*, 670⁴, "This church which is called Christian is at this day come to its end."

Swedenborg saw clearly that a new church would have to be formed. He writes in relation to the new heaven and the new earth: "Not that heaven and earth are now to perish, but that in some quarter of the globe a new church will be raised up, the present one remaining in its external worship as the Jews do in theirs" (*Arcana*, 1850⁴). This quotation appears in the first volume of the *Arcana* (Latin edition) which was written in 1747. Thirty-six years later, eleven years after Swedenborg's death and thirteen years after the Apostles were sent forth to establish the New Church in the heavens, the prediction was fulfilled; a New-Church society was organized in London.

Again we read: "After this church (the Jewish) had been consummated, the Primitive Church was set up by the Lord among the Gentiles, the Jews being rejected; so too will it be with this church which is called Christian" (*Arcana*, 2986³), and "The reason why a new church will be set up by the Lord among the Gentiles is

that they have no principles of falsity contrary to the truths of faith, for they are ignorant of these truths" (*Arcana*, 2986^s).

Apocalypse Revealed 533 points out the necessity of a church on the earth in these words: "The reason why the church cannot subsist in the heavens unless there is a church on earth in conjunction with it, is because heaven where angels are, and the church where men are, act as a one, like the internal and the external with man; and the internal with man cannot subsist with its state, unless an external be conjoined with it; for an internal without an external is like a house without a foundation, or like seed upon the ground and not in the ground, thus like anything without a root; in a word, like a cause without an effect in which it may exist. From these things it may be seen how absolutely necessary it is that there should be a church somewhere in the world, where the Word is, and where by it the Lord is known." And in *Coronis* we read: "After these four churches, a new one is to arise, which will be truly Christian" (8), and "This New Church truly Christian, which at this day is being established by the Lord, will last to eternity" (52).

The beginning of the New Church was one of the most independent movements in history. The Lord appeared to Swedenborg as an individual, and through him gave the writings on which the church would be founded.

Swedenborg is not, of course, the founder of the New Church—the Lord is its founder. But Swedenborg had a part in its founding. He states very clearly that a new church would come into existence as a result of the opening of the Word, of which he was the chosen instrument. We should realize that without the Writings there would be no New Church.

We should recall also that the Lord when He was on earth did not organize the First Christian Church, as Mr. Grava so clearly pointed out in his article in the *MESSENGER* some time ago. The Lord, when on earth, was circumcised, instructed in the Law and the Prophets, attended the Passover at the age of twelve, was in the synagogue—'as his custom was'—on the sabbath day, went to Jerusalem for the Passover during His ministry, taught, and preached in the synagogues in Galilee, and in the temple itself. Swedenborg did not organize the New Church, nor did he separate himself from the Lutheran Church during his lifetime.

It is one thing to be born within a

church and another thing to be of it. Swedenborg was born within the Lutheran Church but he was not of it. There were others in his day who were born within this church, yet were not of it. Bishop Swedenborg was one of them. He utterly repudiated the doctrine of faith alone on which the Lutheran Church was founded. Others appeared in various countries and communions who constituted the remnant through which the New Church was to be established.

"It is in accordance with Divine order that a new heaven should be formed before a new church is established on earth, for the church is both internal and external, and the internal makes one with the church in heaven, thus with heaven itself; and what is internal must be formed before its external, what is external being formed afterwards by means of its internal. This is well known in the world among the clergy. Just so far as this new heaven, which constitutes the internal of the church with man, increases, does the New Jerusalem, that is, the New Church, descend from it; consequently this cannot take place in a moment, but it takes place to the extent that the falsities of the former church are set aside. For where falsities have already been implanted what is new cannot enter until the falsities have been rooted out, and this will take place with the clergy, and so with the laity" (*True Christian Religion*, 784).

The Rev. John Clowes was one of these, and other clergymen have in time, particularly at the beginning, accepted the Writings. Mr. Clowes thought that there should be no separate organization, for he believed that other churches would accept the truths revealed in the Second Coming. A sincere attempt was made by him—a very able man and a devoted New-Churchman, to whom the New Church owes much—to develop the New Church without a separate organization. The attempt, as we know, ended in failure. Other ministers have in more recent times made similar attempts with the same result.

The organized New Church was first instituted in London, and a minister was chosen by lot. In *The Rise and Progress of the New Jerusalem Church* by Robert Hindmarsh we find the following: "It was unanimously resolved by all members of the society, that the Institution of a regular ministry in the New Church could not be derived from any authority heretofore recognized in the Christian world. For as the New Jerusalem Church is altogether a New Church, distinct from the Old, and of which it is

written in *Revelation* Chap. xxi, 5, 'Behold, I make all things new'; it was conceived, that this declaration applies not only to the doctrines of the Church, but also to its institutions and ordinances of every kind, and among the rest to that of the Ordination of Ministers, whose authority to teach, to preach, and administer the Sacraments, must be derived from the Lord alone in *His own Church*, and not from any Priesthood of a fallen, consummated, and finished Church. This was precisely the situation of the Primitive Christian Church, which derived no authority by succession from the regular Priesthood of the Jewish Church, but commenced its Ordination *within itself*, from the immediate presence and authority of the Lord. Besides, it was argued, how inconsistent it would have been, if not plainly impossible, to derive authority from the Old Church to *oppose its own doctrines*, and thus to undermine and subvert it from the very foundation! A kingdom, a city, a house, or a Church, thus constituted, thus divided against itself could not possibly stand" (pp. 68, 69).

The Lord did not make His Second Coming to form a new Protestant sect. We are not the 261st or 271st sect of the Protestant Church. And we are just as far from the other branches of the First Christian Church.

From *Apocalypse Revealed* 476, in explanation of the words 'That there shall be time no longer', I quote the following: "'There shall be time no longer' signifies that there will not be any state of the church, nor any church unless God were acknowledged, and that the Lord is He. . . . Yet how is it at this day? That God is one, is not denied, but it is denied that the Lord is He. . . . Hence it is manifest, that the church is about to expire, unless a new one comes into existence, which acknowledges the Lord alone as the God of heaven and earth, and therefore goes immediately to Him." (See *Matthew* 38: 18.)

The recent rejection of our application for membership in the National Council of Churches should make it evident that the primary truth on which the church must be founded is still rejected. The Unitarians and Universalists are excluded from the National Council of Churches because they believe Christ to be a man. The New Church is excluded because it believes Him to be God. They cannot give up the Apostles' Creed. To them it is an integral part of the Word, as I recently heard the Bishop of the Episcopal Church in Maine declare. The Protestant Church was founded on the Apostles' Creed and looks to it

as its authority rather than to the Word.

The doctrines of the New Church concerning the Lord, the Word, Faith, and Life are still unique and distinctive. There is not a denomination nor an individual society of any denomination which would accept our belief in the sole deity of the Lord, our interpretation of the Word, or our teaching that the Second Coming of the Lord has taken place in the opening of the Word through the writings of Emanuel Swedenborg. The reason is that the minds of the people have been formed according to the pattern in which they have been brought up, and only an individual here and there is inclined to the independent thinking which will enable him to break away from this pattern.

This brings us back to the statement, "Without people there would be no church." The church, like everything else, must have its internal and its external. We sometimes hear it said that the New-Church organization is not the real New Church. No doubt there are nominal members of the organization who are not real—whole-hearted—New-Churchmen. And we naturally like to think that

the New Church is much larger than the organization. This is also doubtless true. But the only New Church we can see and know is the organized church, and we need to cherish and develop it, for only as men unite in learning and living the truths of the church can the church become embodied and effective in the world.

Emerson wrote in *Representative Men* (p. 94, 1903 edition): "The truths passing out of his (Swedenborg's) system into general circulation are now met with every day, qualifying the views and creeds of all churches, and men out of the church." Thousands of volumes of the writings have been distributed, and in recent years thousands of pieces of New-Church literature have been put in circulation from the Wayfarers' Chapel. But the acceptance of a particular truth which happens to appeal to the immediate interest or need of an individual does not make a New-Church-

man. Newchurchmanship must be founded on the unqualified acceptance of the fundamental doctrines of the New Church. And the organized New Church is the only religious body which has made a common acknowledgment of these fundamentals.

The organized New Church is the visible specific church of this new age, the center of spiritual illumination, the church by which the world is connected with the heavens, without which the new heavens would lack foundation. Its quality and effectiveness on earth will depend primarily upon the fidelity of its avowed members to its basic revelation. This is not bigotry, as has sometimes been charged. There is no room in the New-Church teachings for self-intelligence or conceit, for nothing of the church is from ourselves. The church is the Lord's, and is formed by Him as we make use of the means He has provided for its establishment.

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JUNE 20, 1959

THE NEW-CHURCH MESSENGER

Massachusetts Association holds second REGIONAL TRAINING INSTITUTE for group work, in North Andover, Mass. Note the interest registered on the faces of people gathered here as the Rev. Edwin G. Capon opens the Conference. Turn to p. 202 for story and more pictures.

David Johnson photo



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JUNE 20, 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 continuous, and the world of the spirit is real and near.

EDITORIALS

John Foster Dulles

WITH THE PASSING of John Foster Dulles from the earthly scene, the cause of peace and freedom has lost a great leader. Foes no less than friends acknowledge the towering moral stature of Mr. Dulles. His patriotism, resolution, and courage are known to all the world. He was truly a dedicated man who in spite of physical pain gave himself unstintingly to his work. He died for his country and for humanity as surely as if he had fallen on the battlefield. From the environment of politics, where lesser men often have succumbed to temptation, he emerged without a stain.

Long before Mr. Dulles had become an international figure he was known as an outstanding layman of the church. To the National Council of Churches he devoted his great gifts and wealth of knowledge in an effort to formulate a program for peace. It is well to remember this, especially because in later years his name has become associated with the terms 'brinkmanship' and 'massive retaliation'. In reality, moral force was the chief weapon employed by Mr. Dulles in his fight for peace in the world.

Mr. Dulles might have lived a life of leisure intent only on the pleasures of life, or he might have worked for himself in an atmosphere that was relatively free from the frustrations, hostilities, and misunderstandings that are inevitable in public life. He chose to work for his country and for mankind. He was an American of whom we can be proud and whose example we may well commend to future generations.

"The World is our Parish"

IN ADOPTING the above slogan as the theme of Convention, an ecumenical note has been struck. It is a recognition on the part of our Church that no church is an island sufficient unto itself. It is one with mankind.

Archbishop William Temple of Canterbury has said of the ecumenical movement that it is 'the great new fact of our era'. Even the Pope of the Roman Catholic Church has announced a 'celebration of an ecumenical council for the universal church.' In the field of action much has been accomplished toward Christian unity. In the matter of Faith and Order the problem is more difficult and hence progress has been slower. Questions of theological doctrines quickly enter, and to find a basis for unity that does not consist of watering religion down to its lowest common denominator cannot be easy. Yet this aspect of the situation is by no means hopeless. For one thing it may be noted that there has been a profound recovery of theological interest. It is realized, for example, that although liberalism did a valuable work in sweeping away the theological debris that was inherited from a pre-scientific age it offered little positive to a world bedeviled by global conflicts and social upheavals. This is the explanation for the popularity of existentialism, of Karl Barth's 'theology of crisis', and of Reinhold Niebuhr's emphasis on sin.

The problems that mankind faces permit of no facile and optimistic answers. Man is asking if life is but a merry-go-round always ending where it started; if history shows any purpose, and if there is a transcendent dimension. A result of trying to face these questions is the emergence in later years of biblical theology—a turning to the Word in an effort to discover an answer. Here, if anywhere, the answers will be found.

KEEPING THE DIVINE AMONG MEN

by Allen T. Cook

THE PURPOSE of the church is to keep the Divine of the Lord before men". This statement by Swedenborg is a broad and comprehensive description of the church, and when it is followed through with some of its associated ideas and its implications, it becomes enlightening, especially to this new generation which has the viewpoint of evolution in mind.

Most people think of the church merely as an institution for preaching to people on methods how to be good, or how to think straight about God so that they can get into heaven, i.e. gain eternal life. If the church has this purpose or office to perform where did it get its authority? This authority for the Christian is traced back to Christ, but there were churches before Christ. Where did they get their authority, if they also were to keep the Divine before men? The agnostic will tell you that ancient religions were an invention by the priesthood, which then foisted it upon the people to gain control over them or to get their money. A New Churchman knows better, but it might be well to go over some of the ancient religions and see what made them really function; and incidently what makes the New Jerusalem function as an independent church.

Maybe it all began with the sun, the moon, and the stars, with the wind in the trees, and other mysteries of nature. The exhilaration of high places and the long perspective from high places must have lifted the soul of the most ancient men toward the great Spirit of the skies. The majestic movement of the heavenly bodies must have filled the mind of the ancient men with awe, and in their innocence they regarded these things as symbols or the workings of a great god. It must have been by unanimous consent these people came together and with a sense of reverence, collected around these ideas and formed a 'church'. There were no priests except perhaps the old grandfather.

Early Worship

Later, in agricultural times, came the seasonal feasts, the new moons, the simple rituals on high places; and still later to come animal sacrifices, which were supposed to please the gods and induce them to give good crops. Each nation or tribe accumulated more elaborate rules and regulations with rituals and ceremonies, generation after generation. These things became venerated because of their antiquity. There were also songs and traditions

which were woven into the religious pattern. People collected around these precious things of antiquity and formed a 'church', or an ethnic religion. The Divine was kept before them generation after generation by means of these religious feasts, sacrifices, ceremonies, songs, and stories.

In Egypt grew up an extensive mythology, and some good ideas about immortal life. This immortal life was first attributed only to the king, but later to everybody. The king became in the course of time a son of the divine being. This concept had a powerful effect in keeping the Divine of the Lord before men in this nation, because in their king, the people had a visible human person among them as their ruler who was not just an image of the one in the sun or a portrayal of him in ritualistic ceremonies.

In Zoroastrianism the idea of a god was kept before people in the image of fire. A fire was kept burning at all times upon the altar. This was a reminder that the Divine was present at all times in his temple or sanctuary, also a reminder that the fire was an offspring of the sun. The teaching regarding a hierarchy of angels acting as messengers of the Most High, acted as a reinforcing agent to the idea that the power of the Divine was constantly in touch with men. Morality was introduced by the conception of darkness as over against light. They were told there was a constant struggle going on between the forces of light and the forces of darkness and that men were in between. Later there would be a judgment.

Centuries later in the life and teachings of Jesus we have another and newer revelation. A revelation regarding not only a newer morality, but also regarding the presence of the divine spirit among men. It was not another symbol of that divine presence, but the actual presence in a man, the Son of the Most High, albeit very differently conceived than most people imagined that 'Son' to be. But certain perceptive people collected around that man and later around the written record of him and formed a 'church'—a universal type of church. And today wherever and whenever the Mass is said in the Catholic Church there is the Divine kept before men. The same potent symbolism is not used in the Protestant Churches.

Centuries later another revelation was given which is called the internal or spiritual sense of the Christian Scriptures. It is drawn out of, or evolved from the

Old Testament and the New Testament, and also from the book of nature by Emanuel Swedenborg, thus making all revelations progressive and accumulative, one being based on the other in successive order.

A new revelation

Swedenborg says the New Jerusalem Church is founded upon the spiritual meaning of the Old and New Testaments. In the table of contents to the *Invitation VIII* is this statement, "This church is not instituted or established through miracles, but through the revelation of the spiritual sense, and through the introduction of my spirit into the spiritual world." The spiritual sense may be regarded as the Lord's authority to the New Church. (See *Inv.* No. 44.) This surpassed all revelations that had been made previously.

People of sensitive and spiritual disposition have gathered around this revelation and formed 'a church', and they have (especially through the clergy) endeavored to keep the Divine of the Lord before men, by means of this spiritual sense.

The Lord (or the divine truth from the Lord) is in this spiritual sense and becomes present to the mind of each individual as he understands and loves this truth, thus: "The Lord is continually present with me in the spiritual sense of his Word, *wherein is Divine truth in its very light*, and it is in this light that He is continually present . . . and in no other way" (*True Christian Religion* 780). This sense is unique in that 'no one as yet has had the least conjecture that there is a spiritual sense in the Word, such as this sense is *in itself*' (*Ibid* 776). So the New Church has the responsibility of keeping the Divine of the Lord before men by emphasizing the deeper or internal meaning of the old Scriptures, just as Jesus emphasized the spirit and the Messiah aspect of the old Jewish Scriptures.

It might be objected that Swedenborg wrote about many other things besides the spiritual sense. This is quite true, and these things are very interesting to a sensitive and curious mind, but all the other things reinforce or are auxiliary to the spiritual sense. They might be regarded as 'outside' reading to the main course taken at college. For instance:—the work entitled *The Divine Love and Wisdom* is a philosophical explanation of divine truths and of the human quality of the Divine.

The work entitled *Heaven and Hell* throws much light on how objects in the spiritual world fall automatically into correspondences, and how the spiritual forces can become twisted into evil forms. The whole book may

be said to consist of illustrations of correspondences on different levels. But the book also brings comfort to those who wonder about the place they go after death and to those who have loved ones 'over there'.

The doctrine of the Lord is a presentation of the central point in the doctrine of the internal sense. From it flows the doctrine of the Grand Man. It is also the point of objectivity and of worship. When Swedenborg wishes to emphasize something he has said about Jesus, he underscores it with a passage from either the Old Testament or the New Testament the same as he does with the presentation of the internal sense from *Genesis*. It is well to keep in mind when thinking about this subject that divine revelations do not repeat themselves except on a higher level.

The internal church

The people who form the New Jerusalem organization constitute 'an internal church', and most likely will not be very large for many years to come. This is because of the nature of the revelation they have embraced. "A church in order to exist must be internal and external, for there are those who are in the internal of the church, and there are those who are in its external; *the former are few, but the latter are very numerous*" (*Arcana* 6587). Swedenborg says the New Church will be 'a true Christian Church', meaning internal. It is hard to tell where the external of the New Church could be. It may be among all the 'good' people of the old churches who have not given themselves to faith alone or succumbed to an external 'power idea'. They probably care little or nothing for doctrine, but their thoughts and lives revolve around social reforms, building the church, doing good etc. These may be unconsciously connected with the New Church, because occasionally a certain person will 'come over' to the New Church through the reading of Swedenborg.

The church founded on the writings of Swedenborg is also on the frontier of spiritual thinking, and, to the orthodox mind, a revelation which is mystical and other-worldly. Orthodox church people, however, are tolerant of the Swedenborgians and give high praise for the quality of their lives, but the writings of Swedenborg are too 'unusual' to be taken seriously.

Fortunately there are compensations for this isolation and lack of appreciation on the part of a naturalistic world. God does not forget his children, even if they are not orthodox. The New Church as a group enjoys a more extensive background for its thinking and a much deeper perception into the things of the religious life. Not only does the church have the Old and the New Testaments as a foundation for the spiritual sense, but its scholars can also look into the Greek, the Babylonian, and the Egyptian mythologies and find meaning. Further, the facts and theories of natural science are not in conflict with its theology, as is the case with so many orthodox beliefs. To the New-Church scholar the three kingdoms of nature (with the aid of the science of correspondence) tell the same story as do the Scriptures except that in nature the story is written in a lower key

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

Heaven and Hell25

Divine Love and Wisdom25

Divine Providence25

The Four Doctrines25

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

and the letters are written larger and in a longer time. Biological evolution for the New-Church scholar is like a ladder which keeps the story in order and shows the steps that were taken by the Divine Wisdom to climb the heights to man's human frame, and it also carries the story back into the rocks and even farther into the Periodic Table of Chemical elements, and from thence into the atomic kingdom.

Thus through its spiritual revelation does the New Church become a church of wisdom or 'the crown' of all that has gone before . . . a truly universal church for both the scientist and the church man. (See *True Christian Religion*, 786.) The foundation stones and the wall stones of the New Jerusalem are divine natural truths spiritually understood. The spiritual sense supplying the transparency and the tint of color (*Apocalypse Revealed*, 911 and 914)

One of the most beautiful thoughts that ever came from the mind of God to the mind of man is contained in this statement from (*The True Christian Religion*, 786.) "The sole end of God's Divine Love when He created the world was to conjoin himself to man that He might thus dwell with men. This truth the former

churches did not possess." The forerunner of this is to be found in *Rev.* 21:3.

The individual member of the New Jerusalem is trying consciously to make this come true. Not only is he trying to live a 'good' life, but he is trying with the help of his religion, to be intelligent about it. He is living in the light of the spiritual world, or at least, in the knowledge of it, and also in the conviction that that world is bound up with this natural world and his own person.

Individually and collectively, no matter how small the organization, the people of the New Jerusalem are performing a great service to the world and to the heavens. They are establishing the last important link in a long series of links, whereby the heavens are joined to the earth and both drawn closer to God as a man (the Divine Humanity). And after death each person of the New Jerusalem carries with him everything of his natural mind and his spiritual mind together with the channels has been able to cut between the two worlds. In this way he enhances the life of the society where he goes to live by bringing more understanding, wider sympathies, and increasing the affection for peoples of the earth.

The writer, long a careful student of the Writings, lives in Colorado.



GARDEN SPOT

BY THE BLUE PACIFIC

by Edward R. Bosley

FOR THE FIRST TIME in ten years, our annual Convention is being held on the West Coast. And this year you'll find not only a pleasant and even breathtaking change of scene at Asilomar on California's beautiful Monterey Peninsula—you'll also find fresh inspiration and thought-provoking new ideas to inject into the spirit of your own Parish of the New Church when you return home.

You'll also discover the open-hearted friendliness of the West, and, perhaps, new experiences for you and your family. Here are some of the highlights planned for the General Convention of the Church of the New Jerusalem at Asilomar, beginning July 15 and ending July 20.

The Rev. and Mrs. Othmar Tobisch will tell us, in their fascinating way, about their missionary trip to Europe last summer. This meeting is open to both men and women, and is sponsored by the National Alliance of New-Church Women.

And the keynote speaker for the Convention, basing his talk on the theme 'The World Is Our Parish', will be the noted Dr. Gregory Bateson of Stanford University, Palo Alto, California. Dr. Bateson's subject, on which he is an authority, will be 'New Concepts of

Communication'. And since the idea of communication, or the 'getting through to the minds of other people', is so necessary if we are going to make a success of enlarging our Church and really making the World our Parish, what better authority could we have to help us and to tell us about how to improve our understanding of and our communication with others whom we would like to gather into the New Church?

The Convention at Asilomar will also provide fun for all the family! For instance: everyone's invited to a family barbecue (where we'll roast a half a steer over an open fire) in the famous Carmel Valley, a gathering-place for artists, writers and other creative-minded people for many years. In addition to the thrill of a western-style barbecue, there will be square dancing by the huge open fire and under the California stars (and even if you don't feel like dancing, it'll be fun to watch!).

You'll also have an opportunity to see the world-famous Seventeen-Mile-Drive around the Monterey Peninsula, taking in such historic spots as Monterey (which several times played a crucial part in the history of our country), Del Monte (which is one of the ageless resorts of California), and many other exciting things to

see, such as the Monterey Cypress—the most photographed trees of the world . . . weatherbeaten, ageless, beautiful, and majestic.

For those of you who are lucky enough to attend the Ministers' Council meeting in San Francisco, starting July 12, there are other intriguing things. There is planned an afternoon cruise on San Francisco Bay, to show you the most unusual views of one of the most unusual cities you've ever seen; interesting on-the-water glimpses of two of the world's greatest bridges: the Golden Gate Bridge, longest single span yet devised, and the San Francisco-Oakland (or Bay) Bridge, the longest bridge in the world (8 miles). This cruise on the placid Bay will show you new aspects of one of the world's most picturesque cities: San Francisco. And for those of the Ministers' Council who would like to 'travel by land', there is planned a visit to Muir Woods, where you'll see the oldest living things—the historic Giant Redwoods of California.

For the ministers' wives and children, there will be a dinner in San Francisco's storied Chinatown, and, if you wish, a shopping spree among San Francisco's famous department stores and specialty shops which rival those of New York and Paris.

We have not covered all the details of the Convention Program, because these will reach you with a formal statement of the various business sessions. These are merely some of the highlights of one of the most stimulating Conventions ever planned by the New Church. That's why we respectfully urge you to enlarge your outlook and your life by attending our first Western Convention in ten years. You'll enjoy the change of pace—and find a new happiness and new spiritual objective in the refreshing surroundings of Asilomar, on the lovely Monterey Peninsula in California!

As Mrs. Leonore Poole said in the *MESSENGER'S* issue of May 11: "See you there—at Asilomar!"

Mr. Bosley is the public relations man for the Convention planning Committee.

SERVANTS OF THE KING

We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. *1 Thess. f:12-13*

There was a time, not so long ago, when it was thought that no one should be urged to go into the ministry. Let God move a man to that calling, it was said; only a man truly "called" should enter so hard a service. As a result of this attitude, some people even made a point of *discouraging* any man interested in the ministry. Only a dedicated person, they believed, would persevere in his intention.

Today a healthier attitude prevails. It is pointed out that there must be a "calling" to any career—law, medicine, or business, as well as the ministry. Let a man consult his interests and abilities; let him find out what the minister does; let him put the two together and ask, "Is this for me?" Let him investigate, ask others, think, and pray. Let him visit a seminary; he will be intelligently helped.

The profession itself is now regarded in a new way: the world needs the best clergy it can get, and it knows it! In our day, no more exciting career can be chosen.

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THE MONARCH OF CASTLES

by Alice H. Sargant

CONGRATULATIONS to Evelyn H. Diaconoff for her article in the March 28 issue of the *MESSENGER*. I read it with the absorbed attention of a prospective tourist who is definitely planning to attend the meeting of the Convention at the conference grounds at Asilomar, Pacific Grove, California, in July.

As a 'must see' among California 'specialties,' I want to mention that 'Monarch of Castles', the 'Arabian Nights' dream, San Simeon, of the late William Randolph Hearst, which was given to the state of California by his heirs, and opened to the public June 2, 1958.

Mr. Hearst is the last of the great feudal barons this country produced, and it must be said that San Simeon is a breath-taking monument to this man's ability to accumulate riches, art treasures, and all else that is to be beheld at San Simeon.

When this castle was constructed its building cost was upwards of twenty-five million dollars. A half million dollars was spent on Gobelin tapestries for walls. Flowers nod from \$8000 Egyptian urns. A fortune went for imported trees for the garden. There are libraries, a theatre and a bowling alley, terraced gardens, pools, statuary, and landscaped grounds.

Near the castle a zoo of animals imported from Africa and India was kept by Mr. Hearst. To the north is a sanctuary for herds of bison, zebra and kangaroos. Some of these still graze the lands of the 'Ranch.' To the enormity of San Simeon's buildings can be added a cattle ranch and upwards of 100,000 acres.

'Hearst Castle', as it is best known, is reached by way of State Highway 1. It is 90 miles south of Carmel, and 43 miles north of San Luis Obispo.

Visitors will not be allowed to wander through at will in this monument and the number of visitors per day will be limited. Admission charge is \$2 for adults, \$1 for children over six, and free for those under six.

At the foot of *LaCuesta Encantada* (The Enchanted Hill), on which the Castle stands, is a parking area for 200 cars. Here visitors purchase admission tickets on a first-service basis on the day of the visit only. Tickets go on sale at 9:30 a.m. daily.

Forty-passenger buses leave at half-hour intervals from 10 a.m. until 5 p.m., transporting visitors over a single-lane road that winds 5.4 miles from Highway 1 to the Castle. Since no more than 600 persons are admitted to the grounds daily, ticket holders must be present when their bus departs.

The complete two-hour tour includes a half-mile guide walk, with considerable climbing of stairs. Each bus load of passengers is divided into two groups for the tour, with two guides to each group.

There are no accommodations in the town of San Simeon and, of course, none at the Castle. Information on accommodations at cities enroute may be secured through the California State Automobile Association. Driving time from Monterey or Carmel to San Simeon is about three and a half hours.

As a resident of Carmel since 1948 with my family, I wish to extend welcome and greetings to all conference guests. (Pacific Grove is down the coast on the Monterey Peninsula some seven miles from Carmel.)

Changes in Advance Program of Convention

Information received from the Business Committee of Convention indicates the following changes, which you may wish to write into the 'Advance Program' printed in the June 6 issues of the *MESSENGER*:

SUNDAY, JULY 12

3:00 p.m.—Bay Cruise

Visit to Muir Woods

8:00 p.m.—Speaker at Alumni Assn. banquet will be Rev. Frank Anderson of the Pacific School of Religion.

MONDAY, JULY 13

The meetings of the Council of Ministers, and of the ministers' wives have been changed from 3:00 p.m. to 2:00 p.m.

TUESDAY, JULY 14

Morning meeting changed from 9:00 to 9:30

Afternoon meetings changed from 3:00 to 2:00.

Speaker at two o'clock Council of Ministers' meeting will be Dr. Judah of the Pacific School of Religion. Devotions for the evening meeting will be conducted by the Rev. Harold Gustavson.

WEDNESDAY, JULY 15

No changes announced.

THURSDAY, JULY 16

1:30-2:45 p.m.—League Study Section at Guest Inn. Slide talk by the Rev. and Mrs. Othmar Tobisch on their trip abroad will be given in the Chapel.

7:30 p.m.—"The Urbana Story"

Worship services for the opening of Convention in the Chapel will be conducted by Mr. Tobisch.

9:30 p.m.—League Get-together (Changed from 7:30 p.m.)

FRIDAY, JULY 17

Interest Groups Theme: "New Ideas from the Task Forces"

Topics to be considered:

- Aims and Goals
- Organizations
- Publications
- Youth Program
- Education
- The Ministry

8:15 p.m.—Color film on European Centers at the public meeting of the Board of Missions

9:30 p.m.—League social at the Beach

SATURDAY, JULY 18

1:30 p.m.—Fellowship of Prayer

MRS. THORSTEN ISEDOR SIGSTEDT

As most *MESSENGER* readers have by now heard, Mrs. Sigstedt (Sigrid) Cyriel Ljungberg Odhner passed away at Bryn Athyn, Pa., March 23, in her seventy-first year. Mrs. Sigstedt is best known to us as the author of *The Swedenborg Epic*, a book that many feel is the only definite biography of Swedenborg yet written. Besides this she has written numerous essays, stories, plays and poems. A woman endowed with unusual intellectual gifts she found time for her labors in Swedenborgian while at the same time fulfilling all her duties as a wife, a mother, and a member of the church and the community. Those who knew her speak of her kindness, and her unflinching appreciation of the beautiful things of life.

LETTERS TO THE EDITOR

CRUSHING BLOW

To the Editor:

The black people of South Africa have always had to live under conditions of great hardship and injustice, but the Conference New-Church Mission has managed to survive, and has even grown from strength to strength. Now, however, a new line is being taken by the authorities, which may make it almost impossible for us to continue in the urban area, where our strength chiefly lies.

One of our African ministers was interviewing the Superintendent of his Location for the twentieth time about a site which had been allocated to us but had twice been withdrawn and changed. Suddenly the Superintendent burst out with: "Why are you bothering about this? Why not join the Dutch Reformed Church? See, we have a beautiful building here. If you attend our theological college for a few months, we will ordain you, and you can count on our help; you will get a proper stipend, and everything will be easy for you. Why not join the Official Church?"

This attitude of the Location Superintendent throws light on recent moves by the government and municipalities to try to reduce the number of native sects and missions in the country. The officials deny that there is any religious persecution or even interference with freedom of worship; all they are doing is to close down church buildings! At the end of next year, about 3,000 buildings belonging to Christian denominations not recognized by the government will be forcibly closed, and no financial compensation will be given whatsoever.

Fortunately, the New-Church Mission does not come under this ban, as we were recognized by the government in 1920; but we are being attacked in a more subtle way. The African Locations (nothing to do with film sets, but the districts near the European towns where the black workers must live) are continually being moved. As the white areas expand and approach too closely to them, the small tin-roofed houses are bull-dozed down, and the whole black population are transferred, together with their belongings, to a new Location which has been put up almost over night on the bare veld perhaps five miles away. This, of course, means that our mission churches also are demolished. And, as a favour, because we are a recognized sect, we are given 'compensation'. But our churches are mostly small, and were made of the cheapest materials in the first place, so the compensation given to us is usually negligible. Now, here is the rub: to put up a building in the new Location, we must conform to new and exacting by-laws, and spend a minimum of over £1,000—all with the professed intention of 'building worthily for the African!'

Here is an actual example. As compensation for our old building in Randfontein, we have been given £11. But to build in the new Location we are told we must spend at least £2,500, and the building must be completed within twelve months of the allocation of the site. Now this is quite absurd, as, with local labour, we could easily put up an adequate little building for £200, as we did at Meyerton and elsewhere. It is a similar story in Odendaalsrus, Krugersdorp and Koster, and will probably be so eventually in most of the Locations where we

have churches. This policy of requiring that thousands of pounds must be spent on each church, will make it difficult for any christian denomination to survive in South Africa, unless, like the Dutch Reformed Church, it has vast financial resources.

At a farewell meeting to Mrs. K. M. Johnson, who was returning to Britain after a visit to the mission-field, a moving speech was made by Mrs. Mooki, the wife of our African Secretary. She said:—

"In the old days, municipalities used to demand that we must have a big membership; if we had less than so many members in any district, we were not granted a site for a church. Now the cry is that we *must have money*. Soon we shall be told we are too poor to exist, because we cannot afford the grand and expensive churches they are telling us we must build. Please ask our brothers and sisters overseas to pray for us; and tell them that, with the Lord's help, we *shall* exist . . . AND WE MEAN TO !! But we need the help of God to survive; we are fighting against heavy waves of wealth. . . . We deeply appreciate the friendship of our fellow New-Churchmen. We are proud to be able to say: 'Our Church exists in Great Britain, the U.S.A., Australia, New Zealand, and even the Fiji Islands!' If the Church grows and flourishes overseas, then we shall grow and flourish. May it prosper mightily!"

Here, then, is her message, which I affectionately commend to your readers.

—(REV.) BRIAN KINGSLAKE

The New-Church Mission,
P.O. Box 1,
Orlando, Johannesburg.

CHURCH ATTENDANCE

To the Editor:

The reason for going to church is to worship God regularly with the family of men from an inward delight which is shared. In the good sense, every man is a miniature church in the degree that he is living in the goods and truths of the Lord.

When members are gathered as a church, then the church becomes general, from the particulars and singulars of the congregation. When men do not attend because of the love of self, it shows a lack of affection for interior things and their uses. This causes a lag in the process of regeneration.

Because every man is created by the Lord for the sake of giving and receiving joy and for eternal uses wherever he is, he has within him potentially power from the Lord in the degree that he is joined to heaven through the church.

All divine truths come by way of revelation through the Word; and this is taught by the universal church variously. But the men of every denomination can receive that heaven in accordance to the qualities of their affections in their motives in their works; for evil men appear to do good works also.

Because God is a Triune Being, the Word has a Trinity, and the heavens have a Trinity. Life from the Lord proceeds in three discrete degrees.

In the *Arcana* we read: "No one is ever instructed by means of truths, but by means of affection of truth" (3066). "The reception is not possible in any other way than according to truth, truths being that which good flows into; for good is the agent, and truth is the recipient" (4205).

The unregenerate world knows of God, and even has many truths in the memory, but in the process of regeneration men through affection go to church whenever possible, placing all affections of the things of the

world in second place, and the things of heaven in first place, and from these affections act.

This is love to the Lord from which we learn to love the good in the neighbor. This has nothing to do with the following of one's own natural affections and thus being lead by the love of self.

Edwin R. Herrick
Bonita Springs, Fla.

HEALING TESTIMONY

To the Editor:

I have just recovered from a bad burn on my hand, which brings to mind the time years ago when mother and I were in the mountains in Washington, and I spilled hot grease on my hand. The pain was so great I could hardly stand up. Mother said, "Lie down and relax; I will take care of it". She oiled my hand and held it between her hands. Quickly the pain eased and my hand healed without a blister.

Many years ago I spent several months in bed due to a fall, unable to sleep more than half an hour at a time. The only thing that eased the pain was reading the Writings. In my great need I saw healing all through the Writings, and I still do.

I have seen so many miracles of healing—I know that with the Lord all things are possible. Years ago when mother had a serious heart attack, the doctor did not think she could live until morning. When he called the next day, he could not understand the great change in her. She was so much better. But we knew it was the laying on of hands and our prayers. He said her recovery was the most marvelous he had seen in all his years as a doctor. Her heart beat was strong for nine years up to within two hours of her passing.

Many miracles of healing have happened in my family: a nephew was instantly healed of lockjaw through prayers; a five year old son of a cousin was completely healed of a serious case of polio.

We know the disciples got their healing power from the Lord, but by what method did they get the power? Jesus commanded His disciples to heal the sick.

Several years ago a church in Portland announced that it was going to have a meeting for the baptism of the Holy Ghost. I went. When the minister said that everyone who wanted the baptism of the Holy Ghost should come to the platform, sixty-one went up there and were seated; and when he and another minister laid hands on the people, they all received the Holy Ghost and talked in tongues, except one young man. One woman I knew well said afterwards, her mouth opened as if to speak, but her jaws felt stiff and the words came in a strange voice, and language flowed from her mouth without any movement or effort on her part.

Once I was at a healing meeting. The minister—one who had never been at that church before—was presented as one who had the gift of discernment. He pointed to many people, telling them what their ailments were. I knew several of these people, and knew he was correct. He told me I had arthritis and asked me if I believed God could heal me. I answered yes, and then he said, "Put your hands on the part that gives pain and receive your healing". That night I slept well for the first time in weeks and felt no pain. I had an inoperable cancer, but was healed by a woman who has had great success in such cases. That was twenty years ago, and I am still healed.

I could tell about many other healings which I have witnessed if space permitted.

Mary Read
Portland, Oreg.

ARE CONGREGATIONS OUT-OF-DATE?

THIS TITLE is the subject of a provocative editorial in 'Life and Work'—the journal of the Church of Scotland. It is inspired partly by the 'Tell Scotland' mission of the Church of Scotland and partly by the serious thought that is now being given to the nature and mission of the Church. 'Tell Scotland' has revealed that 'an enormous number of people in Scotland haven't a clue what the Gospel is about, what it has to do with them, or what the Church of Jesus Christ is for.' It is maintained that the mission of the Church is not chiefly a matter of *telling* Scotland what the Faith means. When the living Word was made flesh, it was a dwelling as well as a *telling*. He made himself one with "sinful men and women, so that he was reviled for consorting with 'spivs' and harlots."

If the Church is engaged in a mission that is born of the Incarnation, it must go beyond 'showing' friendship to the outsider and undeserving, beyond 'putting on a mission.' Rather, Christians must stand beside people and face God with them, conscious that they are no better than others, and that they stand under the same Grace of God, beneath the same Cross of Christ. However horrible it may be to the pride of Christians, they must admit they are sinful men. Humans belong together; they are on the same level. This is basic Christianity!

An immediate implication of this truth is that Christians must go where men live and work and pray. "There are no gulfs in Christ's sight." And Christ is there; he is there before us, already at work in people, 'bearing all things, believing all things, hoping all things, enduring all things.' "We're only called to be where He is, to pray with Him in His intercession, to put the small beginnings of our love beside His passion for the souls of men, like the boy with the loaves and fishes."

This is closely related to the question: Are our congregations out-of-date? To most people the term 'Church' means an organization. Yet, in the New Testament the word is never used of a building. The early Church lived and spread by *houses*. The recognition of the house-church is a revolutionary and unique discovery today. To rediscover the house-church is to think of the Christian community as set within the house, or dwelling place, or social environment; it is to raise the question: Are our patterns of Church organizations in harmony with the New Testament? Are they 'out-of-date'?

Says the editorial, "Too often the Churches try to hold on to the old social structures of life because they made these old social structures sacrosanct. The result of such thinking is that the Church loses contact with man. It becomes blind to concrete social realities. Evangelism tends to become a hopeless invitation addressed to men and women, where they are not, to come to a place where they do not want to come."

Concretely, the Church must discover where men 'dwell' as Christ came to men where they were. The Church must build itself up where people are. This is almost impossible for present-day congregations. If the house-church is to be built where people are, the 'cellular' unit of the Church is now a necessity. If the Church would reach people and become the redemptive force to save corporate or 'house' life from disintegration and recreate the communal structure of society, it must experiment in a type of Church life that ceases to confine Christianity to a building and sets it within the 'house,' or *oikos* (*oikumene*) of man.

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COMMITTEE ON RELIGION AND SCIENCE MEETS

WE ARE GLAD to report that the meeting at the Statler Hilton Hotel, New York, April 30, was attended by around twenty persons with Commissioner Norman S. Marshall, National Commander of the Salvation Army, serving as chairman in place of Dr. Joseph R. Sizoo who had to be absent because of sickness in the family.

The principal speaker was Dr. Edwin T. Dahlberg, President of the National Council of Churches, who attended as an individual and not as a representative of the Council of Churches. The same was true of Commissioner Marshall and all others who serve as individuals and not necessarily as representatives of their organizations.

The growth, activities and future plans of the Committee were presented by Madeline George, editor of *The Satellite*. This talk was followed by discussion and resolutions.

Edward L. Wertheim told what the Committee has been doing regarding the suggested Geo-Spiritual Year.

Dr. Dahlberg gave his views of the Geo-Spiritual Year advising us to advance slowly, laying careful groundwork. He recommended that we use top-notch scholars and top-echelon leaders, and avoid endless discussions. He did not feel that it was possible to be ready for such a concentrated period of religious study and cooperation for several years to come. He also felt that some items mentioned might be points of dissension rather than points of cooperation. He thought the proposed zone of agreement would have to be more general including such concepts as 'the human dignity of man.'

Dr. Bradbury suggested 'Unity Under God.' Later, after the meeting, he suggested 'The Unity of Mankind Under the Sovereignty of God.'

The Committee decided to ask Dr. Sizoo to enlarge the Advisory Council, or appoint a separate group to study and clarify the goals and future plans of the Committee and the Geo-Spiritual Year.

The following resolutions were passed, one proposed by Doron K. Antrim that the Swedenborg Foundation be thanked through President John F. Seekamp for their generous grants; and another resolution proposed by Harold B. Larsen was a 'thank you' to Fergus J. Wood for his counsel, guidance and advice in the area of science and in our approach to important scientists. Also for his help with Dr. Sizoo in planning an important discussion meeting in Washington May 26 between prominent scientists and religious leaders.

After the meeting many of the members of the Committee attended the 10th annual dinner of Religion in American Life.

MINISTERS' WIVES ASSOCIATION TO MEET

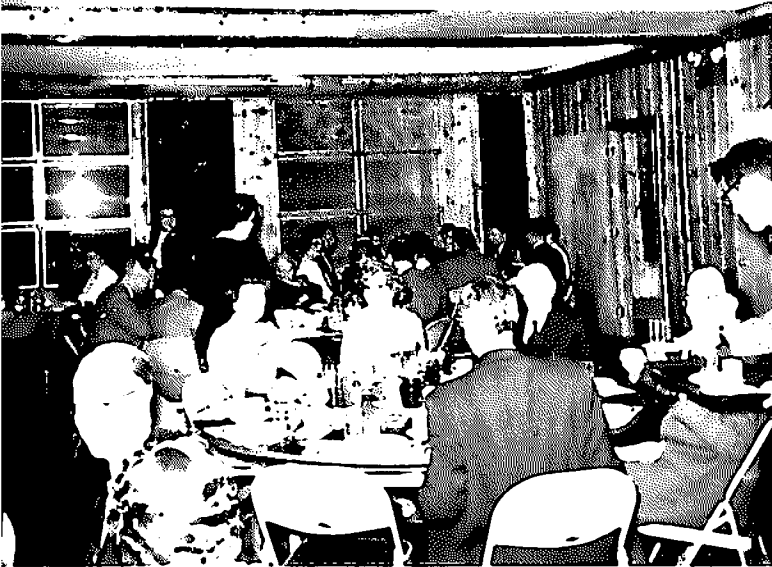
The following announcement has been sent out by Mrs. Norma Capon:

The Ministers' Wives Conference will be held at Urbana Junior College in Urbana, Ohio, on Wednesday evening, Thursday, Friday, and Saturday, September 9-12, 1959.

The Conference will end at 4:00 p.m. on Saturday.

The Rev. Franklin Blackmer is going to arrange a car shuttle service from the Columbus, Ohio, airport on Wednesday afternoon and evening, so make your reservations to Columbus, not Dayton. For example, there might be cars leaving from the airport at 3:00 p.m.; 6:00 p.m.; 9:00 p.m.; and 11:00 p.m. The exact times of leaving the airport are not definite yet, however.

Convention will be paying your entire expenses.



Time out for Lunch—

—Stewart Perry photos



Around the Square Table-- Trainers at the RTI

MASSACHUSETTS ASSOCIATION'S

R.T.I.

ATTRACTS 53

by Robert Kirven

WHAT HAPPENED at the Regional Training Institute at North Andover, Mass? There were 53 people from the Massachusetts Association there for a night and a day, April 10 and 11—you might get 53 answers. On the other hand you'll find a lot of agreement; what happened was interesting, stimulating, even exciting; and it just *might* be that it showed us a way of being better at all the things we want most to do when we're working together with other people.

Basically, the 22-hour session was devoted to a series of exercises in working together in large and small groups, over different types of problems. The object was not necessarily to solve the problems, but to study how we were working at them, and practice ways of working together more effectively. In between the exercises, there were demonstrations and explanations by the training staff, three excellent meals and some sleep when we finally quit talking.

Three of those at Osgood Hill were clinical psycholo-

gists specializing in personal relations and group work: Dr. Richard Wallen, who addressed the Saturday night banquet at Convention last summer; Dr. Marjorie Creelman and Dr. Ed. Nevis. They were assisted by a staff of six New Churchmen who were trainers at the Regional Training Institutes last Spring: The Rev. David P. Johnson of Kitchener, Ont., president of Convention; the Rev. and Mrs. Richard Tafel of Philadelphia; Dr. George Walker and the Rev. and Mrs. Edwin G. Capon, from the Massachusetts Association.

Despite the really top-notch efforts of the staff, we didn't all become experts at working together in 22 hours—if anybody expected to. But for most of us, a door was opened to the understanding of ourselves and the people we work with—for the Church or anything else that is important in our lives. For that, the week-end at Osgood Hill was a deeply rewarding experience.

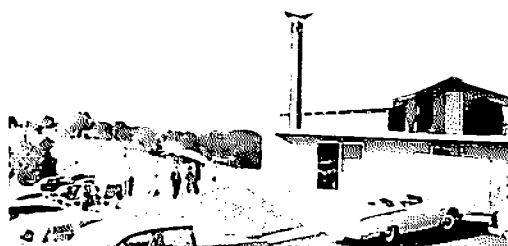
All the societies of Massachusetts were represented at this meeting as well as one from the Maine Association.

OTHER MEETINGS—OTHER TIMES and PLACES

—David Johnson photos



THE MINISTERS assembled in one of the class-rooms in Bailey Hall, Urbana Junior College for a lecture session at their March 1959 Institute. The theme of the Session was 'Pastoral Counseling'.



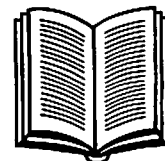
MEMBERS of the Illinois Association gather for the annual meeting May 16 at the St. Louis Society of the New Church in the new edifice located in Creve Couer, a suburb of St. Louis, Mo.



REV. ERNEST FREDERICK, left, and Mr. Herbert Young, president of the Miami-Ft. Lauderdale Society, on the right, ably and quickly handled the affairs of the business meetings at the Annual Meeting of that Society, May 3.



BOOK REVIEWS



A NEW MIND FOR A NEW AGE. By Alan Walker. Abingdon Press, Nashville 2, Tenn. 143 pp. \$2.50

It is nothing new to hear that we are living in a new age. For centuries writers pointing to some revolutionary changes that have taken place have declared that mankind had entered a new age. The birth of Protestantism, the Renaissance, the discovery of America, the industrial revolution—all of those things have ushered in a new age in the sense that they have profoundly altered the living habits of many people. Equally or perhaps much more significant are the coming of nuclear weapons, man-launched satellites, automation and mass production.

What is the relevance of Christianity in this new age? Alan Walker seeks to find an answer to this question. The present time, he says, demands that the 'total Gospel' be applied to the 'totality of life'. The case for this in its social aspects has been made often, but Mr. Walker addresses himself primarily to the individual. How can the Christian adjust himself to the calls made upon him by the rootlessness of contemporary life? How can he meet the challenge of space-age science? There is but one answer: The new age demands God. Says the writer: "Unless something beyond science comes to us, we are lost. Many a scientist has recognized this fact. It is scientists who have stepped over into the role of preacher in recent years, often saying, 'Please save us and yourselves.' Why cannot we see it? Science puts new wealth and new power in our hands, but cannot determine their use. It is God who deepens man's compassion and quickens his conscience. It is Christ who overcomes the fear and hatred of the mind and heart of man. Science demands God" (p.91).

Mr. Walker finds that, "The peril of this hour is that we shall take into the new age stale ideas which more properly belong to the age of the bow and the arrow" (p.115). War has become obsolete and force has virtually cancelled itself out.

There is fervor and deep conviction in the writer's plea for racial integration, his call to be a merciful neighbor, for dedication, and for redemptive and suffering love. But what statesman would consider as a basis for a practical program the following idea: "Out of non-violence, expressed in redemptive, suffering love, could come new beginnings in human relationship" (p.122)? To the retort that such a program would put us at the mercy of Russia, Mr. Walker would reply: "No, it would put us at the mercy of God."

Maybe the Spirit of the Lord will raise up a nation with such a strong faith that it will make such an adventure in creative and suffering love.

NOTHING SO STRANGE. *Autobiography of Arthur Ford in collaboration with Marguerite Harmon Bro. Harper & Brothers, New York. 250 pp. \$3.75.*

Although this book is an autobiography its fascination lies mainly in what it relates about the supernatural. Mr. Ford has gained a degree of fame as a medium. He says he first became aware of his psychic gifts when he was an army officer in the first world war. One morning he awoke with the roster of the names of those who had died of influenza in the night plain before his eyes. Then when he picked up the roster from the adjutant's office, in accord with his duties, it was exactly the same. This experience repeated itself day

after day, although taking different forms. Then he began to get the names of those who died overseas.

After the war Mr. Ford went to college and was ordained as a minister but continued studying the psychic. In time he became a medium, gave lectures and demonstrations in spiritualist churches, went to England and met the 'big guns' in psychic research, including Mrs. St. Clair Stobart, Sir Arthur Conan Doyle, David Gow, Sir Oliver Lodge, Hannen Swaffer, and several others. He came into prominence when he was reported to have cracked the code by which the magician, Houdini, was to communicate with his wife, if there really was survival after death. A photostatic copy of a letter from Mrs. Houdini in this book authenticates the claim that the message Houdini was to send back was given to his wife by Mr. Ford.

Both in America and abroad many prominent people are mentioned by Ford as having come to him and as testifying to the evidential nature of the messages given through him. It is hard to believe that such men as Sherwood Eddy, Prof. Wm. McDougal, Upton Sinclair, to mention a few, are so credulous as to be misled by pure fraud, and even more difficult to believe that they would lend their own name to a fraud.

But can certain explanations which do not depend on the theory of communication with those who have passed from this world be ruled out? How much information does the medium intentionally or otherwise obtain, which is stored in his subconscious mind and then produced while he is in a sort of hypnotic trance? And how much can he garner by telepathy from the mind of the sitter? There are many unanswered questions in this connection. Nevertheless, taken on the whole, Mr. Ford's career as a medium seems to contain much evidence for the belief in survival after death.

Yet for all his psychic powers, Mr. Ford could not escape the contingencies of life. An automobile accident brought death to his sister and serious injuries to himself. Morphine used in the course of his treatment in the hospital for these injuries resulted in addiction. He broke the morphine habit, but only to become an alcoholic. From this he was finally rescued, we gather, by help from Alcoholics Anonymous and by a psychic experience. The book has two moving chapters on the horrors of his experiences as an alcoholic and on his rescue by Alcoholics Anonymous.

Twice in his book Swedenborg is mentioned with respect. But apparently Mr. Ford knows little about him and only thinks of him as a great psychic.

The author believes that everyone has the ability to become psychic if he will submit to careful training by a competent teacher. Many will remain skeptical after reading this book even if convinced of the author's honesty. Yet a perusal of this and similar works ought to contribute towards an openness of mind on the whole field of psychic phenomena and the supernatural.

WANTED . . . Copy of "*History of the Church*" by Rev. Frederic R. Crownfield. Any condition. Please quote price.

The New Church Press, 108 Clark St., Brooklyn 1, N. Y.

SWEDENBORG SCIENTIFIC ASSOCIATION

The 62nd Annual Meeting of the Swedenborg Scientific Association was held on Wednesday, May 20, 1959, at Bryn Athyn, Pennsylvania, with an attendance of 49 members and 24 guests.

Officers for the coming year were elected as follows: President: Edward F. Allen; Board of Directors: Miss Morna Hyatt, Randolph W. Childs, Charles S. Cole, Marilman, W. Cairns Henderson, Hugo Lj. Odhner, Joel Pitcairn, Kenneth Rose, and Leonard I. Tafel.

The following officers were elected by the Board of Directors: Vice President: Mr. Charles S. Cole; Executive Editor: Rev. W. Cairns Henderson; members of Editorial Board: Messrs. Edward F. Allen, Hugo Lj. Odhner, and Lawson A. Pendleton; Treasurer: Miss Beryl G. Briscoe; Secretary: Miss Morna Hyatt.

The secretary reported that the board of directors has authorized the reprinting of the two volumes of the *Animal Kingdom* by photo-offset. This work has not been published for over a hundred years. It is hoped that a substantial portion of the publication costs can be met by subscriptions.

A little over a year ago plans were made for the publication of a work entitled *A Partial Concordance of the Rational Psychology*, compiled by Mr. Harold F. Pitcairn. Miss Briscoe has been assisting in editing this book. It is now almost ready for the printer.

A committee consisting of Messrs Robert Johns, Chairman; John Echols, Lawson Pendleton, Kenneth Rose, and King Wille, has been appointed by the president to study our organization and to make recommendations to the Board for widening interest in and increasing the usefulness of the Association.

The Treasurer reported a balance in the General Account of \$2076.48, and in the Publication Account of \$1986.52. Miss Briscoe pointed out that dues and subscriptions are about \$254 less than the cost of the *New Philosophy*. One hundred and sixty-five books were sold during the year. The number of members remains 271.

The Rev. W. Cairns Henderson, reporting for the Editorial Board, said that the warning against complacency about the future of the *New Philosophy* voiced in his last report had proved to be justified. For good and sufficient reasons the new writers then mentioned as being in prospect are still in prospect, and the task of finding suitable copy for the journal continues to be a difficult one. However a scheme has been initiated to encourage young writers, and a long-range planning program will be started in the fall which, it is hoped, will bear fruit in due course. It is hoped that contributors will make it unnecessary to reduce the numbers of issues per year.

The president in his report considered the difficulties of discussing science and philosophy at the present day. Recent advances have shown us how little we know. It is fortunate indeed that the early members of this Association were unable to correlate Swedenborg's Philosophical Works with the science of their day, because we would now be faced with the task of supporting the science of 1912 as well as Swedenborg's philosophy. Many in the Church believe that all the essentials of philosophy can be found in the Writings, but, as Mr. Allen pointed out, this does not rule out the use of the Philosophical works as ancillary to the Writings.

Mr. Kenneth Rose presented a resolution honoring the work of Mrs. Thorsten Sigstedt and Mrs. Robert M. Cole.

Reports from chapters of the Association in Glenview, Illinois, and Kitchener, Ontario, were read.

The Annual Address written by Bishop de Charms was entitled 'Appearance and Reality.' Because of Bishop de Charms' illness the paper was read by Dr. Hugo Odhner. The discussion which followed brought out the importance of Swedenborg's Philosophical Works to the Church in our day. The address and the reports will appear in the July-September issue of the *New Philosophy*.

MORNA HYATT, Secretary



by Merle Haag

Rummage sales are one of the most important sources of income for most of our women's organizations. The women use this money for all kinds of good works—they support various local, national, and foreign charities, help to defray their Society's expenses at Convention, help in meeting their Church's utility and fuel bills, remodel or redecorate portions of their chapel, etc. We urge all isolated members to send their cast-off clothing or household appliances to whatever Society is closest to them, either physically or spiritually. No matter how useless an item may seem to be, there is always someone who can make use of it. For example, my own children have such slender feet that their shoes are not carried in stock—they always have to be made up especially. Yet their old shoes which are sent to the Cincinnati Society are always snapped up, the instant they are placed on sale. Although the spring of the year is the usual time for most Societies to hold Rummage Sales, you can send your contributions any time you wish. The average Church has sufficient storage space to keep merchandise until the sale takes place.

The El Cerrito, Calif. Society paid a stirring tribute to their newly elected Church Committee. The new officers were installed on Pentecost Sunday (May 17), which is generally regarded as the birthday of the Christian Church. The parishioners by having this little fete showed that they are fully aware of the sacrifices in time and energy that the Church Committee will expend. They promised to support the Committee in whatever projects they undertake in the coming year.

The El Cerrito, Calif. Choir is so well thought of that its members were invited to join the Inter-cultural Choral Society (a group composed of members of the choirs from a Jewish Synagogue and several Protestant Churches). Although everyone in the choir was delighted at the invitation, unfortunately the rehearsals were on evenings on which most of the choir members were already occupied. Stephanie and Virginia Cherniak were the only ones who were able to join. Virginia was chosen as a soprano soloist for a rendition of Brahms' Requiem.

Most of our Societies have a Coffee Hour following the Sunday morning services. San Francisco has gone one step farther—they have a Junior Friendly Hour for the children. Special refreshments are contributed each Sunday by the women in the parish.

Mrs. Muriel Lucelle of San Francisco certainly deserves the highest of praise. She instructs the Carollers who range in age from 4 to 8. Inasmuch as the majority of these children can't even read, Mrs. Lucelle has to teach them the words before she can refine their melodic arrangement.

The Rev. Owen Turley is certainly a busy man. Not only does he conduct services in various places in New Jersey but he is very popular as a guest speaker. Rev. Turley spoke at the New York Church on May 31 while the Rev. Clayton Priestnal administered the Sacrament of the Holy Supper in Baltimore.

Wilmington, Del. is noted for its unusual forms of entertainment. Recently Kent Hyatt reached back to the pioneer days of cooperative house building by having a house painting party. Jack Collette, Alderson Lynch, Stewart, Leonore, and Gerry Poole, and the Rev. Ernest Martin wielded paint brushes in the Hyatt home. The results have been described as 'superb'.

The Western Canada Conference will meet in Vancouver, B. C., July 4-5. The summer camp for Western Canada will be held at Garner Lake, 108 miles northeast of Edmonton, Alta., on Aug. 2-9.

Mrs. William Morgan, Boston, Mass., has been welcomed by the San Diego Society. She expects to

make her home in San Diego in the future. At the same time the San Diego Society bids a regretful farewell to Mrs. Birdella Kindig, who is returning to her home in Salem, Ohio; and to Mr. and Mrs. Ward Skeen, who are returning to Pawnee Rock, Kan. Also departing from San Diego are Pfc. Victor Carter, bound for Japan, and Pfc. Terry Fink, bound for Okinawa.

The Massachusetts New-Church Womens' Alliance held its annual meeting May 6.

At the Annual Mother and Daughter Dinner in Detroit, Mich., the awarding of the Lady of the Year plaque is a highlight. This honor is given to the church-woman who has contributed most generously her time, service and energy to the church during the year. This May, twin awards were made by the Tuesday Guild. The Detroit Ladies of the Year are Ruth Brandau and Elinor Johnson. Ruth is secretary to the Board, a choir member, member of the sanctuary outfitting and kitchen committees, and informal chairman of fund-raising activities i.e. bazaars and rummage sales. Elinor is a Sunday School teacher, charter member of the Tuesday Guild, member of the church furnishing and kitchen remodeling committees, and serves ex-officio on the dinners committee. We salute these busy ladies.

Another feature of the dinner was the program, under direction of Joyce Fekete. This was a fashion show presented by the little girls of the Sunday School, the youngest model being Diane Ross, 11 months old. Most of the fashions were created by the little girls' mothers.

The women of the Detroit Church have done it again. Faced with a large kitchen remodeling project and insufficient funds to complete it, they scheduled a Rummage Sale for May 14. A combination of excellent cooperation by all church members and the super-salesmanship of several of the women turned the project into an \$800 success story. This will make the kitchen a reality instead of a dream.

Births

FRIESSEN—A son, Rodney Dale, was born to Mr. and Mrs. Peter Friessen, Virden, Man., on May 18.

MORAN—Born to Mr. and Mrs. John Moran (the hosts of the Rev. and Mrs. Othmar Tobisch last year in the Hague, Holland) on Mar. 8 a daughter—Jeralyn Lisa.

JOSEPH—Born to Carol and James Joseph of Wilmington, Del. on May 16 a daughter—Cynthia Lynn.

Baptisms

STRAUSS—Tracy Lynn, infant daughter of Mr. and Mrs. William Strauss, Saskatoon, Sask., was baptized by the Rev. Henry Reddekopp, on May 3.

KLASSEN—Nancy Marie, infant daughter of Mr. and Mrs. Edwin Klassen, North Battleford, Sask., was baptized by the Rev. Henry Reddekopp, on May 15.

ALBER—Lori Ellen, daughter of Donald and Audrey Alber, and Keith Edward, son of Paul and Elizabeth Alber, were baptized by the Rev. Othmar Tobisch in San Francisco on Mar. 15.

WIENS—Mark Randall, son of Harold and Thelma Wiens, West Summerland, B. C., was baptized on April 28 by the Rev. John E. Zacharias.

Wedding

GREGARIUS-FATLIND—Recently Sylvia Fatland, officially a member of the Detroit, Mich. Society but now serving in the American Embassy in Ankara, Turkey, was united in holy matrimony with Gene Gregarius of the U. S. Marine Corps. The wedding was attended by another Detroit member, Joylyn Ives, who is employed by the American Embassy in Athens, Greece.

Memorial

DREHER—Mrs. Edward (Minnie) Dreher, a member of the St. Petersburg Society, passed away March 31. She was in her 87th year. A sister of Mrs. Leslie Marshall, she had resided with the Marshalls in Paterson, New Jersey, and later in Florida, since shortly following the decease of her husband some years ago in their home town of Strasburg, Ohio. A devoted worker in the church she had in an earlier day been a Reader in a Christian Science society, later instructing an adult class in the Reformed Church, though for many years she had accepted the teachings of the New Church which she declared had meant so much to her. Although advancing years reduced her possibilities for service, she attended worship and meetings in St. Petersburg until her last illness. Her resurrection service was conducted at a local funeral home by the Rev. Leslie Marshall, her remains returning to Strasburg to be at the side of her husband, where the committal was conducted by her pastor of years ago, the Rev. Donald Klohr. — L. M.

The Swedenborg Student

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

ARCANA CLASS I—July, 1959

Volume V, 3722—3816

July 1—7	3722—3740
8—14	3741—3762
15—21	3763—3790
22—31	3791—3816

THE READING for this month is a continuation of the story of Jacob's flight to Haran. In the beginning of it he is still at Bethel, where he has been given the vision of the way of steps leading to heaven and the Lord. We recall that the stone on which his head rested signifies the truths of the letter of the Word. Our reading for this month begins with Jacob's setting up this stone and pouring oil upon it. The pillar was to be for a 'holy boundary,' and pictures the setting up of the truths of the Word as the 'holy boundary' of all our thought and life.

Swedenborg states that all doctrine must be drawn from the letter of the Word and confirmed thereby, and all his theological writings are based on this principle. When we begin to question the validity of the Word as our guide, we throw down Jacob's pillar. We read in number 3726: "Good in man without truth, that is without conjunction with truth, is such good as there is in little children, who as yet have nothing of wisdom, because they have nothing of intelligence." The example given is helpful: "In order that man as a spiritual man may love his neighbor, he must first learn what spiritual love or charity is, and who is his neighbor." Jacob's pouring oil on the pillar is equally essential, for it represents the acknowledgment that 'truth without good is not truth' (3728).

The setting up of this pillar marks the beginning of a new state, in which we seek to live good lives as defined by the truths of the Word. This new state is *Bethel*, the 'house of God,' which is 'good in the ultimate of order,' as contrasted with our former state of disjunction with the Lord, signified by *Luz*.

The interchapter reading on the doctrine of the Grand Man is of a general nature this time. A brief, clear statement of the doctrine is found in number 3744. The important lesson in these numbers is the emphasis on the folly of a man's basing his reasoning and his life on the idea that reality is in the things that his physical senses perceive. Note the distinction between man and the animals as stated in number 3747, and study the three degrees of life in man as given in section 3 of the same number. This interchapter reading ties in with the story of Jacob's ladder and the pillar set up at Bethel, as the beginning of the development of the church on the natural plane.

In chapter 19 Jacob goes on to Haran and stops at the well outside the city. All the people of Haran got water at one well, and about it were gathered all their flocks. In the Scriptures a well represents the Word, particularly the Word as to the truths of its letter, and from the Word, directly or indirectly, all people get whatever spiritual truth they have. The natural man without revelation can know only moral and civil truths. It is the knowledge of eternal life, of the Lord's kingdom, and of the Lord Himself that gives light to the mind and enables man to do genuine good works, for of himself he can do nothing really good. The reason for this is that without knowledge from the Word the loves of self and the world in the end extinguish even natural light.

All goods and truths are related. The family relationships—husband, wife, father, mother, son, daughter, brother, sister, and so on down to servants in a household—all represent spiritual relationships. And all spiritual relationships are determined by the states of love to the Lord and to the neighbor (3815).

It is doctrine and not isolated truths which forms a church. It is important to note that the flocks were all gathered about the well before the stone was removed, the water drawn out, and the flocks given drink. 'Flocks' signify those who are in the church, and in the abstract sense the doctrines which distinguish the different members of the church universal. An important lesson taught here is that every truth belongs to a system, and takes its meaning from the system of which it is a part. One who accepts a truth here and there but does not accept any general system is not a church or member of a church. He is like a wild sheep wandering in the wilderness.

Notes

3769. The Word is closed when it is explained according to the letter.

3815. A clear statement of the principles governing relationships in the spiritual world.

ARCANA CLASS II—July, 1959

Volume XI, 9710—9807

July 1—7	9710—9729
8—14	9730—9755
15—21	9756—9786
22—31	9787—9807

THE READING for this month is mainly about the great altar of the outer court and the outer court itself. The Word is given to supply all our spiritual wants, and within its letter everywhere are lessons which can enlarge and enrich our lives. Each of the details of the description of the Tabernacle and its furnishings contains a lesson from the Lord to us. It is to be regretted that many who call themselves Christians find little interest in the parts of the Word which we are now studying. This lack of interest in the details of the Word is in part due to the lack of interest in the inner truths of the Word. Very few spiritual facts are known in the Christian world today. The demand is that religion be made simple so that it may be understood without any effort. Jeremiah pictures this state in these words: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man . . . that seeketh the truth." Our faith is formed by truth, and by means of truth we come into a deeper love for the Lord, and thus into more intelligence and wisdom.

The story of the Tabernacle is an important one because the Tabernacle represents a habitation for the Lord, a place where He may dwell in the midst of His people and in the midst of each individual life. He dwells in His truth, and by His truth He instructs and guides us.

The outer court is our outer life, the life that we live in the sight of men. The great altar in it was made of brass because brass represents natural good will and obedience. The offerings upon it are the offering of our affections to the Lord, the horns the power of goodness and virtue; the rings and staves by which the altar was carried about represent the fact that worship of the Lord is to be in all of our activities wherever we go.

Shittim wood was used in the building of the altar. Goodness in the outer life is not to be ascribed to ourselves, but is from the Lord alone. Whatever righteousness we have is derived from the Lord. "Their righteousness is of me, saith the Lord." The network of the altar with its openings represents the principles of life which distinguish between what is true and what is false and reject that which does not conform to the will. The pans, shovels, and flesh-hooks, all made of brass, represent the powers which remove the things which are no longer of use. We should realize that as we grow up, some things which once were pleasant to us and served us must be left behind.

The curtains in the outer court are the truths which protect us in our outer life. The posts and pillars which support them are the strength of our convictions. And there is a gate or door 'because no one is introduced into heaven until he is prepared.'

The interchapter reading is a continuation about the first earth seen in the starry heavens. This concerns an earth outside of our solar system, whose sun is one of the smaller stars. There are myriads of such suns, each with its inhabited planets. In both the religious and the scientific world today there is widespread belief that the universe will sometime come to an end and that at some future time the prophecy that the stars shall fall from heaven will be fulfilled. But to destroy the universe would defeat the whole purpose of creation.

Notes

9717. Note the following: "The 'New Jerusalem' here denotes the New Church of the Lord which is to succeed our present church."

9723. The only knowledges serviceable for implanting spiritual intelligence and wisdom are knowledges from the Word or from the doctrines of the church.

9730. The sensuous which the 'network' represents is not the sensuous of the body itself but 'that which is immediately derived from those senses.'

9793. On the sciences on our earth. The Word was given here for its preservation.

9796-9803. The interchapter reading on Charity and Faith treats of the difference between looking to the Lord and heaven for instruction and looking to the world.

BLAIRHAVEN

Blairhaven, in South Duxbury, Mass., is a summer camp with fond memories for many people, especially in the New England area. Its theme this year is: 'Discovering God's World around Us and within Us.'

The Mass. Association of the New Jerusalem and the Mass. New Church Union provide the camp site. In the past year (1958) new improvements have been made. A sea wall has been built and also a new sandy beach. The kitchen is all new. These are but some of the things that await this year's camper.

The camp will be in operation for 2 one-week periods. The schedule is as follows: Ages—9, 10, 11—July 5 through 11; ages 12, 13, 14—July 12 through 18. If there is enough response, there will be a third week; ages—15, 16, 17—July 19 through 25. These groupings are not rigid; in certain instances, at the request of parents, exceptions will be made. There is a \$2 registration fee, plus an \$18 camp fee. This is considerably less than that charged by any other church or agency camp in this area. Sickness and accident insurance for campers are paid by the camp, and every safety regulation is carefully observed. For further information write to the Rev. Thomas Reed, 77 Otis St., Newtonville 60, Mass.

MAN OF MANY HOBBIES

The following article about one of the 'grand old men' of Convention appeared in the Boston Daily Globe, Jan. 29. Mr. Stearns has been a member of the Bridgewater New Church for many years, and long served as president of the Society.

by Ted Ashby

BRIDGEWATER—Louis C. Stearns lives alone and doesn't like it.

In the restful dwelling at 206 Park St. he can bestow affection only upon pencils, stamps, coins, buttons and Massachusetts registration plates.

"Those are some of my hobbies. And I also am deeply interested in trees, birds, snakes, wild flowers and railroading."

Sharp as a razor, and sound as the dollar once was, 84-year-old Louis taught civic biology, nature study and gardening at Bridgewater State Teachers College from 1911 to 1944.

"I was retired then, but went back and worked for nothing during 1955, 1956 and part of 1957."

He said that during the 33 years he worked at the college for pay he didn't take even a week's vacation.

"How'd you get interested in pencils?"

"I haven't the faintest idea. That stubby one there is 75 years old. And there's one I picked up on the shore of Lake Erie in 1881. I expect hundreds of countries are represented in my pencil collection."

Stearns has delivered 300 lectures in Massachusetts on his collections.

His coin hoard includes 20 wooden nickels.

Stamps? Well, there are 23,000 of them in just one phase of his collection.

Unless one vigorously waves a red lantern, or strews a few dynamite caps in his path, Stearns will continue at full throttle on the subject of railroads.

"The government has given \$50 billion in railroad taxes to the airways in the last 25 years. If it took half of those taxes and put them back into railroading, the roads would be in good health today!"

Under the tracks of the Black Hill Central Railroad in South Dakota is a tie plainly lettered: "L. C. Stearns".

"My granddaughter, who is the wife of Rev. Richard Jackson, bought the tie and had it placed there."

It's a 10-mile, three-rail road near Oblivion, S. D. The three rails permit standard and narrow-gauge operation.

Vegetarian Stearns hasn't ridden a bike for the last five years. Doctor's orders.

"Prior to that, I had ridden bicycles 120,000 miles. Got 30,000 miles out of one. Longest ride? Bridgewater to Holliston and back. About 88 miles."

He owns a geared high-wheeler he doesn't believe can be duplicated.

Mrs. Ada L. Stearns, his wife, died in June, 1952. There are four daughters.

Some regard thoughtlessly his astounding ability to remember the digits on automobile license plates. They casually remark: "He's got a freak memory for remembering numbers."

Until he to some extent lost interest in the hobby, he could associate 250 with owners of the cars.

Christmas eve, an auto owned by a friend was stolen. The friend reported the theft to police, who promptly asked for the license number. The fellow didn't know. But he got Stearns on the phone.

"Louis, what's my license number?"

"It's 139,995. Why?"

The car, abandoned, was found swiftly.

Positive Thinking

WILL THIS self-help method of Positive Thinking that is becoming popular in religions, have the permanent results that the sponsors fondly hope for? May a person safely pep himself up to the conviction that he is totally saved? Lately this is being done by a form of Coueism. This looks very deluding. One could never hope to be a doctor by such methods. To us it would seem that by putting truth in the place of falsity one may experience permanency in the Christian experience. The religious experience of many seems to be based on convictions without personal regeneration.

The outstanding exponents of auto-suggestion are often firm believers in the reality of the life hereafter. But can even such confirmation take the place of the approach to our Lord through truth? Each truth is so related to all truth, that the rejection of the Lord as very Deity leads the mind into blind error. Were the Lord accepted as very Deity with the Trinity of Love, Wisdom and the Divine Proceeding as the Father, Son and Holy Spirit within Him; then the error of the vicarious atonement would not remain. This falsity in

the first place gives birth to the idea of salvation by faith alone, which teaches the uselessness of any personal effort, since if the Lord by His act and suffering appeased the Divine Wrath of the Father, man is henceforth saved; nothing he may do can avail toward his salvation.

However in Coueism there may seem to be a departure from this deadly do-nothing faith. If one puts forth effort of mind there should be some gain. Of late I have heard fine sermons *via* the radio, only to hear the minister close with special exhortation upon this dead-end faith; "Only believe that you are saved by the blood shed at Calvary; that Christ died for your sins; that He made propitiation to the Father for you, and you are saved.

Now to my mind this false teaching is more difficult to grasp than is the

teaching of the New Church. This package gift of human free-will the Lord provided by putting the hells in order and subjecting them to His will, so that we may apply ourselves as we receive light and strength, does involve our personal effort all the way unto regeneration. This doctrine of the New Church requires the acceptance of Jesus Christ as the glorified God, Creator and Savior. This exaltation of our Lord to Supreme Deity is a hard doctrine for the orthodox church to receive. It is a debatable question how lastingly successful the 'positive thinking' approach may prove to be; unless it deals with these vital doctrinal things of religion. Were the doctrine of our Lord's Divinity cleared of the ambiguous and misleading falsities I think the doctrine of the vicarious atonement would disappear forthwith.

—LEONARD COLE

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ITALY

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

JAPAN

Tokyo, 2308, 3 Chome, Setagaya, Setagaya-Ku

MAURITIUS

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

MEXICO

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

PHILIPPINE ISLANDS

Manila, 52 Leon St. Malabon

SWEDEN

Stockholm, Tegnerlunden 7

SWITZERLAND

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