

MILLIONS KNEELED AT THE LORD'S TABLE on World

Communion Sunday. Altarpiece made by the late A.A. S. James.

The NEW-CHURCH MESSENGER

OCTOBER 10, 1959

**THE
NEW-CHURCH
MESSENGER**

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OCTOBER 10, 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.

Force or Education

JUVENILE CRIME and violence have in some cities become a problem of the first magnitude. In New York, the Mayor has increased by 1040 the police force in an attempt to stamp out hoodlumism; and Nelson Rockefeller, Governor of the State of New York, has summoned a conference of experts to study means for dealing with the increase in crime (9.3 per cent in the nation, but higher in New York). FBI Director J. Edgar Hoover described this increase as shocking, and declared that some areas are a veritable 'no-man's land' where crime is ever lurking. He denounced citizens for having a 'detached attitude to crime', and called for meting out to criminals the maximum penalty prescribed by the law.

Efforts to enforce the law and to punish offenders are to be applauded. But at best these are only a partial and unsatisfactory answer. They are stop-gap measures which offer no long-range solution.

There is no evidence that the police of our country are less alert and effective than they were 50 years ago, or that they are not as competent as the police of, say, the Scandinavian countries, where crimes of violence are rather rare.

The cry for more laws, more policemen, and more severe punishment is understandable. But the problem of crime cannot be solved by heavier and longer police sticks. Crime is rooted in causes that will not cease to operate because sterner punishment is invoked.

Crime, if it is to be successfully combated, must be attacked on broad front. Schools, churches, social agencies, and above all the homes, as well as the law enforcement bodies, are called upon to make a contribution.

And how much more could not be done to provide youngsters with a wholesome environment, such as adequate playgrounds, adequately supervised? Would not money spent for this purpose pay off in the long run, better than money spent for a larger police force? And might not more of the repressive measures be used against the unwholesome influences to which juveniles are exposed, such as obscene literature masquerading as comics, or even the gangster films on TV programs? We do not pretend to know what the relationship of these to juvenile delinquency is, but we suspect that it is not insignificant.

Above all, what are parents and adults in general doing to encourage and help the church to give needed religious education to children? Religious values and ideas must be inculcated to the young if decent social behavior is to be attained.

There is a tendency among some to sneer at projects designed to prevent crime as 'do goodism' etc. Those who sneer seem to place their hopes only in stern disciplinary action. The 'treat 'em rough' school of thought overlooks completely not only the opinions of leading social scientists and psychologists, but much of the experience of mankind. A stable character with resulting decent behavior is not the product of fear. It must come about through understanding and self-discipline.

The prevention of crime in all its phases is a religious problem because it calls for the bringing out and the developing in each individual of the remains that are planted in him. It involves the problem of synthesizing the motives that govern human actions into a love for God and the neighbor. This has always been one of the primary aims of the Christian Church. To be sure, this aim has never been fully attained, and yet it has borne some fruit. In our present day complex society it is more difficult than ever to realize the goals of Christianity. New techniques need to be created. Perhaps the discovery of such techniques is among the great spiritual discoveries of the future.

the MANDATE

by H. L. Honemann

Some recent developments in our Church's affairs indicate, a desire (1) to adopt as a sort of banner a declaration of the most important things we stand for, and (2) to search out the most likely way in which our churches will serve best in areas where we are not known.

Thus, the task force on 'goals' recommended, and Convention approved, that our objectives should be, (a) To encourage a faith in the Lord Jesus Christ as the only God of heaven and earth, and (b) To declare the holy nature of the Sacred Scripture. Further, some of our churches which have moved into new areas, have stressed that, initially, striving to serve as a community church seemed to be more effective than an effort to get established as "Swedenborgian" church.

Though it may seem that our standard could not be attained through a community church approach, it can be shown that this is not the case. There is no reason why we cannot function as a church in dealing with people who seek a simple religion and, at the same time, teach profound New-Church theology in the same church to those who desire it.

Anything superior offered?

Before discussing some practical methods of attaining these goals, let us try to orient ourselves into present day culture so that we may be more confident in such a mission and impressed with its importance.

First, let us see whether or not the scientific world at the present day offers teachings superior to our own, for, if it does, then we should be guided and governed by such teachings. But such is not the case. Text books in use for classes in Biology, Genetics, and Evolution at Johns Hopkins University, Baltimore, 1958-59 term, and class lectures based thereon, disclosed the following, among other things. As to the source of life, the present conclusion is that it comes from former life, for want of a better term, which 'former life' is scientifically indefinable. As to the source of energy which maintains life, the conclusion is that it comes from the sun, but where the sun obtains it is scientifically unknown. Thirdly, it is stated that with the advent of man upon the evolutionary scene, a third kind of evolution, that of the human spirit, became superimposed on the background of biological and cosmic evolution. Man is distinctly different from all other animals in that he learns from his fellow men, whereas animals can do this only to a small extent being limited by innate things. All of the

attainments of man from this ability are summed up in the word 'culture', and this 'culture' is not capable of scientific examination.

Therefore it is clear that modern science can neither affirm nor deny the teachings of the church upon these important subjects, except as to things concerning them which are manifested in nature. To declare New-Church teachings within this framework is a noble task and a rewarding challenge which we as a church should zealously accept.

But where do we stand among the churches of the world? Surely if there are any which possess doctrines superior to ours, these we should adopt and support with all of our ability. But, again, such is not the case. Recently examinations have been made into the various religions of the world by prominent magazines such as *Life* and *Look*. Johns Hopkins University and other American universities have been conducting classes on the religions of the world. Text books and data on these subjects are easily available from these sources. Also, inexpensive 'pocket' books like the 'Penguin' series have excellent translations into English of much of the sacred scriptures of the world. From these we may learn that the eastern religions, such as Hindu, Buddhist, Confucian, Tao, Shinto, Zoroastrian, and Moslem, disclose nothing more appealing or illuminating than Christian teachings. This, in no way is meant to be, nor is it, derogatory to any of these religions. The equivalent of the Golden Rule is in each of them. But, in some of them there are a multitude of deities: Buddhism, Taoism, and Confucianism are primarily directed toward a good natural life, with little emphasis on the Divine; the Moslem places much emphasis on Mecca and a pilgrimage there. These religions, probably, serve best those whom they reach. On the other hand, Christianity has been introduced and accepted in all lands where these eastern religions are numerically strong. The point here made is that there is no reason for abandoning Christianity in favor of any of them.

Among Christians then, and also as to Judaism, the predecessor of Christianity, are there any sects or denominations with teachings superior to those of our own. I think not. Mainly, the teachings of the Jews, Catholics and Protestants on the two subjects encompassed by our goals will show why this is so. Again we must caution ourselves to remember that good works are done by all of these churches and in this respect we may well learn from them. But their doctrines and teachings, particularly concerning the Divine, concerning faith, and concerning the Sacred Scriptures are different from those of the New Church. Since Judaism does not recognize Christ and awaits the Messiah, there is no clear teaching concerning Him. Similarly, neither Catholic nor Protestant Churches, which teach a three person Trinity can describe the details of the Trinity, for there is no clear idea concerning the character or person of the deities they declare to be God the Father or God the Holy Spirit. This is admitted. It is because of these doctrines that some non-Christians assert that

Christianity recognizes and worships three gods. Concerning the Old Testament Jews and many Christians alike are uncertain of the basis for the holiness claimed for it. Actually there is a tendency to regard a large part of it as applicable only to ancient times and therefore now obsolete, particularly as to the temple rituals and sacrifices and many of the laws prescribed for the Israelitish tribes.

Means for fulfilling mission

As to these then our Church has a mission to perform and should perform it with confidence and strength.

The means for fulfilling the mission is, of course, a strong, useful and efficient church organization. How well we succeed in this depends entirely on us. Herein, three basic matters only are referred to now, since a longer treatise would require too much space for this article.

First, we must plan to provide the best foundation for the development of Christian character and regeneration of those who attend our Church. The literal Bible lessons must be first taught and Christian ethics and morals thoroughly explained. Much fine material and many suggestions as to methods are available from other Christian churches, which have been using them effectively and well; we should use these skillfully as valuable aids in our task. In addition, however, there should also be taught to those who desire it, in classes or other study groups, the doctrines concerning the Lord, the Sacred Scripture, Life and Faith, at least. These are easily explained and source material is readily available in the small book *The Four Leading Doctrines* and in the first few chapters of *True Christian Religion*. Other doctrinal studies may be added as desired.

Second: Steps must be taken to become financially strong. This must not be neglected. Tithing, properly programmed, is a successful method used by many other churches. Other financial programs should not be adopted unless they are, at least, as effective as tithing and even more so. (cf., Pleuthner: *Building up Your Congregation*. Part II, "Increasing Financial Support.")

Failure to face this problem and to provide adequate finances will probably spell defeat in our efforts to fulfill our mission.

Third: We should develop ways of keeping before the public in our area the goals of our Church and the reasons why they are important. Certainly nothing is more important to Christian development than a true concept of Christ and of the Sacred Scriptures. Our messages should be in the best literary style, should be attractively and interestingly prepared by our best minds, and we should utilize in presenting them media such as newspapers, magazines, radio, television, lectures, direct mail and canvassing.

Finally, it is the job of the officers and committees of Convention to provide the local churches with the best material Convention can assemble and to offer suggestions for its effective use.

The mandate has been given, the need is there, the time is now, and each of us should strive in confidence and strength in this good work.

Mr. Honemann is an active layman of the Baltimore Society. He is an excellent Sunday School teacher, and a keen student of religion.

Mr. Hobson is a member of the Portland, Oregon New Church Society where he delivered this talk during the worship service, August 2.

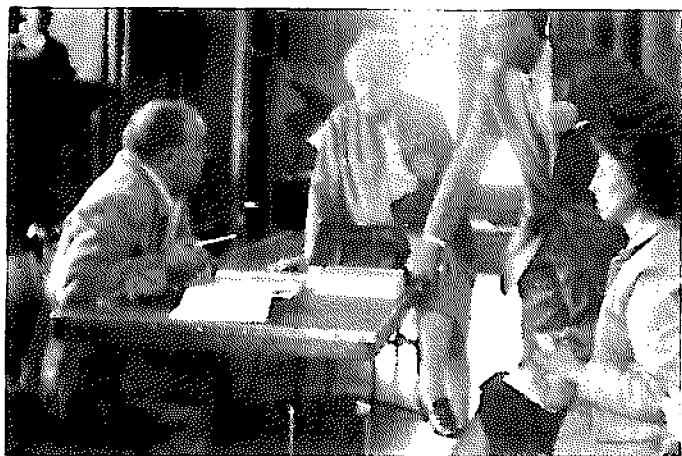
A Layman

Looks at the 1959 Convention

by Edwin A. Hobson

AFTER ATTENDING the meeting of our General Convention, the most significant thing to me is that our ministry and our laity have placed their ears down upon the good earth. They are listening, as never before, to hear the feelings, the needs, the yearnings of the multitudes, as you and I, who are hoping and reaching for the better life. They sense that modern communications have made our world a smaller place. They

visualize a brotherhood, not of conformity in its beginnings, to any one religious concept, creed or church, but wherein is practised a universal law of good will—person to person—group to group—nation to nation. As we heard the wonderful convention sermon, we understood more fully, I think, the deeper meaning of "The World—Our Parish." A lifting of spirit came to us as we remembered the words inscribed upon our own cornerstone:



An earnest group at the 1959 Convention. In this article, the author points out two encouraging aspects of the Task Force program—the greater scope being included in each work area, and the co-operative spirit evident in work sessions.

DEDICATED IN SERVICE TO THE KINGDOM OF GOD AND THE BROTHERHOOD OF MAN.

Secondly, those topics of a most immediate and practical nature were well considered and well under way. They are, in particular, the New-Church League activity and the task force (Aims and Goals, Publications, Youth Program, Education, and Ministry) program. We are familiar with both of these. Most encouraging, however, was the greater scope of each division of work and the co-operative spirit so evident at the meetings.

Another convention aspect that will surely be followed with much interest, is the movement wherein our national church body would be more clearly defined and identified as a church. It would be governed in policy, as far as possible, by the desires of the individual churches, as those desires were made known. A democratic movement of this kind could do much to make the New Church the vital factor that it should be in the world today.

It is a real privilege to attend a convention of dedicated men and women who have studied and worked unceasingly and who now have entered upon the further work, the continued opening of a vast store of knowledge and truth to the world of uses. It is then that we begin to think in terms of the church, rather than just as individuals alone. For Convention is a gathering of churches, each with practical functions and spiritual ideals. The problems of humanity have become our problems. It becomes more clear to us how great differences can exist and still be within the general good. In this light we feel the urgent need to see ever more clearly with the spiritual eye and to think with a spiritual mind.

Then, as we turn homeward, our thoughts return to our own church at Cherry Park. At Convention we have seen powerful forces at work and great plans for things to come. Here we seem so small. Where do we fit in? What can we do? And we realize, finally, that the power we have seen at convention did not originate there alone. As a farmer gathers his harvest from seeds planted long before, so at our gathering we saw the fruit of a multitude

of little churches all gathered into one place. For within each little church lies the beginning and the power of all that we have seen, of all that has gone before, of all that shall go ahead. And then we get down finally to the very smallest unit of the church—to you and to me. We ask ourselves what we can do. We say, perhaps, "I have no special talent." But we do all have within us that which makes us a part of our church. That element is faith. As New Churchmen, we cannot accept a full doctrine of faith alone. But we do know, as our pioneers have known, that it is the beginning of all that shall follow. Have we not come now to a most important thing that we each, as individuals, may give our church? It is the outward expression of that faith—our very presence itself—at each service, week after week, year after year. Shall we not, as laymen, give thought to this responsibility of ours? May we not visualize the quickening of spirit that our minister must feel as he gazes out over an ever-increasing array of faces on a Sunday morning? Let us make a simple but firm expression of renewed faith and trust and hope.

To summarize what we have seen and heard, our General Convention is looking to us at Portland, as to each church and society, as never before. Greater responsibilities have come and a large share in New Church destiny. Let us join with our fellow-laymen in co-operative spirit. For it has become a part of our work to discover new and more effective ways to serve the community and a changing world. Surely we have much that is given to us and much to share. At our head is the shepherd sent from God to lead us. The elements of faith and hope and love are all about us. And, over all, we may hear again the Word of our Lord as He speaks to us through John: **BEHOLD, I HAVE SET BEFORE YOU AN OPEN DOOR.**

With the inspired ministry that is ours, the Church shall loom ever larger before us. We can make her door to open wider as the years go on. May it be, in truth, a door that no one shall ever close.

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GRANDMOTHER PERRY'S FAMILY

WHEN eighty-nine-year-old people are struck down by cars, break knees, tibias, injure ribs, etc., go into shock and into a cast from hip to toe, their friends start scanning the deceased columns of the local paper.

But there was Grandmother Esther Chandler Perry, three and a half years later, attending the 1959 Convention of the New Jerusalem at Asilomar, California.

She missed not one of the five day sessions, nor a meal, nor a point of business. During lengthy declamations her ninety-two-year-old head fell comfortably asleep on her bosom, but for shorter talks and for business, she was eagerly attentive. She spoke out three times during the meetings, once to tell us that the San Francisco Church which Rev. Tobisch had pronounced the oldest on the west coast, was actually preceded by a church in Ballston, Oregon, and that a Mt. Thielsen in Oregon was named for a New Churchman. Another time she pointed out a minor correction, and her third contribution was to announce her collection of Nursery Roll materials which she has developed during her more than half century of activity in this field. She is at present the Nursery Roll Superintendent of the El Cerrito New Church.

El Cerrito has been her church home since her accident. During her first year in Berkeley, successively in bed, in a wheel chair, and in a walker, she would tell her daughter Emilie with whom she lived, "I am only visiting; I do love the visit but I want to get back to my church work." Then the El Cerrito church folk took her into their hearts. She became the grandmother of them all and she speaks now only of how good it is to be there, what a wonderfully good man her son-in-law, Roy Bateman is, how sunny her room, how harmonious her home, how precious her grandchildren, and how exquisite her great-grandchildren.

Grandmother Perry was born in Amherst, Massachusetts on December 6, 1866, the first child of Captain J. L. Skinner, and Alice Ropes Skinner, whose mother was the matron of the Civil War hospital in Georgetown, of whom Louisa May Alcott wrote in her *Hospital Sketches*.

As a child, Grandmother knew her letters at two, read at three, found reading hymns puzzling since the sense is all mixed up when you read the whole thing directly down the page; shook hands with General Grant, refused a kiss from General Sherman, walked under cows stomachs on a dare, ran away incessantly, adored her

brother, who died in the first World War aftermath flu epidemic in the navy. She was a child right up to being an adult, somehow skipping the young-lady years which did not fit her independent nature.

One of Grandmother's earliest recollections is of memorizing from the Bible as she stood at her mother's knee. Later, as a mother of three active children, she rarely sat down to have a knee, so she recited verses and chapters from the Bible out loud as she did her dishes. This method lacked at-the-knee tranquility, but there was a clattering sureness about it; and all three daughters were reciting psalms, commandments, and all three chapters of the Sermon on the Mount, before they started school.

Grandmother's family moved to California in 1877, but Grandmother was sent to the Waltham New-Church school from 1883 to 1886. Her family then moved from Sacramento to Los Angeles where her father on Easter, April 1, 1887, founded the Los Angeles Church. Later Grandmother became an architectural draughtsman and drew the plans for the old Los Angeles High School.

In February of 1898 she married a staunch New Churchman, John C. Perry, son of John P. Perry, former New Church minister at Yarmouthport on Cape Cod. Grandmother's father and husband were the successive secretaries of the California Association each until his death.

Grandmother's three daughters took active parts at the recent 1959 Convention. Alice Van Boven formulated and conducted the Alliance worship program, and had co-charge of the communion properties. Emilie Bateman led the study group for the younger Leaguers. Esther Perry conducted the U.C. campus tour for minister's wives in Berkeley.

Eldest daughter Alice is a state highway engineer. She is the secretary of the New Church California Association; teaches the adult Sunday School class in the Riverside New Church; writes frequently for the *MESSENGER* where her picture appeared in the May 17 number.

Second daughter Emilie was founder and director of the California New-Church children's camps since 1947; state Parent Education Leader; Co-operative Nursery School Director; Council of Churches Religious Education teacher; on Leadership Training staff in '57 and '58; progressive school teacher; director of children's drama for church, schools and scouts; week-day adult Bible class teacher, and Arcana class teacher; Released

Time Religious Education Leader for public school program; Sunday School teacher from nursery to high.

Asilomar Conventioners will remember Emilie's husband, Roy Bateman, as the '49er Miner' in the Saturday evening play at the Western Barbecue. He is a violinist by hobby, and is known to children as 'Daddy Roy'. Roy and Emilie received Split Mountain Camp names of 'Father Harmonica' and 'Mother Harmony.'

Third daughter Esther P. Perry, Ph.D. ("Dic") is on the staff of the University of California as a soil scientist. She is the secretary of the San Francisco New Church; is active in Split Mountain Camp affairs; teaches Sunday School; is active in youth work in the El Cerrito Church; and works on various church committees.

Alice's daughter, Margaret Van Boven, who graduated from the California College of Arts and Crafts, recently returned from two years as Crafts Director in Germany. She is now living in Emilie's home as a free lance artist. She designed the Convention Theme folder, wrote and acted in the western melodrama, and arranged for the barbecue entertainment. Margaret has held national League offices, and has co-directed Split Mountain Camp.

Roy and Emilie have four children. Esther ("Lyra") lives in Sacramento with her electrical engineer husband, Robert Knierim, and their three babies, aged three, two, and one. Lyra was the founder and director of the New-Church Oneonta Camp, which bridged the gap between the children's Harmony Hide Out camps and the youth's Split Mountain camps. She also directed Split Mountain Camp. She received her M.A. from U.C. at twenty one, taught mathematics at U.C., and at Sacramento Junior College. Bob and Lyra are now active in a Congregational church.

Betty Rae ("Cindy") is the wife of Rev. Horand Gutfeldt, Convention's pastor in Vienna. Their Teddy will be three in August. Cindy made life size nativity figures for the El Cerrito Church. She also presented each member of the El Cerrito Church with ceramic nativity figurines. She attended Urbana College, graduated in astronomy from U.C., took graduate work in art. She played a flute in the Calif. Symphony Orchestra. She counseled at Harmony Hide Out, Oneonta, and Split Mountain camps.

Third Bateman daughter, Phyllis ("Tari"), is married to William (Bill) French who is very active in a methodist church. He is a Mechanical Lead Engineer, and baseball pitcher and badminton champion for Standard Oil. Tari counseled at Harmony Hide Out camps, and taught in Daily Vacation Bible School. She and Bill co-directed Oneonta Camp in 1957. They have three children.

Al Bateman is entering his senior year at Calif. Poly, studying Mechanical Engineering. He counseled at Harmony Hide Out, and Oneonta camps, and was Head Boatman for a Y.M.C.A. camp. He attended Leadership Training Institute in its first year in Almont.

Grandmother has seven great grandchildren so far: Jimmy, Johnny and Karen French; Kathy, David and Danny Knierim; and Teddy Gutfeldt.

The President's Corner

TENTATIVE PROGRAM

OCTOBER 6, 1959—JANUARY 22, 1960

†Tues.	Oct. 6	Sector Training Dinner in Kitchener
Fri.	Oct. 9	Board of Managers, Theological School, Cambridge
Sat.	Oct. 10	Board of Education, Cambridge (possible date)
Fri.	Oct. 16	Kansas Association, Pretty Prairie
Sat.	Oct. 17	Kansas Association, Pretty Prairie
Sun.	Oct. 18	Kansas Association, Pretty Prairie
†Tues.	Oct. 20	Sector Training Dinner in Kitchener
Sat.	Oct. 24	Urbana Board of Trustees, Urbana, O.
††Wed.	Oct. 28	Congregational Meeting in Kitchener (Unconfirmed date)
Thurs.	Oct. 29	Leave for Florida
Fri.	Oct. 30	Southeastern Association Meeting St. Petersburg
Sat.	Oct. 31	Southeastern Association Meeting, St. Petersburg
Sun.	Nov. 1	Southeastern Association Meeting, St. Petersburg
†Tues.	Nov. 3	Sector Training Dinner in Kitchener
Tues.	Nov. 10	Board of Missions Executive Committee
††Sun.	Nov. 15	Visitation Sunday in Kitchener
Fri.	Nov. 20	Convention Committee on Business, Chicago (tentative)
Sat.	Nov. 21	Convention Committee on Business, Chicago (tentative)
Sun.	Nov. 22	Des Plaines Dedication, Chicago
†Tues.	Nov. 24	Sector Windup Dinner in Kitchener
Thurs.	Dec. 3	Leave for Portuguese Bend, Calif.
Fri.	Dec. 4	Wayfarers' Chapel Meeting
Sat.	Dec. 5	Wayfarers' Chapel Meeting
Sun.	Dec. 6	San Diego (tentative)
		1960
Thurs.	Jan. 21	General Council, Philadelphia—2129 Chestnut St.
Fri.	Jan. 22	General Council, Philadelphia—2129 Chestnut St.

†The Kitchener Society is, for the second year, participating in "The Sector Plan", an "Every Member Visitation" program. It involves, among other things, 5 training dinners in which all churches participate. Following this our committee returns to the church to work out details for the weeks ahead.

Whenever possible, I should like to avoid out of town dates on these occasions. Last year I would accept none, but now that Mr. Kirchen has spent a year with us, I could, if it were best for all concerned, make commitments for one or two of these dates.

††These dates, the Congregational Meeting and the Visitation Sunday, are dates on which I cannot be away from Kitchener. The 28th of October may be moved up a day or two earlier, but I feel that the date given is pretty safe.

Cordially,

David P. Johnson

LETTERS to the EDITOR

SENDS THANKS

I want to tell you how much we have all enjoyed the very beautiful numbers of the *MESSENGER* containing convention news; the articles and pictures are so clear and interesting that we could find most of our friends even in the auditorium. This was a great satisfaction to those of us who are now unable to make these trips.

Francis S. Tuckett
Los Angeles, Calif.

NO CONDESCENSION

To the Editor:

I read with interest the Convention Sermon published so prominently in the issue of the *MESSENGER*, July. I admired the zeal with which it was evidently delivered, and the earnest desire to welcome all and sundry into the New Church; but the preacher's casual reference to Swedenborg and the Writings in which are to be found the Heavenly Doctrines upon which the New Church is to be built is most disappointing, and one sentence in the address prompts me to ask the Rev. E. O. Martin for his authority for the statement that "our church in England has not been accepted as being in the main stream of Christianity because of an attitude of condescension toward other religious groups."

I have now had the privilege of being a member of a Conference Society of 'our church in England' for 60 years. For many years I have served the Church in an official capacity, and I repudiate the imputation of condescension.

(A. E. Friend)
Wembley, England

RECOGNITION IN ENGLAND

To the Editor:

I was surprised and sorry to read the following words, part of the Convention Sermon by the Rev. Ernest O. Martin, published in the *MESSENGER*, July 18,

"Our church in England has not been accepted as being in the main stream of Christianity because of an attitude of condescension toward other religious groups. Reference to all other Christian bodies as the old, dead church is hardly conducive to respect and acceptance. Supercilious attitudes cut off communication between our church and the rest of Christianity, and our parish boundaries are closed in."

This statement does not present the situation accurately. It is a fact that the organized New Church in Great Britain is not recognised by certain authorities (e.g. the B.B.C.'s Advisory Committee on Religious Broadcasting) as belonging to the main stream of Christian belief and practice, and that therefore the General Conference is not granted the facility of broadcasting through the medium of the B.B.C. But this is certainly not due to any New Church attitude of condescension and superciliousness towards others. Rather, it is due to the recognition by those 'others' that the essentials of New Church faith and practice are distinctive and quite definitely not of the main stream. I am sure that Conference generally harbours no spirit of condescension, but strives merely to preserve an honest and truthful estimate in all matters of faith and conviction. As I see it, superciliousness does not enter into the question at all, but the doctrine of the Second Advent

assuredly does. If Mr. Martin seriously thinks that the New Church is part of the main stream of traditional Christianity, he would do well to seek a confirmation of his view from those 'other religious groups' in this country. Their attitude may surprise him.

Dennis Duckworth
London, England

THE HOSANNA

To the Editor:

As chairman of the Hosanna Revision Committee I should like the opportunity to tell *MESSENGER* readers a few more pertinent facts about the new Sunday School hymnal which you mentioned in a brief paragraph in the Aug. 29 issue. Let me begin by quoting in part from the Preface to the new book:

"The Hosanna Revision Committee is issuing this tentative and abbreviated Service Book to take care of the immediate needs of our Sunday Schools and also to profit by your reactions to the several different features in it. We therefore ask your earnest cooperation in trying out all parts of this booklet in your school and forwarding your comments and suggestions to the chairman of this Committee."

The Preface then goes on to explain that of the 103 songs included (less than half the number in the Hosanna) there are nevertheless quite a few 'new' hymns, i.e. 'new' to our church and Sunday School hymnals. In the final version which we envision there will be over twice as many hymns.

There are four devotional services in this tentative edition, three of which are planned exclusively for Sunday School use, only the fourth being included for the use of men in the mission field. In the first two of these there are optional Scripture passages from both the King James and the Revised Standard versions of the Bible, so that schools may use whichever they prefer. This is also true of the Scripture passages included for responsive or unison reading. It is *not* our plan to use both versions in the final edition of the book. For this reason we are especially anxious that all of our active Sunday Schools use this trial edition and, on the basis of their experience in using both versions of the Bible passages included, let the committee know which version they would prefer in the final edition of the book.

One other important change from the *Hosanna* is the inclusion of three articles under the heading of Instruction: one on "The Bible as God's Word," one on "Emanuel Swedenborg," and one on "The New Church." As the Preface states, "Your comments here will be most valuable, inasmuch as we are planning to extend this section."

Because we are so anxious to have all our churches try this book, we have arranged to sell it at the very

..... FOR SALE

From the library of a deceased New-Churchman

1. Complete set the *Spiritual Diary*, 5 vols.
2. The *Swedenborg Concordance*, complete, 6 vols. Half-Morocco, spines strengthened.

Price reasonable

Inquire
Rev. Leslie Marshall
Box 386
St. Petersburg, Fla.

modest price of 50c postpaid, which is considerably below the cost of producing the volume. The book is available now from The New Church Press, 108 Clark St., Brooklyn 2, N. Y.

Wm. R. Woofenden.
Ferndale, Mich.

LET US WITNESS

To the Editor:

Call it what you will: Notion, Opinion, Prejudice or taking sides. Whatever, it is a waste of time and brain power.

Over the centuries, many philosophers from Confucius down to Maurois have expressed themselves on the general subject.

The civilized man does not use his mind for the purpose of being for or against. Obstinacy, like stupidity, is the trade-mark of the ass.

It is markedly noticeable that among select groups of people there are those who express themselves in terms of what is pleasing to the group. Away from that fraternal organization the same person will change views as often as the situation or circumstances change. Such a person is now at the helm of the strongest group, manpowerwise, in the entire world.

It is almost an axiom that people contrive to fix their ideas into opinions when their judgement is at its lowest ebb. To be without convictions, prejudices or opinions is to be at peace. Were we to have world peace we have need to find ways and means to weaken the prejudices of this powerful man on this the eve of his beginning to recognize the real value of Christian compliance. Were we to have any other fixed convictions beyond the teachings of the Lord Jesus Christ, we now have need to clear our mental decks.

It is not for us to be as ignorant as our anti-Christ neighbor by trying to foist our opinions unto him. We can, by the Grace of God, do this through letting the neighbor witness our true Christian spirit; without prejudice.

Santayana: "People are usually more firmly convinced that their opinions are precious than that they are true." Einstein: "Few people are capable of expressing with equal imity opinions which differ from the prejudices of their social environment. Most people are even incapable of forming such opinions." Whether Khrushchev is capable will depend upon ourselves and our Christian attitude toward him, rather than upon protocol.

From this writer's point of view, it doesn't look as though Khrushchev either knows or is certain of his professed convictions. He is wavering in his face-saving oriental way.

Lewis Gibbens Warren
Boston, Mass.

WHAT SHALL I DO?

To the Editor:

After reading your fine editorial "The World is our Parish" (June 20, 1959), I have recovered sufficiently from the radical and delightful impact, to have developed a few thoughts on the subject.

Of late I have done considerable re-reading of Paul's epistles and of Swedenborg's *True Christian Religion*. In both, as well as in the gospels, I was deeply affected by the command "Go therefore into all the world and preach the gospel." This was the substance of the order given to Paul when on his way to Damascus: "Suddenly

there shone round about me a great light." After falling on his knees in answer to the voice of Jesus of Nazareth which spoke from out of the light, Paul cries "What shall I do, Lord?"

And Paul was directed and told what to do and where to go. He was to preach Christ Jesus to the world, to the Jews who had the scriptures and the Covenant and to the Gentiles who had nothing but falsities and at best philosophies and unknown gods. Paul was to carry the startling news that God can be known, that God had (as promised all through the Law and the prophets) made himself visible to man; that he had come in man's form and as declared in the Word, walked with and talked with his people; that he had lived, died and been resurrected even to his 'flesh and bones' and was 'alive forevermore' ready and able to forgive all who repent and become regenerate, and to lead all men to everlasting life.

Through all the years since Christ ascended and since the Holy Spirit came in tongues of fire, consecrated Christians have been asking "What shall I do, Lord?"

Swedenborg relates that on the 19th day of June, in the year 1770 . . . "the Lord called together his twelve disciples, and the next day he sent them forth into the whole spiritual world to preach the gospel that the Lord God Jesus Christ reigns, whose kingdom shall be forever and ever." All through the teachings of Swedenborg the 'name of Jesus' is repeated as being the one, only God and Savior.

From age to age those of simple faith never cease asking "What shall I do, Lord?" And there is not any new or startling reply; just the old advice of believe and obey.

Swedenborg lifted the same standard as Paul and carried the same holy ensign as John the beloved disciple. Nothing more sublime has been given out of heaven than the gospel of John and Revelation. It was Swedenborg's mission to turn on the light of spiritual illumination and so reveal the details and specific minutia of the higher rational. A complex sublimity as well as a profundity both simple and transcendental, was the result. Swedenborg's *Arcana* and other unfoldments of the Word have built a ladder similar to the one Jacob saw, upon which man may climb with the angels and from whose heights the finite can almost touch the garment of the infinite. But the angels of Jacob's ladder and of Swedenborg's spiritual philosophy not only ascended, but descended.

In this particular so-called 'materialistic age' great influxes of good are descending from heaven, as well as many evils arising in clouds from hell. This seems to be an age demanding fulfillments in ultimates. We cease to see and touch, to handle and use principles. We ask that all worthwhile verities be made concrete. We want the churches to act not only each church singly but co-operatively. No rational Christian wants fusion. Fusion would lead only to more confusion and worse. Pure truth (of which there is too little) would become submerged in seas of very partial truth and we would end not only in accumulated falsities but their corresponding evils.

Marie Lussi
Kingston, N. Y.

VISITING PROFESSOR

To the Editor:

You will be interested to learn that Professor Ernst Benz of the University of Marburg, author of *Emanuel Swedenborg, Natur Forscher Und Seher* will be a visiting professor at Harvard University during the second semester of this academic year.

I called this to the attention of the Rev. Antony Regamey and he is already considering the possibility of having Dr. Benz speak at the Swedenborg Birthday Celebration in Boston.

It is my hope that the Theological School may be able to have Dr. Benz give one or two lectures. I wonder whether there are other ways in which the Church might avail itself of Dr. Benz's presence in this country.

Edwin G. Capon
Cambridge, Mass.



NEW NAME

To the Editor:

Some years ago during the week that Convention was meeting in our National Capitol, Washington, D. C., and as part of the Women's Alliance program the ladies were having a special luncheon meeting in The Women's Club nearby, I arrived at the place of the gathering and found a group of women in the corridor there but recognized not one familiar face. Puzzled, I stood for a moment wondering if I had made a mistake as to the place for our meeting, when a young woman came forward from the crowd and said: "Oh, the *New Jews* are meeting in that room," as she designated a room across the hall. I have since wondered if we are usually referred to as New Jews by other groups.

Lina D. Miller
Kalonah, N. Y.

NEW APPROACH

To the Editor:

A few years ago I would have agreed entirely with the views of Allen T. Cook in his article in your issue of June 20, in that the essential purpose of the writings of Swedenborg was to convey the internal sense of the Scriptures, and that "all the other things (he wrote) reinforce or are auxiliary to the spiritual sense. They might be regarded as 'outside' reading to the main course taken at college." In other words, I would have agreed that they contain two categories of truth, one more holy than the other.

Doubt is however cast on this view by what Swedenborg himself said about his own works. For instance he closes the first paragraph of *Heaven and Hell* with these words: "Such immediate revelation is granted at this day because this is what is meant by the Coming of the Lord." What was meant by this 'immediate revelation' is shown in the immediately preceding words, which are: "It has been granted me to associate with angels and to talk with them as man with man, and also to see what is in the heavens and what is in the hells . . . also from what I have thus heard and seen I am now permitted to describe them. . . ." From this and other passages to the same general effect it would seem that Swedenborg's descriptions of the spiritual world formed in *their own right* part of the Second Coming of the Lord.

The things that Swedenborg wrote to this effect are admittedly few; and we are at liberty to believe that in writing them Swedenborg was mistaken. If this is our view, we must hold that there are three categories of truth in the Writings: (1) expositions of the internal sense of the Scriptures, (2) material which helps us to

understand this internal sense, and (3) mistaken views.

It should be clear to us that we have the choice between two different views of the Writings: (a) they contain the three categories of truth above named, or (b) the theological works generally (including at least such works as *Heaven and Hell*, *Divine Love and Wisdom* and *The Brief Exposition*) are of equal validity—are equally holy.

G. A. de C. de Moubray
Channel Islands, Gr. Br.

ARISE AND SHINE

An appeal to the Swedenborg Society, and to all who are interested in the writings of Swedenborg.

About five years ago loss of eyesight nearly put an end to my activities in relation to the Bible and to Swedenborg. My parents were Baptists, and I did not get to know about Swedenborg until I was about eighteen. But I had read Whyllie's *History of Protestantism*, and saw that there was a good deal of truth in a remark made by Lord Balfour, that religion was 'the great Divider of mankind'. In later years I travelled and did some investigation of the psychical movements of our time. Now in my ninety-first year, I still regard the writings of the Swedish prophet and seer as the most valuable contribution to the literature of Christianity since the days of the Apostles.

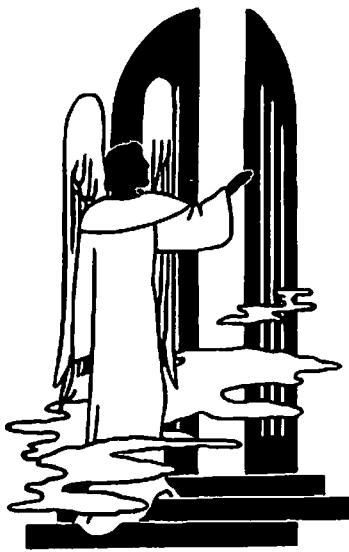
Whether a man be a tribal chief, a president, king or emperor, the principle involved is much the same. In the temptation of Jesus, Satan, the Adversary, Claimed power over the kingdoms of the world, and Jesus did not dispute the matter with him. But before Pilate Jesus said, "My Kingdom is not of this world. If My Kingdom were of this world, then would My officers be fighting that I should not be delivered to the Jews."—What now is a pacifist?—a man who, like Jacob Boehme, George Fox, William Penn or Tolstoy, will not resort to violence for the settlement of human disputes, or even in self-defence; for he will not kill, though he may use force to prevent evil, or for the protection of society. Was Swedenborg then a Pacifist? Not exactly. He was pacifically inclined, but he never expressed regret at having taken part in war operations in his early manhood, and in a small work, not published in his lifetime, he attempted to justify the mind of a soldier on the field of battle. But may I remind you that in the book, *The Divine Providence*, he said that wars were not in the Divine Providence. He also taught that the Lord Jesus had a Divine Human in His nature. Can this Divine Nature be associated with the wars of this sinful world? I do not think it can. Swedenborg also taught that the New Church should exemplify the character of the angels of the celestial heaven, and they are actuated by pure love.

Every century has its own peculiar problems, and there can be no doubt as to what is the main problem for the present time,—namely, the abolition of war. Since the invention of the atomic bomb, another world war, even if a short one, would make short work of the human race, and render parts of our planet uninhabitable. Those then who regard themselves as belonging to a New Church which is to restore humanity to its rightful mind, must become real pacifists and thus lead in advance of all churches and sects which represent merely what may be called a second-class Christianity.

Peace on earth: in men, goodwill; So sang the angel bands.

And soon shall it be realized In all war-waging lands.

Hector Waylen
Oxford, England



THE OPEN GATE PLAN

PURPOSE:

To provide more and better communication and understanding between the New Church in the U.S. and Canada, Europe, and Asia.

To continue to spread the New Church in the world.

To create a better understanding between the General Church and Convention.

PLAN:

That New Church (either General or Convention) people everywhere in the U.S., Canada, Asia, and Europe open their homes to New-Church people who are visiting or who would like to study away from home. This would provide American New-Church people the opportunity to become better acquainted with people from other countries and from their own who have ideas in common.

That communication between our churches in Convention, between Convention and the General Church, and between both of these and our foreign missions be improved. The Open Gate Plan could be used by individuals and groups to resolve this communication problem. The New Church would thereby have more unity as well as better understanding among its members.

AS A RESULT:

The New Church could do more in the world as a whole, as well as in our local communities. The New Church *must* be a living thing in the world. Instead of being isolated groups in the world we could feel as one.

At Convention this year over 50 families expressed a desire to provide Open Gate Homes. Because there was widespread interest, and because this plan is vitally important, the American New-Church League is sponsoring this plan with the authorization of Convention. It is to be carried out by league officers, one of whom originated the idea. Please respond to questionnaires you may receive, and publicise among New-Church friends the things which we hope to accomplish. Any correspondence regarding the Open Gate Plan should be addressed to:

Hugh Blackmer, Director at Large ANCL
PO Box 93
Urbana, Ohio
or
Miss Crystal Eastin, President, ANCL
7305 Gladys Ave.
El Cerrito, Calif.

AMERICAN NEW-CHURCH SUNDAY SCHOOL ASSOCIATION

The eighty-eighth annual meeting of the American New Church Sunday School Association was held on Thursday, July 16, 1959, at the Chapel in Asilomar, California.

The following officers were elected:

President, Rev. Robert L. Young, San Diego, Calif.; Vice-President, Gilbert T. Heddaeus, Pittsburgh, Pa.; Secretary, Mrs. William R. Woofenden, Detroit, Mich.; Treasurer, Daniel Nielsen, Washington, D. C.; Chairman, Lesson Committee, Mrs. Ernest Haskell, Jr., Bathe, Maine; Chairman, Committee on Teacher Training, Miss Dorothea Pfister, Cleveland, Ohio; Chairman, Committee on Teaching Aids, Robert H. Kirven, Cambridge, Mass.; Chairman, Committee on Extension, Mrs. Leo Ebberts, Utopia, Kansas Member, Nominating Committee (1962), Mrs. Rafael Guiu, Cambridge, Mass.

There were 64 members and 16 guests present.

The statistical report as compiled by the Secretary showed a total of 1980 persons enrolled in the Sunday schools, including Nursery Rolls. This is about 500 more than reported last year, and there are still 11 schools unreported.

It was voted that the lesson notes written by Mrs. Louis A. Dole be put in more permanent form by whatever method proved to be most inexpensive and yet satisfactory.

The Hosanna Committee reported that a preliminary volume was now in print and available at 50c a copy. This report was received with much enthusiasm, and sample copies were distributed to Sunday schools represented by those attending the meeting.

The meeting was preceded by a most interesting panel discussion on the need for training and careful selection of teachers and officers of the Sunday School.

"THE DIMPLED SWEDENBORGIAN"

In the Aug. 29 issue of the New-Church Herald, we read: "Alistair Cooke's column in the *Manchester Guardian* dated June 29th is of interest to all New-Church people. It concerns the Johansson-Patterson fight. Johansson is now heavy-weight champion of the world.

"Mr. Cooke allows himself to write about 'much mystical talk about the hero's right hand', and quotes Johansson as follows: 'There is something strange about my right hand', says the dimpled Swedenborgian, 'something very hard to explain. It is almost as if it was not a part of me at all. I never know when it is coming. The arm works by itself'. He also writes, 'The sports writers who were present at this seance wriggled uneasily . . .' And he refers to the 'heavenly guardian, or whoever controls that disembodied right hand.'"

The Rev. W. M. Allsopp, who furnished the above information to the Herald, also had a letter in the *Manchester Guardian* commenting on the story by Mr. Cooke. In this letter, Mr. Allsopp points out that "a cardinal principle of the New Church teaching is that 'seances' of any kind are disorderly and spiritually dangerous." He objects to describing the fight as a 'seance', and says that Johansson's remark "The arm works by itself" was probably an off-hand quip to satisfy news-hungry reporters."



NEWS FROM HERE AND THERE

by Merle Haag

Will those who send weekly bulletins to your correspondent please take note of her new address? It is: Merle Haag, 60 Bayberry Lane, Levittown, New Jersey. Forster W. Freeman, Jr., president of the Paterson, N. J. Society, and Mrs. Leslie Marshall in St. Petersburg, Fla. Aug. 26. Mr. Freeman, a former president of the New Jersey State Bar Assn., was attending the annual session of the American Bar Assn. in Miami Beach. He is Convention's counsel and a director of the Swedenborg Foundation. The Freemans were also on the first leg of a South American tour.

Dr. Arthur M. Gignilliat, president of the now inactive Savannah Society, and for some years vice-president of Armstrong College in that city, has been appointed assistant to the Chancellor of the University System of Georgia, with headquarters in Atlanta. For the past two years he has been director of the Graduate Center at the University of Arkansas, Little Rock. Dr. Gignilliat's father was one of the founders of the Savannah Society. His mother, Mrs. Wm. Gignilliat is still active in the work of the New Church.

Sunday School children will be interested to know that Johnny Jeffery of the Edmonton, Alta. Society was the winner in the contest to give a name to the interim Sunday School Song Book, to be used until a new edition of the *Hosanna* comes out. Johnny's prize winning title was "Come, let us sing unto the Lord." Honorable mentions were won by: Lavina Wedel—Pawnee Rock, Kansas; Sara Ebel and Anne Floyd—Washington, D. C.; and Eric Stringer and Sharon Reddekopp—Edmonton, Alta.

Fellow church members and many other friends have been showering Mrs. Grace Selee, New York Society, with congratulations on having reached her ninetieth birthday the past week. A daughter of the Rev. George F. Stearns (1826-1902) she has resided with a daughter, Miss Jessie Selee, formerly secretary to the late Rev. Arthur Wilde, in Mt. Vernon, N. Y., for a number of years. Somewhat frail, she nevertheless takes much interest in the affairs of the day, and is concerned just now because of the serious illness of a sister, Mrs. Samuel E. W. Haines, Englewood, N. J.

Book Missionary—were many New Church people as indefatigable as the Charles E. Witzell, Jr., New York Society, in distributing the writings of the Church through the mail it might put out publishing houses hard to it to keep up with production. For years, at his own expense, he has sent probably thousands of our books to libraries, theological schools and other educational institutions, heads of states noted scholars, and famous people and places generally, including the White House and the Vatican.

The San Diego Society and the somewhat sizeable group of General Church members of that city held a union service, July 1, with the Rev. Harold Cranch, (Glendale, Calif., giving the sermon and assisting the pastor, the Rev. Robert Young, in the celebration of the Lord's Supper.



The above drawing of Johnny was furnished to us by the Rev. Leslie Marshall.

Observance of Johnny Applesed's Birthday

There was a widespread coverage by radio and television of the observance of the birthday on September 26 of that famed New-Church missionary John Chapman (Johnny Applesed). No less than 30 stations broadcast the program.

The principal feature of the program was a play written for the occasion by Beatrice Klugenter Mitlades. In addition there were speeches and music.

Honorary chairman of the program committee was U. S. Senator Frank J. Lausche of Ohio, and governors participating were: Michael Di Salle, Ohio; Harold W. Handley, Indiana; David L. Lawrence, Pennsylvania, and Foster Furcolo, Mass.

Among the cooperating groups were: Ohio Council of Churches, Richland County (Ohio) Historical Society, Stark County (Ohio) Historical Society, General Convention of the New Jerusalem; the Swedenborg Foundation, New York, Johnny Applesed Memorial Foundation, Men's Garden Club of America, and the Historical Society of Leominster, Mass.

Of authors who have written or edited books on John Chapman we note that the following participated in the celebration: Dr. Robert Price; Rev. Leslie Marshall; Mrs. Ophia D. Smith; H. Kenneth Diriam, and Robert C. Harris.

There were also several others assisting, among them Miss Florence Murdoch, active in both the Cincinnati New Church and the Garden Clubs of America, who has made what is perhaps the best collection existing of literature and memorabilia relating to Johnny Applesed. Miss Murdoch is also the author of a chapter in *Johnny Applesed: A Voice in the Wilderness*, edited by the Rev. Leslie Marshall.

Of inestimable help in arranging for and directing the broadcasting of the program was Dr. J. W. Montgomery of the Ohio Council of Churches.

But the man upon whom the bulk of the work of planning and carrying out this ambitious observance of Johnny's birthday is Edward L. Wertheim, public relations man for the Swedenborg Foundation.

An announcement from the Los Angeles Society informs us that Merle F. Lundberg has been appointed the church treasurer, to succeed Wm. H. Hunter, who because of personal business rearrangements, found it necessary to resign.

The Rev. and Mrs. Antony Regamey of the Boston Society have moved to 187 Mishawum Road, Woburn, Mass., as noted in the Sept. 12 issue of *THE MESSENGER*.

The Kansas Young People's League held a swimming party in August.

Attorney Wm. R. Hainline of the Kansas Assn. has been elected president of the Chamber of Commerce at Wakeeney, Kan. Mrs. Hainline (Lois) is the daughter of Mr. and Mrs. Albert Welch, Pawnee Rock.

Betty Crocker silverware coupons would be gratefully accepted by the Kansas Ladies Aid Society. The ladies have now collected coupons enough for service for 50. Their goal is 100. If anyone uses General Mills products, please send the coupons to: Mrs. Ralph Davis; 1071 Warner Rd.; Great Bend, Kan.

Rhea Joan Krehbiel, daughter of Mr. and Mrs. Vernon Krehbiel of the Kansas Assn., was the Salutatorian of her graduating class. Her father has been treasurer of the Pretty Prairie Church for many years.

Marian Mull and Galen Unruh of the Pawnee Rock, Ks. Society received appointments from the Governor's Office to the Pawnee Rock State Park Board. They are the granddaughter and grandson of the Rev. Benj. P. Unruh, who presented the historic site to the State and served the Pawnee Rock Church as minister (its first) for 30 years.

Mr. and Mrs. Galen Unruh were feted by the Pawnee Rock Church, Sept. 6—the occasion being their 25th wedding anniversary.

Mr. and Mrs. Charles D. Watson of the St. Petersburg, Fla. Society celebrated their 59th wedding anniversary Aug. 30. Mrs. Watson is president of the St. Petersburg Society and well known as transcriber of the Church Writings into Braille.

FROM THE AQUARIANS

There has come to the attention of the Evidence Society for the first time a remarkable article, as it seems to us, on Swedenborg published in *The Beacon*, for February 1936, a magazine published by the Aquarians, we can only assume, as the periodical is not identified except by address, and name of editor. This organization might be grouped with the Theosophists or to the Rosicrucians. The learned author, E. M. Chesnut, evidently is widely read in Swedenborg, being familiar even with the *Spiritual Diary*. Discounting his view of our church writings which is from the standpoint of reincarnation, the zodiac and other mystical assumptions, we observe with satisfaction the following passage in the article "Swedenborg . . . simply and quietly did his work as it opened up to him, recorded his findings and experiments as best he could, in ceaseless labor and selfless devotion to his chosen work or, as he said, his assigned work. . . . Even a short time spent in reading . . . can fill us with admiration and reverence of the immense labor and purposeful activity." There are some penetrating comments regarding Swedenborg reaching through the material into the spiritual. We observe again, the truth of Emerson's remark that Swedenborg vast abroad, and we conclude that still another branch of Christian thought has here been touched and perhaps broadened by the Prophet of the North.—L.M.

BOOK REVIEWS

LETTERS TO MY GOD. By Dagobert D. Runes. *Philosophical Library, Inc.*, 15 East 40th St., New York 16, N. Y. 58 pp. \$2.00.

Dr. Runes, obviously a contemplative soul, seems to like to put his reflections in different literary forms. This slender volume is really free verse, but labeled letters. Well, there is no reason why a prayer, which is talking to God, may not be written out as a letter. But the reader will be curious to know something about the God to whom Dr. Runes addresses his epistles.

Dr. Runes is a leading authority on Spinoza, quoted in the opening as saying, "Our world of flesh and mind is but two attributes of the All. But God, or Creative Nature, preexists in infinite attributes and endless time." Spinoza was a pantheist, and if Dr. Runes, as we suspect, agrees with him on this, we may assume that these letters are not addressed to a person, except as that person is the 'two attributes of the All.'

Sometimes the doctor's meditations express a rapture that is beautiful to feel. Often one hears the voice of the mystic who senses his oneness with all life and rejoices in that life even as he laments how far short of its possibilities it falls.

Although there is no ecstasy in Dr. Runes, now and then his lines reminded this reviewer of St. John of the Cross. For example, St. John writes:

"Oh night that joined the lover

To the beloved bride

Transfiguring them each into the other

and in Dr. Runes we read: "Thou art the Donor of soul-borne happiness to those who tread Thy path. Thy gift is great; the lover becometh the beloved and the blessing given cometh back in fullness" (p. 26).

Dr. Runes in this book is questing for answers to the riddles that life poses—answers that will give meaning to life. That is a quest that each soul must make for himself. But in the reflections of the learned Dr. Runes maybe some will find guidance.

Prayer for Peace

Mr. E. A. Johnston, Seattle, Wash., informs us that the famous prayer for peace, made by St. Francis was, at the request of Mrs. Mary Leboutiller, forwarded to President Eisenhower by Senator Estis Kefauver. The hope was expressed that the prayer would be a guidance to the President in his talks with Mr. Khrushchev and with heads of governments that are our allies. It reads:

"Lord, Make Me An Instrument Of Your Peace", it reads "Where there is hatred, let me so love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love, for it is in giving that we receive; it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

Mr. Johnston also comments: "Belief in limitation is the one and only thing that causes limitation.

Prayers can only direct us where to look. The deepest problems of philosophy bring us back to the old statement of the controlling law: "Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you." This is the summing up of the natural law and a reciprocal relation as between us and the Divine Mind.

WEDDINGS

PETERS-NASH—Leora Margaret Nash was married to the Rev. Henry Karl Peters Aug. 27 at The Wayfarers' Chapel in Portuguese Bend, Calif.; the Rev. Kenneth W. Knox officiating. Rev. Peters, a minister of The New Church for over forty years is now serving at Riverside, Calif.

McCLURE-COPELAND—Eva Joyce Copeland and Val Ray McClure were married June 21, in the San Diego, Calif. Church.

LORENZ-KALMBACH—Loretta Kalmbach and Wilfred Lorenz were married Aug. 22 in the Cherry Park Community Church Portland, Oreg.; the Revs. Paul Zacharias and Edward Grauman officiating.

CRONE-EVERRETT—Joan Everett and William Crone were united in holy matrimony Sept. 18 at the home of Mrs. Lena Moore; Pawnee Rock, Kan.

UNRUH-NELSON—Sylvia Louise Unruh and John King Nelson were married Aug. 2 in the Pawnee Rock Church; Galen Unruh, lay-leader for Kansas Association officiating.

METSON-SIEGNER—John Murray Metson and Carolyn Ann Siegner were married, Aug. 29, in the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

SUMRALL-TUCK—James William Sumrall and Nancy Helen Hughes Tuck were married, Aug. 12, by the Rev. David P. Johnson in the Church of the Good Shepherd, Kitchener, Ont.

BIRTHS

ALDEN—Born Aug. 14 to Mr. and Mrs. Philip M. Alden, Jr., Larchmont, N. Y., a son, Kenneth Folger. Philip is the oldest son of Mr. and Mrs. Philip M. Alden, Philadelphia.

FRIESEN—Born Aug. 12 to Mr. and Mrs. Alvin Friesen, Montezuma, Kans., a son, Richard Allen.

BEOUGHNER—Born Aug. 15 to Mr. and Mrs. Virgil Beoughner of Tribune, Kans., twin girls, Debra Ruth and Dianne Elizabeth.

BAPTISMS

EATON—Susanne Ranson, born Mar. 7, infant daughter of Martha and Russell Eaton, Jr., was baptized, Aug. 30, in the Urbana Junior College Chapel, Urbana, Ohio, by the Rev. Immanuel Tafel.

CUTHBERTSON—Lorraine Sherley, born July 11, daughter of Mr. and Mrs. Hugh Clifford Cuthbertson, was baptized Aug. 30, in Kitchener's Church of the Good Shepherd; the Rev. David P. Johnson officiating.

HARGITAY—Miklos, infant son of Mr. and Mrs. Mickey Hargitay was baptized on Easter in the Wayfarers' Chapel by the Rev. Kenneth W. Knox. Mrs. Hargitay is the well-known actress, Jayne Mansfield, who was married in the Chapel a year or two ago.

SCHMITT—Christine and Don Edward Schmitt, grandchildren of Mr. and Mrs. Herman Stange, baptized June 14 in the San Diego, Calif., Church.

CONFIRMATION

NEWMAN—Mrs. Frances Newman and Mr. William Newman, confirmed June 24 in the San Diego Church, the Rev. Robert Young officiating.

MEMORIALS

TIPTON—Samuel E. Tipton, born in Missouri in 1883, died at his home in Calemesa, Calif., July 12. In the absence of his pastor, Rev. Henry K. Peters, the service was conducted by a clergyman who is an old friend of the family. Mr. Tipton came to California in 1916, married in 1919, and joined the New Church in Riverside, Calif. about 5 years ago. His wife survives him.

CUTHBERTSON—Hugh William Cuthbertson, Lethbridge, Alta., Canada, passed away June 7, Resurrection service for him being held June 10. Mr. Cuthbertson was born July 7, 1888. He is survived by three sons; Hugh of Kitchener, Ont.; Larry, Montreal, Que.; Dale, Edmonton, Alta.; and one daughter, Mrs. Alexander Purdie, Merriton, Ont.

SNOW—On July 22 Catherine Snow, Cincinnati, Ohio, passed into the spiritual world after a prolonged illness.

Miss Snow was born in Norwood, Ohio on Aug. 14, 1896. Her father, Dr. Henry Snow, was a highly esteemed physician, and her mother, Emma, was a descendent of the distinguished Folger family of Nantucket.

Endowed with a fine mind, and equipped with an excellent education—she was a graduate of the University of Cincinnati—Miss Snow dedicated her life to teaching. Her winsome personality, her devotion to her work, her never-failing tact, cheerfulness and patience, together with her high intelligence and her love for children, made her a teacher whose influence upon her pupils will extend far into the future, and a teacher whose influence for good no one can estimate.

In the books of many who knew her, Miss Snow is counted among the unforgettable characters in their lives. The adjective 'saintly' was often applied to her, and no one felt it to be an overstatement.

Miss Snow was long an active member of the Cincinnati New-Church, serving on the Church Council and on many committees. For years she was the superintendent of the Sunday School. During her incumbency she built the Sunday School up from only two or three pupils to about 35, introduced visual instruction, organized a childrens' choir, helped to set up a summer school, and a midweek meeting of instruction in handicraft for children and young people. Also, Miss Snow served as a trustee of the Urbana Junior College, and treasurer of the Ladies Aid of the Cincinnati Society.

About her, Miss Florence Murdoch, a life-long friend said, "True servant of the Lord, she carried His spirit into all her relationships with her fellowmen, and her understanding heart, her good judgment, and her knowledge of the Church at large were of much value here as well as on the Board of Urbana University. Although we shall not see Catherine's bright face again in this world, the memory of quiet and tactful deeds of kindness will long be with us."

Miss Snow's last months were spent in Swarthmore, Pa., with her sister and brother-in-law, Mr. and Mrs. Philip Alden. Here everything that human skill and love could offer was done to make her comfortable during her illness.

Miss Snow is survived by a sister, Mrs. Philip (Emma Lou) Alden; two brothers: Dr. Harry Snow, Dayton, Ohio, and Folger Snow, Jacksonville, Florida, as well as numerous relatives.

HIEBERT—On June 10, Mr. Julius Hiebert, Sr., of Flin Flon, Manitoba, passed into the higher life in his 90th year. He was born in Heiboden, Russia, on Dec. 25, 1869, and came to Manitoba, Canada, with his parents in 1876. He was united in marriage to Anna Deuck in 1890 and together they enjoyed a happy eventful married life a little short of 69 years. Of this union twelve children were born, nine of whom are living. Mr. Hiebert, an energetic man, remembered his experience as a lad of six climbing to the top of the mast on the sailing vessel which brought him to Canada. He enjoyed a bird's eye view from up there only until discovered by the sailing crew. The voyage in those days took about one month, and Pioneers coming to Canada had to provide themselves with sufficient food to cross the Atlantic. It is said that Mr. Hiebert's mother provided her hungry little boy with a knapsack fastened to his shoulders from which he took his nourishment when and where he needed it. The diet consisted chiefly of roasted buns and raw onions.

Mr. Hiebert became a devoted New Churchman early in life through the influence of his brother, the late Rev. Peter Hiebert. He treasured the teachings and shared them with others to the end of his life, which has resulted in his family holding firmly to the truths of the New Church to this day. He is survived by his widow; three sons: Julius, Flin Flon, Man.; Diedrich, Flin Flon, Man.; Cornelius, Boggy Creek, Man.; six daughters: Mrs. Agatha Wiebe, Saskatoon, Sask.; Mrs. Anna Wiebe, Medicine Hat, Alta.; Mrs. Mary Lenderbeck, Flin Flon, Man.; Mrs. Agnes Klassen, Flin Flon, Man.; Mrs. Elizabeth Funk, Flin Flon, Man.; Mrs. Dora Lester, Flin Flon, Man.; and 174 grandchildren and great-grandchildren. The resurrection service was held June 13 at the St. James Anglican Church, Flin Flon, and though it had been the request of Mr. Hiebert earlier to hold his resurrection service according to the rite of the New Church with this writer officiating, pressing circumstances prevented this. The Rev. L. J. Hales of the Anglican faith officiated for which the family was most grateful. The active pallbearers were six grandsons, Irvin Hiebert, Marvin Hiebert, Gerald Hiebert, Earl Klassen, Richard Klassen and Earl Lenderbeck. The honorary pallbearers were Charles Burel, Ken Rosenberger, Stan Case, Darrel Jacobson, Peter Wiens and Don Grant—H. R.

ZINKANN—Milton Zinkann, 652 Avondale Ave.; Kitchener, Ont., entered the higher life on June 26. Resurrection services were performed June 29 by Rev. David Johnson. Mr. Zinkann was born Jan. 16, 1878. He is survived by his daughters: Ruth and Marjorie Zinkann, his sons: Dr. Russell and Dr. Kenneth Zinkann, his sisters: Anna and Helena Zinkann. His wife predeceased him in 1956.

Memorial service for her was held in Cincinnati, July 28, the Rev. Franklin H. Blackmer officiating. The large auditorium of the Cincinnati Church was filled to the overflowing by the many who sought by their attendance to show their esteem for this truly great woman.

GEBERT—Leonard Gebert of the Cincinnati Society passed into the higher life on July 8. Resurrection services for him were held July 11. Mr. Gebert, although not formally a member of a New-Church Society was an earnest student of the Writings and was devoted to the Church. He was a farmer by profession. He is survived by a sister and a number of relatives.

SCHNEIDER—Mrs. Charles (Georgina) Schneider, Ont., passed into the higher life, Aug. 13, and her Resurrection service was held Aug. 15; Ralph W. Kirchen, student minister and assistant to the Rev. David P. Johnson, officiating.

MINGER—Carl Minger, Laurel, Fla. (formerly of Indianapolis, Ind.), passed away Aug. 16. Resurrection services were held Aug. 19; the Rev. Ernest L. Frederick officiating.

WESTCOTT—Mrs. Warren Westcott (Mabel M.) passed to the higher life August 5, while at St. Anthony's Hospital, St. Petersburg, Fla., following a series of paralytic strokes. She was seventy. She had been a member of the now inactive Springfield, Mass., Society, where her husband served as lay leader, following the ministry of the late Rev. Jedediah Edgerton. Mrs. Westcott has been invalided by arthritis for many years, rarely leaving her wheel chair. In the face of her suffering and the limitations of her otherwise active life, the patience and kindness she manifested had been a great inspiration to all who knew her. Her stiffened fingers still worked away at beautiful needlecraft almost to the end. She had taken great interest in the planning and construction of the home she and her husband had built in St. Petersburg, and its interior and garden reflected her good taste and choice in such matters. Mr. Westcott had lovingly cared for her in all respects over the years. All are happy that this affectionate bond never can be severed. Born in Crosswicks, N. J., besides her husband she is survived by five sons, six grandchildren and a brother. Her service was conducted by the Rev. Leslie Marshall, interment being in Memorial Park Cemetery, St. Petersburg. —L. M.

NEW-CHURCH UNUSUALS

Coming across in a back number of *THE MESSENGER* an "unusual" item concerning the number of triplets known in the New Church, which this writer happened to have published, it occurred to us it might be of interest to take note of a few other New Church personal "unusuals" which may not be too well known.

Noteworthy is the fact that Ogden Ross, among the earliest members of the Cincinnati Society, and a founder of Miami University (Ohio), voted for every president from George Washington to Ulysses Grant. He was ninety-nine.

The present president of Convention, David Powell Johnson, is a descendent of David Powell, among the first ministers to be ordained into the New Church. This was in 1817 in Philadelphia. He had first begun to "proclaim" our teachings in 1798.

Coming more to the present, both the Rev. and Mrs. Jos. G. Dufty, now residing in London, Eng., a few weeks ago celebrated their ninetieth anniversaries. Mr. Dufy was ordained Aug. 20, 1894, into the ministry of the British Conference.

Coincidentally, the Rev. William F. Wunsch, whose fiftieth year in our ministry was officially taken note of by the Council of Ministers at its recent annual meeting, celebrated with Mrs. Wunsch their Golden Anniversary September 1. Mr. Wunsch had been ordained four days later, fifty years previously.

Quite possibly other interesting and significant "unusuals" may be known to readers of *THE MESSENGER*, in which case undoubtedly its editor would be pleased to have the facts.

—L.M.

"YOUR CHURCH"

The new editor of "Your Church" used by many societies as their monthly bulletin, is the Rev. Immanuel Tafel of Chicago. Because of the change in editorship the first issue will be somewhat delayed, although Mr. Tafel expects to mail it out on October 15. To the subscribers, Mr. Tafel writes in part:

"We are contemplating a few changes in the bulletin and we would appreciate your co-operation in helping us with these changes. We invite all material of interest to our work to be sent to us and any suggestions you might have for improvement or change will receive all consideration."

NEXT YEAR'S SALES

The women's auxiliary of the Fryeburg assembly only made half as much this summer from their sales table because they failed to remind everyone through the *MESSENGER* of their need for new, saleable articles. Will you all be so kind as to begin *now* putting things aside for their sales table. At any time during the year

you can send these to Mrs. Gardiner Perry, 105 Pine Street, Needham, Mass., and she will bring them to the assembly next August.

(Miss) F. Marion Greene, Secretary

SWEDENBORG SCHOLAR FROM GERMANY

Prof. Ernst Benz, of the University of Marburg, author of *Emanuel Swedenborg, Natur Forscher Und Seher*, will be a visiting professor at Harvard during the second semester of this academic year.

We have heard that the Rev. Edwin G. Capon, President of the New Church Theological School hopes to have Prof. Benz give some lectures at the School, and we understand that the Rev. Antony Regamey is considering the possibility of having Prof. Benz speak at the Swedenborg Birthday Celebration in Boston.

It is not unlikely that there will be some other societies that will try to avail themselves of Prof. Benz's presence in this country.

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OCTOBER 24, 1959

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The NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

Religion on the Highways

FOR A CHURCH to concern itself with highway safety will strike some as if it was departing from its true role in life. Traffic problems are for city councils, the legislatures, the police departments, and for engineers. The job of the church is to direct the traffic to the New Jerusalem, not that which takes place on this mundane sphere. Such, no doubt, is the attitude of more than a few. Yet the National Safety Council is asking the churches to help in promoting highway safety. What is more the churches are responding to this appeal. Clergy and lay leaders from many faiths participated in the Annual Safety Congress and Exposition that came to a close in Chicago on October 23. A number of church conferences have pledged the aid of their educational resources "in support of a program of highway safety." In an article by Dr. Edwin T. Dahlberg, President of the National Council of Churches, which appeared in the *National Council Outlook* there are given "Ten Vacation Commandments", of which the third reads: "Thou shalt not give thyself to pride and folly in the driving of thy new car, but when thou places thy hand upon the steering wheel thou shalt offer a prayer that thou mayest be watchful of little children playing in the streets and of the pick-up truck that cometh out of the crossroads. Also, thou shalt stretch forth thine hand when thou makest a left turn that thy days may be long in the land and the sound of the motorcycle be not heard behind thee."

Driving upon the highways involves moral decisions because the lives of human beings may be at stake. Carelessness and recklessness are moral lapses.

Last summer we made a long trip in our car. We were appalled to note how prevalent is the disregard of laws made to insure the safety upon the highways. People who would not dream of cheating on their income tax returns think nothing of breaking speed laws. People who pride themselves on their prudence and conservatism in matters of business seem to lose the restraints of caution when on the highways. Men and women who would be ashamed to shove and push their way in hotel lobbies, department stores, and on the sidewalks, seem often willing to joist with cars on the highway, to pass others lickety-split, and to even endanger children at play.

On our trip one evening we made the acquaintance of a middle-aged banker. He was the soul of courtesy, it seemed to us. It warmed our heart to see the affectionate delight he took in the children in the motel yard. We feel sure that he is a careful business man, a considerate neighbor, a conscientious churchman. (He told us he was an elder in a Presbyterian Church.) But the day after we met him, when we were driving in fairly heavy traffic over a winding mountain road where the signs proclaimed 40 miles as the speed limit, he passed us. He was driving no less than 80 miles an hour. A couple of days later we again met him at a motel, and casually inquired about why he had been in such a hurry. His answer was that he enjoyed driving fast, he found it exhilarating—moreover, he assured us, it was all nonsense that speed was the killer; it was the slow driver who was the real highway menace.

Sometimes it seems that the sense of power felt by the man behind the wheel of an automobile acts on him like an intoxicant. He loses his usual restraints and inhibitions.

The careless and the speed-hungry driver are immoral because they are imperiling others. They seem to hold life cheap. We sneer at the Chinese, the Russians, and the people of backward nations because for them human life is cheap. At least so we say. But what do the statistics about the needless highway casualties say to the American people about their own reverence for life?

The Life and Mission of a Church

by Immanuel Tafel

WE ADOPTED as a theme for this past convention the phrase, "the World Is Our Parish." This is a staggering assumption, and we do well to bow our heads to our Risen Lord Jesus Christ and say, "In Thy Name we conquer." We are also called upon for a great deal of self-analysis, for, if the world is our parish, where are we in regard to it? Where are we in regard to our neighbors and where in regard to our God? Where is our church in regard to this great parish, the world?

For, when we look at the world about us we know that it isn't the same world it was a hundred years ago, or a thousand years ago, or yesterday. The tremendous development of modern science has presented us with so much that makes life easier, more interesting and, yes, more dangerous. Together with these wonderful discoveries has come the uncovering of basic laws of nature which can destroy, or at least badly cripple, this world about us that we have come to accept as so permanent, so stable. Our question as religious people is *where are we?* Have we as religious people kept pace with the discoveries of the scientists? Have we tried to interpret these discoveries in light of God's over-arching providence, by whose definite laws this and other universes are governed? The fear so often expressed in these days is that man, through his scientific arrogance will destroy both himself and his universe. We as religious people know that this is the world in which God himself was incarnated in Jesus Christ—this was the world to which he came and the world which he redeemed. We feel this world has a definite and vital role to play in the great redemptive process. Have we as religious people been guilty of interpreting this world too much in terms of the world as it was when Jesus came, rather than the world in which his church exists today?

Perhaps the wonderful advancement of science has led us down the garden path to the point where we feel frustrated in working with religious ideas and the ideals rather than with material things. Hasn't the world of ideals sometimes seemed vague and far off? At one time or other I think that each of us has asked himself questions such as: "Is what I am doing vital to the welfare of the human race?" "Is my work satisfying all my drives and potentials?" "Am I in the right kind of work?" As ministers I think we are particularly susceptible to

such introspective analysis. We are so familiar with the approach to other people's problems as we help them find themselves in terms of satisfying human relationships, that we over-subject ourselves to a similar analytical dissection.

I think also that we transfer this same spirit of severe analysis to our church organization. We are, on the one hand, proud of all that it has accomplished. It has lived only a comparatively short time compared with other great religions of the world. It may be earlier than we think. We recognize all that the Church has meant to us in terms of companionship and congenial fellow workers. But regardless of the fact that it has existed only a short time we turn around and ask, "Has the Church fulfilled its mission?" At a time when it has hardly begun to live it is subjected to an overcritical analysis. We ask if there is any use in continuing a special form of organized church. We are so ready to quote fondly that Swedenborg never intended to found a church, that he considered that all denominations of Christendom would accept his teachings and this would bring about the spiritual reform known as the New Church. So he tried to send his books to university students and faculties, to men who would be the backbone of religion in the coming generations. Truth, he once felt, lodged in the minds of such men, would carry the message he was commissioned to deliver. But we know that this didn't happen. We know that he received only opposition from entrenched ecclesiasticism. It was perfectly reasonable and in line with ecclesiastic history that a new organization would be formed with these new teachings as a new light to shed upon the being of God and his word as contained in the Bible. In these days when it is fashionable to blithely accept Protestantism's dictum that the sin of the church consists in dividing the body of Christ, we think perhaps that we also have sinned in this regard. The church should be one it is said, and we have sinned in giving expression to denominationalism. There are, on the other hand, many people who believe that the strength of Protestantism is in its capacity to keep dividing, thus giving utmost freedom to all ranges of religious convictions and beliefs. These people believe that truth itself, in the end, will be the final judge.

To accept the teachings of Swedenborg is to recognize that there is much new spiritual substance available to enrich the religious experiences of all Christendom. We also know that these truths need to be brought out and published. They need to be interpreted to today's world. They need, in short, to be concretized into acceptable patterns of thought. Our church organization accepts these new teachings and tries thus to bring them to the attention of every man. If our organization suddenly dissappeared we know of no other organization which would champion these teachings. I think our dissatisfaction with ourselves is a wholesome thing, because it stems from our dissatisfaction with the job we have been doing, and from our desire to better organize this presentation of something new which will help our fellow men. I think also that we need to know this world which is our parish. I think we have withdrawn a bit from it, and need a new experience of fellowship with it.

Throughout the whole preparation of this paper, I have been thinking of

that divine question *Where art thou?* I think that maybe by considering it a bit we can deepen our appreciation of its meaning. At one time a little book by Martin Buber was brought to my attention. This is not very well known but is a story about one of the great mystics of the 19th century. His name was Schneur Zalman. He was once arrested by the Russian government and put in jail at St. Petersburg. While he was in jail, the jailor who was a Christian and knew that he had a very pious man in prison one day said to him, "I have been reading the Bible, and I would like you to explain something in the book of *Genesis* that I have never understood. The Bible tells us that Adam disobeyed God and then went and hid among the trees in the garden of Eden. God's voice called to Adam and said "*Where art thou?*" Now what I want to ask is this, is it possible that God didn't know where Adam was? Why did He have to ask?" Schneur Zalman said, "You don't understand. Of course God knew where Adam was. God wanted to know if Adam knew where he was." There is always the divine incentive for man to know where he stands with God and with his own environment. Swedenborg points this out in the *Arcana* 226 where he writes, "It is common in the Word for man to be first asked where he is and what he is doing, although the Lord previously knew all these things; but the reason for asking is that man may acknowledge and confess."

Does man know?

We would have to confess, I think, that we have lost touch with our world and are going along in a somewhat cocoon existence. We sense something of the nervous tension in the world about us as two forces are straining for men's minds and hearts. One is the concept of social

salvation in terms of group action with emphasis on the achievements of modern science—we need no savior other than ourselves—all that we need to make us sane and balanced people lies within us till psychology and psychiatry bring it out. The other is the concept of individual salvation resulting from a loyalty to a redeeming Christ who is the saving God. What has the Church to offer people today to assist them in bringing a balance between these two, and so bring balance into their own lives? First of all I think our Church has a *new point of view*, or a new interpretation of the usefulness of life which has an enlightening and saving effect upon people. We know that a new point of view can change a man's life, can change a people's destiny. Galileo gave men a

great understanding of the physical world by mentally placing himself in the sun; and so he got a new look at the universe. Similarly, Swedenborg, by looking at humanity, under divine guidance, from the point of view of the spiritual world gave us a broader understanding of human nature. We can say that

both Galileo and Swedenborg emphasized the "long look," which can be equated, with variations, with insight. Galileo's natural laws augmented and stimulated the study of the physical universe; Swedenborg's laws of Divine Providence stimulate our thirst for knowledge about God's rule of his universe and his touch with our lives.

In Swedenborg's philosophical system, God is love and rules his universe by the laws of love. Further, love is the life of man. What would be the result of such a change in thinking about God? Obviously we can't go far in our search for knowledge without finding that the core of Swedenborg's message is that God is a God of Love. New thinking helps broaden the scope of our understanding of the meaning of love. Obviously this fine term has been misused by interpreting it in terms of men's lowest capacities. But love is something pure and honest. It is basic and is the common denominator of Christian discipleship, and we find it at work as the catalyst of all human relations. We would recognize that love implies a freedom which releases our minds to act in new fields in a new way. It would help us understand the ecumenical movement in Christendom not as an attempt to regiment religious thought—we would oppose this—but as a recognition of a wide diversity of individual thinking with the common denominator of love to the Lord. Each person will have a different experience of this love, which can be more readily understood when we turn the well known statement that *God is love* to its more thought provoking *Love is God*. This helps us to understand in greater measure what Swedenborg meant when he gave this statement:

Immanuel Tafel calls attention in this article to the problem which the ecumenical movement poses for the New Church man. In the January 16 issue of THE MESSENGER we plan to carry a discussion on

SWEDENBORG AND ECUMENICITY

We invite your comments on this subject.

WORD LIMIT—150

COPY DEADLINE—DECEMBER 15, 1959

"In the Christian world doctrinal things are what distinguish churches, and from them men call themselves Roman-Catholic, Lutherans and Calvinists, or the Reformed and the Evangelical, and also other names. It is from what is doctrinal alone that they are so called; which would not be at all, if they would make love to the Lord and charity to the neighbor the principal things of faith. The doctrinals would only then be varieties of opinion respecting the mysteries of faith, which truly Christian men would leave to everyone according to his conscience, and would say in their heart that one is truly a Christian when he lives as a Christian, or as the Lord teaches. Thus from all differing churches there would become one church; and all dissensions which exist from doctrine alone would vanish; yea, the hatreds against one another would be dissipated in a moment and the Lord's kingdom come upon the earth." *Arcana* 1799

All one body

This is one of the strongest statements in favor of present day ecumenical movement—the making of one great church from the several hundred sects. It is held that this breaking up into these many sects is the sin of the church, that it has broken the body of Christ. We must also remember that our church organization came into being only because of this seeming endless possibility of the church to divide and subdivide. Many hold this to be the sign of true Christian freedom. They maintain that the many sects have not broken the body of Christ but that we should use the human body as an example in interpreting this division. The body is composed of hundreds of differing parts, each a division, as it were, of the larger body—all working together to achieve the health and continuing life of the body in expressing its life, its love and its wisdom in useful activities. Is it possible for all these individual churches to become one great church? When Swedenborg talks about the one great church can he not also be speaking about the church universal; the church invisible; or as we would say "the New Church, the members of which are known to the Lord alone . . ."? Swedenborg certainly seems to make a distinction between the universal New Church and the New Jerusalem Church which as he says in the doctrinal formulation of the principles of the New Church:

" . . . a new church is now being instituted by the Lord which is called in the Apocalypse, the New Jerusalem, to which the things that are being published by me at the present day will be of service . . . " (*Post. Theol. Wks.* ii pg. 160 std. ed.)

I think that part of our confusion lies in the fact that we label this organization for which we work, the New Jerusalem Church, with a title which belongs to an invisible organization of regenerating men and women, namely the New Church. Love is the motivating power of everything we think and do. If we love our Lord and our neighbor we are part of this great New Church,—but we can belong to the outward Church of the New Jerusalem without this love. All we as members of the

New Jerusalem Church hope we are members of the New Church but we cannot be sure. So, when we say we are New Churchmen we should add the words, "we hope." This outward organization is the vineyard in which we work. It is our duty to fence it with walls of faith; to cultivate it diligently the way our Lord would want us to; to prune the mental vines, throwing development into the best and most productive channels and then looking forward to the fruitage which is divine truth from the Lord which comes from the vineyard and should be put to work in life. These truths always point to some work of goodness to be done, some expression of love toward our neighbors by which we evidence our love to our Lord God. Obviously the work in the vineyard is our work of spiritual education; the duty outside the vineyard in the field of everyday experience is the duty of love. The work, activity and even loyalty of members of the organization will vary because the church is a cross-section of life. There will be variations in religious education, in ability to understand which, is like Swedenborg's words quoted above: "The doctrinals would only then be varieties of opinion respecting the mysteries of faith." We recognize that all people do not think the same. They do not all have same educational background, nor do all have the same pressures directed upon them. And while our Church is a teaching church rather than an exhorting one, we now recognize the educational principle that the teachings of the Church should be made more adaptable, they should be brought to people where they are. Perhaps in past generations, when there was a keener intellectual interest in the differences between churches, we did emphasize the mind more than the heart, which does not mean at all, that the latter was omitted. We know that you can't talk religion to a man unless he wants to hear what you have to say, for he must be affectionally inclined to listen to you. Now when we say we must bring the teachings of the Church to where people are what do we mean? Simply that we show what our Church has to offer in terms of what people are interested in, namely human relationships. After all, what else is

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there in life? Even our relationship to our Lord is in terms of human relationships, that is why He is our divinely human Lord God.

And we do have much that people need right here and now, today. Principally, I think, in terms of what I have called the 'long look',—which embraces our teachings of immortality and God, with love as the common denominator of life. And we can do this and we are doing it more now than perhaps ever before. I am thinking in terms of my own experience, and perhaps each of you could add much from yours also. I met with a group of Jewish educators, doctors, writers and other professional people. After a whole evening talking with them they were still Jewish people and I was still a Swedenborgian. But in that evening we had exchanged ideas which set us all thinking in new ways. I had a better understanding of what Jewish people think. The chairman said that it was obvious from the direction the questions took that the whole group had a new concept of personal immortality. Always they had thought of immortality in terms of their children. Now they were rethinking the whole problem and he looked for some interesting developments.

Again at the State University of Iowa in the school of Religion I had the most interesting experience of meeting for a whole day with the faculty of the school and Dr. Marcus Bach's class of 160 students. They were interested in the God of love who rules by means of the laws of love; they wanted a greater understanding about the nearness and reality of the spiritual world; and a more comprehensive idea of how their destiny was wrapped up in their day by day experiences with their fellow men. Throughout this whole time we had together, in the sphere of many religions, ideas were brought out and discussed in a frank way because we were working together with a common denominator—the love of our Christ-God and His long-term view of the value of each human being in his sight. It was a learning experience for me in that I found so much that we had to offer, but were perhaps offering so wrapped up in a foreign verbiage that others couldn't understand much of it. Then I came back to my intensely loyal but small group of men and women I have preached to, or, I am afraid, too often at, and I began to wonder if in some way our whole approach should not be different. Sociologists tell us of the added millions of people who will, in the not too-far distant future, live in these United States.

Also millions more will see the light of day in every other country in the world. How can the church, thinking of all churches combined, reach all of these people? Obviously we do not have anywhere near enough churches now. We are not now contacting millions of people today. More and more people are saying if you put the church near enough my house I may attend. And right in the middle of all this we stand in our particular vineyard, with something we feel we must contribute to help other people find their balance.

Obviously we must continue to engage in organizational work, that is in building and manning churches

and educational institutions. We must continue to work toward the building up of the New Jerusalem Church because no effort is self-sustaining, and we need large numbers to work in every department of the church. But I wonder if we shouldn't be considering using more radio and television time? Also a centralized agency to prepare news copy and advertisements for the church at large and the local churches. In addition to these I wonder if we don't need more focal points in our large cities, Swedenborg Centers, or whatever you may wish to call them, to follow through the advertising programs set up: places where there will be libraries for people to visit and borrow books, centers where church officers, pastors and Sunday School workers could gather to study ways and means for further usefulness, and for greater cooperation. Perhaps these centers would be more necessary in some parts of the country than in others. We are facing a curious phenomenon in some of our mid-west cities where the churches are moving out from the city center to suburban areas where they feel the need to service communities is greater. At the same time, churches of small denominations also face the danger of being submerged in a suburb, and losing their status as a denominational representative of the whole city.

The most hopeful sign in these present times is the analysis we are making of every field of our activity. The reports of the task forces which have been at work gathering data and opinions from all members of the church have now been for the most part sifted through to where they can be analyzed and profitably studied. For the first time we are collecting a concensus of the church concerning the problems which have been real and vital to, perhaps, too few people in the past. This analysis helps answer the first question we suggested *Where are we?* What is done with these reports will determine the next and important question *Where are we going?*

Mr. Tafel, director of the Swedenborg Philosophical Center in Chicago, presented the above before the open meeting of the Council of Ministers at San Francisco, Calif., in July.

BOOK REVIEW

PRAYERS FOR CHRISTIAN SERVICES. *By Carl A. Glover. Abingdon Press, Nashville, Tenn. 176 pp. \$2.25.*

Prayer is certainly an important part of public worship. Some ministers lavish almost as much time on their public prayer utterances as they do on their sermons. They strive for the right words and for well formed sentences. Sometimes these ministers meet with ridicule. They 'make a prayer', it is said; but prayer should rise spontaneously from the heart. This criticism is not quite fair—prayer should help the worshipers to an awareness of God, and prayers that consist mainly of pious clichés are unlikely to do this. There is justification for paying attention to the prayer structure and prayer vocabulary.

The book is of a size that fits into the pocket. It can be easily carried around to be opened once or twice in the day for spiritual refreshment during a quiet moment.

YOU



and your SHADOW

by Antony Regamey

"And by the hands of the apostles were many signs and wonders wrought—inasmuch that they brought the sick into the streets, and laid them on couches, that at the least the shadow of Peter passing by might overshadow some of them." Acts 5:12,15

HERE WE ARE told that in the days following Pentecost, filled as they were with the spirit, presence and power of their risen Lord, the apostles had received the gift of healing. Of course it attracted the crowds. So much so that, as they made their way to one of the outer courts of the Temple where they were wont to meet, the streets were lined with people afflicted with various diseases. Sick folks too weak to stand, we read, were laid on mattresses or pallets, where "at least the shadow of Peter, as he went by, might fall on them."

In other words, even Peter's shadow was credited with healing power.

Now that, to our Western mind, is sheer superstition. To imagine that the shadow of any one has any power of its own, malignant or beneficial, is nonsense. In the East, on the other hand, even today that belief is still entertained. It is well known, for instance, that in the villages of India the followers of Gandhi coveted most that place, close to him, where his shadow might fall on them. Again in that same country, if the shadow of a so-called "untouchable" so much as brushes over the food of a Brahman, the latter will throw it away. But was it not such a belief symbolically applied to his God, which made the pious Israelite say, "In the shadow of thy wings will I make my refuge?"

Perhaps, if we give it some thought, there is a truth hidden in that very old myth. It may be a remnant, a materialistic rendition of the still more ancient perception of a man's "sphere", as Swedenborg calls it; of his "aura", as others prefer to name it; or, in less technical terms, of his indirect influence. Now that may be

the reality of which the shadows of our bodies became the shadow.

All of us cast a shadow of unconscious influence on others, which often is more powerful than that of our intended efforts. The impact of what we are on one another is greater than that of what we might say or do. Though it is in the realm of the invisible, there is an emanation of the human personality, our "sphere", or "aura", by which, among other things, our affinity with a person, or its opposite, is at once subtly felt.

A subtle force

In this matter of healing, for instance, everyone knows that a doctor helps a patient back to health by the confidence he inspires just as much as by the skill with which he prescribes. To use then, the story of Peter and his shadow as an image, a good doctor's shadow is just as curative as the treatment he gives. So too, hospital chaplains, or pastors, or devoted friends even without medical skill, now admittedly can reinforce that shadow, strengthening a patient's confidence, hope, courage, patience, trust and his will to live. Through counselling, Scripture and prayer, to be sure, but much more still through the silent communication of their personal faith and experience of the Lord.

Who shall say that there is not a subtle force going forth from all this, through which the love that Christ is can make itself felt, and reach out, and help men put themselves in the stream of the living, health-giving, re-creative power of Him who was "the Sun of Righteousness, with healing in his wings"? And this applies also to the value and effectiveness of intercessory prayer, whereby the constant and compassionate love of our Lord is not affected, but is able to flow, through us. Was it not Browning who said that "no man can pass another's door without leaving something of the bloom or blight of his personality on the doorstep"?

And so it is with us and our shadow in all our relationships. As a matter of fact, this nonvolitional extension of our true nature, through indirect, unconscious influence, is many times so important that, if we were aware of its full extent, without being cowards, we should often be more "afraid of our own shadow" than we are. So, what our Bible story has to say to us, on this Parents' Sunday, is that we should pay more attention to it, especially in our families and our Church School.

You may recall the famous story of Alexander-the-Conqueror's visit to the scantily clad, eccentric philosopher Diogenes, as the latter was sitting in the sun; and how, in no uncertain terms, he was requested to step aside and not to cast his imperial shadow on him. Again, in one of the Psalms, there is a prayer that reads, "O God, Thou knowest my foolishness and my sins are not hid from Thee . . . Let not them that hope in Thee, O Lord of hosts, be put to shame through me: Let not them that seek Thee be brought to dishonor on my account."

Indeed, there is such a thing as standing in the way of God in regard to others, especially our children and young people; and so to overshadow them as to intercept

the light which they should receive in freedom, through over-possessiveness, over-protection, or one's own personal biases. To be sure, freedom is not immature and individualistic expressionism. Neither is it being dominated by the thinking and doings of "the gang." Yet, it is not easy for parents to know just where to draw the line, to step in, or to step aside, when those the Lord has put in our charge should learn to make their own decisions. Then, while one keeps one's fingers crossed, is it not often true that the only thing on which one can rely is not the black shadow of assertive self-projection, but the indirect and unconscious influence of the home, of parents and teachers from whom love, understanding, security and example have been received?

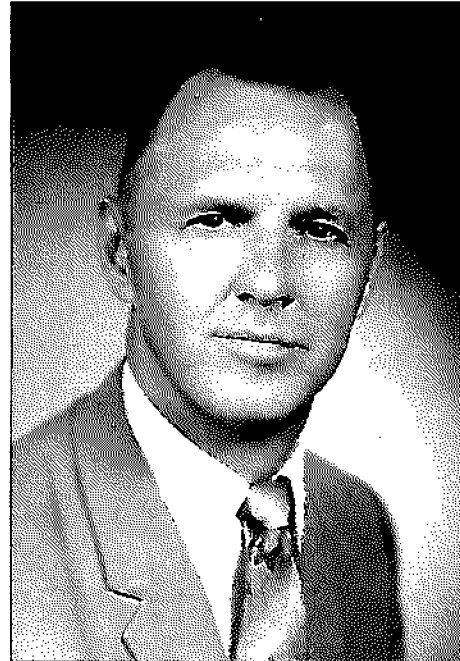
Ideals in an image

Truly there are shadows that smother and others that refresh and invigorate; shadows that kill, and shadows that comfort, reassure, forgive, heal and strengthen. How important then, are the parents' image and the teachers' image in the growth and formation of character and personality! They can remain precious and luminous shadows, in the form of high principles and ideals in one's later life, a place of security and protection, one of refuge through all the storms that must be faced. Or else, they can leave one in utter darkness, fear, despair and confusion, with no moral backbone to win the battle.

In this instance should we not remember that, lo, for many years a child's image of God is no better than that parental image, and strive not to communicate in its stead an ugly caricature of Him or an uncalled for substitution. If, after all, God is real to us in any sense, we can surely make our faith and feelings real also to our little ones. It is how a child is conditioned emotionally in those tender years, toward what matters uppermost in life, that counts for good or ill.

With movies, radio, television, comic books, and all that is picked up without discrimination on the outside, the indirect influence of home, church and school has to face fierce competition. We cannot wash our hands of it. Why then should we be so reticent about giving a voice to our deepest convictions in the family? To let our children know that a Christian has a different attitude about life than a man for whom God does not count or is a mere convenience? That he thinks differently about himself and others? That he behaves differently toward people who have another skin color than his own? That he puts a different value on money? That when hurt, he forgives and does not harbor feelings of revenge? That he keeps open his lines of communication with the Lord, through his Holy Word and prayer, and trusts in his wise and loving guidance in all the difficulties he has to face?

Is the reason why we cannot give a simple answer to our offspring's often stumping questions, that we do not take the time, in the first place, to cultivate and clarify our own inner life? And in the second place, to talk and live with our children in terms and ways they can understand? At one time, it is said, Francis of



GARDEN CHAPEL'S NEW MINISTER

The Reverend Ellsworth S. Ewing was inducted as minister of the Garden Chapel, 1045 Dautel Lane, Creve Coeur, Missouri, at the morning worship service on Sunday, September 20. The Reverend Wilfred G. Rice of St. Paul officiated at the ceremony, assisted by officers of the congregation. After the service there was a dinner, followed by a reception for Reverend and Mrs. Ewing and their family, who recently returned to St. Louis from Indianapolis, Indiana, after a five-year absence. The Reverend Ewing served as minister of the St. Louis Society from 1951 to 1954. Needless to say, the St. Louis Society is delighted to welcome home the Ewing family, who have retained their membership in the St. Louis group during their absence from the city, and attended services here whenever possible.

The Reverend Ewing, a native of Indianapolis, attended Harvard College and Andover-Newton Seminary after graduating from the University of Minnesota, where he majored in chemistry and business administration. He was ordained to the Methodist ministry in 1934 and served pastorates until 1948, when he entered industry in the field of employee-management relations. For many years he has been active in the Masonic order, the Boy Scouts of America, the YMCA, and other service organizations.

He and his wife, the former Dorothy Stuart, have three children: Rick, 17, Steve, 15 and Kathy, 11. Mrs. Ewing is a teacher of Special Skills in the Ladue Public Schools.

Assisi, doing important work, had given instructions that he should not be disturbed on any account. But after these strict orders, he paused and added, "Yet, if a child should come". . . . We often think we are too busy to share the awakening deeper life of our children, to read the Bible with them, let them find out that we love it, and pray and talk about our Heavenly Father. What we may be doing at the moment is more important to us than their little problems or demands on us. Has our Heavenly Father ever been too busy to listen to your prayers?

In the warmth, comradeship and give-and-take affection of the home, it can be done naturally, without

being affectedly pious and "goody-goody." It is thus that religion is being caught, and without this its being taught has much less chance to take. It cannot be forced down our children's throats. Are we not, ourselves, indebted more than we know to unconscious, indirect influence, in our basic attitudes toward life? And while we resent being told what we should think, or feel, or do, are we not readily willing to be seekers with one just a little further ahead on the way, and with the capacity to love?

But how shall we make sure that the shadow we cast on our children and young people is a healing and not a smothering one? It would seem we can do nothing about it; for, the moment we try to make it a conscious affair, it stops being what it is. The point here is that our concern should be not with the shadow we cast, but with the light within and behind us that causes it. We can thus see to it that it be not the evil glow of our self-importance, self-regard and self-reliance, but the light of the Lord's Life, love and presence in us. In the measure in which we forget ourselves, through the moral combats of our being born again we grow closer to Him; we let Him shine through us more and more. Then our shadow becomes but the thin, transparent veil, through which the love He is, is mediated to others. This was, you remember, the definition of a saint, which a Sunday School boy once gave, thinking of the stained glass windows of his church. "A saint is a man whom the light shines through."

Once there was a saint whose wonderful and deserving deeds astonished even the angels. Everywhere he went, he left behind him the blessing of his presence like the lingering perfume of the most fragrant flowers. The angels asked, therefore, that he be given the power to work out miracles; and our Lord consented. So they asked, would he like, by the touch of his hands, to heal the sick? No, he replied. I would rather God should do that. Would he like to make people good, transform them from self-seeking brutes to neighbor-loving, twice born men? Only God can do that, he replied. I can only pray. Would he then be a great preacher, and by his eloquence turn the masses of the people back to God? If men were attracted to me, he said, they might by the same token be estranged from God. What then do you desire? he was asked. Simply that God give me grace to do a great deal of good without knowing it, he said.

So finally the angels resolved that whenever the shadow of the man should fall where he could not see it, his shadow would cure disease, comfort those in sorrow, bring men back to God, and make them want to know the true life.

Would you not like your shadow to be like that, just a little?

Mr. Regamey, pastor of the Boston Society and a teacher in the New Church Theological School, gave the above inspiring sermon on Parent's Sunday, Nov. 8, 1958.

THE POPULATION EXPLOSION

The present rapid expansion of the human family, "described by the term population explosion," is the most neglected of the world's great social problems, an American clergyman told the Central Committee of the World Council of Churches.

Dr. Richard M. Fagley, New York, N. Y., executive secretary of the Commission of the Churches on International Affairs, told the Committee meeting on the Island of Rhodes that a statement on the subject which it commended to the churches had been helpful in inter-government discussions of the problem.

"In fact it would be gratifying if more of our churches devoted the kind of serious attention to the Central Committee statement that some of the governments and UN people have given it," he observed.

Dr. Fagley, who has done extensive research on the subject of population growth and its consequences, has frequently warned the churches that they must take a more responsible position.

In his statement before the Committee here, he said that "inadequate attention to this question by churches of the ecumenical movement is one of the reasons why Western governments have so largely failed to reckon the demographic aspects of the development task."

"Conversely, a more adequate Christian witness in this area is a key to a more realistic approach by governments," he added.

Dr. Fagley said during the present year the increase in the human population will reach, for the first time in history, 50 million souls. About three-fourths of this increase is taking place in countries least able to support "new mouths to feed." Warning that at present there are no substantial signs of sufficient development to cope with mounting population pressures, he said that it is the free society "as the social and political framework of development" which may be first victim of the population explosion.

Churches were urged to study the findings of a recent conference called by officers of the International Missionary Council and the World Council of Churches on the subject of responsible parenthood.

"It is high time that we face up to our Christian responsibilities in respect to this tragically neglected complex of problems which threaten freedom, justice, and peace itself," Dr. Fagley said.

THE MINISTER'S WIFE

Boston University School of Theology, under a grant from the Lilly Endowment, has recently begun a three-year study concerning the wife of the Protestant parish minister in America. The goal is to determine some of the relationships between home and family life and the husband's involvement in this particular vocation.

Dr. William Douglas, project director (Box 16, 745 Commonwealth Avenue, Boston 15, Massachusetts) would appreciate hearing from lay people, ministers and ministers' wives concerning how they feel the minister's wife should be related to her husband's vocation and to the church. What is, and should be, expected of her in terms of her role in the parsonage and parish? What could she, her husband or the church do to improve her "situation"?

Hospitalization: The Rev. P. Peters, Gulfport, Miss. was hospitalized Oct. 6, in preparation for surgery Oct. 8, for the removal of an aneurism of the aorta in the abdominal region.



NO BABBLING BROOK, THIS. In upper Galilee, as this photo shows, the Jordan River gives little indication of its actual importance in current Middle East affairs. Yet, use of these waters to irrigate land in the Jordan Valley could help resettle 200,000 Arab refugees, so removing a major obstacle to Arab-Israel peace. At present, the Jordan River flows unused into the Dead Sea.

THE JORDAN RIVER: LIVING WATERS

During last April, an unusually wet one for the eastern seaboard, $6\frac{1}{4}$ inches of rain fell in the New York area. But, for a large part of the Holy Land, the same rainfall would have established a near-record if spread over the whole year. Thus, the seaport town of Elath, on the Red Sea, gets less than 6 inches of rain per year. This amount is about average for much of southern Palestine, the lower Negev desert. Further to the north, Beersheba gets approximately 10 inches, while "wet" Galilee, through which the Jordan flows, receives annually about as much as fell on New York during the first four months of this year, or 23 inches.

These statistics explain why the peoples of the Middle East regard water, not oil, as their most precious liquid. They also help explain the force of many Biblical passages. David called out: "My soul thirsts for thee . . . as in a dry and weary land where no water is." (*Psalms* 63: Verse 1).

With rainfall so scarce, any failure to develop fully the available water resources becomes tragic. Yet that is exactly what is happening in the Middle East, whose rapidly growing populations demand an equal increase in food supplies. Most of the area's rivers are not doing

the work they should be doing in promoting vegetation. Disuse of the Jordan River is particularly unfortunate, for its waters run through lands which, if properly irrigated, would resettle both Jewish and Arab refugees.

Several years ago, Eric Johnston, at the request of President Eisenhower, developed a plan for apportioning the Jordan waters among Jordan, Syria, Lebanon and Israel, the four states bordering on that river. Mr. Johnston estimated that 200,000 Arab refugees could be given a new and productive life in lands reclaimed in the Jordan Valley if the Jordan River, instead of disappearing into the Dead Sea, were spread out over potentially fertile acres. Israel, too, could pipe some of these waters down to the thirsty Negev, thus bringing life to that desolate region.

The stumbling block is political, with the Arab governments refusing to deal with Israel. The earth, especially in this area, will not bring forth food, unless man first has lifted up his soul to forgiveness, fellowship, and industry. Should we not all, therefore, pray for the speedy reconciliation of brother with brother in the Middle East so that Arab and Jewish refugees might taste of the fruits that grow from peace?

NORTH CONWAY FOUNDATION

Fifth Annual Institute

"Pastoral Care of Alcoholics and Their Families"

Meeting at Stonehurst Manor, North Conway, N. H., sixty-nine men and women, clergy and laymen belonging to fifteen religious groups, discussed the above topic in the Fifth Annual North Conway Institute, held under the auspices of the North Conway Foundation from June 15 to 19, 1959. Those attending were members of the following religious groups: Advent-Christian, Anglican Church of Canada, Augustana Lutheran, Baptist General

Conference, Evangelical United Brethren, Jewish, Lutheran Church—Missouri Synod, Methodist, Protestant Episcopal, Roman Catholic, Seventh Day Adventist, Society of Friends, United Church of Canada, United Church of Christ and United Presbyterian.

The following statement is the opinion of those attending the Institute and does not necessarily represent the official views of any of the religious groups of which they are members.

OF the many problems which confront our country today, alcoholism is becoming of increasing urgency. Latest statistics indicate that some 5,200,000 men and women are alcoholics. Drawn into the problem with them are millions of wives, husbands, parents, children, friends, employers, pastors and rabbis, physicians, government officials and other persons.

Whether alcoholism be called disease, sickness, addiction, social problem, or sin, it demands attention. Recognition of the reality of the situation and effective means of meeting it are imperative, far more important than terminology because alcoholics and their families are worthy of compassion and in desperate need of help.

As we respond to God's love for us by love for and service to all men, we of the church and synagogue must include in our concern the alcoholic and his family. Because a primary need of the alcoholic is awareness of God's love for him, we have a special responsibility to minister in God's name to him.

We have discovered that whether we believe it right or wrong to drink, we are agreed that alcoholism presents a special problem and that the alcoholic suffers from a situation from which he cannot escape without help. We can, therefore, regardless of our ecclesiastical ties, work together in our communities to provide hope and help for the alcoholic and the members of his family. We have learned that our congregations and clergy can effectively provide much of what the alcoholic and his family need.

The clergyman as counselor has an especially important function to fulfill in meeting this phase of human need. Successful counseling is designed primarily to establish a personal relationship between counselor and counselee whereby the counselee can be helped to discover for himself valid goals and values and to understand and fulfill his needs. We would emphasize that the counselor, who needs the daily outpouring of God's grace, will become a more effective counselor through compassionate understanding of the counselee. What he is will speak far more loudly and effectively than what he says.

Competence, however, is important and wherever possible clergymen are urged to get clinical experience in counseling.

Clergymen are reminded that the members of the alcoholic's family are also in need of understanding and help and that at times this will be the most effective assistance the clergyman can provide.

The ministry of the church and synagogue is not limited to counseling but includes the utilization of all their resources—worship, the sacraments or religious duties, preaching, exposition of the Scriptures, the fel-

lowship of the congregation and pastoral visitation—for the assistance of the alcoholic and his family.

Responsibility for providing hope and help for the alcoholic and his family does not, however, rest solely on the church and synagogue. Alcoholism is a community problem, and part of the function of the clergyman is to stimulate community action where it is lacking and support its maintenance and extension where it exists.

Clergymen should use community resources and learn how to make proper referrals. They should assume their proper function in community medical and psychiatric facilities whether they be public or private. Pastor and rabbi should develop reciprocal relationships with social agencies such as family societies, child welfare agencies, and marriage counseling units.

We recommend that clergymen assist in the formation of and work with local committees on alcoholism, and that churches and synagogues encourage research efforts in this field.

Pastor and rabbi can work with Alcoholics Anonymous, the most effective of all the ways in which alcoholics are being helped, and with the Al-Anon groups, which provide similar assistance for families of alcoholics, always respecting the anonymity of their members. We urge that parish houses and church buildings be made available wherever desired for A.A. and Al-Anon group meetings, and that suitable pamphlets and books be provided for use by these groups, the congregation, and the community generally.

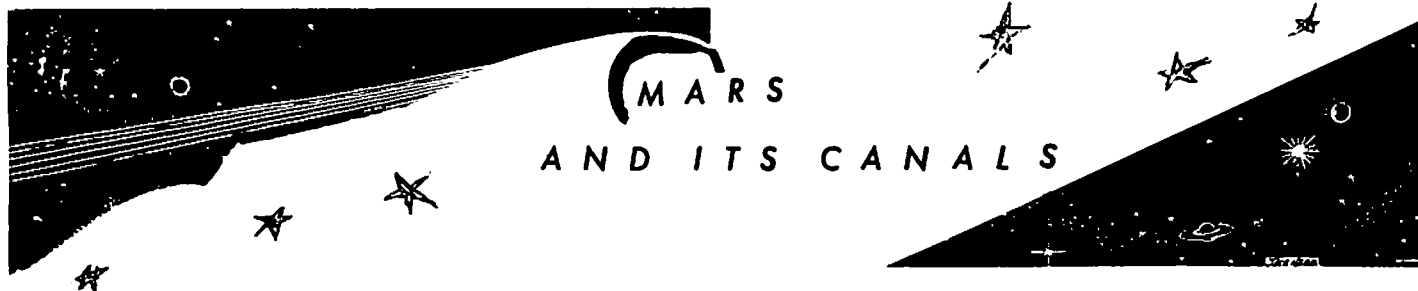
In summary, we would emphasize to our fellow church and synagogue members:

1. Recognition of alcoholism as a special problem and acceptance of church and synagogue responsibility for providing hope and help for its victims are of major importance in successful handling of this enormously complex problem.

2. Not only is compassion for the victim of alcoholism required but competence in providing help is essential. The importance of training in counseling cannot be overemphasized.

3. Clergy and congregation must not try to meet the problem of alcoholism alone, but should co-operate with and support all effective agencies at work in the field, including research activities, and especially with Alcoholics Anonymous.

4. Institutes, seminars and workshops at the local level, organized on an inter-faith and interracial basis under both community and church auspices, can be most helpful in stimulating community activity.



Over two hundred years ago Emanuel Swedenborg, in his *Earths in The Universe* described the inhabitants of Mars. Professor Frank W. Very, member of the Boston New Church Society, graduate of Massachusetts Institute of Technology and Director of Westwood Astrophysical Observatory in his monumental work *An Epitome of Swedenborg's Science* (Four Seas, 1927) showed conclusively that the markings on Mars observed by Lowell and others were real without photographic evidence. Recently, a professor at Flagstaff (Lowell Observatory) has found that his "visible heat" indicator when applied to the green patches on Mars showed that they were "live vegetation."

In this connection it might be of interest to give a brief history of the canal observations of Mars. Every sixteen years Mars comes closer to the earth than at intermediate times—due to the great eccentricity of its orbit (elliptical, of course). During the opposition of 1828 Sir John Herschell (according to W. H. Pickering in *Popular Astronomy* of Mar. 1930) discovered Nilosyrtris, Protonilus and Nasamon. Proctor's map based on Dawes drawings 1864 shows the following canals—Hydraotes, Nectar, Agathodaemon, Sirenus, Brontes, Erbus, Styx, Cerberus, Eunostos, Nepenthes, Nilosyrtris and Protonilus. Some of these were discovered by Lockyer Lassell and others. Secchi at Rome discovered Ganges in 1958, Beer and Maidler mapped Nectar and Agathodaemon in 1840. Then we have the work of Schiaparelli and Lowell more recently, who mapped the whole planet.

But why can't the canals be photographed, you may ask? Because our atmosphere is a conglomeration instead of a chemical compound of two gases nitrogen and oxygen—each with a different density, different specific gravity and different refractive index. The light waves are distorted in transit. Then why do we see things through it so clearly? Because the human eye sees instinctively what the photographic plate cannot. Let us take a look at the moon—the craters stand out clearly as seen through a binocular. Suppose we take a micro film photo of a newspaper, we can read the film with a microscope and read the fine print. Now point your camera to the moon and take a photo on micro film. All the fine detail you saw through the binocular has vanished. This writer observed Mars during the 1924 opposition at the Lick Observatory through the 36" telescope. The ice polar cap stood out sharply and clearly so did the green patches Syrtis Major and Casius Wedge. The whole planet was sharply portrayed against the black sky so you could see the whole circumference of the planet. Some time afterwards I saw photos taken of Mars on that occasion and was greatly disappointed. You could not tell where the planet began nor where the sky ended it was all a blur. The light on the moon and planets is partly polarized by reflection and while the eye can accommodate some distortion and see fairly well some detail, the photographic plate is not so accommodating. But, you may ask. Why do we see the faint stars? We seem able to photograph them. The light

from the stars is direct "hydrogen blue" light which is very actinic, and stars that are absolutely invisible to the eye will show up on the photographic plate. The human eye is very sensitive to the red yellow and green part of the spectrum but not the photographic plate and this kind of light predominates in the light of the moon and planets. But let us take another look at the moon—and we don't have to wait sixteen years, we see it every month. There is a large crater Plato which is oval and has a fairly smooth floor. On this floor are two small craters—probably one-half the size of Washington. All the large telescopes will show them but I have yet to see a photograph of the moon that shows them.

Another source of interference to the transit of light waves coming from the moon and planets that could vitiate photographic definition of those bodies might be the so-called "Cosmic Rays."

These strike the atoms of our air with such enormous energies (W. Heisenberg) as to produce neutrons which collide with the atoms of atmospheric nitrogen transmuting them into carbon and hydrogen. (Lyman J. Briggs and Kenneth Weaver). The light hydrogen escapes aloft while the carbon mixes with the atoms of free oxygen forming carbon dioxide which by the action of sunlight, is absorbed by vegetation (W. F. Libby) and this is eaten by human beings and animals. So, it might seem, we lose photographic definition for something to eat—or, do we? concerning the authorities here cited may I add the following: W. H. Pickering was Director of Harvard College Observatory; Sir John Herschell was the son of Sir William Herschell, famous astronomer; W. Heisenberg is Director of the Max Planck Institute of Physics, Gottingen; Layman J. Briggs, Director Emeritus National Bureau of Standards and W. F. Libby is a member of the Atomic Energy Commission.

—SAMUEL HAINES.

The author is a scientist, and a member of New York Society.

SOME THOUGHTS ON "EARTHS IN THE UNIVERSE"

Was Christopher Columbus a dove bearing Christ to the New World as is stated by H. L. Menken in a rather cynical Menkenian manner? Are the rockets to the moon eventually for the same purpose? or is it necessary for news of the Second Coming to be spread in this way? Already such news must have reached the Lunarians through their own spirits in the next world.

"It pleased the Lord to be born on this (our) earth and to make this manifest by the Word that it might not only be known on this globe but that it might be made manifest thereby to spirits and angels even from other earths." Swedenborg was used by the Lord not only to

instruct those from our earth but also those from other worlds.

In his *Earths In The Universe*, two very important events take place. These are the two appearances of the Lord as a Man encompassed by the Sun of heaven, *first*—to spirits from planets in our own Solar system, Mercury, Jupiter, Earth and—Swedenborg; and *second*, to some from a planet referred to as a fifth earth in the starry heaven or outside our system.

At the first appearing, spirits from our earth who lived at the time of Jesus, acknowledged Him before all to be the same Lord. And those from the other planets declared Him to be the same Lord who had come to them on their earths. The spirits from Mercury were

present in order to spread this news throughout the Universe for they, like the Mercury of old, are the messengers of God and are permitted to travel throughout the length and breadth of heaven collecting knowledges.

And the Second time—Swedenborg tells us he was called upon to be a witness to the Judgment upon these from that outside earth (called the fifth earth) for which purpose the Lord presented Himself before them.

Earths In the Universe would appear to belong with Swedenborg's other works on the Last Judgment and the Second Coming and hence to have been authorized by the Lord.

—A. LUNARIAN

The Swedenborg Student

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

ARCANA CLASS I—November, 1959

Volume V, 4028—4117

November 1—7	4028—4055
8—14	4056—4065
15—21	4066—4101
22—30	4102—4117

OUR READING begins with the explanation of the last three verses of the thirtieth chapter of Genesis, which conclude the account of Jacob's long sojourn in Haran. We recall that the birth of Jacob's sons represents the gradual reception and application of truths until the natural man is ready for conjunction with the interior man, Joseph representing the culmination of this process—the spiritual man. Then follows Jacob's acquisition of flocks and herds, which pictures the "fructification and multiplication of good and truth" once the spiritual man has come into being. Number 4031 gives us the additional thought that "all the conjunction of good and truth is effected in freedom" and that no conjunction and thus no regeneration can be effected by compulsion. If we regenerate, it must be by our own free choice. Swedenborg points out here, as he does in many other places and connections, that they are in error who suppose that "if the Lord wills, he can save everyone."

The interchapter reading on the correspondence of the brain in the Grand Man is difficult for most of us because we are not familiar with the anatomy of the brain. Swedenborg's treatise on the brain is a monumental work. It has been pronounced by specialists in that field not only far ahead of his time but in certain areas ahead of our own time. It will be doubtless many years before it can be properly appraised. The new electron microscope may hasten this process. Swedenborg's scientific studies were part of his providential preparation for his enlightenment. Some of the societies which he describes in this section have evident counterparts in society upon earth. An example is found in number 4054.

The continuation of the explanation of the statements in Matthew 24 concerning the Last Judgment also gives us food for thought. In 4057 there is a helpful short statement concerning the consummation of the successive churches on earth, and in 4058 one concerning the process of vastation. In 4060 we should note the definition of

the "elect," which is not the definition assumed by most churches.

With the beginning of chapter 31 we come to the actual separation of Jacob from Laban. Much of the interpretation of this section is in reference to the Lord's life. The Lord's purpose in coming into the world was to come in contact with evil and to subjugate the hells that He might forever hold them under control. To do this He assumed a human begotten of the Divine but born of Mary. Before the Incarnation the Lord dwelt in the celestial and spiritual planes of life but He had not descended into the natural plane. The natural degree of life has a will and understanding of its own, and as men had become wholly natural, they had passed beyond the Lord's direct reach and control. The Glorification is the process by which the Divine Esse, Life Itself, descended into and was made actual on planes coordinate with man's human, making the assumed human Divine and uniting it with the Father within. Thus the outward planes of life were brought into order and the Divine Itself became actual and permanent on all planes. The Lord in this process did nothing from angels or men. All that He did was from His own power. Nevertheless, He chose to accomplish His glorification in the same order and making use of the same means by which man becomes regenerate—see 4065. So He could become our Example.

Applied to us the separation of Jacob from Laban tells of the great change which must take place in regeneration, so great that it is a complete inversion of state. Yet when this change is effected, we lose nothing of the good and truth of the former state. Number 4063 tells us that regeneration is a long process. This number will repay careful study.

Notes

4031. Note this explanation of the ceasing of miracles.

4075. This is an interesting number on the Lord's use of the various societies in the spiritual world during His life on earth.

4104. "And when he believes that if they (heaven and hell) do exist, nothing worse will happen to him than to others." Many are in this belief today. It is sometimes expressed in this form: "If I go to hell, I shall have plenty of company."

November 1—7	9996—10019
8—14	10020—10030
15—21	10031—10041
22—30	10042—10055

OUR LAST READING closed with the exposition of the meaning of the first three verses of *Exodus* 29

As there is an external and an internal man, so there is an external understanding and will and an internal understanding and will. The external understanding is acquired by means of the senses of hearing and sight; and sensuous delight, which is of the will, is also imbibed through the sense of taste and touch. The ultimate of the perception of both is small (9998²). Thus the natural man is developed through contact with the world; and if there is no knowledge of spiritual things, the external man rules over the internal. The senses in man are the ultimate of his life, and this outmost must, if we are to become regenerate, be made subject to the spiritual. Spiritual truths come from the Lord by an external way as we read or hear the Word. By an internal way from the Lord good flows in. The marriage of this good and truth is in the internal man.

Aaron and his sons were to be brought to the Tabernacle and clothed with their priestly garments, to offer the sacrifices in the particular way directed. That Aaron and his sons should so offer the sacrifices pictures the fact that salvation is the work of the Lord alone, Aaron representing the salvation of those of the Lord's celestial kingdom, and Aaron's sons the salvation of those of His spiritual kingdom. "And thou shalt fill the hand of Aaron and the hand of his sons." The anointing of Aaron and his sons represents the reception of good from the Lord and "the filling of their hands the Divine truth and the Divine power thence derived."

These laws of worship are given in such detail to teach us what regeneration is and how it is effected. There must be the cleansing by truth, the washing with water, and the purification from evils. "All worship has its end that the man may be purified from evils and falsities, consequently that goods and truths from the Lord may be implanted in him, and that thus he may be regenerated, which is effected by their conjunction" (10022³).

We recall that in the creation story light, was first created. All progress is by means of truth, "for truth teaches man what is good and how he should live, and when a man knows this, then for the first time can the affection or love of good be implanted and thus the man be regenerated" (10026).

Regeneration is accomplished by stages. First such truths as can be apprehended by the sensuous man are learned, such as the truths of the letter of the Word, and afterwards more and more interior truths as one progresses in enlightenment. All enlightenment comes from the Lord through heaven, for all of the own of the will of man is evil, because from himself man loves nothing but himself and the world, and if he loves the neighbor, it is for the sake of himself.

The principal teaching of the letter is that there is one God, the Lord Jesus Christ. To deny this is to close the mind to heaven. In the interpretation of this chapter reference is made to the Lord's glorification. He alone overcame and cast out all evil, to which His human from Mary was heir, and this by the Divine good which was in Him and which was "the Father within." This He accomplished by means of the truths of the Word, which He acquired from His earliest years. He is called the "King of glory" from this Divine truth by which He

LIFTING THE CURTAIN

It is surely significant of the trend in reading tastes when a monthly as widely read as the *Reader's Digest* selects for one of its experience awards (May) an article such as "When the Curtain Parted."

This publication's sensitive touch on the public's pulse in the world of literature with its continually changing scene, more than once in the past few years has given space to articles the doing of which points unerringly to the fact that more and more people are becoming aware of the certainty of the nearness and reality of the spiritual world.

We are reminded too in reading the article in question that a few years ago a popular woman's monthly summarized the experiences at the bedside of the dying of several hundred doctors and nurses. Invariably, these medical people reported that in a large percentage of cases during their last moments here, and earlier, there was a change of expression to serenity, and often murmured words concerning scenes not visible to the watchers.

And so now with what the young doctor in the *Digest's* article records. The expiring patient heard music, was convinced of the presence of God, and assured his wife in a parting few words that he would be waiting for her.

Although Swedenborg's *Heaven and Its Wonders and Hell* is the oldest religious book continuously published in the United States except the Bible and Bunyan's "Pilgrim's Progress," and despite the uncounted thousands who have read and been helped by that work in two centuries, it is rather safe to say that the probable 15,000,000 persons who will read the *Digest's* article will gain through it for the first time a realization "There is no death! What seems so is transition."

It is also very likely that it has been *Heaven and Hell* which has in its wonderful way begun, even recognizing that two centuries have passed, to condition the world's thinking beyond this muted boundary of the natural world of things.

So it is that the true Christian religion gradually is finding its way into man's minds and moods. Becoming conscious of realities of which he had never dreamed, even the occasional thinker may see that the topic of life after death inevitably leads to the recognition of a divine providence, and from that step he proceeds perhaps to an acknowledgment of Who is the One God. In the process, too, he may be advancing his own reformation.

Accordingly, the New Churchman is not discouraged by the smallness of his organization, when he perceives the largeness of its uses; the distance of its horizon; the height of its doctrines and ideals.—L.M.

overcame. That all was done from the Divine love is signified by the words, "an offering made by fire unto Jehovah."

Notes

10017. The three degrees of the priesthood represented by Aaron, his sons, and the Levites.

10022. A definition—"The conjunction of good and truth is regeneration."

10023¹. The healing of the interiors is salvation.

10038¹. "The worst kind of the love of self is the love of ruling for the sake of self, that is, solely for the sake of honor and self-advantage."

10042¹. An historical note. The ancients before Eber knew nothing of sacrifices.

10049. Man's duty is to purify the outward man; then the purification of the internal man is effected in heaven by the Lord.

MEMORIALS

HARDER—Bernhard Harder of Winnipeg, Man., passed into the higher life on July 31 in his 78th year. He was born at Rosthern, Sask. and was married to Sadie Striemer who preceded him into the spiritual world several years ago. Both Mr. and Mrs. Harder embraced the teachings of the New Church in which they kept their faith to the end of life on earth. The resurrection service was held on Aug. 5.

CAPON—Heaven has gained where we have lost. Dr. R. Lawrence Capon, organist and very active layman of the Newtonville, Mass., Society, passed into the spiritual world on September 3. His resurrection service was held on, Sept. 5 at the Church of the Open Word, Newtonville, Mass.

He was very active in the Massachusetts New-Church Union, and the Massachusetts Association of the New Jerusalem. He was Associate Professor of English at Northeastern University of Boston. There are so many things to say about him. Let me sum up in a paragraph that I wrote to my people at the opening of Church. "We believe that in the presence and comradeship of Dr. R. Lawrence Capon it was not difficult to believe that we essentially are souls; that it was the spirit which shone through his face in that ready smile that we shall remember as the outward expression of his kindness, understanding and genuine concern for all; that it was the spirit which held out a hand warm and friendly, and which guided him to serve so lovingly and faithfully the New Church which he loved."

—Thomas Reed

STEVENS—Mrs. Edith Walker Stevens, 34, a member of the Bath, Me., Society of the Church of the New Jerusalem died at Bath Memorial Hospital on Sept. 15 after a long and severe illness, through which the teachings of the Church had sustained her. Born at Fryeburg, Me., Oct. 28, 1924, she was the daughter of Reuben C. and Lois Slaunwhite Walker. She attended school at Fryeburg and Bath, graduating from Morse High School in Bath in 1942. She is survived by her husband, Simon L. Stevens; a son, Harold; her father, Reuben C. Walker of Bath; two sisters, Mrs. Barbara Holmes of Bath and Mrs. Carol Lindquist of Pennsauken, N. J., and four nieces. Services were conducted at the Church of the New Jerusalem in Bath; the Rev. Louis A. Dole officiating.

BIRTHS

CHIPMAN—Born June 8 to Mr. and Mrs. Harold Chipman, Edmonton, Alta., a son, Brian Stewart.

FROESE—Born July 17 to Mr. and Mrs. Henry Froese, Terrace, B. C., a son, Brian Ferdinand.

DALY—Born July 26 to Mr. and Mrs. Bernard Daly, Meadow Lake, Sask., a daughter, Frances Elizabeth.

FUNK—Born Aug. 1 to Mr. and Mrs. Delmar Funk, Boggy Creek, Man., a daughter, Marsha Audrey.

LOEWEN—Born Aug. 8 to Mr. and Mrs. Donald Loewen, Carstairs, Alta., a daughter.

MILLIGAN—Born Aug. 14 to Mr. and Mrs. R. V. Milligan, Calgary, Alta., a daughter, Shelly Noreen.

BAPTISMS

FUNK - FRIESEN - FUNK—Marsha Audrey, 23-day-old daughter of Mr. and Mrs. Delmar Funk, Boggy Creek, Man.; Yvonne Henrietta, infant daughter of Mr. and Mrs. Henry Friesen of Brandon, Man.; and Leonard Dale, infant son of Mr. and Mrs. Isaac Funk of Roblin, Man., were baptized Aug. 23 during the worship service at Roblin; the Rev. Henry Reddekopp of Saskatoon officiating.

PETERS—Frederick John, Jr. infant son of Mr. and Mrs. Frederick J. Peters, Calgary, Alta., Canada, baptized Aug. 23 at their home in Calgary; the Rev. P. Peters, of Gulpport, Miss., grandfather of the infant officiating.

SPENCER—Nancy Gay, infant daughter of Mr. and Mrs. James Spencer, Edmonton, Alta., baptized June 7 at the opening service of the Edmonton New-Church Society; the Rev. Erwin Reddekopp officiating.

INGRAM—Brenda Lynn, infant daughter of Mr. and Mrs. Maurice Ingram, Edmonton, Alta., baptized June 28; the Rev. Erwin Reddekopp officiating.

HIEBERT—Jackie Wayne, son of Mr. and Mrs. Leonard Hiebert, Prince George, B. C., baptized June 30 in the Edmonton, Alta., New Church; the Rev. Erwin Reddekopp officiating.

WEDDINGS

WIEBE-RUSU—A double ring wedding was solemnized June 13 according to the rite of the New Church in St. Andrew's United Church, Regina, Sask., when Clarence Wiebe and Jeanette Rusu exchanged marriage vows; the Rev. Henry Reddekopp of Saskatoon officiating. The groom is the son of Mr. and Mrs. George Wiebe, North Battleford, Sask., and the bride is the daughter of Mr. and Mrs. John Rusu, Kayville, Sask.

DZERYK-MEISSNER—The Church of the New Jerusalem at Edmonton, Alta., was the scene of its first wedding June 26 when Irene B. Meissner, daughter of Mrs. and Mrs. David Meissner, Lockwood, Sask., became the bride of William E. Dzeryk. The Rev. Erwin Reddekopp, brother-in-law of the bride, officiating.

WIEBE-REDDEKOPP—Sylvia Jeanette, daughter of Mr. and Mrs. David Reddekopp, Sunnyslope, Alta., became the bride of Arthur J. Wiebe, son of Mr. and Mrs. Art Wiebe, Acme, Alta., June 27 in the Church of the New Jerusalem, Sunnyslope, Alta. The Rev. Erwin D. Reddekopp, uncle of the bride, officiated.

VRANJES-SCHMALZ—Rudolfine Schmalz from Germany became the bride of Vlado Vranjes from Yugoslavia, Sept. 5 at Saskatoon, Sask. The Rev. Henry Reddekopp officiated at the informal wedding which was held at his home.



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NEWS FROM HERE AND THERE

by Merle Haag

Jack Collette has accepted the position of Sunday School Superintendent of the Wilmington, Del. Society.

The Kitchener, Ont. Society celebrated "Rally Day" on Sept. 27. This day is set aside each year so that adults and children can unite in one worship service and rededicate their lives to the Lord's work through the Church. Awards were given out for Sunday School attendance and for memory work.

The results of the Kansas Association Sunday School election are as follows: Supt. Lavina Wedel; Asst. Supt. Judy Smith; Sec. and Treas. Sharon Unruh; Junior Supt. Marian Mull; Asst. Supt. Pauline Smith; Pianist Eilene Unruh; Asst. Pianist Bob Kroeker.

Ward and Malinda Skeen of the Pawnee Rock, Kansas, Society report that their daughter, Marlene, and her husband, Kenneth Lingo, sailed on the Lurline from Long Beach, Sept. 17 bound for Hawaii where Kenneth takes one more tour with the navy. Friends and relatives saw them off with bands playing and streamers flying. Their arrival was the same. When they docked in Hawaii they beheld a large sign held aloft by brother officers and navy friends: "Aloha Chief Lingo and Family." Friends who wish to correspond with them may send mail to them at this address: Kenneth M. Lingo, SKC, Com. Nav. Const. for Pac. Navy No. 128, c/o Fleet Post Office, San Francisco, Calif.

The Ohio Association will meet in Lakewood, Ohio, Oct. 30-Nov. 1, according to an announcement by the Rev. Leon C. Le Van, secretary of the Association. The program according to present plans will include a talk by the General Pastor, Rev. Bjorn Johansson on "Whither the New Church?"; a talk by the Rev. Franklin H. Blackmer on the missionary work he has undertaken for the Ohio Association; and, it is hoped an illustrated talk on Urbana Junior College by its president, Ralph Gauvey. Also it is anticipated that along with other reports there will be one on the Leadership Training Institute held at Urbana last summer.

Gilbert Heddaeus, Pittsburgh, is the president of the Association.

Eryk Manjura, member of the Edmonton Society, has moved to California.

David Schellenberg of the Edmonton, Alta. Society recently graduated from the Univ. of Manitoba with a B.A. degree and has been accepted by the Univ. of Minnesota where he intends to earn a Master's Degree in Social Work.

The Rev. Ellsworth Ewing minister of the St. Louis Society will be available at the phone in the church study each week-day excepting Monday, from 1:00 to 2:00 p.m. Anyone with problems or questions, and desiring to communicate with Rev. Ewing, may call him at that time. Good idea!

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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.