



-David Johnson Photo

LADS-N-DADS of the Kitchener Society. John Elliott, president of the Church Board, works with the boys as they lay track for the model railroad club. The walls of the room have been decorated with posters from railroad companies and scenes of railroading.

The NEW-CHURCH MESSENGER

JULY 4, 1959

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against
God.

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

EDITORIAL

America

ON AMERICA'S GREAT holiday, Independence Day, its citizens will be reminded by numerous patriotic utterances that never has there been so strong a nation upon this earth. America's military might, its economic strength, its power in human resources, outrival those of any nation of either the past or the present. But America is more than a Hercules. America is a nation dedicated to the idea of liberty, of justice, and progress. America is the country school, the village church, the farmer's home and the laborer's cottage. It is the will to conquer obstacles, the triumph of labor and merit over inherited privileges.



It is an embodiment of the gospel of opportunity for all, of the individual's right to education and to the development of his spiritual and mental endowments. America means freedom to think, to dissent from orthodox doctrines, to hold and to advocate unpopular views. It gives every individual the right to witness to the truth as he understands it.

America is the union of freedom and order, for more is needed than liberty. Man is a social being. The actions of any individual may affect others. Liberty is possible only where there is restraint. The idea of liberty by itself may tempt men to claim for themselves what they want, regardless of justice or the needs of others. Men are, unfortunately, not governed by the Socratic law of justice, which proclaims any action wrong that seeks to put another one at a disadvantage. Much less are they governed by the Golden Rule. Authority is therefore needed to assure to all the same measure of liberty. No privilege for a favored few and no disability for the neglected many. That is the principle of democracy; that is the foundation stone of our government. That is the order envisioned by a free society.

America at its best is a democracy, and by virtue of that fact it is a noble conception of human life. It offers the hope to mankind of a life, not constantly distorted by jealousies and fears. It is safe to say that America is the greatest discovery yet made of the way to an honorable and full life.

Nevertheless, in the greatness of the American conception and in the measure of success America has had in realizing its dream there lies danger. It may lead to complacency and self-pride. As yet all is not well with America nor with the world. This nation cannot say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry" (Lk. 12:19).

Freedom is an ethical idea. That means that no social order is ever good enough to be regarded as perfect. There are aspects of the American social and economic order which do not yet conform to the ideals of democracy.

Democracy also means the personal responsibility of every citizen. If a man is to be trusted to govern himself, he must make himself responsible for everything he does which affects the lives of others. All the values of society are in the keeping of every man. It is a sense of responsibility and duty which ties free men together in a free society.

The Divine Providence does not regard that which is fleeting and transitory and which terminates with the life of men in this world. It regards that which remains to eternity, thus which has no end.

—EMANUEL SWEDENBORG

Agree with thine adversary quickly whiles thou
art in the way with him

ACCEPTANCE

by Charles A. Hall

IN OUR EARTHLY LIFE we meet with varied experiences, many happy, giving us no little pleasure and satisfaction; quite a lot troublesome, irritating distressing. How do we react to what happens to us? To what is pleasurable in our experience we react with pleasure—there is no difficulty about that—but how do we behave under stress of seemingly untoward happenings, experiences that hit hard and cut right across our ambitions? Naturally, we tend to resent troublesome things; we prefer an existence that goes as merrily as a marriage bell. There is a native disposition in us to display irritation when things go awry, even to ulminate and rage when we cannot have our own way. When we are interrupted in some delightful occupation we become impatient: when things happen that prevent us from making a bee-line to our personal objective we are apt to lose our temper.

How we react under stress of circumstance inevitably depends upon our character: the merely natural man resents opposition to his desires, but the man with a sane spiritual philosophy accepts it patiently and turns it to good account. Such a philosophy gives us sufficient clairvoyance to see that in life it is not what happens to us that really matters, but how we behave under varied experiences.

Pleasurable events give us satisfaction, but probably they do little to advance our regeneration. In the development of truly spiritual life greater advantage may be extracted from the difficulties which test us. He is wise who realizes that he may be more fully blessed through trial than through satisfaction of his native desires. Granted that we have a mind to learn, Sorrow may teach us more of angelic wisdom than Pleasure can possibly yield. The spiritual pilgrim treats every hard experience with courtesy, knowing that it has a lesson for him and that his spiritual fibre is strengthened by patient endurance and wise acceptance of hardness. "In your patience ye shall win your souls"—these words were spoken by the Lord to men whom He was preparing for bitter experiences. He did not counsel resignation, but endurance, the cultivation of a patience which in the end yields spiritual benefit.

Everything may be for good

From time immemorial there have been men and women who have taught and exemplified what may be

called 'The Philosophy of Acceptance'. It implies a mode of mind and life which takes all experiences in its stride, and endures hardship as stuff to try its strength upon.

This sane philosophy counsels us to accept all life's situations cheerfully, with effort to understand them and turn them to good account. It assures us that there is nothing that can happen to us that need daunt our spirits and that cannot be dealt with advantageously. We may gain more from apparent failure than from seeming success. The good that we desire may not eventuate, but something better will emerge. What is difficult is not to be resented, but accepted as a means of grace. We should cooperate with experiences we do not like, not fight them. This doctrine is implicit in the precept of the Lord Jesus, "Agree with thine adversary quickly, whiles thou art in the way with him."

This doctrine becomes all the more impressive in the light of an understanding that there is an over-ruling providence affecting the smallest details of our lives: there is nothing that can happen to us that cannot be made to minister to our eternal welfare. And we can all the more effectually exercise patient acceptance of life's stress when we know that the great issue intended by God is the growth of angelic character which is to find its eternal expression in the conditions of an imperishable heavenly society. Character alone endures; it is character which produces heaven or hell.

It is recorded in the Bible that when the children of Israel, in their wilderness wanderings, came to Marah, they could not drink of the waters there because they were bitter. The story is a parable for all time and gives a lesson from which all may profit. Taking the story parabolically, we see that the reference is to bitter, trying experiences we encounter. They seem to be beyond endurance: we feel we cannot drink from the bitter cup. On self-examination, we discover that the bitterness exists mainly in ourselves, in our resentment, our rebellion, our unwillingness to profit by circumstances we do not enjoy. When things seem to go awry we may meet them with bad temper and bitter invective: in such case, we not only make matters worse, we accentuate in ourselves a disposition that will add to our troubles; the bitterness is intensified.

In the Marah story, the bitter waters were made

sweet by a divinely dictated proceeding. The Lord showed Moses a tree which, when cast into the waters, made them sweet. That tree, a living thing aspiring heavenward, is symbolic of a spiritual realization—an inward perception that good may grow out of what seems to be evil. When we perceive that the Lord is working for our good through the agency of trying experiences they are no longer bitter or the occasion of bitterness. Why should we resent that which is employed in the formation of heavenly character? All bitterness is removed and life becomes a sweet thing when we understand that we live under a purpose of good. Whether life is sweet and fragrant to us, or no, depends upon our appreciation of that purpose of good, and upon our recognition of the activity of the Divine Spirit in the common experiences of life. It is easy enough to acknowledge the Lord in a creedal formula, but quite a different thing to see Him and recognize His purpose amidst life's turmoil. Surely, we are all in dire need of a settled conviction that God is with us through weal or woe—with us to heal and to bless, to bring light out of darkness and to sweeten the experiences of everyday.

But there is a further point in the Marah story. Take note of the words, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (*Exodus xv, 26*). Here there is an exhortation to obedience and an insistence that the true servant of God becomes immune from the moral and spiritual uneasiness, unrest and bitterness which afflict the sensuously-minded worldlings who have no faith in God and no heavenly vision. Obedience to the Lord and His law means cooperation with Him, acceptance of discipline, working with life instead of opposing it. Here we have disclosed to us an open secret, open to all, but alas, perceived by few. It is the revelation of the real art of living, of the way of genuine prosperity and success. This secret is acceptance of our experiences, cooperating with them, finding God in them, and obedience to the truth He reveals through them.

Not resignation

Time was when some of our pastors and masters insisted that we should be resigned to our circumstances, accepting poverty or disease as the will of God, or virtual slavery as a cross meekly to be borne. This was a very handy doctrine for the 'top dog' always anxious to keep the 'bottom dog' in his place, but it has no justification in the Christian gospel. The acceptance of which we are thinking is certainly not resignation. To be resigned to conditions means to lie down to them, to be dominated by them, to do nothing about them, to submit to their tyranny, to be enslaved by them. Acceptance is quite a different thing: it is a free and intelligent response to a challenge, involving a determined effort to understand its import and turn it to good account. Resignation is the submission of a slave, a defeatist attitude; acceptance

is a disposition of the free spirit which is not beaten by circumstances, but makes good use of them.

The philosophy of acceptance is implicit in the teaching of Jesus. We see it in the precept, "Whosoever shall compel thee to go a mile, go with him twain", or, as we have it in Rieu's translation, "If anyone impresses you to go a mile, go with him for two."

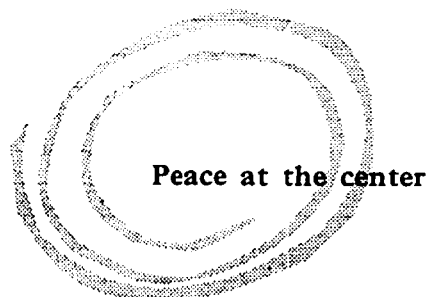
The word 'impresses' is referable to the Roman law under which a citizen of an occupied country could be impressed to carry a Roman soldier's equipment a certain distance. There was quite a natural objection to such a demand, but Jesus insisted that the burden of it should be accepted in all good humor, even as He counselled paying tribute to Caesar. Here, His hearers were shown a practical way in which they could display love to the enemy—by helping him with his load. The so-regarded body, was to be regarded as a human being as much in need of goodwill and help as any friend.

The equipment of a Roman soldier was by no means light. When sweating under its weight he was to be pitied. When the citizen was impressed to carry it, or part of it, he should accept the situation as man to man and man for man, and, if need be, help the soldier with his burden far beyond the regulation distance. Such action was 'matey'. Resistance to the regulation led to painful consequences: why not make the best of the business, develop virtue out of necessity, and, in the process, convert an enemy into a friend? Imagine the astonishment and pleasure of a soldier addressed in some such terms as these, "Look here, old fellow, I've enjoyed your company and have been quite glad to help you on your way. We've reached the end of the compulsory mile, but I'm quite willing to carry your load twice as far if it will do you any good."

"Bear ye one another's burdens", quoth Paul, "and so fulfill the law of Christ."

During World War II, an enemy airman most inconsiderately dropped a bomb near to my home. The blast wrecked doors and windows and brought ceilings crashing to the floors. It was not a pleasant experience; but it had to be accepted. The situation could not possibly be improved by cursing the enemy, wringing hands in despair, or asking why God allowed such things. The thing to be done was to clear up the mess and be thankful that the damage was not so bad as it might have been.

A small child toddling about the house runs against a stool and gets its leg hurt. Fond but foolish Mamma smothers the child with kisses and smacks the stool, saying, 'Naughty stool'. Better would it be for Mamma immediately and without fuss to set about alleviating the pain suffered by the child, warning it to beware of such obstacles in the future. Why blame the inanimated stool for the child's blunder? Doing so encourages that rather nasty habit of apportioning blame. A culprit must be found for everything that goes wrong! Damage done must be accepted just as it is, no matter who may happen to be responsible for it. Setting about its repair



Peace at the center

THE ROARING tempest comes my way
Bursting into a star-bright night.
Tall oaks sway and willows bend,
Yielding frail life into death-set might.
With uncertainty gnawing at my soul,
To challenge my will—
I must gather strength, lift my thoughts,
And be still.

If the billows rise and roll
On a wild and ruthless sea,
And I am caught within their grasp
Lashing my inner-peace from me—
I must be poised . . . somewhere smooth waters flow
"Be still and know".

If someone comes to me
In a bold tempestuous state,
I must be calm, and know, it is not hate—
He only wants a listening ear to fill—
I must answer softly . . .
Then be still.

—JANE CARSTEN

is the obvious thing to do. If repair is impossible then the matter should be witten off as 'just one of those things.'

Our philosophy of acceptance implies acceptance of other people as they are, not as we think they ought to be. Most of us rather like to see our own image reflected in the personalities of those in close contact with us. We criticise them if they fail to like what we like, or if they venture to express ideas we do not favor. Too often, our way of doing a job is deemed by us to be the only satisfactory way, although it may be accomplished quite as efficiently in half a dozen other ways.

In our romantic life we tend to love ourselves in the object of our adoration and are disappointed when he or she does not come up to our standard. Such egoism leads to wrecked marriages.

Truly, it takes all sorts of people to make a world: this is a fact to be accepted. Creation is a unity in diversity. Varied personalities are intended to contribute to a harmonious whole. Each human individual has a specific endowment which marks him off from his fellows. Living in tune with the Infinite intensifies and enriches personality: it sublimates affection and thought and exhalts our native endowments to the highest possible degree of distinctiveness.

Ours would be a poor sort of society if it were composed of people all of the same calibre and outlook. The

monotony of it would be devastating. Variety of religious thought is something to rejoice in, not to be deplored. It is not for us to regard a man as a 'wrong un' just because he happens to be a Buddhist, a Hindu, a Parsee or a Confucian. All who acknowledge God and live according to His laws written on their hearts are of the Grand Spiritual Brotherhood. When we arrive in the eternal world and our value there is assessed, I cannot think we shall be asked about our sectarian associations; the great consideration will be, Have we done justly, loved mercy, and humbled ourselves to walk with God?

Among our many acceptances, we ought to evaluate and accept ourselves as we really are. This is not an easy thing to do, for it means being honest with ourselves. We like to think we are grand folk and are of the elect. It is not pleasant to realize that we may happen to be small-minded snobs dominated by stupid prejudices. To see ourselves in true light we need to exercise self-examination: this reveals that all of us are capable of mean deeds and sinful practices. This by no means flattering discovery is offset by the realization that by God's grace there are potentialities of great good in us which can be developed so successfully as to become dominant in our character.

It is essential that we should become aware of evil tendencies native to all mankind, most particularly in ourselves. We all tend to be selfish, and selfishness is the parent of untold evil. Our evil tendencies need not break into actuality—they may be kept under control. Taking ourselves as we actually are, as so much material to work upon, we may grow in grace by ceasing to think and do evil, and learning to do well.

Is it Ourselves?

Some meditation on the experiences we are counselled to accept and make the best of should prove helpful. If we are honest with ourselves we should try to see just how far we are personally responsible for the conditions under which we live. In business, or in the home there may be persons with whom we are intimately associated who disturb our peace of mind, make difficulties and create an atmosphere in which it is hard for us to live and labour. They exhibit a trying temper, a desire to dominate, and a determination to get their own way whether it be right or wrong. They are quite regardless of the susceptibilities of others. Indeed, we find ourselves in difficult circumstances from which there seems to be no immediate way of escape. Then we remember what we have learned about spiritual law, how we attract and repel, and tend to create our environment. We ask ourselves if there is something in us which attracts the difficulties we have to face.

There is another disturbing thought. Is it not true that we see in others a reflection of what is in ourselves? May not the evils which seem dominant in others be little more, or possibly no more, than the evils which dominate us? That which we look for and find in others is either subconsciously or actively present in us. Were it not so, we should have no way of recognizing it, for what we notice outwardly has some correspondence with

what we are inwardly. It may be that we see in others what we are looking for, or would fain attribute to them; we measure them a peck out of our own bushel. We recall the searching words, "With what measure ye mete, it shall be measured to you again." "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Our personal desire to have our own way may accentuate the love of dominating in those associated with us; our own impatience may be reflected in their bad temper.

Further thought on this matter is called for and from it we may derive some comfort. We may see in others the evils which are not really active in ourselves, but merely potential. Also, in the behavior of others, we may find an objective illustration of how we might behave if we did not exercise self-control and benefit by the grace of God. We have it in us to react vindictively, to meet bitter, stinging words with words equally bitter and stinging. We all have a capacity for retaliation. We can feel resentment even if we do not express it.

But the point is, have we, on account of evils potential in us, actually created a situation in which we have to endure the follies, foibles and disturbing attitudes of others? Surely, it cannot be that what is potential can produce such results? Our responsibility for such a state of things can only exist when what is potential becomes actual and is not kept under control. If we do not return the soft answer which turneth away wrath, but match anger with anger, we do but add fuel to the fire and thus, at least, become responsible for the continuance of a situation for which we may not have been originally responsible. Whilst it is up to us always to maintain Christian behavior, even under the most trying circumstances, and to be sure that our own motives and affections are in order, we cannot ignore the responsibility of the 'other fellow.'

Actually, we may be faced with a situation of our own creation, or one in which we find ourselves. For the latter others may be responsible, and it might be said that it has been foisted upon us. In the spiritual world,

our eternal abode, we shall find ourselves in associations and surroundings which exactly match our inward state, but in this world the outer things of our experience are not so exactly matched with our disposition. Yet spiritual law operates here, as well as hereafter: as we grow in years and develop in character, we tend to emerge from present conditions and grow into others which harmonize, whether they be good or bad.

Who would venture to say that Dickens' *Oliver Twist* created the Bumbledom under which he suffered? By the same token, would it not be a wrong judgment to say that a woman who suffers torments at the hands of a nagging, bullying husband, is responsible for his over-bearing disposition and behavior? True it is that he is an exhibition of what she might be, but has she made him what he is? Certainly not, if she has always maintained a proper spiritual disposition towards him. She is the victim of the bully, not his creator. But nevertheless she has a grave responsibility in her reaction to her bitter experience. She will be sorely tempted to retaliate, but under Christian law she must not retaliate. She should see in him how *not* to behave. In the density of his self-conceit, he may interpret her non-retaliation as weakness, and even be galled by it. Undiscerning friends might advise her to give measure for measure and insist that he could be cured only by such treatment. But what would be the result? Simply that the wife would develop a disposition matching that of her husband: then there would be two ill-affected persons in the house when erstwhile there was only one. As the saying goes, two blacks do not make one white.

The position in which the wife finds herself, whilst most unhappy and painful, presents her with a fine spiritual opportunity. She has before her the alternatives of retaliation or passive resistance. Retaliation, though perilously easy, does not good. In choosing the way of passive resistance, which is the way of love, she would by Heaven's grace, strengthen in herself all that is fine and angelic and, at the same time, surround herself with a protective sphere, a 'wall of fire' which would enable her to preserve an even temper under the most intense provocation. Is not the preservation of our serenity a desirable and admirable thing? And does it not indicate a strength of will and character besides which the temper of the bully is nothing but weakness, no matter how he may think himself to be a man of spirit?

* * *

There are certainly experiences which we have attracted to ourselves, which we have created. The disharmony about us may be traced to a disturbing element in ourselves—our selfishness, our love of rule, our bad temper, our false thoughts. When we find ourselves in trying conditions, the first thing to do is to examine ourselves and discover just how far we have brought them on us. In the light of the teaching of the Lord Jesus we may find out just where we have gone astray and then set ourselves to right the wrong. Shunning the evils revealed to us, a new spirit will take possession of us, enabling us to produce happiness where

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hitherto we have created misery. But the trouble may not be in ourselves, not even a moiety of it, and if, on self-examination, we find this to be the case and we realize that other people in our circle are the creators of disharmony, we cannot wipe our hands of a certain responsibility. We have to accept the situation, face up to it and make the best of it. We are responsible for our reaction. Really, it does not matter so much what happens to us, but it matters greatly how we behave under the stress of circumstances.

Trying people and disconcerting experiences, under Divine Providence, yield wonderful opportunities. Strong character is formed under stress, not in tranquil ease.

It is quite simple for us to be peaceful and good-tempered when there is nothing to ruffle us; the real test of our quality comes when we encounter opposition. Constituted as we are, there can be no attainment of spiritual life, as distinct from the life of worldliness, without our being submitted to testings which we know as temptations. The worthwhileness of our spiritual calibre is often indicated by the measure of temptation we victoriously endure. Thus, naturally, we crave for a life that runs smoothly as a sweet song, and although we may look forward to a happy issue from all our travail, rather than pray for cessation of our troubles we should seek for courage to endure them and the will to benefit by them. We may rest assured that they will pass when they have served their use; release from them before that time arrives would only postpone the discipline.

What, in the last analysis, does our religion demand from us? Can it be anything other than the cultivation and expression of Christian love? That love is expressed in goodwill to all mankind, even to the unthankful and the evil. It is extended to all that is of the nature of the Lord Jesus Christ in our fellows, to its encouragement and culture. We should regard those who injure us, not as they are in their meanness and ill-nature, but as potential angels. We should extend to them heavenly compassion, treat their foibles with patience, and try, by the Lord's Spirit, to lift them out of the hell they make for themselves. Hurt us they may, but they hurt themselves more. We regard a person suffering from physical anguish with deep pity and tenderness; how much more should we extend heavenly tenderness and compassion to one who endures the hell of a perverted manhood? "If we love them which love us, what reward have we; do not even the publicans the same?" Christian love asks for no return; it simply loves and seeks to serve. There is little virtue in the love which is extended to those who love in return; but there is spiritual, even a divine quality in the love exercised without expectation of recompense.

Mr. Hall, a retired minister of the British New Church, is the author of many inspiring books in which New-Church teachings are applied to life's problems.

JULY 4, 1959



-David Johnson Photo

LAD-N-DAD RAILWAY CLUB -Harold Hayne, past president of the Kitchener, Ont. Church Board and current member of the Board, as he studies some of the first work in lay-out of the model railroad. Harold is the idea man who originated the idea of the railroad club and also is the prime moving force and designer of the lay-out.



-David Johnson Photo

Three boys study a problem in the laying of track for the new model railroad. On the board above them are receipts for stock certificates purchased by adults in the congregation, to raise funds for the railroad. At last count there were about fifty shareholders. Shares sold for one dollar each and holders own from one to fifty shares. All the money raised has gone into materials and equipment. Boys pay ten cents dues each week which will be used to enlarge the lay-out.

SEARCH FOR RATIONAL FAITH

by Virginia E. Shaw

I HAVE PONDERED the religious essays which appeared in recent issues of *Harpers Magazine* with interest and profit. They have roused concern, thought, compassion, and the ghosts of my missionary ancestors. I keep wishing that at least one of the troubled young men in search of rational faith had heard of the Swedenborgian approach, even if he had dismissed it as a road impossible for him. It is a distinct alternative to any of the more widespread Protestant viewpoints the writers touched upon. It meets many of the logical and moral objections they raised to Christianity as they understood it.

Its theologian, Emanuel Swedenborg, died in his eighties just before the American Revolution. For half his adult lifetime he was an original scientist and philosopher, immersed in the 'hard thinking' of his own and preceding generations, and himself deducing much that later investigation has confirmed. He held many conceptions basic to twentieth century physics, anatomy, physiology, psychology, geology and astronomy, most of them ridiculed in his own day. Evolution, matter as energy, the role of the ductless glands, the fundamental functions of the brain and heart, and the idea that intelligent species exist elsewhere in the universe were among them. In his middle fifties he entered upon a profound and lasting spiritual experience. He then approached religion with the same disciplined, inquisitive mind that had made him a preeminent scientist. His theology examines the full facet of Christian thought and is therefore complex and detailed. His basic premises are nevertheless simple.

God, as the creative force and ultimate reality of the universe, is infinite love and wisdom. Jesus was this divine spirit housed in a mortal body with all its frailties and temptations: His redemptive mission lay in His progressive triumph over temptation, culminating in the passion and glorification; the Risen Lord is God in terms intelligible to finite minds. Man is spirit, that is, will and intelligence, total personality, using a material body as its tool for contact with the material world. Man is capable of accepting or rejecting true life from God. By a confirmed choice of service to God and the neighbor he moves toward Heaven; or by love of self he moves toward Hell. The essence of religion is to live constructively through love of the Lord and one another, avoiding evils as perversions of divine power. The Bible is an inspired source of spiritual instruction, with varied levels of meaning suited to different degrees of maturity. How then does this version of the Christian message speak to those with the problems or convictions of Harper's essayists?

What we share

'The Heretic' poses special problems. His compassionate, responsible approach to life and wisdom fit in with our teachings exactly. His search for integrity of mind and spirit are in our highest tradition. Yet because he bars all interpretation of religious doctrine as intellectually dishonest, we probably could not communicate with him; to us, interpretation means translating a difficult idea into comprehensible terms. For doubters who can accept that definition, the Swedenborgian conception may solve many difficulties. The Biblical interpretation it offers is no random picking, choosing

and explaining away, but a uniform symbolism that yields a consistent chronicle of the maturing human soul and the nature of God. It is not hostile to other faiths, but accepts as brothers in the Lord all humans, and all intelligent beings from elsewhere in the universe, whose lives are shaped by an unselfish love of good and truth.

With *The Catholic* we share the warm immediacy of faith in a God of infinite love made real to us in a human life. To *The Jew* we explain that Christianity is not necessarily illogical, and we join him in all his purely religious viewpoints. Perhaps even our idea of Jesus' Messiahship may seem more comprehensible to him than the explanation he met in his youth.

But with *The Protestant*, loving the ancient tradition yet finding it increasingly hard to believe, we New Churchmen have the deepest fellowship. We are not asked to park our minds at the church door but are told that we cannot really believe until we understand. For us, it is not 'Adam The Knower' who is a sinner, but 'Adam-The-Know-It-All', who believes that goodness and truth are in his own nature rather than attributes of God using his mind and spirit as a tool if he will let Him. No dilemma of a social Christianity de-emphasizing doctrinal difference or 'the new orthodoxy' confronts us. If we are right in believing that 'love of God and charity toward the neighbor are the principal things of faith' and all else explanatory footnotes, we must have social concern at the center of our living. We must, moreover, look to God rather than ourselves as the source of all good yet accept responsibility for our choices within the limit of our knowledge. Since 'The Word' concerns God and the human spirit rather than the mechanics of the material universe, we find no conflict with science or philosophy, though we may argue with individual scientists and philosophers over specific interpretations. Within this framework, we find our liturgical worship service and the sacraments of baptism, marriage and communion have a message for both mind and heart.

This teaching, it is true, faces intellectual roadblocks of its own. Its language is difficult. Swedenborg was fully convinced that when he wrote of religion he did so not from his own reasoning but as a servant entrusted with a message not his own. He was, moreover, certain that he was allowed to live consciously for many years both in the material world and the eternal world of the spirit so that men might have a clearer understanding of life as a continuous process.

Though born to the New Church and rather informally reared in it, I still find this last phase of its teaching difficult to accept literally and completely. I can best comprehend it when I consider that in our own day certain men, prepared by breeding and dedication, have found their minds opened to the mysteries of nuclear physics, virology or the habits of galaxies, which they have understood and reported in contemporary terms.

With Swedenborg, as with such scientists, I accept the revelation as essential truth while reserving the right to question minor interpretations where the human vessel may have shadowed some bit of the divine light it received.

The author, long a student of the writings, lives in Wilmington, Del.

BOOK REVIEWS

IN THIS NAME. *By Claude Welch.* Charles Scribner's Sons, New York, 1952.

Speaking at the Boston New Church at the 1959 Swedenborg Birthday Dinner, Mr. Wunsch stated that most of the false doctrines which Swedenborg inveighed against most forcefully have since been discarded by the major portion of Christianity. He mentioned several examples in illustration, not specifically including the doctrine of the Trinity. But a study of Dr. Welch's book makes it clear that this may in fact be a prime example. Although neither Dr. Welch nor any of the thinkers quoted by him appear to have arrived at a concept or statement of trinitarian doctrine as clear or as satisfactory as Swedenborg's, the difference seems to be more in degree than in any basic opposition. The falsity and perversion which Swedenborg abhorred seem to have begun to crumble in the nineteenth century; by the middle of the twentieth, Welch (and Karl Barth, whom he quotes most extensively) seem close enough to Swedenborg's position on the Trinity that if either writer had read the other's work (it is obvious from pp. 227-8 that Welch has not read Swedenborg) he would have welcomed it as a valuable addition to his own thought. Swedenborg's concept of Divine Humanity provides the ground for an 'analogy' that Welch is seeking; his term 'essentials' would have helped solve Welch's problem concerning the language of trinitarianism (pp. 272-80). Welch, on the other hand, provides a rational and specific refutation of doctrines which Swedenborg condemns by implication. Beside these points, the two men hold a very similar view of the Trinity.

In presenting his view of the Trinity, Dr. Welch follows the more scholarly and less readable pattern of modern philosophical theses, recognizing and accounting for the views of all the prominent thinkers within his area of study (early nineteenth through middle twentieth centuries, with reference to the principal writers of the Patristic and Reformation periods), as a preface to his own synthesis. His summaries of Schleiermacher, Ritschl, and a score of others whom he sees as less influential, appear well-studied, fair, though at times pedantically concise to the point of relative obscurity. From the welter of detailed theological niceties, a broad and somewhat dramatic picture emerges.

In the nineteenth century, conventional scholastic Trinitarianism—the brand so repugnant to Swedenborg—came under attack from two sources. One was the contention that Trinitarianism as conventionally stated contributed nothing central to the Christian Faith, and so should be reduced to a secondary or derivative rank among Christian dogmas. The other was the new reading of Scripture that eschewed 'proof text' theology, and thus found no statement of Trinitarianism in Christian revelation; from this view, the doctrine had no place in Christian theology at all, except for its defensive or dramatic usefulness. Although some conservatives continued to support the doctrine on the authority of a literal interpretation of Scripture, these two avenues of attack gained strength through a variety of subtle differences until—approximately a century after the attack began, a re-statement of the Trinitarian Doctrine began to develop.

This neo-trinitarianism received valuable contributions from many sources in the ranks of philosophy and theology, but reached its most useful statement in the work of Karl Barth. Whereas his contemporaries and

immediate predecessors sought to develop a doctrine from a synthesis of previous rational positions, Barth started fresh from a basis in Scriptural revelation, and constructed a trinitarianism which was an immediate, ultimate and fundamental implication of the Christian revelation: "God reveals Himself in the Lord."

It was the greatest surprise of the book to find Karl Barth in a position so close to Swedenborg's, and yet there are many obvious and fundamental points of similarity. Both Barth and Swedenborg set their discussion of the Trinity at the outset of their doctrinal summary, as basic to understanding all that follows. Like Swedenborg, Barth denies the validity of speaking of 'persons' within God; he refutes any idea of subordinationism of the Son, (which is Swedenborg's apparent intention in *True Christian Religion* 153 (3), where the Holy Spirit is said to operate 'not through the Son,' in apparent contradiction to Canons where subordinationism is not an issue); he sees the Trinity in the economy of operation in one sense, and also an (eternal?) order or pattern. Like Swedenborg, he strongly insists that doctrine can be drawn only from revelation (although his definition of revelation may differ in some respects—though not entirely).

Welch, in selecting and extending some of Barth's points in his own synthesis, seems to lay stress continually on those aspects that draw nearer to Swedenborg's position. He says (p. 265): "The name of the Father, Son and Holy Spirit, into which men are baptized, is one name."

Basically, with his emphasis on the unity of the Trinity and his resting solely on Scripture for authority, Welch comes quite close to Swedenborg. His main weaknesses—which he fully recognizes—lie in the vocabulary and in the lack of an analogy equal to the psychological or social analogy with which to express his position more clearly. I have already suggested that Swedenborg's 'essentials' might very well solve the problem for him. As for the analogy, it really is too bad he has never read the 'soul-body-operation' correspondence explained in *The True Christian Religion*. If he had, he could have concluded his book so much more satisfactorily to himself and his readers.

—ROBERT KIRVEN

THE GATES OF HEAVEN. *By Clifford Allen.* Comet Press Books, New York. 40 pages, \$2.00.

This "Metaphysical Primer" is a small book, but to have packed so many cogently phrased ideas into so small a compass is a mental and literary feat. Its topics are: The Universal Spirit, The Innate Soul, The Indwelling Mind, Education, The Word and the Laws, The Physical Body, The Way of Harmony.

The author says that today science is demanding a metaphysical explanation of the physical world, melting away crude materialism and searching for that which "holds everything together and in order." "The mind," as Alexis Carrel says, "is hidden within the living matter, completely neglected by physiologists and economists, almost unnoticed by physicians. And yet—the most colossal power of this world."

According to the author, man is "the instrument of God's thought" and "is endowed with every key to the gates of heaven." He tells what these keys are. Among them are ESP and prayer. He suggests that such demonstrations of psychic ability as psychokinesis (PK) are ways in which prayer is sometimes answered.

The author moves deftly among the significant ideas or contributions of such noted figures as J. B. Rhine,

Alexis Carrel, Lecomte du Nouy, Edgar Cayce and Albert Einstein. In my own mind he conjured up a picture of a man walking over the house-tops of a big city, naming the occupants of the buildings as he stepped across the tiles. He takes the reader on an effortless flight over the mountains and canyons of the metaphysical—a flight which is certain to leave the reader richer for the fascinating vistas glimpsed.

—COL. ARTHUR E. POWELL

THE ROAD TO INNER FREEDOM. By Baruch Spinoza. *Philosophical Library, New York.* 209 pp. \$3.00.

There are few, if any, better equipped to edit and write an introduction to a volume by Spinoza than Dagobert D. Runes, a Doctor of Philosophy of the University of Vienna and a life-long student of Spinoza. Dr. Runes' own writings hint of a strong influence from the Dutch philosopher.

Spinoza's *Ethics*, as this work of his is usually known, although according to Dr. Runes described by him in the words used as the title of this edition, may seem rather out-of-date to an age in which ethics are considered mostly from a psychological and sociological viewpoint. Nevertheless, it is well worth reading, and it is doubtful if this age has caught up with Spinoza in some of his formulations. Spinoza's philosophy is usually described as a thoroughgoing pantheism, and yet there was a mystical as well as a naturalistic side in his thinking. He believed in love for the divine principle, and his reliance was as much upon intuition as upon reason, despite the geometric style which he often employed. Dr. Runes says of Spinoza's God-idea: "In a mystical sense, our mind is in God; our mind as the Hebrew sages expressed it, is Shekinah, the in-dwelling of God." . . . "Man can rise from the oblivion of his fleeting existence through the spark of divine cognition. Man himself becomes eternal in contemplating the essence of being". (pp. 16-17)

In this work Spinoza has in mind to teach man to master his passions and emotions. As long as contradictory emotions such as love and hate, fear and hope, strive with one another, man is neither free nor happy. But how can these be integrated? Is it possible and if, possible, is it wise to repress utterly one set of emotions? Greed, hostility, lust are as true of human nature as are generosity, compassion and altruism. The answer of Spinoza appears to be that though the greater emotion of *Amor dei intellectualis* (The rational love of God) man can attain to freedom and tranquility.

WITCHCRAFT. By Charles Williams. *Meridian Books, Inc. New York.* 316 pp. \$1.40.

The belief in magic, sorcery, witchcraft and other supernatural means has a long, although not always an honorable history. This belief is found widely among primitive people. Those supposedly possessed of magical powers were, understandably, regarded with fear no less than awe.

Various ideas on this subject prevailed in the ancient world, some of which come in for brief mention in the first chapter of Mr. Williams' book. The beliefs current among Christians in medieval times were probably a fusion of several such ideas. That fusion may in part have been brought about by the arrival of the devil: that is, of a somewhat fully formed conception of a personal power intent on overthrowing the moral order of the universe. In earlier Christian thinking, although there are references to 'principalities and powers' and to Satan, there is no such dualistic conception as came later. After all, the Lord had seen Satan falling like lightning

from heaven, and had said that nothing should hurt those blessed ones who were with Him. St. Ignatius, at the end of the first century, declared that since the conversion of the magians at Bethlehem all sorcery and spells had been dissolved.

An interesting section of this book deals with the trials of those accused of witchcraft. Informers against a person did not need to be revealed; the opinion of neighbors about the evil character of the accused was regarded as reliable evidence, as was living in a place reported to be inhabited by witches (guilt by association). Sureties and witnesses for a witch immediately came under suspicion. An advocate for the accused, if allowed at all, was greatly restricted. Torture and brain washing were used to extract confessions.

No accurate figures exist on the number put to death on the charge of witchcraft, but some have reckoned it in the millions. Children and the insane were prominent among the victims. Many took revenge on enemies by accusing them of practicing witchcraft.

The book is written in a popular style and deserves wide reading if only as a warning against suspicion, false ideas, and a hysteria born of irrational fears.

A better documentation of this book would have been desirable, and we would have liked to see in it a chapter on the psychology of witchcraft. The confessions wrung by torture from victims are, of course, valueless, but it cannot be denied that many believed themselves to be possessed of supernatural powers. To what extent was this due to auto-suggestion? Were hypnotism and telepathy factors? Did such things as the still unexplained poltergeists and 'physical phenomena' such as those reported by psychic researchers, play a part in witchcraft?

Despite considerable literature on the subject these questions remain unanswered.

YOUR FAMILY GOES CAMPING. By Doris T. Patterson. *Abingdon Press, Nashville, Tenn.* 160 pp. \$2.50.

Millions of people go camping every year. Some of the enjoyment of this experience comes from relying on one's resources, and from improvising to meet specific needs. When camping becomes highly organized it loses part of its fun. Nevertheless, it ought not to be undertaken without planning and preparation. Much can be learned from the experiences of others.

A family that decides to camp will learn valuable lessons from this book that will add to the enjoyment of such an undertaking. The book suggests what equipment is needed, what to do on arriving in camp, how to transport the baby in comfort, as well as many other things. It tells where to get needed information on state and national parks.

Mrs. Patterson and her family are enthusiastic and experienced campers. This book comes largely from the all-family vacations (six in the family including two babies) in which she has taken part.

GOING CAMPING?



Sometimes it seems that our churches are almost dormant during the summer months. So many away on a vacation. And if the weather is good it is so tempting to go fishing, picnicking, or on a visit to someone. A number of churches close for the months of July and August, others have informal services and vacation

schools, or join with neighboring churches in union services.

But not all church activities are at a standstill during the summer months by any manner of means. Take a look at the summer camps. Here fun, nature study, wholesome living outdoors are combined with serious study of religious subjects. Just take a quick run over of the activities of our Church in this line.

BLAIRHAVEN—This is located near South Duxbury, Mass., and also near the water. Its sessions begin July 5. The first runs from July 5 to July 12, and is for those in the 9 to 11 years age group. The second is from July 12 to July 18, and is for those from 12 to 14 years old. And there may be a third one from July 19 to July 25, for those in the 15 to 17 years age bracket. For information about this camp write to the Rev. Thomas Reed, 77 Otis St., Newtonville 60, Mass. Also see the *MESSENGER*, p. 207 June 20.

ALMONT—This is among the pioneers of summer assemblies. Pleasantly located in Michigan, not far from the village of Almont, it draws people mostly from the Middle West. It is an all-family camp; always has a good staff and able supervision—present superintendent is Miss Dorothea Pfister, 1838 East 101st St., Cleveland 6, Ohio. Write her for full information. See the *MESSENGER*, p. 187, June 6. This Assembly will be in session Aug. 2 to Aug. 16. And think of the rates: Adults, only \$20 a week; Children, 12-15, only \$12; 8-11, only \$9. Can you beat that? Always good food, clean accommodations, wholesome fun, and inspiring instruction.

FRYEBURG—How that name fills many with nostalgic memories. Wonderful, wonderful Fryeburg, located in Maine, this assembly meets Aug. 8 to Aug 31. Morning classes and lectures, boatriiding, mountain hiking, swimming. Also an all-family camp equipped to meet the needs of everyone whether six or sixty. Family tents, cabins, or rooms. For information contact Mrs. Gardiner Perry, 105 Pine St., Needham 92, Mass. See the *MESSENGER*, p. 176, May 23.

SUNSHINE CAMP, Calif.—This is not far from San Francisco, and is an undertaking of the San Francisco Society to provide its children with an opportunity for some outdoor life at the same time as they practice the Christian rules of life. The program is planned for those between six and eighteen. There is a counsellor for every eight children. This is an established camp with all needed facilities. For further information write to Rev. Othmar Tobisch, 2201 Los Angeles Ave., Berkeley 7, Calif., or to Rev. Eric Zacharias, 7307 Gladys Ave., El Cerrito, Calif.

WESTERN CANADA—This will be held near Garner Lake, which is not far from Edmonton, Alta. It is under the leadership of the Rev. and Mrs. Erwin Reddekopp, 12843-89th St., Edmonton, Alta. We believe this is a new endeavor, and we wish its sponsors the best of luck. The date is Aug. 2 to Aug. 9.

SPLIT MOUNTAIN—We have no information about this well known California Camp, but we hope that it will be in sessions as in other years.

CAMP DAVIES—This is another camp activity about which we have no adequate information. This camp is

located near Portland, Oreg., and we remember the Davies Rancho well. Many a tasty walnut have we cracked and eaten there while talking theology and philosophy to Mr. Davies and his son, Claude. It is a delightful place and should make an ideal site for a camp. The date of this camp was, we understand, June 28-July 2.

THE LEADERSHIP EDUCATION INSTITUTE FOR YOUTH—This is not a summer camp or assembly, but it is surely one of the worth-while projects of our Church. This Institute will be held in Urbana, Ohio, Aug. 19 to September 2, at the Urbana Junior College. It features a program to prepare youth for intelligent participation in the life of the community and the church. It is open to those between the ages of 14 to 21. To make application for enrollment write to the Rev. Leon C. LeVan, 120 Parkhurst St., Pittsburgh, Pa. Director of the Institute is the Rev. Andre Diaconoff. Read the article by the Rev. David J. Garrett in the *MESSENGER*, pp. 147-8, May 11.

There may be other camp and summer activities not mentioned here, and if so the *MESSENGER* will be grateful for any information about these.

Most of the camps suggest that campers bring along extra blankets, sheets, pillow cases, wash cloths, towels, toilet and laundry soap, a flashlight, and an umbrella. Every reasonable provision is made for the safety of the camper, for such contingencies as illness, and for ample adult supervision.

Report from

THE THEOLOGICAL SCHOOL

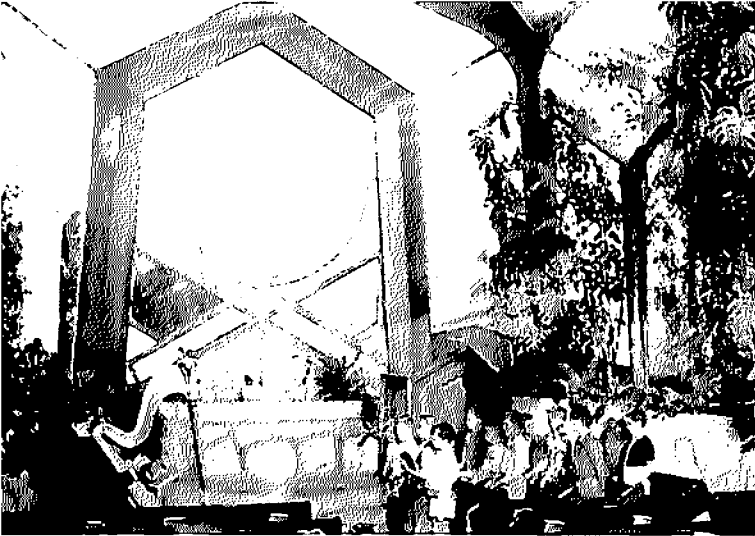
The New Church Theological School continues to be active in recruiting good material for the New-Church ministry. At present it has several promising students: Richard H. Tafel, Jr. and Robert Kirven, both of whom are working for a degree at the Andover-Newton Theological School along with their work at our institution; George Dole and Werner Schmidt, both in their final year; and Theodore Foster who will complete his work for a doctor's degree at the Boston University this year.

The Rev. Edwin G. Capon, president of the School has been active in the work of recruiting. Last January he spoke in St. Petersburg, Fla., Miami, Fla., Jacksonville, Fla., and Gulfport, Miss., presenting the case for the New-Church ministry. Besides that he has interviewed several prospective students. Advertisements of the School have appeared in the *National Council Outlook* and the *Christian Century*.

Special lectures have been given at the School by Rev. Owen Turley, Rev. David P. Johnson, Rev. William F. Wunsch, and Dr. Leonard I. Tafel.

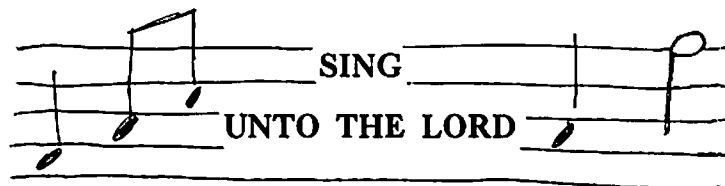
The School will sponsor a 'Christian Vocations Workshop' this fall for young people of high school age and above. Helping with this undertaking are Rev. Thomas A. Reed, Mr. and Mrs. Robert H. Kirven, Miss Virginia Stayer, and Mr. Richard H. Tafel, Jr. It is the purpose of this workshop to help make young people aware of the ways in which their Christian faith should influence

their decision about their life work. Discussion will not be centered on the ministry but on every vocation in which God and man can be served.



WAYFARERS' CHAPEL BOYS' CHOIR. 'Sings unto the Lord.' For approximately eight months a boys' choir has been in the stages of organization and development. At the April board meeting at the Chapel, under the leadership of Dr. Magin, hidden behind his harp at left, a demonstration practice session was held in the chapel. Boys come from the Church School of the Chapel, from the surrounding homes, and from a church in Long Beach, Calif. The Wayfarers' Chapel Boys' Choir will sing on Friday evening at Convention.

-David Johnson Photo



by Amy B. Haufschild

FOR GOOD CONGREGATIONAL singing, much depends on the organist! As an experienced organist who enjoys playing hymns, I wish to pass along a few of the ideas that I have used. Hymns should be played with expression, without losing the time or rhythm. This means that all the verses must be practised with the music.

The minister can be a great help too, by reading aloud one or two verses with feeling, giving meaning to the words, after announcing the number.

Many persons take out the hymn-book and read over the hymns that are chosen for the service, while waiting for it to begin. This quiet contemplation of the words will give meaning before being sung. Much spiritual help can be gained by doing this.

The Gospel churches use many hymns in their services. They sing one after another. These help to give a joyous spirit to the services. A great many are songs of praise . . . in accord with the teaching. . . . "Raise a joyful noise to the Lord." But must we always praise? Can we not, as the colored people of the South, sing of our hopes, worries and loss of courage?

Queen Elizabeth chose her favorite hymn to be sung at her wedding to Prince Philip, "Praise my soul, the King of Heaven." This is a very inspiring hymn. Emphasis should be given to the chorus as a contrast to the verses. The organist has a wonderful opportunity here to do this.

Princess Mary chose 'The King of Love my Shepherd is' when she was married, to be sung by the choir as she entered the church for her marriage to Viscount Lascelles. It was her favourite hymn and as it is a poetical version of the Twenty-third psalm is the favourite of many persons. It should be sung and played with a vigorous manner.

'Rescue the Perishing' reminds us of the text, 'Heal the sick, cleanse the lepers, raise the dead and cast out devils.' This is a command but a feeling of safety is felt when singing the chorus, 'Jesus is merciful, Jesus can save'. The organist and choir can convey this in their interpretation.

*When morning gilds the skies,
My heart awaking cries,
"May Jesus Christ be praised"
Alike at work and prayer,
To Him do I repair,
"May Jesus Christ be praised."*

Who can help but feel better when they sing this hymn? The minister can put real meaning into these words when he reads them over to the congregation before they sing. The organist must emphasize the third and sixth lines.

Who can deny that the hymn 'Come, thou disconsolate, where so e'er thou labour' can mean much to those who are looking after sick and ailing persons. The hymn should not be sung slowly as that suggests lethargy, but with a moderate tempo.

'In the garden' is a great favourite, picturing for the singer a garden such as everyone enjoys, with flowers, green grass, beautiful trees and flowing water, with Jesus a handsome man, waiting with patience and love for the visitor. This hymn makes a lovely duet.

Hymns are very real to children as they tell a story in another form. They picture for them, angels, Jesus, Heaven and the world at large. 'Behold me, standing at the door' is the subject of one of the great pictures 'The Light of the World'.

Hymns are not a part of the service to be endured but to be enjoyed. The organist must read every word as well as the music. Proper emphasis needs to be given to commas and periods. Choirs can be taught to take notice of expression marks.

A change will be noticed by the congregation. The organist has at his command suitable stops on the organ for making the hymn sound the way it should be sung. There is no hard and fast rule about expression but if there is a real sense of the meaning of the words the hymn will be played to convey the lesson.

Only old-fashioned organists play a leading note for each verse. A well-trained choir will not expect it.

Hymns of exultation should be played and sung in a spirited manner. It is necessary for the organist to follow the words while playing to bring out the very best while the congregation is singing.

A note of sadness is imparted by hymns written in a minor key. These are usually the Lenten ones. Contrast these with the Easter and Christmas hymns.

If we wish to make a joyful noise unto the Lord, let us do so with all the guidance we can get from our organist and minister.

The writer is a member of the Kitchener, Ont., Society.

Births

BAUGHMAN—Born to George and Jean Cook Baughman, Cambridge, Mass., April 28, a daughter, Barbara Jean.

BRIGHT—Tracy Lee, born Mar. 24, to Mr. and Mrs. Lawrence Bright, at Hays, Kan.

HAINLINE—Tamara Kim, born to Mr. and Mrs. William Hainline on Mar. 25 at Wakeeney, Kan. Mrs. Bright and Mrs. Hainline are the daughters of Mr. and Mrs. Albert Welch of Pawnee Rock, Kan.

Baptisms

CALDWELL, ELAM, NELSON—The following were baptized in the San Francisco Church: On May 10, Carolyn Virginia Caldwell, daughter of Gerald and Ilona Caldwell and a granddaughter of Mr. and Mrs. Tobisch; On May 17, Erik Anthony Elam, son of Mr. and Mrs. Richard Elam; and on May 24, Michael Reed Nelson, son of Mr. and Mrs. Gordon Nelson, San Bruno, Calif.; the Rev. Othmar Tobisch officiating.

SILVA—Karl Joel Silva, born on Apr. 9, 1958, was baptized in the Cambridge, Mass. Church; the Rev. Everett K. Bray officiating. The godfather was Lester Griffin.

Wedding

GROVES-DURGIN—Edward E. Groves and Betty Ann Durgin were united in holy matrimony, Apr. 18 in Brunswick, Me. They are now living in South Dakota.

Memorials

SWARTZ—The service of resurrection for Mrs. Ralph Swartz was held in the Wilmington, Del. Church, June 2. The service was conducted jointly by the Rev. Ernest O. Martin and the Rev. Jervis Cook, dist. supt. of the Methodist Church and a long time friend of the family. Interment took place in Easton, Md.

REESE—Jerome Edward Reese, born in Turon, Kans. passed into the higher life in McMinnville, Oreg., at the age of 68. The memorial service was held at the little "Swedenborg" Church in Ballston, Oregon, on June 7, the Rev. Paul B. Zacharias officiating.

SNOW—Mrs. Beulah Belle Snow, passed into the higher life June 2, at St. Petersburg, Fla. She was 75. Surviving are her husband, I. Franklin Snow, born of a New-Church family in Boston; a son F. Russell Snow, St. Petersburg optometrist, and a brother, Lester Stillwell, Berkley, Mo. Mrs. Snow had suffered a broken hip some years ago, the condition developing complications as time went on. But she suffered bravely and kept up her interest in things about her. She was born in Dennison, Tex., then resided for many years in Upper Darby, Pa. Last services were conducted at Arlington Memorial Chapel; the Rev. Leslie Marshall officiating. — L. M.

ANDERSON—Captain Joseph Anderson, Ensign USN, of the San Francisco Society, died on May 9. Captain Anderson was born in Sweden, 1886, but came to the United States early in life. He served in the USA navy in World War I. He was an ardent missionary for the New-Church teachings, and a supporting member of the Swedenborg Foundation. Resurrection services for him were conducted by the Rev. Othmar Tobisch on May 11.



NEWS FROM HERE AND THERE

by Merle Haag

Now that summer is upon us everyone is concerned with getting plenty of exercise and in building up his health. The Portland, Oreg., Church has kindly offered to help anyone who feels the need of exercise. Portland has a big lawn and anyone who wishes may mow the lawn—thus building up their bodies and at absolutely no cost to themselves. For those who insist upon paying for their exercise, Portland recently sponsored a roller skating party, as well as a four day camp-out on the Davis Rancho.

The New York Society paid tribute to William Rutherford, its organist for 20 years.

Many of our societies are winding up their social season with a picnic. Portland, Oreg., had a picnic on June 28; Kitchener, Ont., on June 10 for adults and on June 20 for children; Riverside, Calif., and Temple City, Calif., joined forces for a picnic on June 28; Pittsburgh, Pa., on June 19; Cincinnati, O. on June 21; Cambridge, Mass., on June 7; and Wilmington, Del., on June 20. The New York Society had a luncheon in the Church on June 7. El Cerrito, Calif., had a pancake breakfast in the Church on June 7. Afterwards everyone attended services at Sunshine Camp, and the balance of the day was spent in recreational activities. The Philadelphia Society held its Sunday School picnic on June 20.

The Ladies Aid of Philadelphia has an impressive announcement of its annual Fair, to be held on Friday, Nov. 20. No less than 22 names are given of those who serve as officers and members of the some 11 committees in charge of this undertaking. The list is too long to give here, but I noted with pleasure that Pamela Tafel, whose article in the MESSENGER, May 11, about her religion so impressed me, is on the committee on books and stationery.

A covered-dish supper was held by the Wilmington Society on June 18. This was followed by a discussion of the Church program for 1959-60, the continuation of radio broadcasting, and the religious education program.

The San Francisco Sunday School held a Sunday School exhibit on May 24. To the 'Busy Bees' who had been regular in attendance and dependable in their services, pins were awarded. The younger of the 'Bees' received 'Ribbons of Merit'. The 'Keepers of the Temple' were awarded gold keys. During the 13 weeks of the school vacation period, the San Francisco Sunday School will carry on but in a somewhat more informal way than at the regular sessions.

Mrs. Galen (Doris) Unruh of Pawnee Rock, Kan., is in the St. Rose Hospital in Great Bend, Kan., having had to undergo a serious gall bladder operation. However she is making a good come-back, and is confident that she will be able to attend Convention.

BECOMING A COMMUNITY SERVING CHURCH



by David J. Garrett

We have used this title because a church which really serves the community is always in the process of finding new and better modes of community service.

At Garden Chapel we have only begun to discover how to serve a community. Our starting point is the simple Christian principle that all men and women, regardless of religious, racial or social background, are sons and daughters of our Heavenly Father. We share the same needs for love, understanding and guidance. We are heirs to the same foibles, yet we have the same desire for a better world. What we have in common is much greater than our differences.

Feeling thus, we realize that the interests of our church and of the community are the same. This simple, guiding principle must be made to come alive. How have we tried to do this?

Many of our new community friends have told us they are most impressed by our friendliness. The entire Sunday worship service, the social hour afterwards, the invitations to join the women's groups, are all attempts on our part to extend a sincere and cordial welcome to our new friends. A men's group is being started, with one of the men in the neighborhood in charge of recruiting members for it. As in all things, we stand ready to help, if help is needed.

Let's look at what we're doing in the Sunday School. Prior to our opening the Sunday School teachers canvassed homes close to the church, seeking out children who did not attend Sunday School. When parents expressed interest they were told that the minister would call on them and further explain the church and the Sunday School program. In his follow-up visit, the minister stressed the fact that the Sunday School aimed to nurture the Christian character of the children and that we were particularly concerned with individual attention to the children's needs.

What about the Minister's visiting, independent of the Sunday School canvass? He introduces himself as the minister of the new Garden Chapel around 'the corner' and explains his wish to become acquainted in the community. When people ask about the denomination he says it is Swedenborgian, a small church that is mainly centered in the East. He adds that we are a 'liberal Christian church' and that we are members of the Church Federation. In closing, he extends a cordial

invitation to the community to make this their church home.

While it is true that we have not gone into the specifics of New-Church teaching, we feel that our general approach is an application of the doctrines that the New Church is universal in scope, that all men are potential receivers of new light on the Christian faith, and that the life of religion is to do good. When people want to know more about our specific teachings, we tell them about our worship of the Lord Jesus Christ and of our conviction that men should be left in freedom to work out the meaning of God's will. We stress that the spiritual life is an ever-growing process of searching and learning what the Lord would have us do.

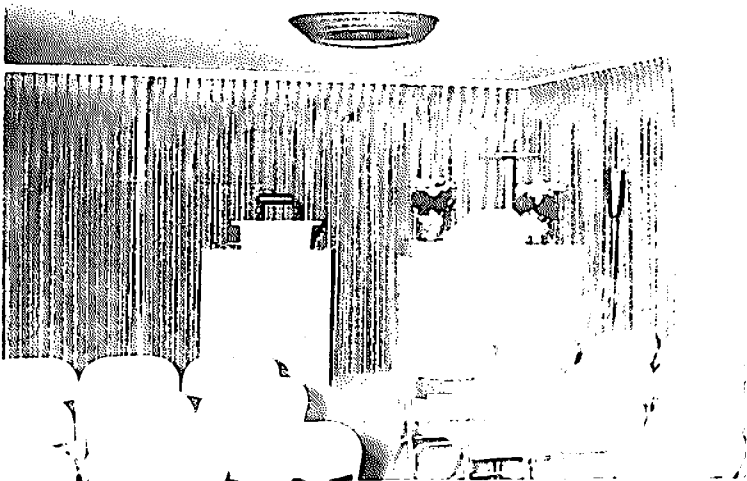
So far we have not found that our differences or size present any serious problem. Our numerical growth may be slower than other churches' because people are not yet familiar with our Church. This slower process is not caused by the character of our doctrine, if presented in a positive way, but by the fact that it takes more time and effort to get ourselves known.

If we act from this knowledge, in a spirit of faith and desiring to be of service, we feel confident that our church will grow and that it will be blessed abundantly.

The New-Church Visitor

➔ **UNDER LEADERSHIP** of Roy Verdon, young people in the Virginia Avenue New Church, St. Paul, Minn., A CODE CLASS has been established. Roy is an ardent ham radio operator. Each person in the group is taught the necessary information and skills to obtain his first certificate in sending and receiving code. Later he can obtain a license to operate with microphone on short wave.

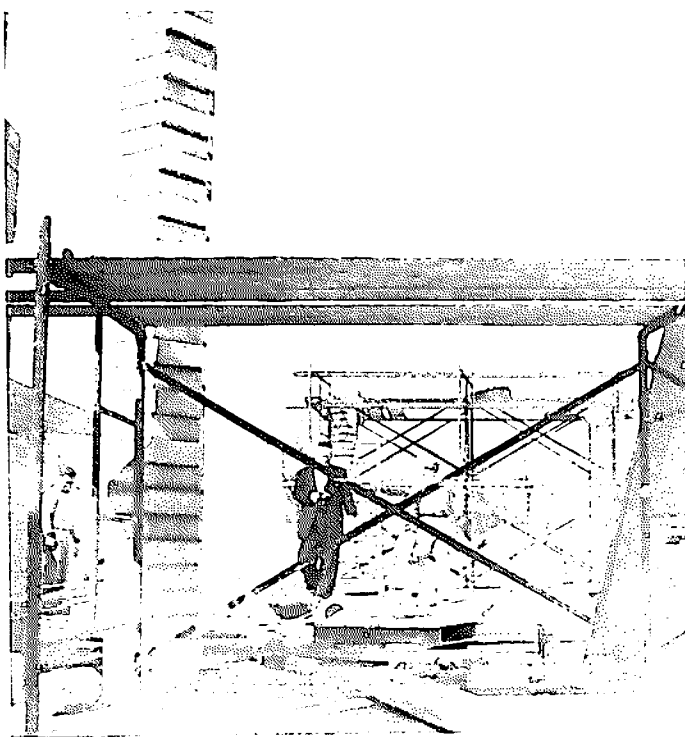
Roy Verdon's call letters are KGFL, if any other 'Hams' in the church want to try to reach him. The CODE CLASS meets every Friday night at the church. In the picture class members are testing their skills in receiving code as Roy sends to them. Left to right they are: Carol Verdon, Earl Benson, Gerald Verdon, Tom Benson, Jr., Ken Youngberg, Roy Verdon, leader, and Robein Benson.



BECOMING A COMMUNITY SERVING CHURCH

With the Rev. Rollo Billings the 'North Side' members of the Convention Church in Chicago have ventured forth into a community-serving church in the growing suburb of Des Plaines. While the church itself is being built, members have worshipped in the living-room of the parsonage above, which has been set aside for this purpose and is not used by the minister's family for personal use.

The photograph on upper right of the opposite page (p. 222) was taken on Sunday afternoon, May 17, at the dedication of the Garden Chapel, St. Louis, Mo. We are indebted to the Rev. David P. Johnson for all photographs on these pages.



Mr. Billings walks through the partially constructed chapel. Dedication may be in late October though it is hoped occupancy of most of the new building will come sooner. At present services are held at 8:30 a.m. and 11:00 a.m. in order to accommodate the growing congregation. Church School facilities in the parsonage basement are taxed to the limit.

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To the Ministry

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

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