

Your religion must reach out to meet the needs of
the world if it is to truly become the vision
of St. John.

NEW-CHURCH MESSENGER

JANUARY 2, 1960

GENERAL CONVENTION NEEDS YOU

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.

CONVENTION CALLING

ONCE A YEAR Convention comes to you with its appeal for financial support for its work. Your response to this will in part depend on how familiar you are with Convention's tasks and undertakings and what valuation you place upon these. In that connection we suggest that you spend a few minutes leafing through the *Convention Journal*. Note the listing of the various boards and committees through which and by means of which the external and visible organization of the New Church functions. Also you will find detailed tables showing income and expenditures.

For a briefer view of Convention in its many ramifications see the *MESSENGER* for June 7, 1958. (We still have copies of this available if you have lost yours.) In the present issue there are several excellent summaries from the most authoritative sources of the work that is done by Convention, which you are being called upon to support.

The church needs money—sure it does. It needs money just as does your school district, your telephone company, your grocer. The difference is that the last named tell you what to pay: the church must leave that decision to you. But you know that everything that is worth while costs money. When King David went to Araunah to buy from the latter a threshing floor upon which to erect an altar to the Lord, Araunah offered to give it to him. But King David said no. He added, "I cannot offer burnt offerings to the Lord my God that cost me nothing."

We who belong to Convention, who are concerned about the prosperity of the New Church have to come to a realization that we must foot the costs of operating our organization.

Convention needs more money than it has had in the past. This is because its work has increased and because rising costs are felt in a church no less than elsewhere.

Even so, we cannot afford to neglect the things of the spirit. Never was the message of the New Church more important than it is in these troubled times. The whole Christian church is faced with grave responsibilities in this modern age of automation, atomic bombs, space explorations and other developments in the external world. Whether the breath-taking advances of science will be a blessing for mankind or lead to catastrophe depends upon the spiritual progress of the human race. It is imperative that the values which have been won by the past be preserved. It is imperative that the church with its message of love of God and of the neighbor become stronger. But the church can have neither strength nor effectiveness unless it is wholeheartedly supported, and that means, among other things, that enough money must be provided for its needs.

The church is not a luxury to be supported by whatever excess of income over our needs we may be fortunate enough to have. It should have a place in our lives as one of the imperatives. Let us not put the church in the category of our "small change" expenditures. We heard a business man once say that when he took stock of his contributions to the church he found that the weekly amount was about the same as he spent for his luncheon tips. And he added with an apologetic grin, "I found I was tipping the church, not supporting it. But I'm doing better now."

It must be said that there have always been a number in Convention who have supported it generously. But there is need to broaden the basis of Convention's financial support. Every member of the New Church and every friend of the Teachings, whether formally a member or not, ought to contribute something towards the work of Convention. Maybe it would be a good thing for every society to hold a meeting to work out ways and means for raising its quota for Convention.

To each and every one of our readers *THE MESSENGER*
Sends Best Wishes for a Happy New Year!

Mr. Turley, pastor of the Church of the Good Shepherd, Bellevue, Wash., is chairman of Convention's Appeal Committee.

I dreamt I was a



by Calvin E. Turley

LAST NIGHT I dreamt I was a dollar bill. Not just any ol' dollar, mind you, but a very special one that belonged to someone—the fruit of their labor, so to speak. And I was a traveling dollar bill, too. As such, I went all around the world and looked in on many of our church centers and visited with many of the people there. It was a thrilling trip, and I would like to tell you about it.

Being accustomed to up-hill battles, I headed west against the trade winds, and my first stop landed me in the east! Japan, to be exact. There I renewed an old acquaintance of ours, the Rev. Yonezo Doi and his wife. And I had the very great pleasure of worshiping with the congregation in their reverent but modest sanctuary. Later, Mr. Doi was to leave on one of his long missionary trips to the northernmost island of Japan, so I went along. It was a great personal satisfaction (in fact, I had to watch the swelling of my ego—no more inflation, you know!) to see how much I could do to help and the service I could perform for the people of this far away land, though I was only a dollar. Anyway, Doi arrived at his destination safely, and immediately went about his pastoral duties. I had done what I could, so I moved on.

When I left Japan, I was naturally greatly exhilarated by the uses I had been able to serve, but little did I anticipate the joy that lay in store before my travels would end. My next stop was Korea. Here I met two good friends: the Rev. Chungsun Lee, and the Rev. En Bo Chung. And what an opportunity for service I found here! Why, do you know, I discovered that I needed the help of only thirty five of my friends to put Mr. Jaikoo Lee through a whole semester of college! And the same for a bright eyed college sophomore named Miss Joongai Han. And there are a half dozen or more capable young men hoping to enter the ministry. A few of us getting together can do wonders in bringing this hope into reality.

"How challenging and joyful can life get?" I wondered, and I wasn't long in finding out. In a click of the Dow Jones averages, I was in Vienna. Oh! What a city of

beauty. And yet, what a city of hardship. I got lost for a moment, but soon I was being shown around by the Rev. Horand Gutfeldt and his beautiful wife, a California lass, Betty Ray. I found out that this church has been in existence for over seventy years without a minister! What faith. It made me feel a little humble in their presence. But they soon showed me what a real help I could be in their lives and put me right to work. The joyous laughter of the children when I presented them with some new song books made all the "stretching" I had done well worth while.

Time was short, and I thought I might be needed back home, too. So, my visits at other places were short. However, I did manage to slip through the "iron curtain" and had a most wonderful visit with the Rev. Erich Reissner and some of his congregation in Berlin. I got to Swedenborg's native land and stayed with the Rev. Jack Hardstedt in Stockholm. In Switzerland I met Dr. Friedman Horn for the first time and had a lengthy talk with Rev. Alfred Regamey, brother of our minister in Boston.

Now it was time to come home. My head was still spinning with excitement when I dropped in on our President at his church in Kitchener, Ontario. That man is always in some kind of a meeting, and this was no exception. General Council was in session and they were so excited you couldn't even have heard a coin drop, so they didn't notice my slight crinkling noise at all. Seems they were hearing reports on developments that had begun here at home during my absence: The printing of a new song book for our church schools, and the publishing of new lesson material by our Board of Education for the use of our children at church. I also overheard a report about the penetrating experience the membership was having in examining itself and its program—the Regional Training meetings, the institutes for ministers and for ministers' wives, and the resulting "new birth" within the church. There were reports about new buildings being dedicated in Edmonton, Alberta and in Baltimore, Maryland; a new church ready for worship in Des Plaines, Illinois, and a new mission church begun in the wilds of Washington. And then there was something about a significant study being made of our church from the sociological point of view to help us expand our usefulness in years to come.

Well, I tell you, by this time I was exhausted. But, returning home there was no temptation to slip back into the dull seclusion of the wallet from which I had come. I had become traveled and versed in the ways of the world. I had had a taste of service in the work of the Kingdom of God on earth, and I wanted more. There was only one place for me, so I signed up for service through the Annual Appeal of General Convention. The working conditions are fine and it's a wonderful way to see the world. Come on and join me. Recruiting offices are scattered across the land. See your local pastor, or send yourself directly to: **Mr. Albert P. Carter 511 Barristers Hall, Boston 8, Mass.**

Signed: —A. GREENBACK

Administration AND THE PRESIDENT'S OFFICE

by David P. Johnson

IN MANY denominations, including that of our brethren in England, The General Conference of the New Church, the president or moderator of the Church is a spiritual leader and carries few, if any, administrative duties. His responsibilities are conducting annual sessions of the national organization and visits to the various congregations throughout his year or years of office. He may give some leadership in terms of meeting with various boards and committees and urging new policies. However, in general, the administrative responsibilities of the presidents or moderators of other denominations is small.

This is not so of the duties and responsibilities of the president of our Convention. The president of our Convention is called upon to assume a great many duties in terms of the channeling and development of our Church's work. There are two ways to do this. The president may do this all himself—an actual impossibility—or he may try to develop the organization and share the load in such a way that the boards and committees set up for this purpose have these responsibilities placed in their hands, or where necessary new agencies are established. In order to do this efficiently and effectively the president needs an adequate office staff. Actually this is kept at a bare minimum.

The Convention, at the present time, employs secretarial help for the president on half-time basis as secretary, and such additional typing or stenographic help as may from time to time be needed. In addition to this it maintains in the president's office a desk, a typewriter and a Verifax copying machine. The mimeograph machine in the present president's office is owned by the local church as is some auxiliary equipment which the secretary uses.

Also, Convention is making available sufficient funds to help employ pulpit supply in the form of a student for our Theological School, now taking his pre-seminary work. This does make it possible for the President to undertake the responsibilities of his office and also, in our Church which is so short of ministers, continue his leadership as pastor of the local society.

One of the great elements of need which has been discovered in our Church is greater communication. With this small office staff, and the use of adequate equipment, it has been my desire as your present President to keep everyone as well informed as possible with regard to matters concerning their particular boards, committees

or other church responsibilities. Hence, a flood of correspondence, including many carbons, has gone forth. One of the interesting things that has happened in the course of the first term of my presidency is that correspondence was very heavy for the first two years. Since then it has gradually slackened off until it is somewhat at a minimum. I believe that this has taken place: (a) because of prompt replies to correspondence which is made possible by the maintenance of this staff and equipment; (b) by the distribution to the respective bodies of matters concerning them.

As an example, rather than to try to handle the business affairs of the Convention, for which your President is not specifically trained, he refers these immediately to the Business Organization Committee under the chairmanship of Mr. Stewart E. Poole. When any matters arise which concern the ministry, these are referred to the chairman, Rev. Edwin Capon and the secretary, Rev. Immanuel Tafel, of the Council of Ministers. As inquiries come in regarding possible students for the Theological School, these letters are courteously answered but immediately referred to the President of the Theological School. Where inquiries come with regard to loans for churches, these matters are placed immediately in the hands of the Building Fund Committee under the chairmanship of Mr. Stewart Ayton. Similarly, all matters concerning missions are referred to the president, Mr. Philip Alden and the secretary, Dr. Leonard I. Tafel of the Board of Missions. In order to do this efficiently, quickly and effectively, a minimum office staff is needed.

One of the bottle-necks that has existed in our Church, is that of mimeographing various types of materials for distribution. Many a local committee chairman does not have the facilities at hand. Gradually I, as President, have been encouraging these chairmen, where they do not have the facilities, to send them to my office where the matter can be quickly and efficiently handled under the direction of my secretary.

An area which is much less easy to define as to value is the travel of the president for such purposes as dedication of churches, meetings of Associations and other local church affairs. Only the experience of traveling in this way, and the appreciation expressed by the societies with whom the President visits can truly tell the value and significance of such trips. They provide the opportunity, above all, of helping the local society to feel more closely related to the national body. They

provide the president with the opportunity to endeavor to clarify the work, the function and the need for a national body and to answer some of those troubling questions that are bound to arise in a far flung organization such as ours. I do note from time to time that there are complaints from some quarters as to the cost of this travel and yet from those very quarters I have received the urgent plea to come and visit as Convention's representative.

An additional step that has been taken during my presidency is that of, from time to time, asking other persons to go as Convention's representative in my place. The purpose of this has been to endeavor to bring the message of Convention to the people of our Church from the point of view of other persons. No one man's ideas are "the best". Also they come to learn of some of the work of the Leadership Education Committee, the Board of Missions, Council of Ministers, the Theological School and other branches of our Church. By this means, I believe we can become a much more closely knit organization and discover that what seemed to be sometimes isolated hopes and dreams or, on the other hand, problems, are quite common to us all.

After three and a half years in the office of presidency, it has become my sincere conclusion that, as soon as it is

possible—that is as soon as our supply of ministers is adequate—the presidency should again become a full-time job.

Beyond this, the administrative cost of our Church consists of an honorarium to our secretary, and to our treasurer and, the necessary costs of the operation of their offices. These are carried on in the personal office of the treasurer and in the offices of the Massachusetts' New-Church Union in Boston, Massachusetts. The office of vice-president has never, to my knowledge, carried any honorarium or salary and the only costs are those costs which may be incidental to his travel to and from meetings. It is only because everyone of our officers, the treasurer as a lawyer, the secretary as a musician and manager of the Massachusetts New-Church Union, the vice-president in private employ and your president as a pastor of a society, have not, with the exception of the term of the immediate past president, been paid a full time salary, and because all these men carry a double load or really in some instances more, that we are able to operate on as small a budget as we are at the present time. The real question may very well be this:

"Are we, penny-wise and pound-foolish in this type of operation?"



Council of Ministers

TO ASK THIS question is to paraphrase St. Paul's letter to the Corinthians and to ask if the various members of the body can act independently of each other. The work of the Council of Ministers—as well as that of the other organizations of the Church—helps to make the body of the Church whole. The arm of the Council of Ministers reaches out to the area of interpretation and application of the doctrine of the Church in the fields of preaching, teaching, general pastoral work, and supervision of the ministry. The business arm of Convention is the General Council—functioning during the year between conventions, and in general carrying out the wishes of the organization. Representatives of the Council of Ministers meet with General Council at its sessions.

According to the canons of the Church, the ministry is "appointed to administer those things which belong to the divine law and worship." This is done through parish duties performed by individual ministers and through the Council of Ministers and its committees. A list of these committees may be found in the *Convention Journal*. They include the Executive Committee, which has one or more meetings during the year, planning

for the coming convention, speakers, and so forth, and also conducting such business as has been placed in its hands by the Council of Ministers. Minutes of these meetings are mimeographed and distributed to all members, and the action of the Executive Committee is always tentative until its acceptance by the Council meeting at its next session. Another committee—the Committee of General Pastors—is a committee of the Council, on the one hand, and of Convention, on the other. It considers all applications for ordination and consecration of general pastors brought before the Council and reports back to the Council for action. The Committee on Translation of the Word carries on a continuing investigation of translations of the Bible in light of Swedenborg's interpretations. As worship is one of the greatest concerns of the Council of Ministers, the Committee on Worship plans the church services of Convention and supervises the printing and publication of the *Book of Worship*. One recent action of the Council was to combine the committee on *Our Daily Bread* with this committee. The Committee on the Roll sees that all ministers of the Church are listed in the Journal and

Is

THE COUNCIL OF MINISTERS

important?

that an up-to-date address and activity list is kept. The committees on Bible Study School, and on Vital Statistics have been discharged, the latter because its duties have been taken up by the Secretary of Convention. (One of the ways in which the Council functions is to inaugurate studies and activities and then turn them over to appropriate bodies to carry on the work.) The Committee on the National Council of Churches is investigating the reasons why our Church is not included in the National Council. The Advisory Committee on Admission into the Ministry considers all applications for ordination. The Committee on Spiritual Healing is investigating activities in its field in other churches and at the same time is delving into the teachings of our Church for further information. The Committee on Tape Recording has now been discharged, as its work progressed to the point at which the Board of Education can take over its activities. The Ministers' Travel Fund helps ministers attend meetings of the Council. As the

support of the Church and its activities is one of vital concern for everyone, a Committee on Christian Stewardship was formed and persons were trained in supervising financial canvasses. Advice and help from this committee is now available to those societies which desire it.

Another activity which should be mentioned is the Ministers' Institute, usually held at the mid-year, and designed to increase the technical skill of the ministers as well as to help them attain closer relationships with one another and deeper understanding of others and of themselves.

The Council of Ministers is important—to your minister, to your Church, and, through them, to you—for it is through the Council that the ministers are enabled to perform "those things which belong to the divine law and worship" of your General Convention.

—IMMANUEL TAFEL

Secretary of the Council of Ministers

**The more people who take part,
The stronger our church will be.**

Revolution IN RESPONSIBILITY

WITHIN OUR Church there is a growing feeling that we should be striving for an ever-widening application of the doctrine of use, both at home and abroad. It is clear to many of us that we, as New-Churchmen, are not doing what we could or should in furthering the cause of the Lord and His New Church.

Many of our societies are struggling against almost insurmountable difficulties, just to stay alive. But this is not a worthy enough ambition. Each of our societies should not only be keeping itself alive—it should also be feeding life into one or more new societies somewhere on earth. Until we can get this kind of a vision of the function of our organization, the New Church will continue to shrink in size and in influence in the Christian community.

There are three basic problems in, or faults with, the New Church, which are illustrated by the following chart which I have prepared from the current budgets of six New Church societies and one Methodist church, which I have before me as I write:

| Total Budget | | Amount Allocated to World and Community Service | Percent |
|------------------|----------|---|---------|
| New Church "A" | \$ 8,805 | \$ 260 | 3 |
| New Church "B" | 9,301 | 550 | 6 |
| New Church "C" | 13,673 | 965 | 7 |
| New Church "D" | 17,125 | 650 | 4 |
| New Church "E" | 17,600 | 950 | 5 |
| New Church "F" | 23,456 | 900 | 4 |
| Methodist Church | 18,805 | 4,734 | 25 |

The first, and, I believe, the most important of these faults is that the New Church is much too much enamored

with itself. Look at the chart above and see how much of our money we're spending on ourselves—these six New-Church societies, geographically distributed from the Atlantic, through the Midwest to the Pacific Coast, are spending from 93% to 97% of their income on themselves. Contrast this with the Methodist Church shown, which spends 25% of its money on others. Or with the current (1958-1962) five-year advance program of the United Presbyterian Church:

"A minimum goal for each church is \$1.00 for Approved United Presbyterian Benevolences for every \$2.00 spent locally. As soon as a church has reached (this) goal it should strive to reach the challenge goal: An equal division of all money given, that is, 50 per cent to each."

(From the pamphlet "Self Allocation" published by United Presbyterian Church in the U. S. A.)

Swedenborg tells us that every human organization has the characteristics of a man. Self-love, he says, condemns man to hell. Shall we apply this latter doctrine to the Grand Man represented by each of our New-Church societies? If you do, it suggests that each of our societies is going to hell. Is this the way of the Lord?

The second problem we face is that we don't have enough money, and the third problem (closely related to the first) is that we are not good stewards of what money we do have, as is illustrated by the chart.

A few of our churches have discovered a new program which gives much evidence that we can revolutionize our sense of Christian responsibility and begin to practise Swedenborgianism. This is a completely new kind of "Every Member Canvass" developed nine years ago and adopted and adapted by the National Council of Churches four or five years ago. In this half decade, 15,000 churches have increased their income from offerings by 50% or more, and thousands more have had lesser increases (because they thought they could alter

the program somewhat). One New-Church society increased its offerings by 43% in one year after such an Every Member Canvass.

Would you like *your* church to have a similar increase in offerings next year? Then have your Board of Trustees write to Rev. Calvin E. Turley, Chairman of the Stewardship Committee, and the Committee will send someone to tell the full story in your church.

—ROBERT LORING YOUNG

THE PENSION DOLLAR

FOR MORE than 50 years the Convention has had a Pension Plan for the relief of aged and needy ministers, their widows and minor children. Beginning in a small way because of the then-meager funds available, the Plan has been liberalized from time to time to meet conditions developing incident to the inflationary spiraling of the economy. Today, our pensioners receive monthly payments fairly comparable to the benefits old people receive under the Federal Social Security Plan. In addition, some of our pensioners have become eligible to receive monthly payments under social security laws, which were amended a few years ago to include the ministry, appreciably benefiting some of our ministers.

But pension plans cost money. A small amount of this money must come from contributors to the Appeal Fund and the amount to be paid pensioners is fixed as a result of careful consideration of the funds available in addition to contributions, always bearing in mind the commitments which the Pension Board earlier had voted under the authority vested in it by the action of Convention. The amount budgeted last year was \$13,200.

In recent years due to the increasing cost of living, payments have been upped twice under authority of the Convention; and as the trend upward in living costs continues, probably the payments will have to be geared to the hard facts of life, consistent, of course, with the amount of funds available.

The bulk of the funds necessary to meet obligations to our ministers and their widows is derived from the interest on endowments made up of funds which have accumulated over the years since the inception of the Plan. Totalling about \$180,000, it is a small fund by comparison, not only with our needs, but also with other pension funds. It does not meet our needs. The surplus on the books, we are reminded, is an indispensable item and should not confuse our minds into seeking dissipation of the small reserve which, conceivably, could be drained away in an unusual contingency. The responsibilities under the Plan continue *after* the exhaustion of any surplus, as experience shows only too well.

For the future, in order to take care of the needs of pensioners, a new Contributory Pension Plan has been adopted by Convention. Somewhat similar to the Federal plan, ours will be supplementary and add to the income of the men and women who have worked so long and so hard in the ministry of the New Church. The participants contribute towards this new plan as well as Convention.

For the present then, the goal is to meet our just obligations and assure to our deserving retirees that the "best is yet to be", not only spiritually but also to the best of our ability in the world of dollars and cents that go towards food, housing and clothing.

—DANIEL NIELSEN

Secretary of the Trustees of the Pension Fund

THE WORK OF THE HOME FIELD

MANY PEOPLE are inclined to think of missionary work only as a worthy effort to spread the Gospel among strange people in far-away lands and but few of us realize how much our Board of Missions does here at home. For many years we have maintained ministers in nearly a dozen posts in the Home Field. Some of these men serve a wide territory as in Canada and the Southeast; while the late Rev. Peter Peters visited isolated families and groups in the four Gulf States. To do this pastoral work these men must be provided with cars and given travelling expenses. In several instances the societies they serve are erecting new church buildings and the Board of Missions backs their efforts financially.

Out in the State of Washington the Rev. Calvin E. Turley is gathering together a completely new society and breaking new ground both literally and figuratively at a location half-way between the cities of Tacoma and Seattle. This spot was chosen after many months spent in looking over the ground and conferring with local religious leaders. It marks a new epoch in the work of the Board of Missions and brings a fresh point of view to our problems of church expansion.

This year, also, the Board of Missions and the General Council have asked the Rev. Owen T. Turley to survey the whole United States to discover areas where new New Church societies might be established and to help existing societies with their relocation problems. He is bringing to this task all the valuable experience he gained in surveying the New York areas for the New York Association a work which he is still carrying on.

The subject of Church Expansion is one in which the Board of Missions is mightily concerned and a future issue of the Messenger will carry stories about nine of our societies which have either relocated or are springing up in new fields. We are helping several of them finance their ventures. In other areas the New Church doctrines are first introduced by maintaining book rooms in which the Board of Missions assists, wholly or in part.

Besides these activities there is a more human side to our work which must not pass unnoticed. There is sickness at home with one that must be taken care of, hospital bills with another. New friends of the Church, young and old, need guidance in order to find their right place in our work as helpers to missionary ministers already established. Swedenborg's works found their way into the mountains of Tennessee and a request came to us for help in broadcasting the new doctrines. Special needs are continually being brought to our attention and we give help as we can.

None of this highly important work can be carried on without funds and for these funds we look to you members of Convention, through the Annual Appeal. It is your generosity that enables us to meet our budget of ministers' salaries, housing and travelling expenses and pensions, of book rooms and equipment, of contingencies and human needs and of financing new ventures. For a relatively small organization our current budget of approximately \$30,000.00 for the Home Field alone is not unreasonable, but all of us on the Board wish that we might do more. Certainly the demands on our resources will increase as more societies and individuals respond to the new surge of life that is being felt throughout Convention.

—PHILIP M. ALDEN

President of the Board of Missions

you NEED YOUR GENERAL CONVENTION

Your religion must reach out to meet the needs of the world if it is retain its life and vitality. Your larger Church, General Convention is your arm with which to reach.

GENERAL CONVENTION NEEDS

You

Past generations have given Convention some means with which to respond to the needs it faces, but your response is needed too.

TO MEET THESE NEEDS . . .

Costs
This
Much

Will You
Respond
This Much?

MISSIONS \$62,654.00 \$8,404.32

People who cannot maintain New-Church societies need the support of our Board of Home and Foreign Missions in spreading the news of the Lord's Second Coming, and the teachings of the New Church.

\$8,600.00 \$1,161.08

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INSTITUTIONS

One of our
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leadership

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BOARDS AND COMMITTEES \$33,225.00 \$4,460.00

Our Church itself has countless needs, and boards and committees have been set up to deal with the most important ones. The needs of our Sunday Schools, the need on our own part for greater self-understanding and direction, the need for better program, these are being met in new ways by an increasingly active Convention.

\$21,600.00 \$2,903.10

ADMINISTRATION

Our wide-s
and admin

PENSION

Retired mi

MESSENGERS

Your need
MESSENG
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OPERATIONS

Our organi

AUGMENTATION FUND \$24,694.00 \$3,317.70

Some societies which can partly support themselves need financial aid for a time. Also, financial support is needed for students for our ministry.

\$187,118.00 . . . TOTAL COSTS OF MEETING

25,152.00

CONVENTION

TO MEET THESE NEEDS . . . HOW WILL YOU RESPOND?



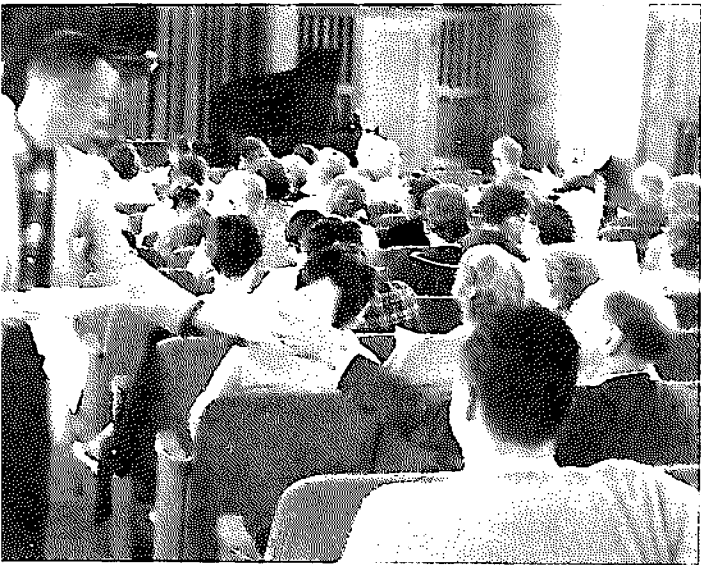
West Berlin

This devoted group, led by our missionary in West Berlin, the Rev. Erich Reissner, exemplifies those groups at home and abroad who need your prayers and financial support.



Council of Ministers

Your Council of Ministers meets as a whole twice a year—more often in special committees—to meet the spiritual needs of a growing church.



Convention In addition to making the decisions necessary for the continued life of the Church, the annual Convention provides shared experiences which are an ever-new source of vitality.

CONVENTION, AND JOURNAL

Coming together of delegates from all over the country to the General Church, and the *Journal* which records the meetings,

ES AND SUMMER CAMPS

The Church's greatest need is for fresh ranks of leaders. The experiences of summer camps, plus the specific training of Institutes, is one answer to this need.

Camps

and the middle west, and institutes help meet some of our major needs.



ORATION

and increasingly active organization needs coordination and organization.

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THE NEEDS WHICH FACE CONVENTION 1960

'S 5,000 MEMBERS ASKED TO CONTRIBUTE

THE CHURCH'S INVESTMENT IN YOUTH

ONE OF THE General Convention's largest investments in youth is the annual Leadership Education Institute. This costs us \$8000.00 a year. Some people might legitimately ask, is this a worthwhile investment?

As chairman of the Youth Institutes' planning committee, perhaps the best way I can answer the question is to report some of the results of these youth projects.

Last summer, at the Asilomar Convention, I was proudly amazed to learn that a forward-looking program for the national league of Convention young people had been largely planned by alumni of the Leadership Education Institutes. The Open Gate Plan, which is promoting and arranging visits between New-Churchmen at home and abroad, and between people of the British Conference, the General Church, and Convention, was conceived by Institute graduates on the West Coast. Work being done on a new young people's handbook, under the leadership of the Rev. Paul Zacharias, includes the contributions of young people who have participated in the Institutes. A number of this year's national league officers are products of the Leadership Education Institutes.

Let me tell you the personal stories of some of our graduates. There is a young woman on the West Coast who, just a few years ago, was preparing to be a school teacher. She attended the Youth Institute in 1956. Given insights into the needs of the Church, and moved to a commitment of herself to full-time Christian service, she went back to college and majored in Religious Education. On finishing her courses, she became director of Christian Education at one of our West Coast churches. There is the New England boy who wasn't sure of his life-calling, and was wondering about his place in the New-Church ministry. He went to the Youth Institute in 1958, and while there, had the opportunity to talk with other young men of similar interests, he also took part in classes that featured discussions about New-Church views on life, and how these might be used in vocations. He talked informally with ministers and laymen on the Institute staff. That fall, he decided to enter the New-Church ministry, and is presently preparing for it at college. There are three young women from a small Midwestern town. Their church is isolated from many contacts with other New-Churchmen. It would be easy for them to be discouraged by the smallness of our denomination. Living in a farming community, they have chores and responsibility that many city young people seldom encounter. We might think they have little time or enthusiasm for the church. These three young ladies came to the Youth Institute in 1958, and two returned in 1959. Given a different perspective on young people's concerns, and stimulated by the needs of other young people they met, they went back to their home church renewed in spirit and willing to attempt new approaches to their local problems. Today, they are leaders in the youth work of two rural churches.

A result of the Institutes that has been particularly gratifying is fostering an awareness of vocational opportunities in Convention, or in fields outside the Church that would help Convention in indirect ways. A number of young men are seriously considering the ministry as a consequence of their Institute experience. Others are



thinking of teaching, science, writing, and business in relation to Convention's needs, as well as to their personal careers. Some young women have turned their thoughts to religious education and music as avenues of serving the church.

I detect a Convention-wide focusing on the youth of the church which is partially attributable to the attention which the Youth Institutes have been getting in local churches. It has been the Institute planning committee's policy to involve ministers, church officers, and parents in the selection of Institute candidates, and in financial assistance with travel expenses and room and board. In 1958, over \$1000.00 was contributed by local churches and associations for their young people attending the Institute. This represented one sixth of the Institute's total cost. With society and association investment in the Institute training program, people at the grass-roots are seeking to know more about young people's needs, and are taking an interest in furthering youth programs in the local church. Laymen are sitting down with their minister and planning ways for young people to have responsible parts in the total church program. Adults are growing in their sensitivity to the feelings of young people. They are more aware that young people are the future of the church, and are preparing *themselves*, as well as the younger generation, for a transfer of leadership.

We may think of the Institutes as primarily a training program for youth. But an equally important aspect of this program is the training of adult workers with youth. Over fifteen laymen and ministers from all over the country have concentrated on youth work through the Institutes. Many of them have had four summers' experience in the specialized field of youth leadership education. Each year, a search is carried on for new youth workers, with the intention of developing a corps of specialists whose usefulness may extend to the summer camps of the church, and to youth activities at the national, regional, and local levels.

We may ask, how do the young people feel about the Institutes they have attended? I shall quote from some answers to a questionnaire that was used at a recent

Institute. Note the freedom and frankness of these comments which indicate the kind of relationship encouraged between the staff and the students.

"From the beginning, the group seemed very diversified. But I was even more impressed by the faculty. I have never found quite the same degree of understanding and patience in teachers. The atmosphere of the first day, even the first week, was one of unsettled excitement, of thoughtless self-centeredness that followed when a number of adolescents exercised their independence for what apparently was the first time. It took courage for the staff to restrain the impulse to intervene. We made mistakes, but we learned more from them than we would have from a tightly regulated, planned program..."

"One of the highest points was seeing a good person become a better person. One thing that impressed me was seeing everyone forgive so kindly..."

"The high point of the Institute came at that time when we began to realize that our troubles lay in our own selfishness. For me, this happened after a certain incident during the first week, for others perhaps after that Saturday night party. For some, it has not come at all. Others were aware of it the first day. So even now we are not a unified group. I doubt if the members of this group, so varied in age, temperament, and interest could even in a month find themselves and each other in an understanding which would need no words. But is this really the criterion to judge an experience in group living? I feel that the experience of trying is what counts. And the more problems and obstacles, the better. Until questions arise, can the answers be found?..."

"I began to have a deeper sense of religion within myself and to have a very small but new insight into the Bible and Swedenborg's writings and teachings..."

"Personally, I have gained. For the first time in my life I have felt really appreciated by a group in general, and have gained, myself, in helping others..."

With these few glimpses into the Leadership Education Institutes, we leave it to you, the people of Convention, to judge the value of this investment.

— DAVID GARRETT

Chairman, Leadership Education Committee

A LAYMAN LOOKS

STEWARDSHIP is usually said to mean the giving of our time and resources to the Lord's work. Actually I think the word carries a much stronger meaning than that. It means "The Lord's work depends on *me*! If I falter, His work falters." Today, stewardship is taking on still a further meaning; it involves looking ahead.

Many of us never think of our church as a business and in fact would rightly shy away from any attempt to commercialize religion. The truth is, though, that we Christian laymen *are* in business together. Our business is to carry on the Lord's work as effectively as possible; to do this really does require a business-like approach.

Now any business which expects to accomplish anything learns to plan ahead. It is very encouraging to see more and more of our churches taking seriously this need for planning. Together, the church members map out how the coming year's program should be improved

THE BOARD OF

Education

WHAT IS THE mission and purpose of the New Church? Wherein lies our distinctiveness and what contribution can we make to the religious world? In what ways does the Bible speak to today's needs? How can we know God's will for our lives? These and many other questions call out for answers. To find the answers we look to our Sunday Schools, adult discussion groups, doctrinal classes, and League study programs.

There is a new urgency about our educational program as the church enters a new and more hopeful era. Several of our dying churches have found new purpose as they relocated and became community-serving churches. Our city churches are restudying their goals and resources and seeking more effective ways of communicating with the world about them.

Existing study materials and curricula have proved unsatisfactory in meeting the needs of an expanding program. Many of our ministers outlined their own Sunday School notes. Others took material produced by other denominations and tried to adapt it for use in their own churches. In some of our churches it was every teacher for himself using any resources available in the local religious book stores.

Ministers and teachers turned to Convention for a way out of this chaos. In 1958 a Board of Education was elected to "create, establish, and manage a Department of Religious Education which shall supervise, coordinate, and promote the educational work of the Convention."

AT Stewardship

over the previous year—education, missions, worship, building. Individually, each member plans the proportion of his income he will give to this work. The individual plans, added up, tell how much of the church's plans can be carried out in the year ahead. This kind of planning makes each of us face up to the facts and say to ourselves, "I had a hand in laying the plans and their success or failure depends on me!"

All this sounds fine but how do we go about it? The answer lies with our Convention Stewardship Committee. The experience of many, many churches has gone into the development of the Every Family Canvass Plan. Our Convention Stewardship Committee has tailored it to our needs and stands ready to help individual churches get started. Lets go!

—G. E. A. WYLD
El Cerrito, California

The Board of Education is now carrying out your mandate. A new Sunday School curriculum is being produced. The teachings of the church are presented in a dynamic way, using language that is understood by people who were not brought up in the church. Up-to-date methods are used that encourage class discussion and stimulate students to ask searching questions. Teachers are given detailed guidance in teaching the lessons and older students have workbooks to aid their study. Materials are attractively printed and pictures are provided for younger classes.

Primary and senior high school notes of the new curriculum are now being used in church schools throughout Convention. Writers have begun work on notes for the junior age level, and junior high school material will also be produced. Before long the church will have excellent material for children of all age groups.

The Board of Education is concerned with providing audio-visual resources for our churches, and a new committee has been appointed with the Rev. Thomas Reed as chairman. The Rev. Paul Zacharias, chaplain of the American New-Church League, is working with the Board to produce a new league handbook. At the 1959 Convention the Board was asked to carry out a teacher-training program, and plans are now underway to set up the program. Leadership institutes for our young people are sponsored every summer under the direction of the Leadership Education Committee with the Rev. David Garrett as chairman. This program has already borne fruit and we can look forward to new and vigorous leadership in our summer camps, church schools, and other phases of our church life. Some of our young people have shown special interest and aptitude in writing for the church, and a writers' conference is being planned for next summer under the direction of Robert Kirven.

A forward looking educational program costs money and as the work of the Department of Religious Education expands the cost will increase. Sunday Schools want curriculum materials in printed form and attractively illustrated. Part of this cost will be met through the sale of lessons, but our small Sunday Schools cannot bear the full expense. If you want your national church organization to provide further leadership and service in the field of education, you must be ready to contribute the necessary money through the Convention Appeal. The need is urgent, for if the church is to grow and extend its influence we must have a sound educational program.

The Board of Education looks forward to employing a full-time director of religious education who can implement the policies and plans set forth by the Board. We need someone who can visit your church to meet with your minister, Sunday School superintendent, and teachers to discuss your special educational needs and to offer professional advice. As the centralization of our church administration proceeds, we will be better able to coordinate our educational activities and to offer more services.

One of the goals of our religious education is that the children who grow up in our Sunday Schools will be better able to understand and express their beliefs. We want them to have a better understanding of the whole Bible and to see its eternal relevance in the light of the teachings of our Church. We pray that their hearts will be warmed and their minds enlightened as they grow in the Christian life and draw closer to their Lord God and Savior Jesus Christ.

—ERNEST O. MARTIN
Chairman Board of Education



WHY SHOULD I

AS A WOMAN

SUPPORT THE ANNUAL APPEAL?

WE ARE APT to think of Convention as an organization of officers plus committee members who travel to meetings throughout the year, plan for the annual Convention meetings, disburse funds here and there where needed, and publish or promote a few books. Actually it is an organization of people of which you and I are members. We can elect the officers and we may have a part in planning the present and future of our Church. In fact, it is expected of us.

Our interest in the Annual Appeal of Convention must start within our own societies. All of us can give of our time, talent and treasure in various ways. It is through our own churches' educational and inspirational programs that we grow within our own environment and achieve the enthusiasm, zeal and vision to reach out in ever widening service to the larger church, or Convention which with your help and mine can further extend the field of influence throughout the country and around the world.

If you and I believe intensely, that the New Church has a unique and challenging message to people everywhere, it is our responsibility to contribute to the Annual Appeal. I might say it is our duty to extend contributions

beyond our own needs. Our individual giving can be a sharing with all who give.

What is the Annual Appeal for Convention but a medium to make us more aware of the channels for expression in a hundred different ways? It is an expression of our loyalty which gives us a sense of belonging and of being needed. It can become an ideal of service which is living beyond oneself and family society.

We women of the New Church should feel it a special privilege and assume the challenge offered to us by our church to support and participate in the Annual Appeal. It is our duty to be interested in the growth and service of our Church, and our concern to help in carrying out the responsibilities of Convention, when we are called upon. This is a commitment we must accept in the light of our teachings.

The impact of the New Church today upon the lives of people can rightly be measured by what you and I contribute in the way of service to others and by our financial support to Convention, which is the instrument of influence.

Let us go over the top in 1960!

—LEONORE POOLE

A NEW MEMBER SPEAKS

NOT HAVING gone to church for several years, why did I decide to attend services at the Church of the New Jerusalem? First of all, I found that the method of teaching my son, Bruce, was very much to my liking—he attended the Sunday School of the New Church in Edmonton, Alta., where we live. Next, the minister, Rev. E. D. Reddekopp, visited us, giving my wife and me an interesting talk on the church beliefs. He answered every question in a straight-forward friendly manner. I believe it was his manner that intensified our liking of the Church.

There is realism in this church. One of the *Essentials of Faith* of the New Church is, "Evil is to be shunned as a sin against God." But there is hope as well in this church. We are human and apt to go astray. This does not mean the end, for with a real effort on our part to

do the right thing, and with the help of a forgiving God—the Triune—we can press forward along the right path of life.

Now, liking the way my boy was taught, and getting a glimpse of the beliefs of the Church from the minister, the next thing to do would be to attend a service. So we were present at the Dedication Service. Major F. H. Norbury, one of the first members of the Church in Edmonton, gave a clear, detailed account of its beginnings.

A very important reason for joining the Church was the presentation of Sunday morning services. To me, they are entirely worthwhile. The minister, after giving a verse from the Bible, explains it in terms which can be understood by the lay people. Certainly there is nothing obtained from only hearing the words quoted from

Heaven Shining Down

by Everett K. Bray

"And there came unto me one of the seven angels having the seven last plagues saying: 'come hither and I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit unto a great and high mountain, and showed me that great city, the holy Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband, having the glory of God, and her light was like unto a great stone most precious.'" Rev. 21.

SUCH IS THE PICTURE the Scriptures give us of heaven: an array of beautiful symbols—challenging, inspiring in beauty and order; yet teasing for interpretation, for translation into terms that give us substance for our understanding. This we must have before we can really know what Heaven is like, what it really IS. The one thing that does seem clear about this vision, is that Heaven is in the effort to come down to earth, to make itself real to men, to be experienced by them.

This translation could not come to pass until some person living in this world of representations, symbols, and parables, could at the same time, in equal consciousness live in that world that is represented and symbolized under the name *heaven*. This simultaneous experience of the two worlds was given by the Lord to the well equipped and disciplined Emanuel Swedenborg. This experience and the faithful recording of it was continuous during the last 28 years of his long

life. This is now open to all who desire this knowledge and the quality of life it reveals. Now, looking upon the actual Heavens, the symbols which previously were given unfold so consistently and perfectly that we can wonder why we have been so slow in becoming ready to receive this revealing of Heaven. Symbols, true symbols, are representations of the reality declared. So "appearances" of truth give place to "truth itself". The "appearance" that the sun rises and sets gives way to the truth that the earth turns on its axis; the "appearance" that God punishes gives way to the "truth" that man violates the laws and order of love. What shall we say that truth IS? Let us say: "Truth is light—light revealing the form and order of what is and what is to be. Even as by X-ray, light reveals the relations and operation of the particles to the very center of bodily organs. So the spiritual light of truth makes clear to view the nature of the soul and of the world of spiritual reality wherein it dwells. So we have Truth as vision, Truth giving us vision of the World that is Heaven, and of the means of attaining it from the book, "Heaven and its Wonders." Let us look at that world: First, it is a world in every respect: it has land water, atmosphere, sky, clouds, and is sustained by a Sun. It has forests,

fields, gardens, flowers, and birds—all the living beauty that delights the soul by every human sense. Home, food, clothing, and all objects needed for sustenance, comfort, and occupation are supplied freely by the Lord. And yet these all are personally satisfying to each one who enters Heaven because it is what, in a sense, he has "learned" or, let us more properly say, "fashioned" by the character he has formed by his life on earth. Hence he "finds himself perfectly at home" in his "house not made with hands, eternal in the Heavens" into which he comes when he leaves his material body, never to resume it. Thus it is that not only one's face and gestures, but even his entire activity and environment are expressions of what he is in character and intent of soul.

Although the necessities of life are provided "free as air", Heaven is not a place of idleness; for everyone is busy performing uses to his neighbor. There are the offices and administrations of government, of education, of worship. Also there are assignments of many to serve as "guardian angels" to persons on earth. None there are sick or incapacitated from any cause. All are in mutual love, mutual goodwill, mutual helpfulness. Here on earth, all the Lord asks is that we "love one another as we love ourselves". But in Heaven all love others *more* than they love themselves. There the inmost delight of everyone is to do the will of the Lord, to live by the Light of His wisdom; and from this delight comes the supreme joy everyone has in helping to increase the joy and blessedness of all the others. As are the sun and the earth in relation to each other so are the Lord and Heaven. What is seen as the Sun of Heaven is really the Lord whose face shone as the sun on the Mount of Transfiguration and who

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declared himself to be "The Light of the World;" who is announced as "The True Light that lighteth every man that cometh into the world." He, the Lord God the Savior Jesus Christ, He is the Sun of Heaven, for how could His Love glow less, how His Wisdom be less bright than the sun? When this Glory of God in the face of Jesus Christ burns in the hearts of the angels, and when His face lights their faces, surely it is as "the Sun shining in His strength." And "he that followeth Him shall not walk in darkness, but shall have the light of life". When the angels are in deep, moving life of Him and dearest awareness of Him, there are times when He appears as a Divine Man in the Sun, or as it were, through the glow of His great Love. He appears clothed with garments shining as the Light. At other times amidst the angels encompassed with a glowing light in form as an Angel.

No wonder Heaven is an eternal springtime, and that all angels come more and more perfectly into a springtime which is the "prime of life." Each angel is Heaven in the least form; every society or community of angels is Heaven in a greater form;

and all angels taken together are Heaven in the grandest form. Every angel is the restored "image and likeness" of the Lord, and all Heaven together is this image and likeness in its most perfect form. The joy and happiness of Heaven exceed all the highest dreams men could dream, because Heaven is a mutual sharing of all the gifts that the Divine Love can think and will. Each one is a center receiving this blessedness and at the same time a center broadcasting it both upward toward the Lord and outward to all in the Heavens.

"And I saw a new Heaven and a new earth" signifies the Christian heaven where they are who had worshiped the Lord and lived according to the commandments, and the spiritual earth belonging to that heaven. That an angelic heaven is meant is evident for in the next verse, "I saw the holy city Jerusalem coming down from God out of heaven." By this is meant not any material city but the church. How materially they think who from these words fabricate the notion that the world is to be destroyed and all creation start anew.

Condensed from 876 Apocalypse Revealed.

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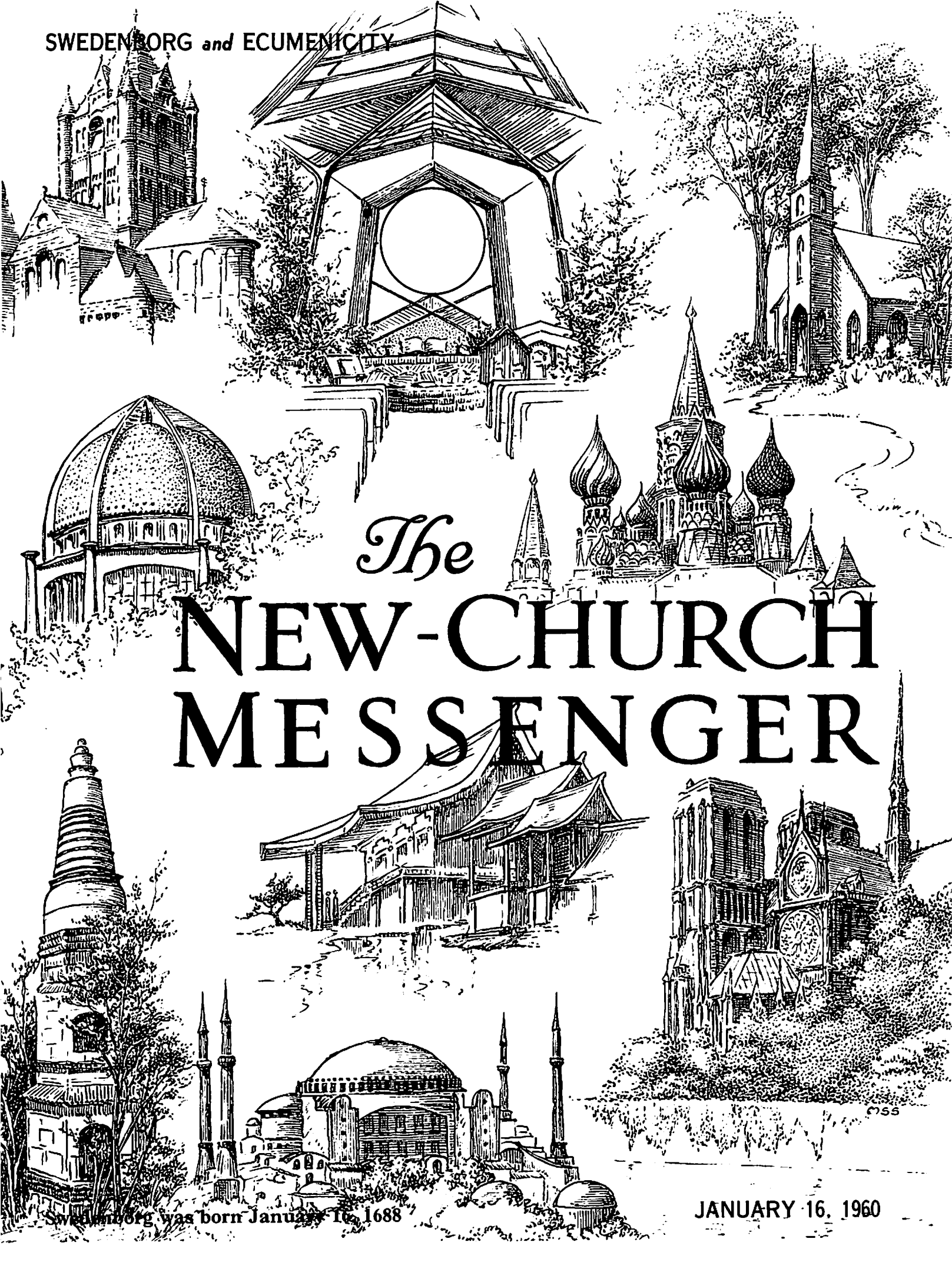
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MESSENGER**

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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.

One Body, One Spirit

IN DEVOTING this issue of the *MESSENGER* to "Swedenborg and Ecumenicity", we may be departing somewhat from tradition, for usually the issue that precedes the seer's natal day deals with some aspects of his personality, his life, and the general significance of his work. We feel justified in this deviation from custom because of a growing interest in the subject of ecumenicity, both within and without our Church. True, there are those who believe that the ecumenical movement is not basically a concern of the New Church. The New Church, they say, is being established by the Lord in His Second Coming, not by the puny efforts of men; moreover, it is not a sect or a denomination, hence it is neither Roman Catholic nor Protestant. It has a new and fundamentally different teaching, and its sole task is to promote this teaching.

However sound this view may be, it gives no answer to the questions forced upon us by present-day efforts to attain greater unity of "faith and order" as well as "life and work" within the existing churches.

In its beginning the image of the Christian Church was of one body, one spirit, one Lord, one faith, one baptism; "that they may all be one." But controversy and consequent disunity was soon to appear. The history of the Christian becomes dismal as one reads of the many dissensions and divisions in which personal ambition and the lust for power seemed to be the motivating forces. But in this new age there has been a strong spirit of reconciliation in the midst of turmoil and estrangement. There has been a determined effort to recover, by means of greater unity, a lost dimension of faith. Such reconciliation has not been attempted, as many feared, on the lowest denominator, but rather on the highest: oneness in Christ. It may also be noted that the early efforts in this direction were activist: life and work were emphasized. It was easier to get churches to cooperate in relieving human suffering and in campaigns of evangelizing than to agree on theological questions. That calls to mind the familiar passage in the Writings, considered briefly by the Rev. William F. Wunsch in his article in the present issue, which says in effect that love to the Lord and charity towards one's fellowmen unite the followers of the Lord.

It may be said with confidence that the last fifty years have witnessed progress in ecumenicity. There has been an increase in, to use Dr. W. A. Visser't Hooft's words, the "spiritual traffic between the churches, which draws them out of their isolation and into a fellowship of conversation, mutual enrichment, common witness and common action."

And according to Dr. Roswell P. Barnes, executive secretary in New York of the World Council of Churches, there have been gains in mutual understanding as distinguished from agreement even among the three major sectors of Christianity: Eastern Orthodoxy, Roman Catholicism and Protestantism. Says Dr. Barnes: "Understanding and trust help us toward obedience and acceptance of God's gift of unity in Christ which is the only true basis of agreement."

Now what should be the attitude of the visible New Church toward the ecumenical movement? It seems to us that this movement is too vital to the religious life of today for our Church to stand aloof from it. We of the New Church can take part in it without surrendering any central truth which we now hold. It should be helpful to us to establish effective communication with all Christian bodies; and to participate in the effort to remedy "Man's Disorder" by a rediscovery of "God's Design", to quote the key words of the theme of the Amsterdam Conference of 1948.

OUR COVER

The *Swedenborg and Ecumenicity* theme of this issue is carried out in the pen and ink drawing on the cover by New York artist, Margaret Sampson. Miss Sampson was 'born and brought up in the New Church'. Her art training began in Boston and was continued at the Conservatory in Fontainebleau, France. She now lives in New York City, where she is employed as an artist, and is a member of the New-Church Society there. From the upper left corner and reading clockwise the churches on the cover are: Trinity Church, Boston, church of Philips Brooks; altar of the Swedenborgian Wayfarers' Chapel, California; a typical New England church, probably Unitarian; St. Basil, Greek Orthodox, Moscow; a Shinto shrine (lower center of page); Notre Dame cathedral, Paris; Hagia Sophia, Istanbul; Pei t'a Temple tower, Buddhist shrine, Northern China; and Bahai House of Worship, Wilmette, Ill.

OUR HIGH INCENTIVE

TO CHRISTIAN UNITY

by William F. Wunsch

THE TEACHINGS of the New Church offer lofty inspiration to the effort after Christian unity. They do not speak directly, of course, of that effort as it is being made today. They do speak of a possible Christian unity, however, and even of a unity among world faiths, which could have a bearing on the effort.

Of the current movement toward Christian unity—Protestant unity, actually—it must be said that it has hardly left the top levels of Protestant leadership. The very meaning of Christian unity is also undetermined. One inclusive organization is not desired by many. In what is the unity to consist? The present movement does not gather in some religious groups which regard themselves as Christian. More is to be said about this later. Local and state councils of churches in many instances do better than the World Council or in the United States the National Council of Churches in welcoming all professing Christians. Great strides have been made also in mergers of large denominations which are kindred in some way, doctrinally or ritually or in rendering similar services. Yet the unity attained in any of these ways, by merger, or by attachment to National or World Council, or through cooperation in specified fields, may remain only organizational and external. It may or may not be attended and even effected by a growing community in aim and spirit. Of such a deeper unity the earnest Christian has long dreamed. The Lord called His followers to be one in Him.

Of this profounder unity the teachings of the New Church speak in a notable passage in the *Arcana Coelestia*, 17994. It is a passage often quoted. Years ago the writer attended a Congress of Religious Liberals held in Boston. In the program of the meetings he found the passage quoted in full. Readers of *The MESSENGER* are familiar with it. It is the one which begins by observing that it is doctrinal views which distinguish churches. Members are called Roman Catholics (note the inclusion of them), Lutherans, Calvinists, Reformed, Evangelical, and by other names. The labels come from giving the first place to doctrines. Suppose first place were given to love of God and charity to the neighbor. "Doctrinal matters would then be only varieties of thought about the mysteries of faith, which truly Chris-

tian men would leave to everyone to hold in keeping with his conscience, and would say in their hearts that he is truly a Christian who lives like one, that is, lives as the Lord teaches. From all the different churches there would be one church then. The dissensions that come from doctrine alone would vanish; yes, all hatreds of one for another would be dissipated in a moment, and the Lord's kingdom would come on earth." Church union in the organic sense would be no word for the result. Far better, the Lord's kingdom would come about. The dream of the profounder unity in the Lord would become reality.

Short of this all-inclusive unity which, like real world peace, remains for the future, there is an existing unity in Christendom, of which our teachings also speak. To be blunt, this unity exists only among some Christians. Always there have been and are now those in Christendom and in every branch of the Christian Church who count their way of life as primary and their religious knowledge and insight as secondary. A passage in *Divine Providence* remarks on the two essentials for salvation: acknowledgment of God, and ceasing from evil because it is contrary to God. That passage continues: "Other things, which pertain to the understanding and hence to the thinking, called matters of faith, are provided everyone in accord with his life. For they are accessory to life and if they have been given precedence, do not become living until they are subsidiary." Christians of whom this is true form a body of men and women who are more than nominal or professing Christians. They do their best to live conscientious lives in the light of the Lord's biddings. They are seeing some measure of regeneration, attaining a measure of the spiritual life. No statistics can sort them out. The Lord alone knows His sheep and can call them by name. Or, to speak in terms of another characterization of His followers, these men and women are fruitful branches of the Vine, which He is. Certainly they are one in spirit and in His sight. Of course they form no organization; far better, they are a living organism with a redeeming influence for the rest of us. They are salt and light. They come from the Lord's hand. There are always such lives, united in Him. Or do we think that He is saving no one in Chris-

tendom to whole and conscientious life? There is this unity, steadily attained in Christendom, for us to recognize.

Other faiths

The teachings of the New Church move to a wider scene, to the homes of the hundreds of millions of men and women who profess the other great world faiths. Every world faith under providence, they insist, has in it the two factors of spiritual growth: regard for a divine will or for God under some name, and consideration for the neighbor under standards such as the second table of the Decalog raises. "Some persons suppose", says *Divine Providence*, "that the Lord's church is to be found only in Christendom, because only there is the Lord known and the Word possessed. Still many believe that the Lord's church is general, that is, extends and is scattered throughout the world, existing with those who do not know the Lord or possess the Word. They say that those men are not in fault and are without means to overcome their ignorance. They believe that it is contrary to God's love and mercy that any should be born for hell who are equally human beings. Inasmuch as many Christians, if not all, have faith that the church is common to many—it is in fact called a communion—there must be some very widely shared things of the church that enter all religions and constitute this communion. These most widely shared factors are acknowledgment of God and good of life." So our teachings proceed to another unity outside Christendom and in the areas of other world faiths. Those in these faiths who live up to the light they have, constitute a further or sister body of regenerating mankind. They are one body in the sight of God who is gathering them by His omnipresent spirit. "It is objected," *Divine Providence* goes on to say, "that the Lord is unknown to them and that there is no salvation without Him. But salvation

does not come to a person because the Lord is known to him, but because he lives according to the Lord's precepts." Precepts such as those in the second table of the Decalog they have. Or are we to believe that the Lord's saving activity does not fill the world and extend to all mankind? Add this body of men and women reaching up to God in the light which they have to the body of the measurably regenerating within the bounds of Christendom and one has what our teachings know as the Lord's "universal church." "The church of the Lord is spread over all the world, and is thus universal; all those are in it who have lived in the good of charity in accordance with their religion."

A single organization?

What is the bearing of these deeply discernible unities within and outside of Christendom on the tangible movement toward Christian or at least Protestant unity? Or how does this movement bear up in view of those unities? Has it any of their catholicity? A worker on behalf of Protestant unity has written that he sees a single organization coming. Out of 236 bodies? No; 25 cults, he says, are definitely beyond the borders of Protestant churchmanship. Then of 140 religious bodies he says they are small, and more or less peculiar and ineffective. These can also be left aside. Denominations numbering 71 remain, accounting for 99% of American Protestantism. But the picture for the effort to unity clears still more, this same worker says. "For 92% of American Protestantism is contained in 50 denominations whose memberships range from 50,000 to 9 million each. This is the great bulk of the 61 million people who are Protestants in the United States. It is with the denominations in this bracket that the ecumenical movement (or church union movement) is concerned. . . . 40 of these 50 are members of the National Council of Churches, and more are joining it each year." This is not necessarily the thought of all who are earnestly working toward "ecumenicity". I am by no means quoting in order to disparage the movement; my contact with it has found it broader and aiming higher. But are the profound unities in Christianity and beyond, in which God ever outruns human effort, being reckoned with, lined up with and absorbed into the effort? Do not the deep, existing unities of which our teachings speak in Christendom and in the world of other faiths offer encouragement and incentive to human efforts after unity? Do they not make for lifting the human effort high? Regenerateness must be in the effort, or come in the course of it, and regenerateness is open to all human beings. The same able worker who has been quoted is sure that even to accomplish a merger asks for some regenerate feeling and thought. And while he thinks so restrictively of the steps to Protestant unity as the words quoted above indicate, he also says the movement "at its heart is the call of Christ *to all men to be made new and to be made one in Him*" (italics are mine). Is there bound to be such disparity between the Lord's efforts in human lives and men's efforts in ecclesiastical life?

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Swedenborg and

Ecumenicity ?

by Louis A. Dole

NUMBER 1799¹ of the *Arcana Coelestia* is the number most often quoted on this point. After noting that it is doctrinal matters which distinguish churches, it goes on to say, "It is from what is doctrinal alone that they are so called; which would never be *if* (italics mine) they would make love to the Lord and charity toward the neighbor the principal of faith. . . . Thus from all the differing churches there would be made one church; and all the dissensions that come forth from doctrine *alone* (italics mine) would vanish; yea, all hatreds of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth."

From this it is sometimes argued that matters of doctrine do not count, that all we need is to have charity in the heart. But we should read this number more carefully. The italicized "if" is here a very formidable word, as is also the word "alone." Then, too, there is in this number the statement "a man is truly a Christian when he lives as a Christian, that is, as the Lord *teaches*."

The Writings state that there have been four churches prior to the New Church, and that each of them—including the First Christian Church—came to its end from the loss of charity. All the wars, misery, and suffering that have afflicted the world from the beginning are but the result of the violation of the two great commandments, love to the Lord and love toward the neighbor. We should note that in the Writings charity always implies faith. There can be no charity without faith, nor faith without charity. In the *Arcana*, 10178¹³ we find the following: "The good of love is not possible except together with the truth of faith (for good produces truth, and in truth procures for itself its quality, and forms itself)." Charity is no mere vague emotion which refuses to recognize falsity. So when we read of the loss of charity, which is love to the Lord and to the neighbor, we know that self-love has taken its place, and falsity instead of truth results.

Many times in the Writings we come upon introductory statements, and should read on and get a more complete picture in order to find out just what is meant. For example, in number 1834², just a few pages beyond 1799¹, and following a similar statement, we read: "Hence came schisms and heresies, which would never be the

case if charity were regnant and alive, for then they would not even call schism schism, nor heresy heresy, but a doctrinal matter in accordance with each person's opinion; and this they would leave to each person's conscience, *provided* (italics mine) such doctrinal matter did not deny first principles, that is, the Lord, eternal life, and the Word; and *provided* it was not contrary to the Divine order, that is, to the precepts of the decalogue." Here again the italicized word is crucial. Falsity is never harmless. Among the sects of the First Christian Church there is a great diversity of belief on the fundamentals listed in number 1834². This was recognized at one of the ecumenical meetings on faith, where it was noted that the differences in belief were sometimes "very deep."

Swedenborg was perhaps the first to state that in all religions there are the essentials of salvation, namely, a belief in God and in the necessity of a life in accordance with what is believed to be His will. These are the essentials because they lead the good to look outside of self for guidance and power, and so keep them open to instruction in the other life.

The First Christian Church, by perversion of the Scriptures, came into a false idea of God and of what the good life is, and this brought about its consummation. It *does* matter what a church believes, and particularly what it believes about God and the good life. At the present time, and under present conditions, the churches could not go beyond an external cooperation without giving up all their specific beliefs. The effect of this would be to destroy freedom of belief and of worship. The law in regard to this is given in *Deuteronomy* xxiii, 24: "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel." The Writings state that this verse "involves that everyone associating with others who are in a different doctrine and religion, may learn and accept their goods of charity, but may not become imbued with them, and conjoin them with his own truths." We may and should cooperate in external ways with all other religious bodies, but in doing so we should not forget or minimize our true position as the specific church of this new age.

The National Council of Churches and the World Council of Churches of today are in no sense the church universal. They call themselves ecumenical, but they are not even very clearly working toward ecumenicity, since they are exclusive rather than inclusive. They not only do not take in people of all religions, but they do not take in all Christians—nor even all Protestants.

The church universal of which Swedenborg teaches is composed of all the good people in every religion, and it is an invisible church, since the Lord alone knows who and where these are. We cannot surely know a single one of them. They can never be organized into a visible church in this world.

The church specific is *the* church of its particular age. The Writings teach that there must needs be a specific church, and that the New Church is the church specific for this new age. The other churches will continue to exist, the New Church serving as the heart and lungs which keep the whole body alive by purifying and circulating the blood. The New Church has to be a distinct organization in order to perform this use. We should remember the words of the Lord: "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

In these words we are told that we should not commingle the old and the new, for it is this which makes conflict and division.

UNITY IN THE CHURCH

by Paul Zacharias

IT MIGHT BE WELL first of all to define the term "church", which, as you know, has a great many meanings. Just to list six meanings of the word "church": an individual within whom is an abundance of good and truth, a physical church building, a local society or parish, a national Christian denomination, all Christian organizations in the world and finally, the universal Christian Church, which prevails wherever good and truth are to be found. In this article we shall think primarily of No. 5: all Christian organizations in the world, and the prospects of true unity within this larger fold.

Is it not true that all theories or concepts are based upon certain premises? This being the case, I should like to list four given facts which greatly influence our concept of Christian unity; and are part of the picture to which we must adjust our thinking. Ample evidence for the verity of these four cornerstones is to be found both in Scripture in the writings of the New Church.

First: The premise that the Lord God is one; His Spirit, His will is one. This belief is patently obvious, and yet this statement is the heart of the matter. This means, among other things, that there is but one Church, one Kingdom, as far as God is concerned—and this one Church is found wherever genuine good and truth are to be found, either within or outside of the organized Church. Swedenborg stresses this point in so many ways, saying that the Church, from the Lord's point of view, is good and truth living in the souls of men in all parts of the world. This is the Church in its highest, purest form; no one knows who belongs to this great throng, except God. Some of our most active church members may not be counted in this Church; some of the so called heathen may well belong.

Second: There is the given premise that the Lord wants us to work together, live together and worship Him together . . . in peace and harmony. This is the ideal—this is God's plan, His yearning desire for mankind. In the most ancient Church there was this basic unity, a common concern binding the people together; and this is, according to Swedenborg, our eventual goal. Unity in worship is involved in God's future plan for mankind.

Third: That we have been given the golden privilege of freedom of choice. Within certain limits we can do with our lives what we want to do with them—we can live together and worship together in harmony, for the mutual benefit of all concerned; or we can go our own way, interested primarily in gratifying our own selfish desires and personal needs. This decision is ours to make; basically we are free, rational creatures. When you think about it, is this not a tremendous compliment which the Lord has paid us?

Fourth: Each individual is unique, different; everyone will understand good and truth according to his own experience and personality; each one will see God through his own eyes. This means, in turn, that every individual and organization has something unique to contribute to the welfare of the whole.

With these four points in mind: God is one, we are meant to live together in peace, we have freedom of

choice, each entity is unique and necessary for the whole), let us briefly look at the present situation in Christendom. A good many people are alarmed at the fact that there are over 250 Protestant denominations in North America. We are told that we are dividing Christ's body, and that there should be one great Church. But how do we get together? In recent years several major conferences have been held in an effort to determine the nature of the unity we seek. This, of course, is the crux of the whole issue—precisely *what* is the nature of the unity we seek? What is the basis for coming together? No one claims that we must all think alike; that we must hold exactly the same theological beliefs. And yet, ecumenical leaders do not seem to know what to do with theological differences and so we approach a rather awkward impasse. Present-day church leaders realize that people are different, that we do hold differing beliefs . . . how can we retain this and still achieve real unity? Frequently leaders in the larger denominations assume that there are certain beliefs which will be acceptable to all Christians. Several years ago I listened with great interest to a sermon given by an officer of the Massachusetts Council of Churches on the subject of the ecumenical movement. He mentioned the present fields of cooperation: social action, missionary fields, a few publishing houses. But he urged that there be much more intimate cooperation among churches than is now the case, although he did not say what form this cooperation should take. He said very little about theological issues as such. But it was interesting that he assumed throughout his sermon that God had sent His son, Jesus Christ into the world. This thought came out repeatedly as he quoted from Paul; and I imagine he would have been surprised to hear that there were some of us in the audience who would not and could not accept that doctrine. The point I am trying to make is that he was assuming that this was a general, broad Christian belief that could be readily subscribed to by all Christians; that this concept might be a possible basis for unity in Christendom. And this is not true.

When we think of Christian unity, are we merely thinking of churches joining forces, as was recently accomplished by the Unitarians and Universalists? Undoubtedly there will be many more mergers of denominations in coming years; many of the larger Protestant churches are closely linked by tradition and doctrine and it seems only a question of time until many of them will merge into one. This consolidation of forces in Canada and India has worked out very satisfactorily, and we will see much more of this in coming decades. But is this really the nature of the unity we seek? Is it always a good thing when denominations join forces? What are the basic motives involved in these mergers? Is it merely for greater size and working efficiency? Is it a subtle (perhaps unconscious) endeavor to meet the challenge posed by the unity of the Roman Catholic faith? Ultimately we must ask ourselves: what would be gained by having one gigantic world wide church federation! Would this sort of thing foster and encourage individual spiritual development? Voltaire once said,

"where all think alike, no one thinks very much." The fact remains that we are all quite different—we see good and truth from our own personal point of view, colored by our personality and by our past experiences. We do have different spiritual needs and so it seems perfectly orderly that there should be different types of churches in the world. Some people find their spiritual depth, their greatest satisfaction, in the Christian Science, or Baptist or Roman Catholic communions; we find our spiritual needs met in the New Church. As long as a person's spiritual needs are being honestly and fully met in a given theological environment, I see no good reason why he should change at that time. When the time comes that he searches for and requires more spiritual light, then the Lord will open doors for him.

There is, however, a great Church coming (simply because God is one and His plan for mankind *will* be realized) which will be over and above all physical religious organizations. It is impossible to improve upon Swedenborg's own definition of the coming great Church. He writes, "... that churches which are in different goods and truths, provided their goods have reference to love to the Lord, and their truths to faith in Him, are like so many jewels in the King's crown."

When these words were written this vision must have seemed beyond the realm of possibility; in that age there was little love lost between different religious organizations. Since Swedenborg's time, mainly due to the influences of the Judgment in the spiritual world, there has been a great increase in church cooperation. There have been few religious wars since that time; there is a mutual working together in many of the more external features of church life; there is a genuine movement afoot today to understand each other's point of view. All of this is good, and this trend will doubtless continue into the foreseeable future. But as long as there are people in the world, there will be distinct social and religious groupings, and there is nothing inherently wrong in this. Certainly the physical organization should not be over-emphasized, just as our physical body should not be our primary concern—in both cases the external forms the basis for the higher, spiritual life. And so, at least for the time being, it seems essential that we retain a distinct New-Church organization.

We have suggested above that a great new Christian order is on its way. Precisely how this will come about no one knows. As the coming centuries unfold many denominations will fall by the wayside and others will spring up. According to recent statements it is Julian Huxley's opinion that all religious organizations will be obsolete in the distant future, at which time a type of enlightened humanism will reign supreme, with no need to lean upon an "invented God". Mankind may pass through such a stage; who can say differently! But ultimately, we do feel that the Lord's Universal Church will include the vast majority of the world's population; the nature or name of the external organization (if one is necessary) is not of paramount importance. The main quality of this coming Church will be a genuine love of the Lord God, and a true affection for the neighbor. This new era will bring with it a high degree of tolerance, understanding and cooperation among all people in the world. It will encourage freedom of thought; people will still differ theologically but love will be the heart of all religions; religion will then be more meaningful and indeed, foremost, in the average person's life. Our present age may even be known as the Dark Ages in the religious history of mankind. All of this will one day come about, because the love of God will be recognized as the primary factor in life. This is the one concept that people of all faiths can accept—the unity of those who love the Lord. Then it doesn't make much difference if one person wants to shout "Amen" during the service, if another waits for the Lord's spirit in silence, as do the Quakers, or if another man baptizes by total immersion. When we all truly love the Lord and live in His spirit then we have achieved unity in the Church. This is the only kind of unity that really means anything. Jesus said very little about what a person must believe. His main appeal was: "Follow me!" This is an invitation primarily to a way of life, not to a system of beliefs. Interestingly enough, on this point John Wesley is very close to Swedenborg. Wesley wrote: "Though we cannot think alike, may we not love alike? May we not be of one heart though we are not of one mind? Herein may all the children of God unite, notwithstanding these smaller differences. Then we may go forward with one another in love and in good works".

HOME CALL

I stood upon a great ships' deck at noon
As it approached my beloved native land,
And saw the towers of Manhattan loom
Like guardian soldiers taking slow command.

They grew and grew into titanic size
Until they were bright cyclops, eminent
Celestial grenadiers of the sunrise
Protecting the new day and morning spent.

"These are my own," I said, "My very life
Is rooted in this wonder of the world,
This city and this country, peace or strife,
The flag that flies above it, wide, unfurled.

"This is my altar made by common men
Without coercion or the force of law.
Oh beat the drums and sound the horns and then
Praise God and worship Him forever more!"

—MARIE LUSSI

A SYMPOSIUM

When a Church is raised up by the Lord, it is in the beginning blameless and the one then loves the other as his brother, as is known from the case of the primitive Church after the Lord's coming. . . . But in process of time charity grew cold . . . evils succeeded . . . and . . . falsities insinuated themselves.

Hence came schisms and heresies, which would never be the case if charity were regnant and alive, for then they would not even call schism schism or heresy heresy, but a doctrinal matter in accordance with each person's opinion; and this they would leave to each person's conscience, provided such doctrinal matter did not deny first principles, that is, the Lord, eternal life, and the Word; and provided it was not contrary to the Divine Order, that is to the precepts of the Decalogue.

Arcana Coelestia, 1834

Matter of daily life

SWEDENBORG'S ecumenical message, like all the doctrines, is written to individuals, for in the individual resides the freedom to turn to the Lord instead of self. Ecumenicity, or Christian unity, is a result of charity—where charity unites, doctrine does not divide. So ecumenicity is primarily a matter of the daily life of the church member, and only secondarily a program of a church organization.

Charity, the source of unity, is not something which an organization possesses and hands down to its members. It is the product of personal repentance, reformation, and regeneration, love intelligently at work. Official pronouncements, messages of good will, and even organizational mergers do not bring unity unless they spring from the daily lives of the individual members. It is in the local church's pews that the present ecumenical movement should be strongest, but is weakest. Daily personal charity among churches lags behind the discussions of the councils.

This desired charity is not just being "nice" or "polite" or even "cooperative". "Whoever does not distinguish the neighbor according to the quality of good and truth in him may be deceived a thousand times, and his charity become confused and at length no charity" (*Doc. Char.* 51). "A society cannot be regarded otherwise than as a man in the composite. It is therefore one's neighbor according to the good of its use which it performs" (*ibid.* 79). The churches must distinguish the useful from the useless, and must differentiate between higher and lower uses, painful as this may be. When each person and group finds a distinctive use and place, and recognizes the uses of others, competition will yield to contribution.

The New Church, composed of each individual who knows and lives the Heavenly Doctrines, is fortunate in knowing its place, the use that it ought to perform. It is to be the heart and lungs of the grand economy of use. This is a responsibility, not a reward; it should inspire humility, not pride. To the extent that the New Church accepts and discharges its responsibility, it will lead the way toward true Christian unity. To the extent that other churches recognize the use of the New Church, and find their own uses in relation to it, the economy of use will be realized. The more the churches try to

copy one another, the more competition there will be; the more uniform they become, the less unity there can be.

The distinctive use of the New Church can be performed only in the everyday lives of its members—in their work and play, marriage and raising of children, study and worship. The only contribution toward Christian unity that counts is regeneration, the birth and growth of charity. As each member accepts the responsibility of being heart and lungs, of mediating the love and truth of the Lord's Second Coming, the reality of the Grand Man comes closer to earthly fulfillment. No other church wishes to accept this responsibility, this central task. It is ours, and is our only reason for existing.

—GEORGE F. DOLE

As one man

THE SLOWLY GROWING interest in the relief of human suffering and misery, the increasing attention given to social uplift that has been going on for many years, this, and more recently the growth in the religious field of the ecumenical movement are all indications of an expanding spirit of charity in the world.

This spirit, however, is not alone confined to Christian believers. It is to be found in varying degrees in many of the other religions of mankind. Where this charity exists, and where it proceeds from a sincere love of others, there we find, as Swedenborg declares (*Arcana*, 8152, 3263:2, 3263:2,3) the universal church. Who are now in this universal church, and where they are in its unseen, spiritual, group organization, is known only by the Lord.

But here we should note that "falsity of doctrine does not consume good, for a man may be in falsity of doctrine and yet in good—whence it is that men of every doctrine, even Gentiles are saved; but falsity of evil is what consumes good" (*Ibid.* 5149:2). This statement, however, should be interpreted in the light of the Lord's words, "Ye have heard that it was said by them of *old time*. . . . But I say unto you (*Matt.* 5:21,22) and, his other words in *Matthew* 9:16, "No man putteth a piece of *new cloth* unto an *old garment*." In one's religious life it does matter what one believes, thus we find these words in the

Arcana, 2189, "Charity exists with a man according to the quality and quantity of truth." In the original text from which this last quotation was taken we find that these words are in italics showing the importance that Swedenborg attached to this statement. In addition, the heading, in capital letters to No. 76 of the *Doctrine of the New Jerusalem Concerning the Sacred Scriptures* states, "The Church Is From The Word; And It Is Such As Its Understanding Of The Word Is." And further, in the *Arcana* we read, "The church of the Lord scattered throughout the whole world is before the Lord as one man (n. 9276), in like manner as is heaven, which is for this reason called the Greatest Man; and that the church where is the Word is as the heart and lungs in that man; and that all outside the church live therefrom, as the members, the viscera, and all other organs of the body live from the heart and lungs (9276)." Again, the heading to No. 786 in *The True Christian Religion* reads, significantly, "This New Church Is The Crown Of All The Churches That Have Hitherto Existed On Earth."

These quotations from the Word and from the Writings indicate unmistakably where, in these days of the ecumenical movement now going on, our deepest interest and effort should lie. In wise and loving cooperation with the efforts that are now being made to bring the churches into a closer and more cooperative union, we can do our part. But above all this must come first our unswerving allegiance and devotion to the mighty truths of the Second Coming and then our service of the new life to which these truths lead us. The present, as well as the past widespread theological and religious confusion in Christian lands, must continue until more see "the Son of Man coming in the clouds of heaven with power and great glory." When this comes about the "heart and lungs" of the unseen but organized universal church will send, in the Lord's name, the currents of a new life and happiness into the inner life of a needy world.

—WARREN GODDARD

Our ecumenical role

IF THE WORLD is our parish and not our oyster we have great need to abandon our traditional role of cultists, misnamed Swedenborgians. A unified and all-embracing New Church makes sense; anything less is certainly not true Swedenborg.

The desperate straights in which Christianity finds itself is a challenge to its greatness. How we New Churchmen may effectively meet this challenge will depend upon our breadth and depth of vision. Protestant formulae and artificial traditions will not be a solution. We cannot afford to trifle with precedents. Of course we will encounter differences of opinion. Possibly the job is one of diplomacy; yet this writer cannot envision the Lord Jesus Christ attacking the differences in any other way than *head-on*. The lack of clearly defined purpose backed by a will to achieve has been evident in any attempts for Christians to get together in the common interest.

In our attempts to fish for the minds of men we have handicapped ourselves with stale bait such as dogma, doctrines and abstractions. There are few elements of purpose common to all Christians and the greatest of these is the Lord Jesus Christ. The second important basis for ecumenity lies in the international chaos brought about by slavery of people to dialectic materialism, self-love and personal aggrandizement.

The nature of the conflict in which we find ourselves involved has to do with ecclesiastical institutionalism;

not religion. Communist ideology, of course, is another form of religion beyond our understanding. Within the structure of True Christian Religion there could be realized an ecumenity which goes beyond anything that ecclesiasticism has, as yet, contemplated.

A true Christian worships God, loves the neighbor; and these beyond mere lip-service. The role of the New Church could well be to teach and live these two Great Commandments among ourselves, as an example to all Christendom.

—FITCH GIBBENS

Ecumenicity in freedom

SWEDENBORG HIMSELF did not establish a new religious movement, nor another ecclesiastical organization, nor seek virgin land in isolation where his adherents could worship in freedom, nor set taboos for personal restraint in an effort to get to heaven. He was not a leader who cried aloud and viewed with alarm the sins of the world. Quietly he went about his mission. The very nature of his mission, on the bases of rationality and liberty, precluded any other approach. He wrote a book called *True Christian Religion* without the article "The". He wrote many other books and in none of them can you find anything about a dominant one world religion which, as history show, can be the scourge of mankind.

What did he seek? First, he said that now it was permitted that people may think rationally on the matters of faith, and then he went ahead and wrote rationally on the matters of a living faith which all men could accept in freedom.

The concept of freedom in the world was born in agony and the impression may be abroad that it was stillborn; however, the world has undergone colossal changes as the idea of freedom has grown until today we are witnessing a struggle so intense, so widespread, as to make all thinking people groan at the prospects, and at times, to feel despair and hopelessness for human survival.

The battle is engaged! It is on every front, religious, political, economic. What will be the ultimate outcome? Men and women everywhere have been wondering about this and serious thoughts have been directed towards the joining of hands; repairing of broken sects; uniting of near-related religious bodies; building of one great Protestant movement generally, perhaps of all Christians, even of all peoples. The world is getting too small, time is short and space is all but overcome. No one country can have it all and actually be safe, for world society demands a better distribution of everything.

We should not be carried away by the ecumenical movement. Up to a certain extent good results may be produced, as we have already seen in this country. The creation of a World Council of Churches and all the local bodies, is the result of an awareness of inherent weaknesses in the Christian movement, and represents an attempt to overcome many of them.

But free minds are not developed in people with empty stomachs. In the United States, the bell of freedom rang the loudest because the young and vigorous could move westwards, always on full stomachs, so to speak; but we can hardly hope to witness anything similar to this process today. So, along with the cry of freedom, we are becoming aware of certain basic facts: the illiterate, the down-trodden, the sick and the hungry mass of humanity are looking for material aid given wisely. Then there will be a new burst of freedom. Let us not forget that a

"new" earth must be built, as well as a new conception of heaven. Don't they go hand in hand? Then, and then only, can we look towards a universal Christian church, with a simple, basic ecumenical creed.

—DANIEL NIELSON

A new religion

THE APOSTLE PAUL honored the Scriptures and Christ but the religion he preached is primarily not an exposition of either but a new religion of practical use to those who call themselves Christians.

Similarly Swedenborg "preached" a new and practical religion in *Divine Providence*, *Divine Love and Wisdom*, *True Christian Religion* and *Heaven and Hell* for those who call themselves New Churchmen. These books are full of practical solutions to problems of living but are not primarily Scripture interpretation. In addition, the religion "preached" by Swedenborg has in the *Arcana Coelestia*, the two works on the *Apocalypse* and the *Four Doctrines*, interpretations of the Scriptures satisfactory to those willing to see them as documents in which divine truth is indeed wrapped in swaddling clothes and laid in a manger;—but contained within those swaddling clothes of history, law, ritual and prophecy is the living Savior Who is Christ the Lord.

The New Church has much "information" about "charity" which might be received anywhere among Christians as "what we have always believed" or as "common sense." But we also have much "information" about matters of "faith" which would not be so readily accepted although it is quite as true as the teaching about "charity."

The claim that our beliefs are founded on the literal sense of the Word of God is a claim which we share with every sect and heresy of Christianity and Judaism. From the point of view from which each sect looks at the Word, their claim appears true and reasonable to them.

Therefore the New Church should avoid any move to wean it away from or water down the wonderful new source of spiritual truth that has been given to it in the *Arcana Coelestia*, *Apocalypse Explained* and *True Christian Religion*.

—CORNELIA H. HOTSON

Oneness in the Scriptures

PROGRESS in ecumenicity in Christendom is based upon the Bible as the Word of God. The churches are finding that the path toward oneness lies in the headway they make toward a common understanding and evaluation of the Bible. We know that, "The church is from the Word; and is such as is its understanding of the Word."

The following excerpts from the *Arcana* speak to the subject: "... All men how many soever they may be, even myriads of myriads, if they are in charity or mutual love, have one end, namely, the common good, the Lord's kingdom, and the Lord Himself. Varieties in matters of doctrine and of worship are like the varieties of the senses and of the viscera in man . . . which contribute to the perfection of the whole ("1285.") . . . For the particulars cause no disagreement provided they look to one end, which is to love the Lord above all things and the neighbor as one's self; . . ." (1288).

—EVERETT K. BRAY

We Must Not Compromise

WHAT SHOULD be our attitude towards the Orthodox churches in the world today? One point, at least, is clear: since they acknowledge and worship Christ; as Redeemer and Savior, they are fellow-Christians to us: but how far can we extend that relation? The answer will depend upon the value we place upon a knowledge of doctrine.

What is the supreme purpose of doctrine? Is it not to lead the thoughts upward in search of the Divine Being: to seek to learn and do His will; and to be conjoined with Him in a life of unselfish love? To accomplish that end is surely the supreme purpose of doctrine, and therefore the first mission of the Church among men. That being true, genuine doctrine regarding spiritual things (there are also civic and social doctrines) are not formulated by the intelligence of men: they are revealed to mankind by the Lord alone, for He alone knows the human heart with all its needs, its weaknesses and its desires. This He has done all down the ages.

Two thousand years ago, God gave to men the most complete, the most sublime of all revelations. Clothing His Divinity with a Humanity, He appeared on earth in human form. From the manger cradle to Calvary and the open tomb, Christ lived and moved among men revealing the truth of eternal life in word and deed, and after His Ascension He caused all that He had said and done to be recorded in what we know as the "Word" of the New Testament—the four Gospels. The most complete revelation ever given to man. But that record was written in a language which abounded in parable and symbol, so that its inner truths were not seen by the early Church. As a result, the doctrines drawn from it contained many false and misleading statements: for example, the teaching that there are three Divine Persons: the vicarius atonement; salvation by faith alone, and countless others. These falsities were accepted as true, and became the foundation upon which rested the early Christian church: they are retained in their fulness in the Orthodox Christian churches today. Consequently there is great and bewildering confusion of thought regarding all matters of religion. Therefore, the Lord in His wisdom, has given still another revelation, upon which He is establishing a new Church—the Church of the New Jerusalem.

There are those who tell us that "the Old Church is dead." That is not true. The life of the Church is love to the Lord and charity. That love has given life to the Christian church, even during the darkest days, and it is the life of that Church today. As Christ indicated, John, the disciple of Love, has "tarried" down the ages until this time of His Second Coming. (*John 21:22*) Now, in the light of the new revelation, true doctrine is taking its rightful place again as the companion of love.

Surely we, who have been privileged to see that truth, have been given the glorious mission to hold it aloft in the sight of men everywhere, as a gleaming torch in the darkness. We are distinct as to doctrinal teaching: unlike any other church on earth, and we must do nothing to compromise or weaken that distinction, or we court failure: for it is God Himself Who has given that distinction. To us has been given the injunction laid upon the disciples of old: "All power is given unto Me, in heaven and in earth. Go ye, therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always." (*Matthew 28:20.*)

—WILLIAM H. BEALES

Doctrinal clarification

YOU ASK what should be the New-Church attitude in relation to the ecumenical movement?

As a person with warm church and doctrinal convictions my feeling regarding it would desire some clarification of vital doctrinal problems, since doctrine is the A, B, C, of every known religious body.

God being the A factor of every religion I should like to thresh out a concrete conception of *Who* and *What* God is. And could we not find a basis for the belief that revelation has been progressive since the earliest times? Also agreement on a proper concept of man; has he a dual mind and in what does it consist?

Can we attain an effective, charitable attitude toward those of diametrically opposite views—a glorious ecumenical achievement.

To my mind these are a few of the necessary approaches to any true ecumenity.

—THERESA S. ROBB

An Atomized Church or—?

THE ECUMENICAL CHURCH is the realization of One World in terms of the Christian Church. We use the word "realization" advisedly, because, while the ideal of One World in the social and in the political perspective is still a future thing, it has begun to find a real, actual and bodily existence on earth in the life of genuine Christianity.

True Christianity is world wide. It is where men live. People have always sensed that fact. Using the sonorous term "ecumenical" to describe it reminds one a little of the character in the play by Moliere, who was so proud and pleased to learn the word "prose", and to find that he had been talking and writing in prose all his life without knowing it.

Yet the fact of "one-world-Christian-Church" must be recognized more actively. The sense that people have had of this truth must be brought to awareness and articulated in many new areas of human life.

Dr. Howard Lowry, president of the College of Wooster, in Ohio,—towards the close of his splendid book, *The Mind's Adventure, Religion And Higher Education*, p. 137 writes:

"And what of the Christianity that would be recognized by learning? What must it become in the last half of our century? Certainly it must transcend the bonds of narrow sectarianism and make its appeal to men in a form that outrages neither their common sense nor their own charity. An atomized religion can do little to stop the further atomization of the world. In our time, Christianity has become for the first time, a world reality; and, in so doing, has become the first truly world movement this planet has known."

There is a further thought implied in this view of the Church; it is the thought expressed in the phrase: The Church primarily is not an organization, but an organism.

Here is no strange idea to any who has known and followed Emanuel Swedenborg's words on the Church being as the heart and the lungs in the whole spiritual body of mankind. The outlook of the New-Church teaching clearly recognizes the concern of the Church to be in the central relationship and response of the "one humanity" to the one Lord. Any but a united and organically related view of the Church then is not just lacking in charity, but wide of the mark and inaccurate in thought. The great truths of His incarnation and

redemptive work speak with clear reference to the spiritual, organic unity of mankind, served by and keyed to the "organic" spiritual function of the one Church: "From all this it can be seen that there must by all means be a church on earth; and that without it the human race would perish, because it would be like a dying man, when the lungs and heart cease to be moved. . . . Before the Lord heaven is like a man, and is therefore called the Grand Man. That it is the same with the Lord's church, seeing that His kingdom on earth is the church. . . ." (*Arcana Coelestia*, 9276).

—ANDRE DIACONOFF

Is the National Council of Churches truly ecumenical?

THE RETICENCE OF THE NATIONAL COUNCIL of Churches to accept into membership the General Convention of the New Jerusalem has given Swedenborgians much food for thought.

The central tenet of the Swedenborgian faith has been "the acknowledgment of the glorified Lord Jesus Christ as the one God of heaven and earth." The National Council of Churches asserts that the sole loyalty binding together its member denominations is "acceptance of the Lord Jesus Christ as God and Savior." Swedenborgians are hard pressed to comprehend why the two groups are allegedly not agreed in their devotion to "the Lord Jesus Christ as God," nor why they cannot belong in the same organization. The General Convention has been told that it makes Jesus Christ "equal to God, or greater than God," and for these reasons has not been accepted into National Council membership.

The National Council of Churches is the most powerful organized force in the United States for promoting ecumenical understanding and cooperation. At the moment, Swedenborgians cannot help asking: "Is the National Council as ecumenical as it thinks it is, or purports to be? Who is being ecumenical in the Swedenborgian application for National Council membership which has been politely but firmly deferred?"

Inadvertently, the recent experience of applying for membership in the National Council has been good for Swedenborgians. Some of us have begun to more carefully investigate the popular notions of ecumenicity and the nature of our relation to the agencies representing those notions. While we still wish to carry on conversations with the National Council of Churches, and while many of our churches are active in local Councils of Churches, some Swedenborgians are wondering: "Is the common idea of ecumenicity the same as our idea of it? Is popular ecumenicity broad enough?"

We would like to suggest that the world is not only ready for, but is in need of, the kind of ecumenicity we find in Swedenborgian theology. Speaking of a coming New Christian Church, Swedenborg maintained: "In the Christian world the doctrines are what distinguish churches; and from them men call themselves Roman Catholics, Lutherans, etc. . . . 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 toward the neighbor the principal things of faith. The doctrines would then be only 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 hearts that one is truly a Christian when he lives as a Christian, or as the Lord teaches. Thus from

all the differing churches there would become one church; and all the 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 would come upon earth." (*Arcana Coelestia*, No. 1799.)

Here, Swedenborg is speaking about Christians, and Christian ecumenicity. But he goes further. There is a larger ecumenicity which encompasses "all those who have lived in the good of charity according to their religion." This reaches out to include Jews, Moslems, Buddhists, Hindus, primitive religions, and all other forms of worship and ethical conduct. "The church of the Lord is spread over all the globe, thus is universal."

The Swedenborgian outlook on ecumenicity goes further in embracing and finding a worthy place for all people than current ideas on the subject held by Christian officialdom. We ask again: "Is the National Council of Churches truly ecumenical? Is our aspiration for a

broader inclusion of religions and peoples compatible with the prevailing ecumenical view?"

We do not mean to imply that because there are differences on this issue we should cease in our efforts to work with groups differing from us. We are pointing out, however, that we must distinguish the differences that exist, and we further note that our position in these differences is one of *strength*, not of weakness. Our so far unsuccessful application for membership in the National Council of Churches should impress on us the urgency to share with the world the broader ecumenicity for which we stand. Moreover, the strength that lies in an all-embracing ecumenicity should increase our confidence in the endeavor to appreciate and work with people from all Christian backgrounds. Finally, the open-ended ecumenicity of our theology should give us assurance in playing a more active part in communicating the ecumenical spirit and life to the non-Christian world.

EMANUEL SWEDENBORG'S UNIVERSALITY

by Edward F. Allen

I WAS ASKED TO write something about "Swedenborg and Ecumenicity". This last was a large word and I had to use the dictionary. None of its various approximate synonyms "liberality of sentiments", "catholicity", "universality", nor such expressions as "world-wide approach", "liberal or tolerant attitude" seem to apply to Swedenborg in an unqualified way.

Of all of them, the term "universality" seems most appropriate. Swedenborg was a practical man; he was a studious man; he was a loyal and conscientious servant of the king of his country. His horizon of interests extended as far away beyond his own country as the practical limitations of travel in his day and his other duties would permit. He was interested in the development of education in his country. He was interested in developing the means of exploiting the resources of his country. He not only was interested in all these things but in many cases contributed something to their progress.

However, this is not enough to explain Swedenborg's kind of universality. In successive periods as he became a student of nature, philosopher, and finally theologian he adopted a universal point of view in each such period. His view of nature, for example, was so universal that it was not nature for him—nature was only a part of what he regarded as a fit subject for contemplation. It was creation that he thought about.

At all periods of his life Swedenborg was striving to understand creation as a connected whole. Creation originates in God, and creation on the natural plane reflects this origin and manifests the operation of the Creator in creation. This did not answer all questions for Swedenborg, but rather it presented certain very specific problems which he set about trying to solve.

For example, man as we see him in this world is for Swedenborg but a containant of something more permanent—the human soul. Swedenborg set for himself the

task to understand something of the nature of the soul, its seat in the body, its mechanism of operation in control of the mind and body.

This search led him through both the mineral kingdom and the animal kingdom and then to the brain and finally the mind itself.

In particular his studies in the mineral kingdom were universal, of the animal kingdom likewise, and so on. In the case of the mineral kingdom, he not only concerned himself with the practical matters of mining ore, of its processing—especially of copper and iron—but of chemistry—before chemistry as we know it was developed, and finally in the *Principia* of the structure of matter—long before nucleonic, atomic, and molecular physics were ever thought of. He even considered how the particles of his *Principia* theory were created. To be sure, this was a theory. Its own tentative nature he emphasized. Yet it did not go unsupported. Somewhere along the line, theory for Swedenborg must be tested by experience. In the *Principia* this was by means of experiments in magnetism. Thus Swedenborg's universality of approach required that fundamental assumptions, theory, and experience should agree.

In studies of the animal kingdom he was led through grosser anatomy into the study of the bloods and fluids of the body, into the structure of the brain, into considerations of how it operated, and finally into consideration of how the various degrees of thought operate to make man man and not merely animal.

In the period of time just before his entrance into the spiritual world this universality of approach resulted in further studies beyond those in the *Principia*, *The Animal Kingdom*, and *The Brain*. This was primarily a philosophical period. As a philosopher he already had attacked the problem of cause in *The Infinite and Final Cause of Creation*. He did so using the language and

method of thought so prominent in his day—that of rationalism. Concerning imagination and thought and higher forms of activity in the mind, he wrote the *Rational Psychology*. And finally at the very end of this period, and at almost the beginning of the theological period, he wrote of Creation itself in the *Worship and Love of God*.

The universality of his writings is well known to the readers of the *MESSENGER*. But perhaps we ought to note explicitly something of the universality here as well. The study of the Bible, and its internal sense, the comparison of religions, the special relation of man to Divine Providence, the nature of Heaven and Hell, the nature of good and truth, love and wisdom, etc.

Swedenborg was not a mathematician as such, nor a geologist, nor a physicist, nor anyone of many other specialists as we know them today. But, he studied all these and made use of each in a universal approach in each period of his life.

For him God was the Creator, and Creation was a connected whole. To understand this, one needs to run over the entire gamut of learning—certainly not as a

specialist but with the universalist approach. To understand how from being created by God Creation is a connected whole was the problem Swedenborg set for himself.

A word ought to be added about the effect of such an approach upon the human mind. In this day and age such an approach is regarded as presumptuous. But the opposite can also be the case. If a man approaches a universal philosophy that requires mechanics, anatomy, mind, love, truth, all to be a part of the same creation of which he also is a part, it can introduce him into a humble state. Narrow specialization, however necessary it is to the advancement of knowledge in the present day, can have the opposite effect upon man and make him unmindful of perspective and cause him to be arrogant in his own small world. Even in Swedenborg's day the quantity of knowledge was enough to cause man to become lost in details. Swedenborg, however detailed some of his studies were, never became so lost. When he found his own discoveries in anatomy, for example, to loom too important to himself, he gave them up.

TRENDS DEVELOPMENTS

Edited by Lester B. Pearson

You know how to interpret the look of the earth and sky; and why can you not interpret this present time?

Luke xii 56 (Goodspeed)

Our World-Wide Parish

THE GOAL "The World is Our Parish" has been set before us. With this widening vision we think also of "larger neighbors," of our own nation and its relations with other nations, of the role of the church in nurturing Christian attitudes in the field of international relations. We are devoted to our own country and realize we have countless blessings and opportunities and privileges. How can we share these with the less fortunate peoples in under-privileged countries?

Our comparative situation as Americans in relation to the rest of the world is vividly pictured in these words of Dr. Henry Smith Lieper (*Social Action*, March 1959):

"If the present population of the world could be represented by a thousand persons living in a single town, 60 persons would represent the population of the U.S.A. and 940 all the other nations. The 60 Americans would have half the income of the entire town; the 940 persons would share the other half. . . . The 60 Americans would have an average life expectancy of 70 years; that of the 940 would be under 40 years."

Not only do we recognize the need, the Christian obligation to share our blessings, but we know basically that there is a fundamental interdependence among all peoples. We know this doctrinally, and it is emphasized in our present day on what might be called the geographical level as nations are brought in closer touch with each other through modern communication systems—radio, television, travel by air. Obviously under-privileged peoples see the advantages of highly industrialized communities and desire to improve their own living conditions. They also have rich natural resources to be developed and then exchanged in world trade.

Lester B. Pearson, in discussing "What Future for the United Nations?" (*The New York Times Magazine*, Sept. 27, 1959), says, "It is discouraging, and might be tragic, that men have not yet learned the simple facts of interdependence; and that they have not been more successful in applying them through the U. N., the only political agency through which they can be applied on a world scale."

The churches, with their world-wide missions, can play an important role here. Not only can (and do) they give strong support to the U. N. in its efforts to promote peace and in its wide-ranging humanitarian activities, but also much can be done at the local community level in encouraging and nourishing brotherly feelings towards those of other races and other countries. With a vision of the whole world as their parish, church people can give practical, concrete expression in many ways to their firm belief in the "concept of the interdependence of all states which is now accepted in theory even by those who reject it in practice."

The Bible Today

Last spring we read of a Harvard psychologist who suggested that a "new world testament" should be composed by "American intellectuals," giving expression to the universal need for peace and interdependence, with the purpose of kindling "a little veritable light in a black world."

On the other hand, we are constantly hearing of renewed and deepening interest in the Old and New Testaments of the Bible that we already have. The discovery of the Dead Sea Scrolls, their translation and interpretation by devoted scholars who are studying their relation to the New Testament and the early

Christian community—all this has had its dramatic impact on contemporary religious thought. So too the historical study of the Scriptures themselves has in the last few decades been undergoing critical revision. New principles of historical study are emerging. Not only the facts of history, but the *meaning of history* must be sought. This involves making use of pre-literary sources as well as archaeological findings.

An inspiring and informative series on "The Bible Today" is presented by *The Christian Century* (Oct. 7-28), "to help its readers come close to the work of scholarship in this field of central importance for religious thought and experience."

"The Bible is not simply a piece of literature that happens to have survived from the ancient world. It is a unique book of religion, appropriately described as the Word of God. As such it has perpetual relevance" (p. 1176).

Rather than looking forward to the writing of a "new world testament" by American intellectuals, we can be encouraged and also give thanks for the competent scholars who have "devoted themselves to biblical scholarship not from a purely antiquarian and philological interest but from a conviction concerning the supreme importance of the Bible to the human race" (p. 1243).

Search for a Valid Faith

A religious revival is now in progress, in our own land and elsewhere. A "revival of revivalism" some call it, having in mind especially the evangelistic type of meetings such as Billy Sunday conducted some years back, which now are given wide publicity by means of modern public-relations methods.

But besides this kind of revivalism, which many feel is lacking in depth and permanence, there is an increase in interest in religion on college campuses. This renewed interest in religion is not confined to revivalism, according to *The Harvard Crimson* (Nov. 20, 1959), but "has extended even more into intellectual questions." In an interesting article on this subject, Claude E. Welch, Jr. begins by observing that "Cultural prognosticators like Sigmund Freud envisioned the day when intelligent, rational men would have absolutely no need for religion; ever-advancing science could solve any problems humans could raise." But then he goes on to say: "In spite of these bland assurances which have marked this century—predictions that religion would disappear from the thoughts of intelligent men—religious interest seems to have arisen greatly among the American public in the last few years."

At Harvard, Mr. Welch thinks that "rather than a new religious *faith*, many students today seem to be taking a new religious *interest*." But Dr. George A. Buttrick, whose title is Preacher to the University (he is also Professor of Christian Morals), says: "Seeking for a valid faith has become very marked recently at the University."

Chapel attendance is not compulsory at Harvard, and has not been for more than half a century, although historically the College's commitment to the Protestant Christian tradition is well known. During the last five years attendance at Memorial Church has greatly increased. In his preaching and in his lectures, Dr. Buttrick has aroused "both intellectual curiosity and religious interest. His thoughts upon doubt as a major part of faith ring true with many confused undergraduates."

President Pusey, in his 1959 baccalaureate address, said that a secular university must "help her sons ask

the right questions—and all the questions"; and he criticized secularism for not asking "the questions which are of most importance to all."

"In many ways," Mr. Welch concludes, "this philosophy which values doubt shows the nature of the new revival of religious interest. Rather than a blind faith in the ultimate solution of all human problems through some panacea, the new belief admits the importance of doubt and questioning."

We are reminded of the words Swedenborg said he had seen over the entrance of a temple in the spiritual world: "Now it is permitted to enter with the understanding into the mysteries of faith."

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FROM HERE AND THERE

by Merle Haag

The Riverside, Calif. Society had one of the most beautiful study sessions we have heard of Dec. 6 at the home of Mrs. Hammond. Those present said they could see the four highest mountains in southern California from the yard.

Mrs. Esther C. Perry, Berkeley, Calif. celebrated her 93rd birthday Dec. 6. Our heartiest congratulations to Mrs. Perry!

It is with deep regret that we announce the last meeting was held in the Brooklyn, N. Y. Church Dec. 3. The Church of the Good Neighbor has been sold.

The Murray Hill Players of the New York Society presented two one act plays, "Phantom Gentlemen" by John Hershey and "Still Stands the House" by Gwen P. Ringwood, Dec. 12.

Boston sends us news of the illness of several of its members. Mrs. Alice Hatheway is recovering nicely from a fractured hip. Mr. Donald H. Hatheway has recovered from a minor operation. Mrs. J. Anderson Lord and Miss Charlotte Rope are at home with illnesses.

Mrs. Paul Dresser's friends may wish her new address. It is: 3201 Fordham Rd., Westmoreland, Wilmington 79, Del.

Miss Matsuko Doi, daughter of the Rev. and Mrs. Yonezo Doi, Tokyo, Japan, spent her Christmas holiday in Baltimore visiting the families of Henry Henneberger, W. D. Preston, and H. L. Honeman. Miss Doi is now a student at the Urbana Junior College, Ohio. Transportation to this country for her had been provided by the Hennebergers and the Prestons. She also knows the Honemanns from the time that the latter visited with her family in Japan.

Enroute to Baltimore Miss Doi stopped at Cincinnati where she was met by the Rev. Bjorn Johannson. Later she was taken to a symphony concert by Mrs. Robert G. Lawson, associate editor of the MESSENGER, and then shown some of the interesting places in the City. Miss Doi reports that she enjoys life immensely at Urbana. Her roommate is Helen Saul, Whittier, Calif. Next year Miss Doi hopes to attend the Floral Art School of Chicago.

BAPTISMS

GEORGE— Pamela George, daughter of Mr. and Mrs. Henry P. George, 8412 Piney Branch Ct., Silver Spring, Md., baptized Dec. 6 in the Washington, D. C. Church by the Rev. Richard H. Tafel of Philadelphia. Pamela is the granddaughter of Mr. and Mrs. Thomas Spiers of Philadelphia, and the niece of Mr. and Mrs. Ronald Spiers of Alexandria.

LaVERCOMBE— Larry Andrew, infant son of Mr. and Mrs. Larry LaVercombe (Judy Guest), baptized Dec. 6 at Detroit; Rev. Wm. Woofenden officiating.

WEDDING

ROSS-IVES— John A. Ross and Tanya L. Ives, Detroit, were married on Nov. 28, the Rev. William R. Woofenden officiating.

MEMORIALS

KENNER— Frank Kenner of the Lakewood, O. Society died Dec. 12. His resurrection service was held Dec. 14. Mr. Kenner was formerly the Church Treasurer and also served as a Council member.

REGENASS— Mrs. William (Annastasia) Regenass, 78, passed away at her home in Orlando, Fla., December 22 following a long illness. A lifelong member of the Church, and her parents before her, she had come to Florida about six months ago in the care of her sister Miss Carolyn Gautschi, at the home of another former Paterson member Miss Marie Surenson. Surviving her husband William a number of years, she had presented the Paterson church with a grand piano in his memory, and this, together with an organ attachment had been presented by that Society, when it discontinued regular services, to the St. Petersburg church, its missionary minister having also served Paterson. Mrs. Regenass, always active in the women's work of the New York Association had served as president of its Alliance, and as treasurer for many years of the Paterson's ladies' group. The loss of her physical presence will be much felt. Last services were held by her former pastor the Rev. Leslie Marshall at the chapel of Carey Hand, Orlando, Fla., interment to be in the family plot at Paterson. —L. M.

SKINNER— Joseph Skinner of the Lakewood, O. Society died Dec. 12. His resurrection service was held in the Church Dec. 16. Mr. Skinner was formerly the president of the Council and the Men's Club.

CAPON— All who knew Reginald Lawrence Capon were shocked and saddened to hear of his sudden passing into the spiritual world on September 3, 1959. Through diligent effort he had prepared himself well for a life of useful service and his untimely passing at the age of 56 seems therefore a greater tragedy.

Born in Montreal, Canada, educated in the public schools of Newton, the New England Conservatory of Music and Boston University, he was for a time a teacher of the piano in Boston and Newton. During the war he taught English and speech at Norwich University, Northfield, Vt. In 1939 he joined the faculty of Northeastern University where he was an Associate Professor of English and recently had become a member of the faculty of the Perry Normal School. Professor Capon held a Bachelor of Science degree in Education and the Master of Arts and Doctor of Philosophy degrees and was a member of three honor fraternities, Phi Delta Kappa, Pi Kappa Lambda and Phi Mu Alpha.

For several years Dr. Capon was commencement organist at Northeastern and also played at other University functions. He was a member of the library commission of the Burr-Murray Road School of Auburndale, the executive committee of the Auburndale Cub Scouts and of the American Association of University Professors.

We remember Dr. Lawrence Capon as the gifted organist and prominent member of the Newtonville Society, Director of the Corporation of the New Church Theological School, member of the Standing Committee of the Massachusetts New Church Union and member of the Executive Committee of the Massachusetts Association. We also remember him for his warm and friendly manner, his genial personality and his thoughtfulness of others. Heaven is enriched by our profound loss.

(Excerpt from the minutes of the meeting, Nov. 13, of the Board of Directors of the New Church Theological School. In the Oct. 24 issue of the MESSENGER, p. 335, will be found another memorial to Mr. Capon, written by the Rev. Thomas Reed.)

COPELAND— Richard H. of Elmwood, Mass. Long a resident of Elmwood he passed into the other life, Nov. 6, 1959, at the age of 91. The many friends at his resurrection service, and the beautiful display of flowers at the funeral home where the service was held bore testimony to the esteem in which Mr. Copeland was held. The service was conducted in Bridgewater, Mass. by the Rev. Warren Goddard.

A FOUNDATION FOR MISSION

by Calvin E. Turley

"**C**AL, I APPRECIATED your sermon very much this morning. But there were a lot of things you said with which I disagree." So said one of our laymen the other Sunday morning. Rather than being a comment which upset the minister, it is the kind of comment we appreciate and encourage. And, herein, lies a key to understanding the spirit of freedom which is characteristic of our approach to the religious-church life.

Working for our Board of Missions in the establishment of this new congregation has been a privilege, an honor, and a challenge. The community in which we are working is equally challenging. The educational level is high; engineering, sales, and self-employment covers a majority of the men in their life's work. Families are fairly large, four children in a family is not unusual, and the women are equally capable and talented as are their husbands.

Now, the question arises: "What kind of an approach

to religion will people like this need?" These people are accustomed to using their capacity of reason. They value and live with the challenge of creative freedom. Though they live in "suburbia", they are far from addicted to the plague of conformity. In their homes and in their lives one sees evidence of this freedom and individuality: art, music, family traditions, hobbies, and side interests abound.

But, is there a feeling for the needs we might call "spiritual"? This we can answer with an affirmative, yes! But the need is not for the security of authority. These people can find very little meaning in conformity to creed and dogma. Their need searches for, and finds nurture in, the dynamics of freedom. Acknowledging a need for a better comprehension about the ultimate "reason for being"—yes; acknowledging a need for a better understanding of the nature of God and man—yes; acknowledging the need for a better application of

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religious truth to the problems of everyday living—yes; acknowledging the need for a more personal awareness of the presence of the Lord with them—yes; but acknowledging also that in the search for meaning, every man must be free from any "compulsion to believe" and free to grow in his own response to the Lord and in his own framework of meaning. The church, to minister to these lives and these families, must see itself as part of the dynamic search for meaning, not as the citadel of purity.

Now, the question must be asked, and honestly answered: Can the church minister in such a framework? More specifically, can a church sponsored by the General Convention of the New Jerusalem so minister and remain true to its witness? I believe the answer is yes, with a few qualifying "ifs."

If we insist upon uniformity of thought, we can not. If we insist upon thrusting forth the writings of Swedenborg as authority, we can not. If we insist upon acceptance of creed as the basis of membership, we can not. Neither we, nor anyone else, can minister to the needs of the questioning soul if we insist upon uniformity, authority, or creed as the basis of "belonging." But, it is my thesis that to insist upon these is to be grossly unfaithful to our Lord, our Church, our inheritance, and our teacher, Swedenborg. For, is it not true that Swedenborg interpreted the descent of the Holy City New Jerusalem as an era of freedom, of reason, of individual-personal relationship with the Lord? Is it not true that for nearly two hundred years, and amid the suffocating "rush toward conformity" of this century, that our Church has stood almost alone in its witness to the holiness of variation? Have we ever stood for "social salvation"? Have we ever confused the necessity for social reform with the need for regeneration of the individual? Have we ever confused moral and ethical men by seeking to sooth the sin of the individual with the false balm of mass repentance? In many places we have sinned and erred, this we humbly acknowledge; but we have never been champions of conformity, this is for sure!

I believe our Church has a message of meaning and challenge that can minister to the questioning soul of our day. Experience here in Bellevue, as well as experience elsewhere, does bear this out. It is not necessary to

hide any light under a bushel; it is not necessary to "water down" the truth one lives by. It is, however, necessary to speak forth clearly and distinctly, not as the voice of authority, but as a fellow pilgrim along the way. If one believes in freedom, individuality, and the spirit of inquiry, then one must be ready to have his own pronouncements subjected to the scrutiny of freedom, individuality, and the spirit of inquiry. Further, one must learn to cherish the experience and the expression of those with whom he differs. This, I believe, is a distinguishing characteristic of our Church's approach to the religious-church life, and it is a primary appeal to which the members of this new congregation respond.

A question remains. Doesn't even freedom require a point of reference if it is to be protected from license and chaos? It most certainly does, and such a point of reference is to be found in the service for the sacrament of baptism in our Book of Worship under the heading, "The Three Essentials of the Church." On our Founders Scroll we list them like this:

1. The acknowledgment of the Divine of the Lord.
2. The acknowledgment of the holiness of the Word.
3. The acknowledgment of the necessity of living daily in accordance with the Lord's teachings.

This is our basis of oneness. This is our framework of identity. We have come from many backgrounds and from many traditions; the free exchange of our experiences and our insights is a source of richness for us all. We don't all think alike, and we don't ever expect to. Our oneness is in our response to the Lord Jesus Christ. We have not identified with the church because we think we have "arrived"; rather, we join because we recognize we have a need. Our Church is not a sanctuary for saints, it is a hospital for sinners!

A most delightful issue of the *League Journal* for November has just reached us. Lest we have omitted giving the officers of the League, we will name them now: President, Crystal Eastin; corresponding secretary, Gretchen Frauenberger; treasurer, Graham Seibert; field secretary, Helen Saul; director-at-large, Hugh Blackmer; East Coast representative, Lynn Bischof; West Coast representative, Stephen Koke. In the *League Journal* there is a brief sketch of each of these officers.



View of Crescent Lake Park from the front lawn of the New- Church Center

in St. Petersburg, Florida, which you may visit if you are planning a trip to that area.

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.

IN AN EDITORIAL in the September 26 issue of this publication we bewailed the fact that so often it is impossible for those who have reason and justice on their side to establish any real communication with those who do not. As an instance we told the story of a lynching of some innocent men, despite the vigorous protest of a few individuals who demanded a fair trial for them. Since then we have received the following letter from Mrs. Louis A. Dole, Bath, Maine:

"In the editorial in the September 26 issue of the *MESSENGER* there is, it seems to me, a very fallacious assumption. The writer's comment on the story which introduces the editorial clearly implies that the responsibility for the lynching described really rested upon the three sane individuals who tried to prevent it, on the ground that they were unable to "communicate" their better judgment to the others. On this basis, Nicodemus and Joseph of Arimathea were responsible for the crucifixion because they were unable to communicate their views to the other sixty-eight members of the Sanhedrin. Or perhaps the Lord Himself was responsible for it because He could not communicate adequately with His enemies. We might call attention to the fact that in the story of the lynching there was apparently excellent communication between those who circulated the false rumor and those who did the lynching.

"The ability to communicate has always been one of the several basic aims of education. The Lord Himself emphasized it in His first miracle at Cana. But communication is merely a means—a means which can further either good or evil. . ."

Well . . . ! The above letter makes quite clear to us that we failed to communicate. If so intelligent a person as Mrs. Dole found that editorial implied a moral responsibility on the part of those who stood for justice, then the editorial in question not only failed in communicating what the writer had in mind, but actually conveyed a false impression of what this was. For this our apologies to Mrs. Dole and to all who may have understood the editorial as she did.

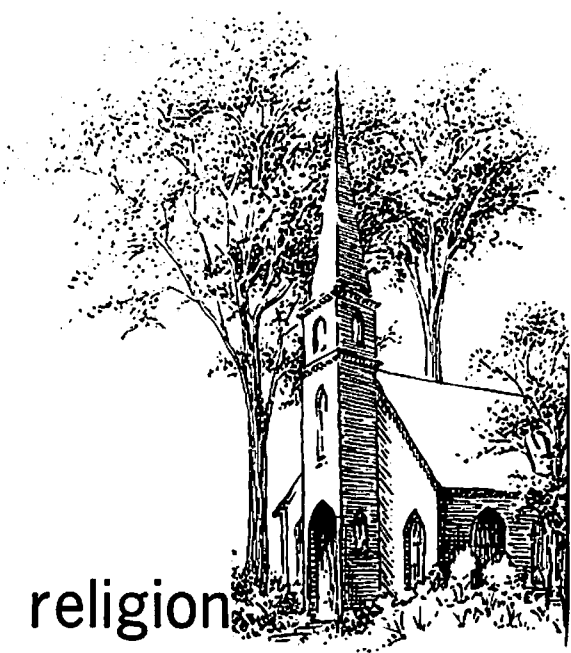
But let us examine the question a little further. Culpability can be attributed only when the motives for an action are at fault. If the person does the best he can, he is not to blame even if he fails. The other day a man jumped into the Ohio River in an effort to rescue a child that had fallen into its waters. Being a poor swimmer he failed. Nobody is going to hold him responsible for the drowning of the child, however much one may lament the fact that he was not a good swimmer.

Now, better swimming techniques can be learned, but for most people these are unnecessary. Can better psychological techniques for communicating be discovered and learned? These are vitally important, for all of us must communicate.

Communication, however, is a two-way matter. There must be not only willingness to communicate, but also a willingness to receive. When the mind of the prospective recipient is closed, usually nothing happens except perhaps hurt feelings.

Self-interest, prejudice and emotionalism are frequently barriers to those who would convey in any given circumstances the truths of justice, mercy, fair play and charity. So far as we know, no adequate psychological techniques for overcoming these have yet been developed. But we should continue to hope, and to persevere in the faith that truth is mighty and will finally conquer.

This also means that each one of us should carefully examine himself and seek to find out if he is guilty of the closed mind. Here is a task, indeed. Should not each one of us ask ourselves from time to time: "Am I not in need of a little more humility? Can I be sure that truth is wholly on my side, and that those who differ with me are wholly in error? What effort am I making to see the other side clearly and without prejudice?"



Change in the world situation in religion

by Waldo C. Peebles

Abridged translation and review of an article by Ernst Benz

AN ARTICLE with the above title was published in German in a recent issue of *Offene Tore* (*Open Gates*) the bi-monthly journal of the Swedenborg Press in Zurich, Switzerland, under the editorship of Dr. Friedemann Horn, pastor of the Zurich Society. It is a transcript of a radio broadcast by Professor Benz from Bern on September 18, 1959. The response was surprisingly large and overwhelmingly favorable. In the words of the speaker, "a clothes basket full of letters" was received. In the opinion of the editor this radio lecture is significant of a change in Christian outlook which is becoming "clearer and deeper and indicates the beginning of the era of the New Christian Church of which Swedenborg was the pioneer by commission of the Lord". In view of Benz's coming to Cambridge soon to lecture on Church History in the Harvard Divinity School and his promise to speak at our Theological School and in Boston, this abstract of his radio address is appropriate. Dr. Benz is professor of Church History at Marburg, Germany. He has written a biography of and articles about Swedenborg.

We have entered upon a completely new epoch in human history, says Dr. Benz. Events in the area of world politics and in man's spiritual development underline this fact. The situation has changed on the side of Christianity as well as on the side of the non-Christian religions. During the 18th and 19th centuries Christianity spread over the entire globe. Both Roman Catholic and Protestant missions participated equally in this development. Before Christianity no other religion succeeded, despite the most energetic efforts, in spreading its influence over the entire surface of the earth. The missionary zeal of Islam penetrated from Arabia far into Asia and extended on North African soil to Spain and the islands of the Mediterranean, but it never attained global expansion. Buddhism, beginning about 273 B.C., won over China, Japan, and a part of Indonesia, but only in most recent times have Buddhist missions been attempted in Europe and North America.

Up to the middle of the past century there were still vast areas in which non-Christian religions dominated religious and cultural life. This situation no longer exists today. No live religion can ignore Christianity,

or be ignored by it. This global extension of Christianity was effected in close connection with the colonial expansion of the European powers and the economic and political power of the USA. Christian missions enjoyed special privileges and, in case of threat, even military protection. Christianity went hand-in-hand with the spread of western civilization and led to the adoption of western dress and western ways of life. The missionaries used indirect methods of conversion such as the establishment of schools and universities to which the followers of all religions were admitted without being required to become Christians. Western medicine and hygiene, as well as modern methods of agriculture, were also introduced. For Japan, which resisted Christianity for a century, the idea was decisive that obviously technical and scientific progress was implicit in the acceptance of Christian missions.

Renaissance of other religions

Meanwhile, this close connection between world missions, the political and economic expansion of the white man and of western civilization has become questionable. Colonialism has broken down and independent states have arisen. Christian missions have lost their political and economic privileges. Political independence has been accompanied by a surprising renaissance of the great religions of Asia. After the missionaries of all denominations had declared for a hundred years that Buddhism, Hinduism, and Islam were dead, it turns out that these allegedly dead religions have awakened to an extraordinarily active new life. Actually, these religions were never dead; they had only been pushed aside during the colonial period from their position as dominant state or racial religions. Today these religions in the new Asiatic states seek to occupy once more their old leading position in the religious and spiritual life and in the educational system of their countries.

In view of these facts, Christianity can no longer ignore the great non-Christian religions. It has lost the protection of warships and colonial troops. It can no longer avoid entering upon a practical discussion with the non-Christian religions and coming to a spiritual under-

standing with them. This is all the more necessary because of the development of the modern study of Comparative Religions. The knowledge of non-Christian religions was until the end of the last century the privilege of a few specialists who hardly fulfilled the double requirement of understanding the religious texts of the great Asiatic religions in their original language and of knowing their religious life from personal observation. In the meantime comparative religious studies have opened the source books of all world religions and placed them before the public in excellent translations. Likewise, by means of films and television, above all through exhibitions of the religious art of Asia and Africa in our museums, the majority of religions have been exposed to wide publicity. Any student can inform himself in detail today about Buddhism or Islam from authentic sources.

Important changes have taken place also in the realm of the non-Christian religions. They too have adopted the idea of world missions which direct themselves to the followers of the so-called primitive religions of Asia, Africa, and Polynesia, where Islam above all seeks to establish itself parallel to Christian missions. They reach out also to hitherto Christian peoples who are intellectually accessible to religious ideas. There are numerous centres of Hindu and other missions in France and England, as well as in North and South America, which make use of the most modern methods of education and university-like centres of study. Missionary activity on the part of Islam takes the form of dissemination of good German, French, and English editions of the Koran with corresponding introductions into the nature of Islam. There is also the phenomenon of the spread of sects of oriental origin, such as Bahai, which has increased greatly since the first and second world wars in Europe and North and South America.

Combat with Materialism

Coming to an understanding with the non-Christian religions is no longer an academic problem today, but a problem that obtrudes itself upon every educated layman, above all upon every pastor and religious teacher. As a result of both wars and the withdrawal or arrest of European missionary leaders many of the largest and most active mission churches have been transformed into "Young Churches". These young churches are autonomous native churches that govern themselves. Because of the political upheavals in the Far East, in India, and in the former Dutch Colonial Empire, they are not only deprived of the protection of the colonial authorities, but they set great store by their independence. They are taking positive action in liberating their people from European domination. But the most important point is that they have a belligerent and determined opponent in the materialism that seeks to deprive them of their influence on cultural, intellectual, and social life. This materialism is the dominant state philosophy in the two gigantic states—the Soviet Union and the Chinese People's Republic, which determine the political fate of Asia—and is spreading to the adjoining Asiatic states such as Japan, India, and the southern Asiatic countries, especially among the youth and the intellectuals. With the rise of communism as a world power with a missionary activity of great dynamic force Christianity has been placed on the same front with all other world religions. The catch-word of Karl Marx, "religion is the opiate of the people", was first used by Herder, the Lutheran court preacher at Weimar (and friend of Goethe) in the dispute about the Indian doctrine of reincarnation. He characterized the religion of India as a product of opium-produced dreams in which the

Indian people conjured up a phantastic hereafter. Thus Christianity is being attacked by the same weapons which it forged for itself in its struggle against the non-Christian religions.

Still more decisive in this changed situation is the fact that communism offers the non-Christian peoples a share in modern scientific and technical development, no longer in connection with a new religion, but with a new world outlook that does not claim to be a religion, but science, and does not demand blind faith in its principles, but points to its successes in the areas of science and technology.

Any religion that feels itself in duty bound to demolish the other religions will become the pace-maker of Bolshevism in Asia and Africa without being able to arrogate to itself the success of destroying the non-Christian religions. The Asiatic or African who has been deprived of his religion through changes in the world about him or through missionary propaganda will prefer to find rapprochement with the modern world in the direct way of scientific materialism instead of in an indirect way through a new religious ideology or mythology.

With such a greatly changed world situation Christianity is faced with the urgent task of working out a new way to meet and to come to terms with the non-Christian religions and of finding a new theological understanding of the intimate connection between the universal history of religion and the Christian story of salvation.

Thus Professor Benz makes us aware of a serious situation with which he is thoroughly familiar without offering a very definite solution. Can it be that here is an opportunity for New-Church missions to come forward with Swedenborg's teachings of one God for all religions and that all who "believe in one God and live according to the precepts of their religion are saved on account of their faith and life"? (*True Christian Religion*, 107.)

Condemn Anti-Semitism

A statement issued by the World Council of Churches expresses deep sympathy with the Jewish people "with whom Christians share a precious heritage and expresses a desire that this dangerous recrudescence of anti-Semitism be suppressed from the outset."

Signed by Dr. W. A. Visser't Hooft, Geneva, Switzerland, World Council of Churches' general secretary, and Dr. Franklin Clark Fry, New York, chairman of the Council's Central Committee and president of the United Lutheran Church in America, the statement was issued in Geneva. Referring to the recent outbreak of anti-Semitic acts of vandalism, it called upon the World Council's 172 member churches to work for the abolition of all segregation and discrimination.

"A number of church leaders have already expressed their sorrow that after all the Jewish people have gone through in recent times, once again they should be the target of mischievous and anti-Semitic propaganda," the statement says. "The World Council of Churches desires to use this opportunity to underline once again what it said at its last assembly."

The statement then reiterates part of the message of its 1954 world assembly held in Evanston, Ill. The assembly urged churches within its membership "to renounce all forms of segregation and discrimination and to work for their abolition within their own life and within society."

SPIRITUAL VANTAGE POINTS

by Immanuel Tafel

"and seeing the multitudes, he went up into a high mountain; and when he was seated his disciples came unto him . . ."
Matthew 5:1

MANY ARE the stories told about men lost in the wilderness or in swamps and who, after hours of aimless wandering, become completely lost and bewildered. Some of the stories are about those who overcome their panic and remember to climb a high tree to get their bearings and emerge safely. Now, you may never be lost in a woods or a swamp, but isn't there an underlying lesson in these accounts? Isn't it after all like a parable of human life,—stories about people lost in the midst of life's baffling mysteries and its confusing byways of sin. Some are apparently lost and helplessly imprisoned by the chains of evil habits. From their point of view there doesn't seem to be any rhyme or reason for the things they do and the things that happen to them. Suddenly old age is upon them without their having been able to achieve any of their youthful ideals or goals. But this lesson holds out hope for them. They can find their way at any time of life if they will but make the effort to reach a vantage point from which they may get their bearings,—some mountain, some hill, some tree, any elevated spot that can raise them into a somewhat higher light, from which they may look upon their troubles and confusion, and see some way out of the rat race in which they seem to be so helplessly caught.

To me the whole of Sacred Scriptures tells about the leading and guidance which our Lord Jesus Christ offers the human spirit in its search for a way out of its difficulties; a way to satisfying answers to the problems of life, to rational insight which is true vision. We can stand a great deal of adversity if we can only see an ultimate goal to be gained. We can suffer a great deal if we can see that through it we are achieving something of our goals.

Mountain-tops

And I think that, if we follow out the meaning of some of these mountain-top experiences in the Bible, we will be able to finally realize that "height" means vision, because contrasts are between high and low,—words that are symbolic in themselves. Let us begin at the experiences of the Jews at Mt. Horeb, or Mount Sinai, which

experience was an indelible event in their lives because it was there that the commandments were given. And read back about that event. Remember the austere scene in which they were given? The people were not allowed to approach nor to touch the mountain. This symbolizes the underlying fact that the spiritual content of these commandments—the Divine Spirit which they contain—is far removed from the understanding of the Jews and the people they represent. But notice in the *Gospel of Matthew* what a great change there is when the Lord Jesus wanted to open up these laws to show the people the inner meaning that was in them. He showed them that the ancient laws revealed many things about Him and His kingdom. And He went up into the mountain and gathered the people about Him, and the blessings were the result. We can even draw a distinction from this picture between the church that had been and the church which was to be; the latter would possess an understanding for and a feeling for Scripture far in advance of the former.

Next consider Moses' experience on Mount Nebo. This mountain, you will remember, was a high mountain outside the land, yet from the top of which you could see the whole land of Canaan. Moses, because of his lack of belief at Mt. Horeb, was not allowed to lead the Israelites into the land, but he was allowed to see it. Putting this in other words leads us to understand that Moses, representing the Law, could teach people about the land, could encourage their faith in it and lead them to try to reach it, but all this was still not enough to possess the land. Knowing the law, seeing the land was not enough, and that is as far as Moses their leader was allowed to take them. But what else was needed? This law had to be put into terms of loving human experience because it became the kind of spiritual incentive which would enable the people to conquer the land of Canaan,—the land of their spiritual heritage.

Again, spiritual vision which comes in times of spiritual elevation is indicated in the experiences on the Mount of Transfiguration, when Jesus took Peter, James and John up onto the mountain-top to see him transfigured—for His face was shining as the sun and His raiment was white as light. For does not spiritual vision give us the conviction that our faith is in the Lord Jesus Christ

alone,—that our loyalty is to Him only? Remember the words as the vision fades, “and they saw no man save Jesus only.” This tells us that if we earnestly seek Him as Savior God and Lord, that He will lift us into heavenly states of life and mind in which we may see His love and wisdom as the angels of heaven do,—as the all and all of life. And, having seen His abiding saving presence, can we any longer fear, can we any longer doubt the issues of life and death, can we any longer doubt the plan and purpose of life?

And then we also think about Jesus' experience on Mt. Olivet, the loving presence of His friends at Bethany, the lonely hours of prayer, the hours of Divine Meditation. It was in this high hill that the operation of the Divine in the life of Jesus carried on the glorification process beyond the bounds of human understanding. We can only know about this process by analogy, by aligning its experiences with the spiritual power operating in our own lives which we call regeneration, or as the Gospels say, Rebirth. A similar work, He was glorified by God himself; we by the Holy Spirit working in and through us.

Beyond sense experience

And then, and I know some will question this,—I always think of the first chapter of the *Book of Revelation* as a mountain-top experience, even though it isn't represented as such, even though it took place on a rocky island called Patmos. Nevertheless it was a spiritual experience on a high level and the beginning of a Bible chapter which opens our eyes to a whole world of being beyond this world of the senses. John saw a vision of the Glorified Christ in the midst of the seven golden candlesticks, the Risen Christ in the midst of His church on earth. Then, because true Christianity has always meant the glimpse of a world of spirit, we include another portion from this same Scripture book, “. . . after this I looked and behold a door was opened in heaven . . .” and through this door John saw great events taking place, of tremendous importance for the future of Christianity.

The mountain-top experiences represent what was actually experience,—the elevation of the human spirit nearer to its Lord and God. It is the recognition of our Lord's great goodness to the children of men that has this divine fascination for us, this love of God. It grows into a loving faith in Him which convinces us that He alone can lift us up, that we need this raising up, and that only a being higher than ourselves can do it. It becomes faith in His ability and intention of saving and redeeming us from the destruction of our own self-involved action. And he who, by living experience, comes to the knowledge of the saving power of Christ, gives evidence that he has dug deeply into the purposes and plans of the Lord Himself.

It is the spirit of uplift which accompanies this that we try to acquire and use in our worship services. We try to reach upwards through the words of divine Scripture, God's truth, to an appreciation of His love. If we are to gain the grandest view of truth and duty it will

be in answer to the call to reach upward, and struggle upward to the point of greatest spiritual vision. The church today invites the multitudes to the heights of spiritual aspiration and holy endeavor. The call comes to us as the call of John the Baptist came to those multitudes long ago, “Repent ye for the kingdom of God is at hand.” And you understand that the kingdom is always at hand for you, do you not? The call comes to us in the valleys of depression where we so need a raising hand to help us. It comes to us on the plains of temptation and struggle, the daily attempt to live the Christian life, and it is here we need divine strengthening. The call comes to us urging us to serve something other than ourselves, some cause which will demand the last farthing of effort, the attainment of the spiritual life. It promises that by seeking greater spiritual altitude with resulting insight into the divine plans and purposes of life we may come to share with others the richer blessings of Christian service.

There is nothing to fear in the race of life, in the doubts which assail us, as long as we are guided by the high vision of exalted motives, and as long as we set our Lord as king over all, in all and through all. The religious man, the spiritual man, the man of spiritual insight whatever his calling may be, regards everything that comes his way in the light of and in terms of spiritual values. And this, after all, is the objective of life, for all of us here are spiritual beings, passing through this school of life in longer or shorter times, but in the process learning to recognize and emphasize those things which have spiritual value. Character is spiritual, as is personality, both of which are activated by the Lord's love and wisdom and are, in fact, a reflection of these. They become our emotion and thought, and our love and wisdom, and this, reacting with the personalities of other people, creates a body of experience which is the ‘self’ that is eternal. And to live to eternity in heaven means to learn to react to the forces of life in terms of the highest spiritual values we know.

“And seeing the multitudes he went up into a high mountain . . . and he taught them. . . .” Do you see now why the vantage point of spiritual vision is so important to you? It lifts us up above any sense of futility in life. It teaches us that our love, our faith, our loyalty, like the wise men's gifts, have influences more far-reaching than we know; influences which stretch far into the spiritual world, into eternity itself. We become important as individuals, our lives take on importance because, being co-workers with our Lord Jesus Christ and His kingdom, our lives are being woven into the age-long purposes of God as we achieve our spiritual heritage.

Such vision is worth working for, such vision sends us forth into our everyday world filled with the purposes of God himself, instilled with faith in his wise providence, convinced that the everlasting arms of his mercy are under and around us evermore, and that we are being urged to become one of the multitude of those who thronged about Jesus, following him up into the high mountain, where He taught them.

LETTERS to the EDITOR

The Bible in the Schools

To the Editor:

I, for one, cannot agree with the resolution passed by General Council in regard to the unanimous decision of a three-judge Federal Circuit Court of Appeals of Pennsylvania in which Pennsylvania's Compulsory Bible Reading Law was declared a violation of both the First and Fourteenth Amendments. Nor do I agree with the article by Betty Stine in the last *MESSENGER* nor with the tone of it. May I state my major objections?

1. This matter was discussed by the Executive Committee of the Council of Ministers immediately after the last General Council Meeting. Three present had been at the General Council Meeting yet no one seemed to know or to have seen the full decision of the Pennsylvania Court. Do we really have enough information to go on?
2. If the Circuit Court has interpreted our Constitution according to the best of its ability, should any pressure be brought to bear upon that Court or any other court? Would not our appropriate action be to seek to amend our Constitution?
3. As a Christian body do we or do we not believe in human rights? If we do believe that there are certain universal, inalienable rights pertaining to each individual and that one of these is Freedom of Religion, how can we justify any compulsory religious activity upon the part of our public schools?
4. Are our families and churches doing such a poor job of religious training that we must ask the public schools to assist us?
5. There are attempts being made from several quarters, though primarily from one, to lower the wall of separation between Church and State and obtain local, state, or federal funds for church uses or in other ways obtain governmental support. Would it not be wiser to seek to strengthen the wall of separation rather than to be weakening it at this time?

Consideration of the foregoing points and questions have led me to decide that it is a good thing to ban compulsory Bible reading from the public schools as a religious exercise. This will not prevent the church or the home from making adequate use of the Bible with our young people.

Incidentally, I wish to say also that I was disturbed by the tone of the *MESSENGER* article because it seemed to me to contain an emotional appeal intended to provoke action without due consideration of all of the issues involved. Because the Bible is so precious to all of us, it is natural for us to be aroused if we are told someone is attempting to "ban" it. To me defending the practise of compulsory Bible reading in school at the beginning of the school day is far less important an issue than that of maintaining the separation of church and state. Non-Roman Christians in not a few countries in the world know what it is to suffer at the hands of a government that is allied with a dominant church.

Edwin G. Capon, President
New Church Theological School
Cambridge, Mass.

Mr. Tafel Comments

To the Editor

Thank you for the *privilege* of reading Mr. Capon's letter before it was printed in the *MESSENGER*, and for your invitation to comment upon it.

Let me say, first, that I am so glad that both sides of this question can be represented in your columns. I therefore hesitate to comment, because I do not wish to prejudice Mr. Capon's right to voice his views. However, I cannot refrain from making one observation, which if correct may serve to clarify the matter of the separation of Church and State.

Mr. Capon well points out our traditional Protestant principle of the Separation of Church and State, which has reference, of course, to the "Established Church" usurping the prerogatives which rightly belong to the government. However, this is a vastly different matter than the separation of *Religion* and the *State*! Our Founding Fathers insisted that our government rest upon religion and have religious principles as its rightful matrix. Our nation was established as a Christian nation, the Bible being its handbook, and God the source and author of its inspiration.

Separation of Church and State, so necessary in the Old World with its long history of conflict and rivalry, was carefully provided for in the New, but not at the expense of divorce between government and religion. Many recent discussions have served to confuse these two very different things; so much so that those who wish to segregate religion from our common life do so under the rallying cry, "Separation of Church and State!" I believe that the protest against the reading of the Bible (the Old Testament) in the public schools of Pennsylvania, and consequently those of our whole country, is an example of this.

Richard H. Tafel
Philadelphia, Pa.

Finds Revised Version Helpful

To the Editor:

This letter is in reference to the article by Louis A. Dole in the December 19, *MESSENGER*.

I think that the *King James Version* of the Holy Bible should be used by those who prefer it to the *Revised Standard Version*, but I do not see why the use of the *RSV* should be discouraged for those, like myself, that find new understanding, new meaning, and greater power from it. I have found that portions of Scripture that I had memorized as a child, although beautiful sounding, had little impact on me until I read them in the *RSV*. Is not the message more important than music and rhythm? Also, as a college (engineering) student, time for Bible study is at a premium. I find it somewhat frustrating to have to "fight" against old English when my time for study is limited.

I would prefer that God were addressed as "you" as is God in Christ, but this does not trouble me greatly.

Al Bateman
Berkeley, Calif.

Using Revised Standard Version

To the Editor:

This writer says no, not in the New Church. Because *the spiritual sense of the Word is divinely inspired, and holy in every syllable.* (U.T. 200). To change the Bible into the language of the street would destroy its sacredness—it would be as though mere man took it upon himself to put words into the mouth of the Lord Himself.

The following excerpts from Rev. L. P. Mercer's book: *The Bible: Its True Character and Spiritual Meaning*, give good reason why the Word of God should not be revised:

"When men on earth rejected Him who was the 'Word made flesh,' they divided His coat, and found a vesture woven from the top throughout without a seam. This essential Word appearing as the Son of Man, clothed with an inner garment, and over this an outer robe, pieced and seamed, represents the Word which is the DIVINE TRUTH ITSELF, clothed in the vesture of angelic wisdom which constitutes the spiritual sense of our written Bible, and, over this, the outer garment of its letter, pieced from the contributions of human myth and history, that could serve the Word of Life for clothing; and, like the Lord's vesture—which it really is—the inner spiritual sense of the Word is woven throughout without a seam; while men dispute and divide the letter, the vesture of angelic wisdom constitutes one harmonious serial and continuous garment of Light. Amid all the difficulties which beset literal criticism, and the doubts which overhang natural thought, this glorious fabric of Spiritual Truth awaits man's faculty of perception.

"If the Bible does not contain an Internal Spiritual Sense, distinct from the letter, it will be taken away from the Church altogether; nothing can save it. If it does, there must be some law of its inhabitation, which, being known, would serve as a rule of accurate interpretation. By the Doctrine of Correspondence—which has been revealed for the Church—it may be demonstrated that Holy Scripture is so written that each expression corresponds to a distinct spiritual idea, and that the series of these constitute its Divine content and inspiring soul. The whole scheme of sensible things is created by Divine Influx through the spiritual world; a universal law of creation. God creates the human soul as the recipient of His Divine Love and Wisdom, and beholds in it, His image; and, through the soul, as a form receptive of His life, He creates the body, and, in this again the soul beholds its image. But the soul is not God, nor is the body the soul. They are related only by correspondence; but the relation is organic and inherent. God speaks the Word from Himself, as by real efflux He makes all things from Himself; and the whole external world—the work of God—presents there a basis for the spiritual interpretation of Holy Scripture—the written Word of God—the external objects, events, and imagery of which the letter is composed corresponding with the spiritual principles, which are their organic causes, the series of which constitute its spiritual sense. Written according to correspondence with the exactness of a law, by the knowledge of the law it may be interpreted with the accuracy of a science."

Rev. Mercer further adds: "You will discover that when any one, teacher, or disciple, becomes uncertain as to the real presence of a Divine message in the Scriptures, and doubtful of its origin in Divine inspiration, then all his religious thought becomes vague and uncertain. If the Church is to revive with power; if faith

is to continue to exercise a function in the life of man, and of society, the Word of God must be vindicated—not as history—but as a world of truth and spiritual law, with an order and harmony of its own, corresponding with the order and harmony of the world of science. This is the purport of the Doctrine of Correspondence to the Church. It resolves the Scriptures into their fundamental principles, and leads directly to unity of faith in the universals of truth respecting righteousness. The grand universal principles of spiritual life are to be found in the heavenly senses of the Holy Scripture."

This I believe!

Clara M. Parks
Cedar Rapids, Iowa

From Korea



The work of the New Church continues to progress in Korea, according to a letter received by the Rev. David P. Johnson from the Rev. En Bo Chung in Kwangju. The Rev. Mr. Chung expresses his gratitude to Mr. Johnson personally and to the New Church in America, saying that he hopes to be able to show his gratitude through his missionary work. Then he adds: "Our church in Kwangju is growing slowly. In recent months we have had an average attendance of 80 at our



morning services. We are working vigorously to get more members and to interest more in the study of the Writings. Of course, those we now have are not all perfect New-Church members, and it will be necessary to have more time than we have had so far to bring this about.

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But the interest in the New Church and its teachings is genuine. It is my prayer that I may be a good shepherd and lead all of them to the Lord through the New Church."

The Rev. Mr. Chung encloses some photographs which are reproduced here.

Societies, Take Note

To the Editor:

The Library at Urbana Junior College attempts to keep on file as many of the publications of The Church as possible. It has come to our attention that a number of the local Societies put out weekly or monthly publications. We would like to receive these publications if possible, but we need to know how to obtain them. If you could be of some assistance on this matter we would greatly appreciate it.

Thank you for your cooperation.

Sincerely

Robert Aurbach
Urbana Junior College
Urbana, Ohio

Ed.'s Note: *May we suggest to local societies that they place the Urbana Junior College on their mailing list for their bulletins, etc.?*

Son of God

To the Editor:

I have noted the article in the November issue by Garrard E. A. Wyld, entitled "Search for truth in Science and Religion." This impresses me as a man groping for the truth. If the writer would make a study of Correspondences and Swedenborg's explanation of Discrete Degrees, he would have no difficulty in understanding the relation between natural and spiritual science.

Take this quotation for example, "The Bible tells us that Christ is the son of God, and also that Christ is God". He calls this a metaphor, without which the statement is ridiculous. A New Churchman does not need a metaphor to keep the facts from sounding ridiculous.

We know that Christ was in fact the son of God, during his life on earth; his soul was from the Divine, which infilled a natural body of material substance, assumed by birth from a Virgin.

Evils from Hell have absolutely no power against the Divine or against good. By correspondence, a magnet attracts iron but has no power to attract copper. In one sense, iron corresponds to falsity and evil and copper to good.

Force cannot act except against an opposing force. God had to assume a plane against which infernal forces could act in order to permit him to exert a counter force. The evil inheritance, assumed with the natural body, provided such a plane. Evils inherited from the mother can be entirely eliminated by regeneration but evils, inherited from the father, can only be removed to the circumference. Christ inherited no evils from the Divine father, and hence with infinite force from the Divine, all evil was removed from his inheritance, and in doing this an overwhelming force was exerted against the hells, thus confining the hells to bounds which restored freedom of action to man.

Up until the resurrection Christ was the son of God and the son of Mary. During the resurrection, all evil having been removed, the influx from the Divine, which

Church Attendance Today

WORSHIP ATTENDANCE in the United States leveled off last year after achieving a record high year in 1958, the Gallup Poll has reported. An estimated 49,000,000 adults attended church and synagogue services during a typical week of 1959—or 47 per cent of the adult civilian population (excluding those living in institutions).

"By way of comparison, during an average week in 1958, 49 per cent of the population—or an estimated 50,500,000 adults attended church," the report, issued by the American Institute of Public Opinion, said.

Surveys of representative samples of the adult civilian population were made during selected weeks in the months of March, July and December, 1959. The survey attempted to measure only the average number of adults attending worship during the sample weeks.

A special survey of attendance during Easter Week of 1959 found that 61,200,000 adults went to church or synagogue. This was 59 per cent of the adult population.

In 1940, slightly more than one-third of the adult population went to worship regularly. By 1955, the number had risen to 49 per cent. It hit 49 per cent again in 1958 when 50,500,000—the highest number on record—went at least once a week.

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is spiritual heat, effected a spiritual cremation of the grosser material substances, infilling them with spiritual natural substances. After this Christ was no longer the son of Mary or the son of God, but was God, who had assumed a lower natural plane of action. As we say in the New Church: "He glorified His humanity, uniting it with the Divinity, of which it was begotten."

"With the Lord the previous forms (substance in forms) were altogether destroyed and extirpated, and Divine forms received in their stead; for the Divine Love (the Divine essence) does not agree with any but a Divine form; all other forms it absolutely casts out; and hence it is that the Lord, when glorified, was no longer the son of Mary."—*Arcana Coelestia* (6872).

L. E. French
Sebastopol, Calif.

Ed's Note: *L. E. French is the son of the late Rev. Thos. French who was for years general pastor of the New Church in California. He is a retired mechanical engineer.*

DETROIT

by Merle Haag

THE DETROIT CHURCH is an excellent blend of the old and the new. Although its architectural style is modernistic, there is something about both the exterior and interior which reminds one strongly of the village church from the middle ages which abound in the Scandinavian countryside.

The Rev. William Woofenden in character is very much like his Church. He is progressive in his approach, but conservative in his attitudes. Rev. Mr. Woofenden believes strongly in attending church every Sunday. He is a strong minded man who works tenaciously to carry out his plans. One ardent wish of his was to increase Sunday attendance until Detroit had attained an average of 100 participants each and every Sunday. At first he tried a graph system. Each Sunday the percentage of potential audience was marked on the graph. In addition to this, each member was given a personal attendance card on which to mark his own score. Then a novel method of presenting the service was introduced. Every other Sunday a prominent businessman was invited to share the pulpit with the Rev. Mr. Woofenden. The two men would hold a kind of debate on what part religion should play in the modern business world. Next Mr. Woofenden appealed to the members sense of humor by sending the following to each one:

MORBUS SABBATICUS

Have you ever,
heard of the disease,

MORBUS SABBATICUS—

peculiar to church membership?

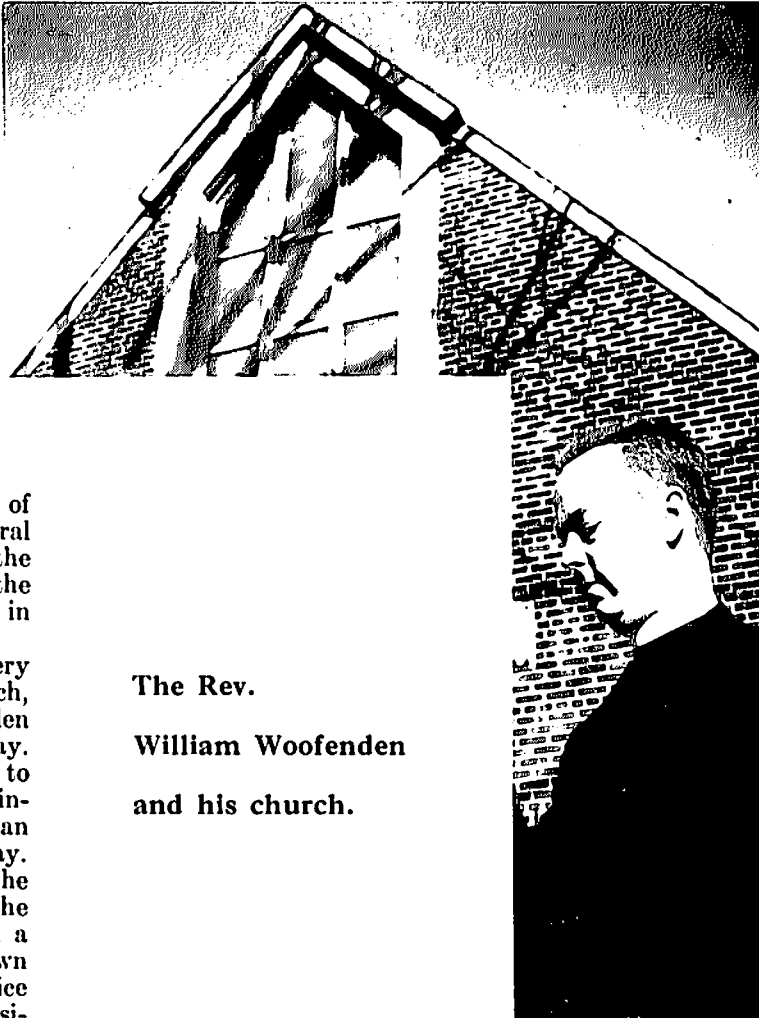
Symptoms vary but never interfere with appetites; never last more than a few hours at a time; no physician needed; contagious; always proves fatal in the end to the soul.

It comes on suddenly every Sunday morning; no symptoms felt on Saturday night and patient awakens as usual feeling fine; eats hearty breakfast.

About nine o'clock the attack comes on and lasts until around noon. In afternoon patient is much improved. He is able to take a motor ride or sit up and watch television. Patient eats hearty supper and is able to go to work on Monday.

If this disease has troubled members of your family lately, may we suggest that the following exercises may prove useful: a short walk from your front door to your car, an unhurried drive amid light traffic to the corner of Curtis and Meyers, in Detroit, and a brief time spent variously sitting, standing, or kneeling in company with those who have successfully resisted the disease.

Mr. Woofenden believes in making use of every phase of his past experience. At one time he was a printer.



The Rev.

William Woofenden

and his church.

As such, he became very much interested in the pleasing results which could be attained by using a variety of type. He has collected some of the machines which are used by professional printers. With the aid of these, he puts out artistic bulletins and notices. His monthly calendars are so pretty that one generally just sits and admires them for a while before actually reading what is on them. These monthly calendars, aside from being aesthetic gems, are useful. They list all church activities, plus the birthdays of all of the parishioners. The daily squares are large enough so that one can also mark down his activities which are unrelated to the church.

The entertainment in the Detroit Church is unusual. A year ago for Swedenborg's birthday a Smorgashbord dinner was held, followed by the movie "Helen Keller, Her Story"—narrated by Katharine Cornell. On another occasion there was an old fashioned minstrel show—put on entirely by the men in the parish. In honor of Mother's Day, a Mother-Daughter banquet was held.

An evidence of Mr. Woofenden's practicality was the method in which the church kitchen was furnished with little or no cost to any one person. Members were asked to contribute whatever trading stamps their local merchants give out. As we all know, it takes so long to save these stamps on an individual basis that most of us throw them out. However, with an entire church collecting them, Detroit was able to buy all the necessary kitchen utensils. A rummage sale brought in enough money to purchase the major appliances.

Mr. Woofenden likes to make a "mental preparation for Christmas". For several weeks prior to Christmas he gave a series of sermons in which he impressed upon his audience that Christmas is the greatest and most important of all Christian holidays and not simply a time to exchange gifts. The series was climaxed by a

very impressive Candlelight Service on Christmas Eve.

The Rev. Mr. Woofenden has the perfect helpmate in his wife. Mrs. Woofenden is the daughter of the Rev. and Mrs. Louis Dole of Bath, Me. She is a woman whose spirit of love for her family and church shines from her.

The Detroit Choir is composed of members of the parish. They rehearse faithfully every Wednesday. So ardent is their desire to present good music well done that on occasions when special music is required, they cheerfully attend extra rehearsals.

This is one of a series of articles that the MESSENGER hopes to run about the various societies of Convention.

Doctrine is like a trellis which supports a vine. The usefulness of the trellis is fulfilled when you can no longer see it. The growing vine hides it completely. Yet it must be there to give constant support. But we want to see the beauty and healthfulness of the vine—not the artistic pattern of the wooden trellis. Doctrine is also like the bony skeleton of the human body—not for display but for support and aid. In a well-developed doctrinal system, each doctrine fits into its allotted place like one of the bones of the skeleton. When the living flesh of everyday good living covers the bones, they serve a vital function and support of that life.

Reprinted from "Your Church"

The Step Forward

"And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap."

Joshua 3:13

by George F. Dole

WHEN WE THINK of the relationship of parent and child, we usually consider first the things that distinguish them. We think of the differences, in health and enthusiasm, and in the knowledge that each has the other. These differences are real, but they do not tell the whole story. There are equally important similarities. For all of us, of whatever age, are in the process of building character day by day. All of us are presented with choices which will affect our futures, and none of us knows in any detail what that future will be.

This is the situation that is pictured in our Old Testament lesson. The Israelites stood at a point of decision. If, standing on the banks of the Jordan, they could have seen the years of war ahead, the price of victory, and the many problems of the nation, what would they have done? Let us think a moment of their position.

They had come, more or less unwillingly, out of Egypt. The Lord, through Moses, had urged them on with promises and threats toward a goal that they had never seen. The spies had reported that there were giants in the land. Then Moses their leader had died, and Joshua had taken his place, a captain of armies instead of a lawgiver. All signs pointed to war ahead.

But, on the other hand, the Promised Land was in sight. The years of wandering might be drawing to a close, and a settled prosperity would be the reward of success. The Lord had led them this far by His promises: now, at last, they could be fulfilled.

So they stood on the brink of the river, which at this season was overflowing its banks. The wilderness lay behind, war lay ahead, and at their very feet was the first obstacle to be overcome. We may well suspect that they hesitated, that they worried and wondered, and tried to think of other ways.

Into this situation, though, came the Lord's message. "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." There could be no mistaking what the Lord intended for them. His guidance was into the midst of the obstacle. And

His command continued, saying that while He would remove this river, and make a way for them, the people must make the first move. The soles of the priests' feet must touch the water before the Lord could open a way for them. They had to step forward on their own, so to speak, trusting in the Lord's promise. It would take no little courage, to walk out into the unknown.

All of us can recognize this situation, for it is familiar to us. The emotions that lie under the surface of the story are our own emotions, and the thoughts are our thoughts. Doubt and faith, fear and hope have not changed their natures in the centuries that have passed. The Bible as the Lord has given it to us is a perfect picture of these things which are the materials of our spiritual life, a picture of ourselves, both as we are and as we ought to be.

Facing the unknown is something we must all do. Young or old, parent or child, we come often to the edge of the Jordan, facing a rather unwelcome opportunity. Take, for example, the matter of admitting to a member of the family that we have been wrong. There are times when all of us should do this, and know that we should; times when it makes a real difference. We may have resolved to say or do what we ought, but the nearer the moment comes, the greater our anxiety becomes. We know that we can grow through this experience, that we can take a step toward a more genuine spiritual life, but it is a step into the unknown. What are we letting ourselves in for, or getting ourselves into? Wouldn't it be easier just to let the moment pass, to let the other person eventually forget about it? Can we not find some excuse, some other way out?

If we take the step forward, we commit ourselves. We pledge our allegiance to a higher standard of life. We know that once we have begun, we must not turn back. We will expect ourselves, and others will expect us, to continue. We wonder, then, whether or not we are getting in over our heads.

The Lord's message to us in this situation is twofold.

First of all, He tells us, "Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." This is the Lord's way. The laws of love, the Ten Commandments, which the ark contained, lead us straight into the difficulty. Whatever we finally decide to do, whether we follow the laws or not, they themselves teach us this path.

Call for Action

The second part of the Lord's message to us is the command to step forward, and bound up with it is the promise of help. As soon as the step is taken, the Lord can work His miracle, can open the way through the difficulty. But the step must come first. We cannot wait for the waters to part, for the anxiety and uncertainty to go away. This is not conquering the uncertainty. We must do our part, show our courage, before the Lord can give us His aid.

The story of the crossing of the Jordan gives us a vivid picture of what we are to do. The priest's foot must rest in the water before the way opens. He must make the decision, commit himself. It will not do to sit and think about it and make promises, or to hold his foot over the water for a while, or to test the water with his toe, or even to lower his foot on to the water, with his weight on the back foot so that he can retreat before it is too late, in case things go wrong.

We must step forward, on our own. It is not enough to think about it, or to talk about it, or to agree in principle. We must do what we claim to believe.

Each of us, parent and child alike, must take his own steps. We are bound together by this common situation. If each realizes that the other faces difficulties as real, as large as his own, that the other stands before the future with the same uncertainty, then we can far better understand and help each other. If each of us steps forward, and finds that the Lord will surely open for us a way, then we can encourage each other with confidence.

This is not to say that all our difficulties and trials will be over. We are just beginning. We will certainly meet temptations, more and more severe ones, but the Lord will be granting us increasing strength as we go. And if, like Peter when he walked on the water, we falter and sink, it will be because we have not trusted in the Lord, and we will have only to call upon Him for Him to reach out His hand and lift us up again.

Every day is given us by the Lord for use in His service, and if we look, we will see in every day opportunities to come closer to Him. We are often on the brink of the river, on the verge of a more abundant life. We need to take only one step at a time, but we need to have the courage to begin, and we need to share that courage. Only then can we know in our hearts the present strength of the Lord, and worship Him in the beauty of holiness.

The author, son of the Rev. and Mrs. Louis A. Dole, of Bath, Me., is a student in the New-Church Theological School. The above is a sermon given by him in the Boston Church on Parents' Sunday.

Copy deadline for Feb. 27 issue

of *THE MESSENGER* is Feb. 8.

Swedenborg, Inhabitants of Venus and The Green Bank Radio Telescope

Over two hundred years ago Emanuel Swedenborg described the inhabitants of Venus in his *Earths in the Universe*. The astronomers at Green Bank Radio Telescope say the temperature of the atmosphere of Venus is over 500 degrees F.—therefore "there is no life on Venus."

Let us go back to 1882 when Venus came directly between the Sun and Earth called a "Transit of Venus" (the next one will be 2004 and again in 2012). During the 1882 transit, drawings and photographs showed Venus to be surrounded by a luminous ring of light through its atmosphere indicating it was about a thousand miles thick—ten times the depth of our atmosphere. With this evidence before us and the knowledge that an atmosphere is just about the poorest conductor of heat, there can be a vast difference between the temperatures of the top and bottom. Let us take our own atmosphere for example. On a hot summer day, let us say in Death Valley, California, where the temperature is 120 degrees in the shade our aviators need go up only four or five miles to "freeze to death". The inhabitants of Venus would be protected against the five hundred degree heat by several hundred miles of gas. The nearness of Venus to the sun has been known for over a century and its temperature is well known. Also, "inhabitants" are not usually found on top of an atmosphere, it is customary to find them on the ground.

—SAMUEL HAINES

Japanese Translation of Writings

In his always unassuming, modest way the Japanese New Churchman, the Rev. Yoshii Yanase, now of Tokyo, ordained in the Presbyterian Church, has given the New Church another priceless gift.

It is the translation of *The Last Judgment* and *The Intercourse Between Soul and Body*, in the Japanese. Copies have been presented to the library of the New Church Center in St. Petersburg, and are undoubtedly available at the Swedenborg Foundation, New York.

When one considers the considerable study and labor this entailed, the tedious checking of proofs together with the printing and publishing operations it is readily seen that only a dedicated New Churchman could accomplish it, especially with such little resources.

Each time a title in the Theological Works is translated into a foreign tongue obviously vastly more individuals have the opportunity to learn more about the true Christian religion, and are able to put its principles into practice to the end finally, surely, of a better social order.

It was more than fifteen years ago that out of the blue sky, so to speak, word came from Mr. Yanase then serving a tiny Christian parish in Southern Japan, that, without any contact whatever with the New Church, he had been privately translating Swedenborg's writings into Japanese.

He had obtained one of the early copies of *Heaven and Hell* in his own tongue possibly through the late New-Church missionary, I. Watanabe, and since then had devoted much of his life to the translating and distributing of New-Church literature.

It is through such self-sacrificing, educated men that gradually our teachings are being put into print everywhere. Reading them and observing their illumination of the letter of Sacred Scripture, the student can make his choice between the true and false, or misleading.

—L.M.

News FROM HERE AND THERE

by Merle Haag

60 Bayberry Lane, Levittown, N. J.

Rev. and Mrs. Henry Reddekopp of Saskatoon, Sask. were given a surprise party by their friends on their 25th Wedding Anniversary. The Saskatoon parishioners presented them with a beautiful silver cream and sugar set with a matching tray.

Simultaneously a silver wedding anniversary was being celebrated at the home of Mr. and Mrs. J. A. Loeppky at Calgary, Alta. Mrs. Loeppky is a sister of Mrs. Henry Reddekopp. The Loeppkys and the Reddekopps were married at a double wedding ceremony on Nov. 21, 1934.

The Washington, D. C. young people have organized a League and elected officers for the coming year. Greg Hirsch is president; Oliver Hirsch, secretary; and Carolyn Somers, treasurer.

The Boston Men's Club has a treat in store for its members on Feb. 12. Dean Charles S. Cole of Bryn Athyn, Pa., vice-president of the Swedenborg Scientific Assn., will be the guest and will give a talk on "The Newchurchman's View of Science."

The John Johnsons were hosts at a luncheon which preceded an ice skating party of the Detroit Johnny Appleseed Club on Dec. 27.

Carabella Schuster will be the hostess at the Lakewood, O., Altar Guild's "Bazaar Shower" on Jan. 20. Members will bring articles for the Bazaar which will be held in February.

The Lakewood, O., Men's Club will be the hosts for the annual Swedenborg Dinner on Jan. 24.

The San Francisco Church supports several charities. One of the most unusual things is a Benevolence Fund, established by the Rev. Othmar Tobisch, which handles any emergency for which a fund has not been set up.

Edna Welch and Vivian Bright of the Pawnee Rock, Kan., Society performed a real labor of love by making up birthday and anniversary calendars and presenting them as Christmas gifts. On the front were listed the officers of the Church, Sunday School, Ladies Aid, Society of Service, Young People's League, date of incorporation, all its past ministers, the present lay leader, and enrollment totals.

Congratulations to Milton Unruh, son of Mr. and Mrs. Frank Unruh of the Pawnee Rock, Kan., Society, who has just been promoted to a fine position with the Hobart Mfg. Co.

Dec. 27 was a big day for the St. Louis, Mo. Society. Twenty new members were received into the Society. A reception was held for the new members in the Church. Later in the afternoon Mr. and Mrs. Ellsworth S. Ewing held an Open House at their home.

Miss Henrienne Early reports that the Washington, D. C., Christmas Bazaar made a profit of more than \$500. Wow! The Ladies Aid must really have worked very hard to have been so successful.

Miss Crystal Eastin, the President of the National

BOOK REVIEWS

FINDING GOD THROUGH HEALING. By Carl J. Sanders. *The Upper Room, Nashville, Tenn., 32 pp., paperback. 15 cents.*

The Church needs the power of God to heal its wounds and transgressions. Then it needs to set forth to heal the illness and ease the suffering of a harassed and helpless world. The Church has a responsibility for the physical and mental, as well as the spiritual, health of mankind. And radiant health can be yours.

In this book, Dr. Carl J. Sanders, Superintendent of the Richmond District, Virginia Annual Conference, The Methodist Church, sets forth some sane and sensible ways man may find God through healing. And it may very well work the other way around: ways man may find healing through God.

"Jesus gave to His followers a three-fold imperative: to teach, to preach, to heal the sick!" states Dr. Sanders. "When Jesus was founding His Church that was to carry His ministry throughout all the ages, one of the foundation stones was the 'healing ministry.' It is a part of the ministry of the Church just as much as teaching and preaching."

New-Church League, visited the Portland, Ore., League during the Christmas holidays.

The Portland, Ore., Society had an interesting program arranged for the Swedenborg Dinner on Jan. 29. Following a Pot Luck Dinner, slides were shown depicting the organization and workings of our National Convention and the development of the Wayfarer's Chapel.

Tommy Thompson (a 4th Grader) is much beloved in the El Cerrito, Calif., Church. Tommy goes to the Church every day after school to perform whatever errands he can. He sweeps, straightens up the chairs, waters the flower beds, and picks up rocks.

Our very good friend, Grandma Esther Perry of the El Cerrito Society, has been bedfast with bronchial pneumonia. We are very happy to report that she has now recovered.

Mental Health and Religion is surely a topic of major interest, and we note that a number of our societies seem to think so. Previously we have mentioned that Dr. Philip Gale spoke on psychiatry at a meeting of the St. Louis Society on Dec. 11. Now we note that the Wilmington Society had at their Adult Discussion Group, Jan. 3, Dr. Sheldon W. Weiss, chief psychologist in the Mental Hygiene Clinic of the Delaware State Hospital, speak on this subject; and that on Jan. 4, Dr. Joseph Buchmeier, a practicing psychiatrist, spoke on "Pace, pressure and ???", at the Church of the Good Shepherd, Bellevue, Wash. Incidentally, both the Wilmington and the Bellevue Societies have regular meetings in which topics of current interest are taken up. We would like to know what other societies in Convention are doing the same thing.



The Swedenborg Student

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

ARCANA CLASS I—February, 1960

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IN STUDYING the Old Testament it is helpful to keep in mind the fact that its historicals, while literally true except for a few notable instances, are representative. The history of the Jews was directed by the Lord in such a way that when recorded it would "serve unto the example and shadow of heavenly things" (*Hebrews* 8:5). In the text covered by this month's reading this is brought out clearly. The Jews were then a very external people who could be led to serve the Lord for their own gain and honor, but who had no desire even to know about God and heavenly things. In number 4289 we are given the reason why the posterity of Jacob was kept so long in bondage in Egypt. We read that "So far as is possible those are withheld from acknowledgment and belief of good and truth who cannot remain there permanently." It was to prevent profanation, the most grievous of all sins. The revelation of the literal text of the Word could not be given to the Jews until they had lost all knowledge of internals. "That they might be reduced to this ignorance they were kept some hundreds of years in Egypt; and when they were called out thence, they did not even know the name of Jehovah." Spiritual knowledge had to be kept from them lest their representative worship become profane. They could not be led by any internal means, but only by external, and so they were kept in their external worship.

Our reading continues the interpretation of Jacob's wrestling with the angel. We have seen that this describes temptations, which are often thought of—as Jacob assumed—as coming from the Lord. We pray, "Lead us not into temptation" because this is the appearance to the natural man, although we know from our doctrines that in reality the Lord tempts no one. The Lord gave the prayer in this form because it is natural for us to think from appearances. The life of the world is not under the control of individuals, although each one of us has some influence on it. Often we find ourselves in situations not of our own making. So it seems at times that we are led into temptation. Our thought when we make this petition in the Lord's Prayer should be that we desire not to seek temptation, because we do not know our strength. The Lord alone knows our power to resist.

The explanation of the words "For as a prince thou hast contended with God and with men and hast prevailed" (Swedenborg's translation) helps us to understand this. "That it was not God with whom Jacob contended must be evident to everyone . . . for it cannot be predicated of any man that he contends with God and prevails" (4287⁴). In its inmost sense this refers to the Lord, who by His own power fought against and overcame the hells, and it is His power in us and not our own power that overcomes our evils. When the Lord is present with us, our evils are aroused to resist Him, and it is this resistance that is the cause of temptations.

It was after Jacob's struggle that his name was changed to Israel. This pictures an advance to a new state

after victory in temptation—not in Jacob as an individual but in the Lord's life, and in ours if we are beginning to regenerate. Names signify qualities and states; so the change of name denotes a change of mind and heart. We recall that the names Abram and Sarai were changed to Abraham and Sarah. In the Gospel story when Simon confessed the Lord to be the Messiah, his name was changed to Peter. In the change from Jacob to Israel is noted the change which comes when we pass from the state of doing right in the hope of reward—mediate good—and begin to do what is good from the love of good.

In number 4310 note the four meanings of Jacob: 1) in the sense of the letter Jacob himself; 2) In the internal historical sense his posterity; 3) In the internal spiritual sense the natural man who is regenerating; 4) In the supreme sense the Lord as to His Divine natural.

4295. No one is admitted into heaven who thinks he has intelligence and wisdom from himself.

4299⁵. The Lord appeared to the Jews as an old man with a long and snowy beard.

4317. This discussion of hereditary evil is of special interest to young parents.

ARCANA CLASS II—February, 1960

Volume XII, 10176—10232

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|--------------|-------------|
| February 1—7 | 10176—10183 |
| 8—14 | 10184—10201 |
| 15—21 | 10202—10218 |
| 22—29 | 10219—10232 |

THE TEXT covered in our reading is the instruction concerning the altar of incense and the law for the numbering of the people.

The altar of incense was made of shittim wood overlaid with gold, the shittim wood representing righteousness derived from the Lord and the gold love for Him. It was "four-square," a cubit in length and a cubit in width signifying that worship should be equally from good and from truth. The incense offered continually upon it represents the grateful acknowledgment that every good and every blessing comes only from the Lord as we acknowledge in mind and heart that we of ourselves are powerless to acquire truth or goodness or to find the way of life and happiness. The rings and staves by which the altar was carried signify that this grateful acknowledgment of the Lord, of heaven, and of the Lord's providence over us should be continually with us in all our occupations, duties, and pleasures.

The incense was to be burned every morning and every evening to teach us that in the daytime of our lives and in our obscure states also we should worship the Lord.

The height of the altar was double its breadth, indicating that there are degrees of good and truth, interior and exterior, which are discrete but which communicate by correspondence. The horns of the altar represent the power of prayer. We are told in number 10181² that this power is meant by the keys of Peter, truths from God by which the Lord overcomes the hells in us. For good is not possible apart from truth.

The altar was of gold. Our worship should not be from fear or for reward, but from love. The power and protection resulting from such worship is described in number 10187. Strange incense was not to be burned on the altar. Worship from any love other than love to

the Lord is not worship.

Verses 11-16 give the law to be observed when numbering the people. In the internal meaning a fundamental truth is revealed. It is right for us to count our blessings, our progress in the sciences and arts, and our material possessions. But there is a right way and a wrong way of numbering our blessings. If we think that our blessings, our knowledge, our wisdom, our good deeds, our worldly riches are the result of our own labors alone, we are numbering them in the wrong way. In the text an offering of silver is required, lest a plague should come upon the people. There is a way of looking upon our accomplishments that brings disaster. If we think that the knowledge we have is really our own, that the good deeds we have done are from our own inherent goodness, we actually destroy in ourselves all belief in God and in the Divine providence, since then we find no need for God. The "shekel of holiness" that was to be offered is the acknowledgment and confession that all goodness, all truth, all wisdom, and all power are from the Lord alone.

The rich were not to give more nor the poor less. This means that all, whatever their ability may be, must ascribe all things of good and truth to the Lord

alone. Unless this is done no one can be either wise or good. The self-righteous and the vainglorious cut themselves off from heaven. The lesson taught here is one that everyone must learn if he wishes to find happiness and peace.

Notes

10178¹³. "The good of love is not possible except together with the truth of faith (for good produces truth and in truth procures for itself its quality, and forms itself)."

10187. A definition of good: "By good is meant charity toward the neighbor, and love to the Lord, for all goods are from this source."

10199⁸. Interior and external truths defined. Interior truths are those which have become a part of a man's life.

10210. The good of innocence defined: "The good of innocence consists in acknowledging that all goods and truths are from the Lord, and nothing from man's own."

10227³. Wisdom is the capacity to discern what is true and good, to choose what is suitable, and to apply it to the uses of life."

10229. "On what man thinks when he thinks from himself."

BIRTHS

NEUDORF - Gerald Evan Abraham, a son, was born to Mr. and Mrs. Abram Neudorf of Cecil Lake, B. C., on Dec. 11.

HODGSON - Colleen Anne, a daughter, was born to Mr. and Mrs. Ken Hodgson of Saskatoon on Dec. 27.

BAPTISMS

CHIPMAN - Bryan Steward, infant son of Mr. and Mrs. Harold Chipman, Edmonton, Alta. was baptized on Nov. 1 by the Rev. Henry Reddekopp.

COLLINS - Brenda Jean, infant daughter of Mr. and Mrs. Donald Collins, Edmonton, Alta., was baptized on Nov. 1 by the Rev. Henry Reddekopp.

KNIGHT - Jodie Lynn, infant daughter of Mr. and Mrs. Allen Knight, Edmonton, Alta., was baptized on Nov. 15 by the Rev. Henry Reddekopp.

OLSEN - Erin Ernest, infant son of William and Teresa Olsen, San Francisco, was baptized on Nov. 29 by the Rev. Othmar Tobisch.

NOBACH - David Paul, the son of Norman and Rex Ann Nobach, was baptized in the El Cerrito, Calif., Church on Dec. 13 by the Rev. Eric J. Zacharias. David's grandparents, Mr. and Mrs. Rockwood of Montana, were present for the ceremony.

ENGAGEMENT

HARVEY-BASE - Mr. and Mrs. Leo Base, members of the Pawnee Rock, Kan., Society, announce the engagement of their daughter, Betty, to Mr. Lanny Harvey, son of Mr. and Mrs. John Harvey of Wakeeney, Kan. Both are attending Ft. Hayes Kansas State College. Plans are for a wedding next summer.

WEDDINGS

LOEWEN-SLOAN - Alexia Sloan, daughter of Mr. and Mrs. Thomas Sloan of Calgary, Alta., became the bride of David Loewen, son of Mr. and Mrs. Frank Loewen of Forest Lawn, Alta. on Sept. 15, the Rev. Henry Reddekopp officiating.

NEWELL-SAVAGE - Charles Lyman Newell and Emilie Johanna Savage were married, Dec. 27 at the home of Mr. and Mrs. Harold Savage, Ontario, Calif.; the Rev. Andre Diaconoff officiating. Mrs. Newell is the president of the Temple City Society. A festive and joyous wedding dinner followed the service.

MEMORIALS

BRUBAKER - Memorial services were held for Mr. Samuel Earl Brubaker at the Pretty Prairie, Kan. Church on Dec. 10; Lay Leader Galen Unruh officiating. Mr. Brubaker's passing was very sudden; for although he did have a heart condition, he was only sick for a short time. Mr. Brubaker was a charter member of the Kansas Assn. He is survived by his son, Clifford, his daughters, Mrs. Edith St. Peter, Mrs. Ann Reimer; four sisters, Mrs. Minia Each, Mrs. Hannah Bissey, Mrs. Martha Lindal, and Mrs. Sadie Carr; a brother, Rev. J. P. Brubaker; 6 grandchildren and 2 great-grandchildren.

UNDERWOOD - Resurrection services were held for Mrs. Elizabeth Farley Underwood (in her 103rd year) on Dec. 2; the Rev. Antony Regamey officiating.

GREGORY - Mrs. Warren (Sarah) Gregory, San Francisco, passed away on Dec. 13. The Rev. Othmar Tobisch officiated at the resurrection services.

TRUSSLER - Mrs. George (Clara), Waterloo, Ont., passed away on Dec. 3, 1959. Student Minister Ralph W. Kirchen, Kitchener, Ont., officiated at her funeral. Mrs. Trussler was a member of the Kitchener New-Church Society.

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