



The Wayfarers' Chapel Choir (See story on p. 50)

The NEW-CHURCH MESSENGER

FEBRUARY 13, 1960

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Essential Faith of The New Church

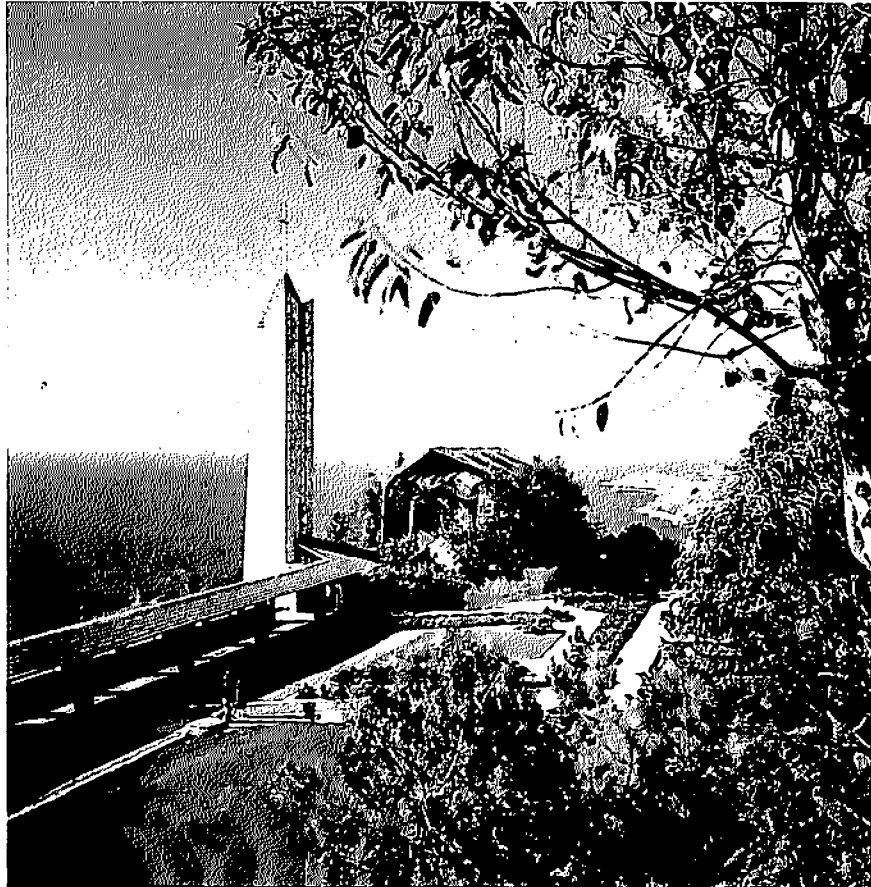
There is one God, and He is the Lord and Savior Jesus Christ.

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.



Wayfarers' Chapel to be Featured

There is to be an NBC color show on Saturday, February 27 from 9:30 to 10:30 p.m. Eastern Standard time called, THE WORLD WIDE 60 SERIES and this particular one is entitled, THE SHAPE of THINGS. It deals with the effect of architecture on people. The Wayfarers' Chapel is being used as an outstanding example of what can be done to communicate spiritual values. The shapes of the gardens and the cloistered walk which connect the Chapel and campanile to the new educational building are shown in the photograph above. Not shown is the educational building, which would be to the left, and which houses the Sunday school and library.

Chapel Choir Wins Award

*Dr. Robert W. Magin,
director of Boys' Choir
at the Chapel.*

The Wayfarers' Chapel Boys' Choir (See picture on cover), under the direction of Dr. Robert W. Magin was recently awarded third place in the Christmas Festival held at Naples, California. This festival is an annual one held on the canals of Naples,

which are similar to the canals in Venice, Italy. The twenty-seven barges and boats were decorated and carried many of the competing choristers.

The boys sang on both Saturday and Sunday evening and in spite of the rain on Sunday night when the judging took place their spirits were not dampened and their singing was a credit to The Wayfarers' Chapel and the Church of the New Jerusalem.



THE BIBLE, SWEDENBORG, and the NEW CHURCH

by Richard H. Tafel



Richard H. Tafel

THERE HAS somehow arisen a myth in the English-speaking New Church that when Swedenborg speaks of the "Word" he is talking about the King James Version, the "Authorized Version" of 1611. Any change in the wording of that sacred text is apt to be viewed as departure from the Word of God and destructive of the principle of correspondence as revealed by the Lord through Swedenborg. It may therefore come as something of a shock to the holders of this myth that Swedenborg nowhere mentions the King James Version, for to him the "Word of God" is what is written basically in the Hebrew, Aramaic and Greek. I say "basically," because Swedenborg was conversant enough in the original languages to know that these ancient Scriptures have not been transmitted perfectly. While testifying to the wonderful way in which the Scriptures have been preserved, he was also aware of errors and flaws. He was also enough of a scholar to observe that the work of the ancient Jewish rabbis in preserving the knowledge of the Hebrew Scriptures (Hebrew having become a dead language) through a system of vowel pointings was not without mistakes.

In the *Apocalypse Explained* Swedenborg writes, "Of the Lord's Divine Providence it has come to pass that the Word as to the sense of the letter from its first revelation has not been mutilated, not even as to an expression and letter in the original text. . . ." It is interesting to note here that he first wrote "mutatum" (changed) and then crossed that out and wrote in above "mutilatum" (mutilated), for he saw that the Bible has suffered in transmission. For instance, when he came to *Isaiah* 9:3 he saw a mistake, and immediately corrected it, reading "Thou hast multiplied the nation, thou hast increased its joy: they joy before thee . . . ;" the King James Version, perpetuating the error, reads the impossible "Thou hast multiplied the nation, (and) not increased the joy: they joy before thee. . . ." The change which Swedenborg made here, and which all modern translations including the Revised Standard Version make, is not only a change in vowel pointing but also a change in a vowel letter of the text.

If you turn to *Isaiah* 19:18 in the new Revised Standard Version, you will find a reading quite different from

that of the King James. In the former you read, "One of these shall be called the City of the Sun," and in the latter "One shall be called, the city of destruction." Is this an arbitrary change? Certainly it requires the changing of the first letter of the last word! Yet Swedenborg consistently makes this change, stating that the word he reads means a "glowing" or "sparkling" like that of the "sun;" and that the word in Hebrew signifies "the sun and its splendor." Hindmarsh, in his "Key To Numbers," observed, "The translators of the English Bible appear to have mistaken the sense of the last clause. . . . The context as well as original expression, "ir hacheres," which is literally "the city of the sun," plainly implies something good, not evil; a blessing and not a curse; as the result of the Lord's Advent and the establishment of a New Church among the gentiles." And Noble says, "It seems, then, that Swedenborg had good reason for the alteration he has made. But right or wrong, it is certain that he has here adopted a conjectural emendation of the text, and that, with a degree of boldness which none of the conjectural critics of modern times could exceed, he has followed what appears to have been first a suggestion by Schmidius, to the disregarding of all established authority."

Why changes are needed

It is admittedly somewhat disconcerting in reading the Revised Standard Version to come upon readings that are new and different from what we have been accustomed. But we should remember that these either rest upon better texts or are more exact renderings of the original. In the new translation of *Isaiah* 54:8 we read, "In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you;" whereas in the King James we were accustomed to, "In a little wrath I hid my face. . . ." There is trouble with the word "little," which occurs only here in the Old Testament, but notice the balance which the new translation establishes between "in overflowing wrath for a moment" and "with everlasting love I will have compassion." Also note that "this" in the next verse refers to "overflowing wrath." "For this is like the days of Noah to me." This is a much superior reading to the

King James, though it necessitates the change of one letter. Now it is interesting to find Swedenborg making the same change! But what is more remarkable, he does not cite this, incidentally, and pass over without explanation, but in all three of the places where he cites this verse (*Arcana* 705; 5585; 6997) he gives the spiritual meaning of the term "inundation" (overflowing). In fact, in the first of these the passage is expressly cited for the purpose of illustrating the meaning of an inundation or flood. Though he did not take the whole verse verbatim from Schmidius, there is scarcely any doubt that he took his clue from him, but he could not have adopted this in ignorance of the common reading and interpretation. The reading he rejected is in all the Hebrew Bibles, in all the ancient versions, including the Septuagint and the Vulgate. It is in Pagninus, Montanus, Junius, Tremellius, Leo Juda, and in all the then current translations in the European languages. Against all this weight of authority, Swedenborg assumed that the proper reading of the word is "an inundation," and adheres to this wherever he cites it!

Let me cite just one more example of just such Biblical scholarship, made since Swedenborg's time but one in which he would most certainly have concurred. It has been adopted by all modern translations, including the Revised Standard Version. In *Amos* 6:12 the traditional Massoretic text of the Hebrew reads, "Do horses run upon the rock? Does one plow with oxen?" Amos's argument demands "no" as the answer to both questions, but something is wrong with the second member, the answer to which is "yes." The King James Version seeks to remedy this by adding the word "there," reading "will one plow *there* with oxen." But the actual solution is much simpler, and is one that restores the parallelism that is so important, especially to the New Churchman. By using a different word division and different vowel pointing—with no change in the text—we now read: "Do horses run upon rock? Does one plow the sea with oxen?"

Truth breaking through

I love to think how Swedenborg would revel in the tremendous strides which Bible knowledge has taken in the last two hundred and fifty years, and how he would hail the results of Biblical scholarship, particularly that of the past century, as part of that breaking through of truth from the Lord in his Second Coming! And what a vast increase of knowledge there has been! Archaeology, linguistics, comparative religion, anthropology, in fact all the sciences of man, marshalled to bring us a greater understanding of the Holy Word of God!

Just think, in Swedenborg's day, and in the year 1611 when the great King James Version was made, nothing was known of the mighty empires of Babylonia and Assyria, except from ancient sources; their cities lay buried and their literature were undeciphered tablets. Egypt's hieroglyphs remained inscrutable as the Sphinx. Ras Shamra with its library of Canaanite lore lay hidden beneath the sands, and practically nothing was known

of the history, religion, customs and language of the Near East except for what was contained in the Bible itself. The science of comparative linguistics was in its early infancy; the thousands of Greek papyri of the first and second centuries A.D. had not yet been discovered, and scholars believed that the Greek of the New Testament was a language miraculously and divinely invented for that very purpose, to be understood and interpreted in the light of the ancient classical Greek. The best and the oldest Hebrew and Greek texts had yet to come to light, and the golden age of Biblical scholarship had yet to dawn. And even in our own day, of course, the end of this increase in knowledge and understanding of the Bible is by no means in sight. Only yesterday the caves of the Dead Sea gave up their ancient scrolls and precious fragments of Old Testament manuscripts going back well beyond the birth of our Lord, materials to keep Bible scholars busy for the next fifty years assembling, translating, interpreting, evaluating—adding still further to our storehouse of knowledge. I say, how Swedenborg would glory in all this sacred wisdom which is ours today and which has come to us so providentially from the Lord! How he would rejoice to see all of man's science marshalled to give the world the Word of God in both Hebrew and Greek texts, as well as in a modern English translation, which embody all the scholarship, the research, and the accumulated wisdom of the centuries!

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The following booklets, by the Rev. Chauncey Giles are offered for only 5 cents each—where a number is shown please order by number:

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A LAMP for LIFE

by Horace W. Briggs

THE APPEAL for an Alumni Fund carries a heading that says much in short space; it deserves more than passing thought. It reads: "backward glance—forward look!" It would recall the good things of the past that the recollection might make future provision a fact; and this, by helping the students of today. But while the help students need to meet the financial demands of their schooling today is all but overwhelming, the help they need in other ways is crucial. For it concerns their very life. It aims to help them avoid mistakes that destroy life. It recalls the thought of the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

We might as well admit the fact that we are going to make mistakes, even as we may hope we confine them to the less serious mistakes. One young man in school, for instance, did not know for sure what he wanted to be: a teacher or a minister. At first, the ministry won out, then the teaching, then the ministry. Fifty years after his first decision, he was recalling the advice offered by two great teachers of his youth. George Herbert Palmer said, "I hope you will never regret it; and you want to remember that, whatever you do, you will sometimes wish you had done the other thing." Another teacher, a philosopher, Dr. Royce, told him: "Well then, get wet all over. And don't be afraid of life. It is the *only* mistake . . . the *only* mistake."

Life makes allowance for what has been called a "margin of error." Each day demands decision and action, without providing all the knowledge success demands. A mistake is always possible. And the one mistake worse than all others is the fear of making a mistake. But that fear loses much of its bite when we stop and think that God's Word is a light unto our path. That path is truth. The paths of God refer to truths that lead to what is good. Paths of truth serve people, when they want to avoid at least the more serious mistakes, as precepts for the living of life.

Life allows a margin of error and, at the same time, life is always providing a second chance; that is, another chance to create something out of past failure. The boy of 10 was making his grandfather a pair of book ends for his birthday. He made a mess of the job, unfortunately, and the ridicule of his teacher was easier to bear than the thought of having no present for his grandfather. This ancient citizen, of 65 years, was not a friend of bunglers, and the young man of 10 knew it, and feared his expected caustic comment. There was no need of fear, however, for what he said was this, quoting a proverb: "The only people who never make mistakes are those who never do anything." And you may remember the warning that it is "not always wise to organize your life so that you avoid your father's mistakes. All that usually happens is that you make your grandfather's mistakes." At any rate, the grandson's self-respect was restored; the proverb

was never forgotten, it came to be understood more adequately with the passing years. "Since we learn by doing," the old grandson declared, just before his own death, "we succeed only by having at *some* time, failed."

Warnings of past

That is one reason we study history. To some people, the study of history seems a waste of time. The accumulation of books and documents by the million, in countless libraries, seems of all futile efforts to be the most futile. But to Herbert Hoover, they can be warnings. They can say, go ahead; they can say, go slowly, stop; "the voice of experience can cause us to stop, look and listen." He works for peace; he knows any peace that can endure will be found based on experience and idealism. The inspiration, courage, fortitude of the past carry over to the future. History aims to serve a perfecting world. It warns of war, inspires peace; it "helps us learn." As they say, ". . . to err is human, but to repeat the same error *ad infinitum* is inexcusable." History helps us not to repeat the mistakes of yesterday. It helps us achieve solid progress. "I have but one lamp by which my feet are guided," declared Patrick Henry, "and that is the lamp of experience."

But the Psalmist had another lamp. He had the Word of God. He was talking about the light and joy given by God's Word. What the Word is can be put very briefly. The Word is God's truth, when it is understood correctly. And a lamp is like that truth. A lamp is like the truth that is found in the Word, in doctrine, in faith. Faith is, indeed, a lamp. "Thy word is a lamp unto my feet . . ." And feet travel by faith. Lamps are like truths that go to make faith. The Word itself, being divine truth, is the one lamp.

What the Word does may be put as briefly. The Word, like a lamp, lights the path. The Lord is the Light, the Bible says. Light in heaven comes from the Lord's truth; that is the only source of light there. The light among men that truth is, is a lamp; and He lights my lamp, as the Psalmist says, when divine truth enlightens the understanding.

But if the "light" within is the darkness of evil, how great is the darkness! "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. . . . If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." Evil Spirits make the foot stumble. They make the down-on-the-ground, natural things of life, not only stumble, but pitch headlong on the ground.

At the same time, the Lord is a down-to-earth Presence and has a down-on-the-ground influence. The Church speaks of a "Divine Natural," of the "Ultimate Heaven." And there is a down-to-earth goodness that is connected

with faith, with obedience, that is like the feet of the pedestrian plodding along obediently, in faith, from one good deed to another.

For faith is light, is it not? And intelligence based on God's truth is light. And the wisdom that lies in what is good is light. The Lord is the only Source of faith, spiritual intelligence, spiritual wisdom; of this lamp of faith, because the Lord's truth lights Heaven. A person, like any angel, receives this lamp, this light, and it illumines the whole mind, makes it intelligent and wise. "Light, received, is faith." But it must come from charity.

So His word is a lamp to our feet, and a light to our path. It is a lamp by night. It is like the light of the sun by day. The Word of God, then, guides us all the time.

The man and woman were celebrating their 50th wedding anniversary and, as always happens at a time like that, the question was put to the husband . . . it usually is, to the husband, it's more embarrassing . . . what recipe he would offer for making a happy marriage. He might have replied by recalling the saying that, "Architects cover their mistakes with ivy . . . and brides with mayonnaise," and the best way to make a happy marriage is to look away, or eat out. But he did not; after 50 years, he was more cautious, with an acquired and laminated, if not inherent, kind of wisdom.

"Be quick to admit error," meaning his own, he replied. "We all make mistakes, (meaning all we husbands). It's how we behave afterwards that counts. It took me years to learn that it always makes matters worse to defend an obvious blunder." Not much is gained by defending it, and less than that by trying to explain it. A mistake can serve well and do much good, if it is admitted; as a former Mayor of New York City, La Guardia, did and said: "When I make a mistake, it's a beaut!" It pays to be wrong, sometimes, and say so . . . if you say so.

Indeed, this attitude might remake the domestic life of America, if given a fair work-out. For, while only 14½ million married couples were added, to a total of

49½ million, between 1940 and early 1957, the next 10 years are expected to double the increase. The boom is set for starting in 1960 and cresting with 3 million ceremonies in 1964 alone, and holding past 1975. These figures are supplied by the Bridal Fashion Council; the point is, they are appended to the portrait of a beautiful bride in her gorgeous gown, a formal and regal creation if there ever was one. The fashion note deserves a direct quote . . . let no male speak on his own, here:

"Magnificently fashioned of high lustre *peau de soie*, it is caressed lightly with deft touches of imported lace *applique* and features a delicate bustle as a fetching after-thought."

What the arbiters of fashion do to the English language is a fearful and marvellous phenomenon to observe, passes all comprehension by mere man, and is equalled only by the glazed sort of admiration that transforms, and transfixes him in an amorphous attitude of suspended rigidity . . . faintly grinning.

I need not remind you of the line in the marriage service, "From this day forward. . . ." That tops the portrait of the bride and gown just mentioned. But did you ever stop to think of the added meaning the phrase would take on if we were to put a comma after the word, day? From this day, forward. . . . The vow becomes a challenge; the phrase becomes a command to charge. And that is what the past should be and do to the future, what the vows of the immediate and quickly receding past should be ever doing to make the love story, today, come out with a happy ending . . . 50 or 60 years on in the future. And no mistake about it!

The bustling after-thought serves the joy of life when His Word is a lamp unto our feet. The backward glance serves the forward look when His Word is a light on our path. The bow becomes the command when He is the lamp for life. For then the *only* mistake, the fear of life, is transformed into the glamorous creation, for the Bride and Lamb, by the God of *all* Life.

The author is the pastor of the Fryeburg, Me., Society.

LOCAL COMMITTEES FOR 1960 CONVENTION IN CHICAGO

THE 1960 ANNUAL Convention of the Church of the New Jerusalem will be held in Chicago, the opening session being at 8:00 p.m. on Thursday, June 23, at which time the Rev. David P. Johnson will give his Presidential Address. The meetings of the Council of Ministers will begin on Tuesday, June 21; and on Thursday, June 23 there will be meetings of the General Council, the National Alliance, the Board of Education, the Sunday School Association, the National League Executive Board, and the Swedenborg Philosophical Centre. On another page will be found the tentative program as at present outlined.

The host pastor will be the Rev. Immanuel Tafel, 5710 S. Woodlawn Ave., Chicago 37, Ill.; and the chairman of the Committee of Local Arrangements is Vincent R. Ewald, 4701 W. 115th Pl., Oak Lawn, Ill.

Other committees, together with their Chairmen and their duties are as follows:

Information—Mrs. Thornton Smallwood, 7808 S. Union, Chicago; phone: Steward 3-1462.

(To staff information desk during Convention; to obtain information about transportation, etc.)

Meals—Miss Agness Covern, 219 N. 2d Ave., Apt. 20, Maywood, Illinois
(Including meals for various types of meetings, such

as Women's Alliance Executive Committee, Women's Alliance Sessions, Young Peoples' League, Board of Missions, etc.)

Public Relations—Chairman to be named later.

(Advance publicity for prospective delegates, etc., as well as printing of programs, tickets, etc., and newspaper coverage.)

Entertainment of ministers' wives—Mrs. Immanuel Tafel

Local Treasurer—Vincent R. Ewald

Committee Secretary—Mrs. Immanuel Tafel

Youth—Leonard I. Tafel II, 5423 South Woodlawn Ave., Chicago 15, Ill., Hyde Park 3-1980

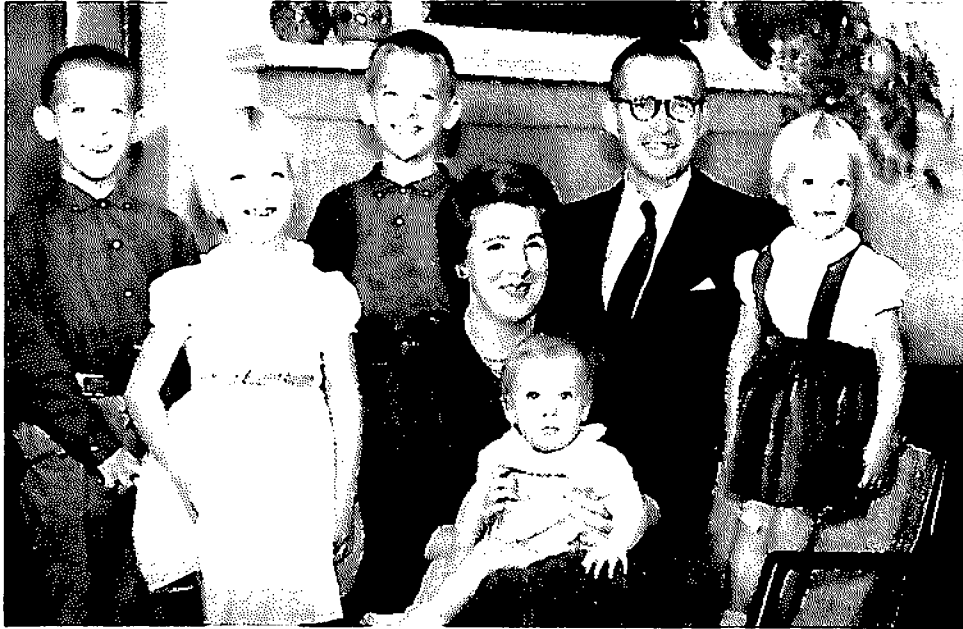
(To plan meals and outings for the Young Peoples' League)

Hospitality and Housing—Mr. Thornton Smallwood, 7808 South Union, Chicago; Steward 3-1462

Some of the listings of responsibilities are oversimplified. Included in the committee framework will be arrangements for telephone and telegraph; transportation around the city; arrangement of space for exhibits, social and recreational program meeting rooms, printing and mimeographing, etc.

ERNEST MARTIN BECOMES MINISTER TO WASHINGTON

Dan Nielsen must have had a hand in picking the new minister for the Washington, D. C., Society. Dan is head of the Sunday school. Along with the industrious and cheerful young minister and his wife, there came a bonus,—five new pupils for the Washington Sunday school.



Ernest and Perry Martin and their five youngsters, from left to right: Paul, Ruth, David, Baby Benjamin, and Rachel (with Band-Aid on her knee.)

The Rev. and Mrs. Martin had a busy summer in 1959. On the way home from Convention in California they stopped long enough in Washington, D. C., to help choose that society's first parsonage. Then after three weeks at their summer cottage in Maine, they packed up their five children and drove home,—at that time 'home' was Wilmington, Delaware (where Mr. Martin has been pastor since graduating from Theological School in 1953). One week later 'home' was the new parsonage in Bethesda, Md., just outside Washington, and by Labor Day week-end, Mrs. Martin had unpacked enough to leave her husband in charge of the homefront and join her fellow-ministers' wives for their Institute at Urbana, Ohio.

1960 will see the Martins as busy as ever as the little Martins get used to a new school and new friends. Perry and Ernest will be shouldering responsibilities and problems of ministering to an unfamiliar society with their usual good cheer, intelligence, and unflagging devotion to the Church.

They will make their parsonage a hospitable place for meetings and gatherings, as they did in Wilmington. Just recently the newly revived Washington Young

People's League held their first meeting in the parsonage. During his six years in Wilmington Mr. Martin made the New Church a contributing part of the Council of Churches in that city, and in return made good use of services offered us by the Council. In Washington he will endeavor to do likewise, and is on the Board of the Directors and attends their monthly meeting regularly.

The Rev. Mr. Martin in the few months since he has been in Washington has already arranged to have the Society be host to 200 visitors to the regional seminar of the Spiritual Frontiers Fellowship, which will meet at the church for two days in March. He has been working

with the Board of Trustees and committees in long range plans to improve the physical aspects of our National Church. Mr. Martin has also been working with a small committee on long range plans for the growth of the Washington Society. Many people in the Society say that they enjoy the weekly Bulletin with the architect's drawing of the church on the cover.

This weekly bulletin was Mr. Martin's first project in his new parish.

“Quiz Whiz Flunks”

The St. Louis Globe-Democrat's Church editor read quiz whiz Teddy Nadler's comment that his quiz shows “barely scratched the surface of my knowledge.” The newspaperman phoned Nadler for an interview in which he asked him to identify Emanuel Swedenborg, the 18th Century savant . . . Emerson called him “one of the mastadons of history”; Carlyle called him “one of the loftiest minds” and Markham described him as “one of the three greatest intellects” . . . Mr. Nadler replied: “I never heard of him”.

From Walter Winchell's Column in the New York Mirror, Sunday, October 25, 1959.

The National Alliance of New-Church Women

The object of the National Alliance of New-Church Women as stated in Article II of the Constitution says: "The purpose of the Alliance shall be to promote the life of charity among the women of the Church through spiritual development, practical service, and fellowship with women in the world at large." This the Alliance has endeavored to do and with increasing scope and vigor.

As we pursue these three aims, spiritual development, practical service, and fellowship, we find they are so closely interwoven that it is impossible to separate them. This past year our efforts were directed to the East with our mite box offerings of over a thousand dollars going towards the work in Japan. In addition to this another hundred dollars from our Revolving Fund has been given towards Miss Matsuko Doi's education in this country.

This Fall, largely through the efforts of our International Correspondent, Miss Margaret Sampson, Alliances, Sunday Schools and individuals have "adopted" all but two of the ten Korean New-Church students. This means that not only is financial help being given towards their education but that the spirit of love and friendship is being extended across the miles in the personal letters that are being exchanged between these Korean students and our people here.

Mrs. Tobisch, who visited Europe in 1958 with her husband, brought us news from our New-Church societies there. Mr. and Mrs. Tobisch were the Alliance speakers last July at Convention in Asilomar and showed slides of their trip. Through them we learned of some of the needs of the New-Church societies abroad; among these was the Vienna Society which has been without a full time minister for a great many years and has never had a church building. This past year the Rev. Horand Gutfeldt with his American wife (Betty Rae Bateman) moved to Vienna and became the minister of that Society. This year the mite-box offerings will go towards a church building for the Vienna Society so that they, too, will have a place in which to worship.

Another of our projects during the year is making it possible for Mrs. David Johnson to continue to be our ambassador of good will, visiting with her president-husband some society or association each year. Mrs. Dole, through the "Round Robins," continues to bring a closer feeling of fellowship among the isolated in 35 States, the District of Columbia, Puerto Rica and the Philippine Islands.

This past summer two young people were helped to attend our New-Church Camps at Almont and Fryeburg. We hope to be able to help two or more go to these camps again next year.

Some of our Alliances have been sending clothes to our New-Church friends abroad. These are still very much needed, especially in some areas. Will you please continue to save warm clothing? Information as to where and how to send these will soon be published in the Messenger.

Wishing you every blessing for the coming year,

Corinne B. Tafel,
President

Corinne B. Tafel, our newly elected Alliance President, is the wife of the Rev. Richard H. Tafel of the Philadelphia Society and is the mother of three sons, the oldest of whom is attending our New-Church Theological School in Cambridge, Mass. Mrs. Tafel was born in Stratford, Ontario, Canada, attended the New-Church

The Gran

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Sunday School in Kitchener, twenty-eight miles away, and was confirmed in the Kitchener Church. She attended our Junior College in Urbana, Ohio and received her B.A. degree from the University of Michigan. She has been very active in the Church ever since and has served on various Boards and Committees.

Our new V. P.

Mrs. Wilfred G. Rice our new 3rd Vice-President, is a third-generation New-Church woman, being the granddaughter of the Rev. A. J. Bartels, who served as one of the first (if not the first) pastors at Baltimore and who taught Greek and Latin at Urbana at one point in his career. During his ministry he traveled far and wide, much of his work being in Western Canada and in the midwest.

Ethel Rice has for twenty-six years been the wife of the Rev. Wilfred Rice, who now ministers to the Society in St. Paul, Minn. They have four children and one grandchild. Mrs. Rice has served the Church in many ways, with music her chief interest. She has been a choir singer (and much of the time director) for thirty-five years; this activity makes use of one of her fine talents, for she is the possessor of a lovely voice. She has taught Sunday School for twenty-five years, during the three pastorates which her husband has held.

Like many mothers whose children have reached the age where college tuition looms large in the budget, this busy lady of the manse has now gone back to the typewriter and shorthand book, and since January has been secretary to the director of one of St. Paul's Red Feather agencies. She is also president of the local Alliance and president of the Illinois Association Women's Alliance.

Alliance

Edited by Louise Woofenden

—1960

Richard H. Tafel, Philadelphia, Pa.
Robert L. Young, San Diego, Calif.
Herald P. Berran, New York, N. Y.
Wilfred G. Rice, St. Paul, Minn.
Mrs. Alice Dullea, Brockton, Mass.
Mrs. Robert S. Gass, Portland, Me.
Frances Spamer, Baltimore, Md.
Stewart E. Pool, Wilmington, Del.
Alice P. Van Boven, Riverside, Calif.
Mrs. Louis A. Dole, Bath, Me.
John E. Lister, Philadelphia, Pa.
Wm. R. Woofenden, Detroit, Mich.
Margaret Sampson, New York, N. Y.
Lillian Marshall, St. Petersburg, Fla.

The incoming Recording Secretary is Mrs. Alice Dullea of Brockton, Mass. A native of that city, she is the daughter of Mr. and Mrs. William L. Puffer, both of New-Church families.

After graduating from the Brockton schools, Mrs. Dullea received her degree in Home Economics from Framingham State Teachers' College. Since that time, she has taught almost continuously, first in Revere,



Alice Dullea,
incoming
Recording Secretary

Mass., and later in Brockton. At present she teaches Home Economics in junior high school, and Basic Cooking in the Adult Evening School in Brockton. She has taught Sunday School ever since she was in high school herself, and now reaches the beginners' class in the Brockton Society.

Mrs. Dullea was married to 1st Lt. Daniel L. Dullea, who was killed in England during World War II. Their son, Daniel, Jr., is now sixteen and attends New Hampton School in New Hampshire.

President of the Massachusetts Women's Alliance, Co-Chairman of the Junior Red Cross for the Brockton

area, Mrs. Dullea also serves in many organizations of Church and school. Those who met her at the California Convention will agree that she participates actively in her favorite hobby, which is traveling wherever and whenever she can, and taking as many others with her as possible.

A new editor of Grand Alliance

Another of Alliance's new officers is Mrs. Wm. R. Woofenden, who is now Publications Chairman. Wife of the Detroit minister, she is the daughter of the Rev. and Mrs. Louis Dole of Bath, Maine. She was brought up in the Fryeburg and Bath Societies; later, while attending Wellesley College, she participated in the activities of the Newtonville and Brockton, Mass. Churches. The Woofendens' first church post was in New York City. They moved to Detroit in 1957 and with their five youngsters are enjoying life in the parsonage in suburban Ferndale.

Mrs. Woofenden is now on the teaching staff of the Detroit Sunday School, meeting the challenge of six 7th and 8th graders in an Intermediate class. Spare moments are spent reading or doing a variety of arts and craft work.

Tentative Convention Program

Tuesday, June 21

- 9:00 a.m. Council of Ministers meeting
Ministers' wives meeting
- 12:30 p.m. Luncheon (Council of Ministers and ministers' wives, jointly or separately)
- 2:00 p.m. Ministers' wives program meeting
Council of Ministers meeting
- 6:00 p.m. The Alumni of the Theological School—banquet. Ministers' wives—dinner

Wednesday, June 22

- 9:00 a.m. Council of Ministers' meeting
Ministers' wives
- 12:30 p.m. Luncheon
- 2:00 p.m. National Alliance Executive Board meeting
Council of Ministers meeting
- 6:00 p.m. Open dinner meeting of the Council of Ministers
- 8:30 p.m. Board of Missions meeting
Other committee meetings

Thursday, June 23

- 9:00 a.m. General Council meeting
- 9:30 a.m. National Alliance meeting
Board of Education meeting
Other activity for ministers not on General Council
- 12:30 p.m. National Alliance Luncheon
Luncheon for men
- 2:00 p.m. General Council meeting (continued)
- 3:00 p.m. Sunday School Association meeting
- 6:00 p.m. Swedenborg Philosophical Centre dinner meeting
- 6:00 p.m. National League Executive Board dinner meeting

KITCHENER

8:00 p.m. Opening session of Convention
Worship Service
Address by the President
Welcome and greetings

9:30 p.m. Social hour
 League get-together

Friday, June 24

7:45 a.m. Communion service
 Breakfast
 9:00 a.m. Convention business session
 9:30 a.m. American New-Church League business meeting
 12:30 p.m. Luncheon—speaker
 ANCL luncheon, or this group may join the main luncheon
 2:00 p.m. Theme discussion groups
 6:00 p.m. Dinners—ANCL, National Church Board, Laymen's Fellowship meeting (other special groups?)
 8:00 p.m. Board of Missions open meeting
 9:15 p.m. Social hour

Saturday, June 25

7:45 a.m. Communion service
 9:00 a.m. Project committee reports
 10:30 a.m. Convention business session
 12:00 p.m. Election of officers
 1:00 p.m. Luncheon
 2:00 p.m. Business session of Convention
 3:30 p.m. National Alliance Executive Board Pension Board
 Board of Managers of the Theological School
 Trustees of the National Church
 6:30 p.m. Banquet. Speaker.
ANCL Ceremony of the Keys

Sunday, June 26

8:00 a.m. ‡Communion Service
 Breakfast
 11:00 a.m. Worship Service
 1:30 p.m. Board of Missions luncheon meeting
 Luncheon
 3:00 p.m. Open house at the Swedenborg Philosophical Centre
 Tea served later in the afternoon.

‡If the use of a church can be had on the South Side in which to hold the Sunday service, then the communion service will probably be held in conjunction with that service.

Monday, June 27

Meetings of General Council.

WANTED: A copy of Charles H. Mann's **Psychiases: or, Healing Through the Soul**. Write, stating price.

We would also like information concerning Mr. Mann. Will those of you who remember him and know something about his life and work communicate with me?

BJORN JOHANNSON
 1107 Elm Park Drive
 Cincinnati 16, Ohio

by Merle Haag

ANY ORGANIZATION is only as good as its leadership. This is particularly true in so far as churches are concerned. Look at the most prominent clergymen of the present day—Billy Graham, Bishop Pike, Norman Vincent Peale, Oral Roberts, etc. We may not agree with what these men have to say, but we do agree that in character they are very much alike. All of them are vigorous, sincere, and thoroughly dedicated to their work. Kitchener has such a man in the Rev. David Powell Johnson. He is young, vigorous, a forceful, sincere speaker, and maintains a travel schedule that would exhaust the average person. With his business acumen and ability to plan things down to the minutest detail, Rev. Mr. Johnson is the type who would have been a success in whatever field he had chosen to undertake.

On a national level Rev. Mr. Johnson has been president of Convention since 1956. There are probably only a few societies who have not received help of some sort from him during this period. He can give suggestions on ways and means of collecting funds for a worthy cause, or finding a good location or a style of architecture for a new edifice. And always he is welcomed as a speaker at an event of importance to a society.

I first saw Rev. Mr. Johnson in Kitchener in 1946 when Convention was held there. He had been ordained just three years prior to that time. From the way he literally dashed from one place to another, making sure everything was going along smoothly, it would be fairly safe to assume that he was a track star in his collegiate days. The years have not slowed him down. Of course, today he uses aeroplanes to get around.

However, don't make the mistake of assuming that the Kitchener Society has been neglected. Far from it! Under Rev. Mr. Johnson's guidance, with the able assistance of Mr. Ralph W. Kirchen, a student minister, the Kitchener Society has an active social life. No member of the family is forgotten. Affairs are planned for the youngest toddler to the oldest grandparent. The entertainment is often on a very high intellectual level and yet presented in such an enticing manner that even the rebellious youngster is unaware that he's been exposed to culture. Speakers are always chosen because of their eminence in their particular field, and thus, know their subject thoroughly. For example, one lecture bore the fascinating title of "Brains and Blood". It featured Mr. Theodore Tuck, who explained the mechanical brain and based his talk on his own experience with the I.B.M. computer; and John Elliott, who explained the RH factor in babies and based his remarks on his own experience as a specialist for a surgical supply house. On another occasion Magistrate Kirkpatrick spoke on "Juvenile Delinquency". This is a topic of vital interest to all parents, and who should know more about it than a Judge who sees misguided youths in his courtroom every day?

But even with Dave's—as his friends call him—dynamic personality and seemingly endless flow of energy, it would be impossible to hold and maintain a full entertainment program without the wholehearted cooperation of his parish. These Kitchener people are



Ian McIntosh and Frances Alda Rothaermel sign the register in Mr. Johnson's study following their wedding in 1953. During the 17 years of his pastorate in Kitchener Mr. Johnson has united in matrimony sixty-four couples.

amazing. A very high percentage of the members participate actively in managing the social affairs.

With the possible exception of Harold Hayne who is the editor of the weekly bulletin, has charge of the model railroad, and managed the dinner for the blind, the duties involved in the running of the Kitchener Church are delegated to as many members as possible. Just look at the ushers Kitchener has had during the first few months of last year: January: E. B. Tuck, Everett Whitten, A. Aitkin, Jr., and Norman Hachborn; February: Ian McIntosh, H. W. Rothaermel, Alfred Chivers, and Carl Hachborn; April: Perlous Lasso, Donald Lasso, Michael Woeller, and David Schneider; May: Gordon Kalbfleisch, Steven Dienesch, Donald Brennerman, and Murray Sipes; June: David Johnson, Jr., Donald Dishman, Herbert Schneider, and Charles Hachborn. No duplication anywhere, but if you think that list is astounding, just read the names of those who have helped with organizations or entertainments! Lorne Shantz supervised the Bible Society dinner; David Klassen has charge of Prayer Fellowship; Mrs. Mabel Riener gave lessons in smocking; Mrs. David Schneider was the organist for the Kitchener-Waterloo Hospital Chapel services which were conducted by the Rev. David Johnson and were broadcast on the radio; Herbert Schneider was director of Kitchener's Stewardship Sector Project, held in cooperation with 14 other churches in Kitchener; Ian McIntosh is auditor for the church; Mrs. Emil Schneider, Mrs. R. Hemmerich, and Mr. R. Shupe form the Benevolence and Missionary Committee; Hugh Cuthbertson is the Church School superintendent; John Elliott was chairman of the committee to decide whom to send as delegates to last year's Convention (all expenses paid by Kitchener); and Mrs. Nellis Lishman had charge of reservations for the April dinner of the Parish Club. It is utterly amazing how many members are willing to undertake the responsibility for something and since each one specializes in just one event, each affair is a success. With workers like these, it is no wonder that Kitchener's average Sunday attendance is 92; that on Easter Sunday 174 came to Church; or that the model railroad club (their most recent organization) had 20 members and 47 stockholders (the older members of the church helped to get the club started by buying stock in it) just three weeks after its inception.

Kitchener has two choirs—the Senior Choir sings regularly and the Junior Choir participates in special services about four times a year. The Sunday School has 84 children and 9 teachers. The Pastor's Class is devoted to the study of the Church's Teachings and is

primarily for new members. In addition to this, Mr. Ralph Kirchen, the student assistant, conducts a class about the Church's Teachings which is for the young people in the church. The Prayer Fellowship, originally instituted by Rev. Mr. Johnson, meets every other Sunday evening, and is now a layman's organization under the guidance of David Klassen. From this, one can see that the Kitchener parishioners do not go to Church just for the social activities, but are just as interested in learning what the Church teaches.

This is the second in the series we hope to publish about our societies. The author is the society reporter for the Levittown, N. J., Times; also writes the MESSENGER'S news column.

LETTERS ^{to} the EDITOR

Sunday School Material

To the Editor:

I should like the opportunity to call to the attention of *MESSENGER* readers a portion of the Jan. 2, 1960 issue of the *MESSENGER* which seems likely to leave an erroneous impression. At the moment I am not so much concerned as to whether this impression was given deliberately as I am with trying to clear up certain matters of fact.

In the item titled, "The Board of Education," signed by the Rev. Ernest Martin as chairman of the Board of Education, attention should first be called to the third paragraph which begins, "Existing study materials and curricula have proved unsatisfactory in meeting the needs of an expanding program." To the uninformed layman this may sound quite critical. Now, let's have some facts: The American New-Church Sunday School Association publishes and distributes a curriculum for our schools that is undoubtedly the most comprehensive and complete in the history of Convention. This is a

Copy deadline for Mar. 12 issue

of *THE MESSENGER* is Feb. 22.

new course, planned and written in the last few years. More of our Sunday Schools are using this course than any other course in the history of Convention. The Convention Journal lists forty-one Sunday Schools. Between twenty-five and thirty of these are using the Sunday School Association material. Steps are now being taken to issue these materials in more attractive printed form. This would hardly have been done if the materials had not been so widely acclaimed as excellent New-Church lesson materials.

Mr. Martin is surely aware of the above facts. There is, admittedly, the matter of the ten or fifteen schools that have not chosen to use the Sunday School Association curriculum. It has been recognized both by the Association and the Board of Education that there is probably a need for two curricula with differing approaches. Certainly our minorities should be served. The in-preparation materials Mr. Martin describes in his article are an attempt to serve this need. This writer and others who have examined sample copies of the course Mr. Martin is writing feel that his material, while it is vastly concerned with *method*, lacks in specific New-Church *content*.

Mr. Martin ends his sixth paragraph with the sentence, "Before long the church will have excellent material for children of all age groups." May I suggest that this sentence might have read, "Before long the church will have, in addition to the currently available excellent material for all age groups, a second complete curriculum with a different approach."

Wm. R. Woofenden
Detroit, Mich.

Moon Inhabitants

To the Editor:

Now that the Russians and certain other nations, notably ourselves, have decided to try to reach other planets beyond the moon, many of Swedenborg's reports on the people of various planets has an even greater interest than formerly.

Swedenborg never claimed to have seen the moon or any other planet but he did state that he had seen people who had lived on these planets during their physical life. He described the moonmen as very short with rather long heads, somewhat I should say like some of Walt Disney's dwarfs. Just suppose space-ships rockets and finally earthmen find the moon and find it totally uninhabited? That could be for we have never been told whether the people Swedenborg saw were recently departed from their planet or had been deceased for hundreds or even thousands of years. In the Spiritual World time is eliminated and the Bible declares that "a day is as a thousand years and a thousand years as one day." Swedenborg's words are "The inhabitants of the moon speak from air collected in the abdomen." He mentions the fact that the moon has very little of what we would call atmosphere . . . in fact from what he said of the moon's atmosphere or lack of it, our type of lungs and breathing would not be possible.

Just how our moon explorers intend to take along enough of our air, or what apparatus they expect to use to maintain breathing seems to be overlooked. For earth's denizens to reach the moon and live on it will mean far more research, knowledge, chemical miracles, and power of adaptability than science has so far either discovered or contemplated.

Marie Lussi
Kingston, New York

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A *Lost* OPPORTUNITY

THE front door bell rings: it is suggested that I respond to the call. On opening the door, I am confronted by two very young men—one black-skinned, the other white. Both are well-groomed and each one carries an expensive-looking dispatch case. The black boy has a shining face and an attractive smile. The white boy has a serious, earnest countenance and does not smile.

I salute them with a "Good morning!"

The white boy is the first to speak. He produces a well-worn New Testament and says, "I should like to read you some passages from the Gospels". The black boy says nothing, but smiles persistently. He interests me.

Responding to the white boy's wish, I asked him what the passages he had in mind referred to. He says, "The coming of the Lord". I tell him he need not trouble to read them, for I am quite familiar with them. Both boys are taken aback when I assure them that the Lord is already here! And they are quite non-plussed when I outline the spiritual sense of a text they have in mind.

I tell them I am a New-Church Minister, commonly known as a Swedenborgian. They confess to having no knowledge of the New Church or Swedenborg. The white boy says, "We are Jehovah's Witnesses". The black boy smiles engagingly.

We are still standing at the door. I tell them I am rather busy and must get on with my job. I am given a leaflet and the boys leave. One is apt to be impatient with such callers.

In dismissing the lads I missed an opportunity. At the very least I should have given them a New-Church tract in exchange for the one they left with me. When they were beyond my reach an inward voice upbraided me. "Why did not you invite them in for a serious talk?" it asked. That's just what I ought to have done. But I didn't: whenever I think of the incident I feel ashamed of my omission.

My conscience rebukes me. It suggests that I put myself in place of the boys and think of their seriousness, their sense of mission, however mistaken it may be.

Who amongst us has a sense of mission that will drive him from door to door to witness to the truth we believe? Who amongst us is prepared to endure the rebuffs inevitably involved? One cannot accept the theories of Jehovah's Witnesses and others of that ilk, but one can admire their earnestness, their courage. In this respect they are worthy of emulation. Don't be impatient with them when they call. Treat them with Christian courtesy which is no small quality of neighbourly love or charity—and at least give them tract for tract!

Yes, indeed, I lost an opportunity. I am very, very sorry that I did. I fell in love with the black boy. I hope I shall meet him in heaven should I be privileged to attain such an estate. They were both nice boys. The Lord will guide and bless them. I had assured them that the Lord is here: it would have been a happy thing if they had sensed the Eternal Presence in my home.

—CHARLES A. HALL

The New-Church Herald, Dec. 5.

THE MILLENNIUM

by Anna Raile

THE MILLENNIUM, as based on a literal interpretation of the twentieth chapter of Revelation is something like this: Christ will come to earth to reign for 1000 years. The subjects of this kingdom will be the resurrected righteous and the living righteous, and Satan and the beast and the false prophet will be bound in the bottomless pit. After 1000 years Satan is loosed and is allowed to deceive the nations. These deceived will encompass the beloved city but then fire will come down from heaven and consume them and Satan will be thrown into the lake of fire and brimstone. This, it seems, also constitutes the Second Coming of the Lord.

This doctrine is drawn from the most literal interpretation of this chapter. But were these words ever intended to be taken literally? Is not the whole of Revelation a vision which John saw on the Isle of Patmos? Does not this very chapter begin with, "And I saw—"? Does not John begin the recounting of the vision by saying he was "in the spirit"? Should we not then consider that the message is to be spiritually understood and probably as happening or going to happen in the spiritual world?

All through Scripture dreams and visions have had to be interpreted. Joseph's dreams of the sheaves of his brothers bowing to his sheaves and the sun, moon, and stars bowing to him had some deeper meaning. Joseph had to interpret the dreams of the butler and the baker who were imprisoned with him and later the dreams of Pharaoh. Daniel had to interpret the dreams of Nebuchadnezzar and the handwriting on the wall that Belshazzar saw. In all these instances God provided an interpreter and no doubt in the fullness of time He has provided an interpretation of John's vision also. It would seem of the utmost importance that the interpretation be that of God's providence and not that provided by man's own intelligence.

It is to be hoped that nothing has been said here that might be construed into a disbelief in the Bible. The Bible is the Word of God and as such it is holy. As such, also, it is much more than a book of science or a record of history and to limit it to science and history is to miss its real import. Many people and many denominations stress the point that they simply believe the Bible and that they have no doctrines or creeds. But one soon discovers that they interpret certain parts of Scripture in one way which others interpret in another; and they stress certain passages and pass over others as parts that cannot be understood and therefore must be taken on faith. Every Christian denomination bases its doctrine on the Bible. It is only the interpretations that differ.

Then some will hasten to assure you that they believe the Bible just as it reads—word for word. But do they? In *Psalms* 137:8-9 we read, "O daughter of Babylon, who art to be destroyed: Happy shall he be that taketh and dasheth thy little ones against a stone." Is this horrible suggestion to be taken literally? In *John* 6:53 Jesus says, "Verily, verily, I say unto you, except ye eat of the flesh of the son of man and drink his blood, ye have no life in you." Does He mean us to take this literally? These are but a few of the instances that might be mentioned.

It seems then that it is only a matter of degree or extent to which people of differing creeds believe the

Bible literally. But why should anyone feel that there is particular merit in interpreting the Bible literally? What does Scripture itself say about how we are to understand it? In *Matthew* 13:34 it reads, "And without a parable spake He not unto them." Does this give us a hint that there are deeper meanings underlying all of His words? In *2 Corinthians* 3:6 Paul says, "—for the letter killeth but the spirit giveth life." Evidently Paul had caught on that there was more to Scripture than meets the eye—the natural eye. A curious thing happens in *Psalms* 78 that should set us thinking about deeper meanings. The Psalm starts out, "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old." Then the rest of the Psalm is devoted to the telling of the sufferings of the Israelites in Egypt, their miraculous deliverance and wilderness journey—which is history! But surely from this passage we should conclude that there is more to Scripture than an historical record from which we must draw our lesson, for we should be able to draw lessons from any history.

So should we take the account of the Lord's Second Coming literally? Or is it directed to our spirits, the real us, clothed for a time in corruptible bodies?

Let's take a look at the prophecies of the Lord's first advent and see how they were interpreted and how they were fulfilled. In *Isaiah* 10:13 it says, "... for the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." In *Joel* 3:15 these words occur, "The sun and moon shall be darkened, and the stars shall withdraw their shining." That these prophecies do have reference to the Lord's first advent and not to His second coming we have on the word of Peter in *Acts* 2:16-20 where we read, "But this is that which was spoken by the prophet Joel—The sun shall be turned to darkness, the moon into blood, before that great and notable day of the Lord come." Peter was referring to the incident of the Pentecost when tongues of fire appeared above the new converts.

How similar read the prophecies of the Second Coming! In *Mark* 13:24, 25 we read, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." In *Luke* 21:25, 26, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on earth: for the powers of heaven shall be shaken."

In view of what the people expected—and what the Jews still expect—concerning the coming of the Messiah from a natural and material concept of these prophecies, it would seem wise not to fall into the same error in our attempt to understand the prophecies of the Second Coming. If the sun, moon and stars literally had stopped functioning there would certainly have been an end of the world—of the universe. This did not occur at the fulfillment of the Old Testament prophecies and therefore we should not expect them to at the fulfillment of those in the New. What did take place at the fulfillment

of the earlier prophesies was the end of one era (the *RSV* reads "the end of an age") in the Church and the beginning of another—the establishment of the Christian Church. This happened when there was no longer any charity among the people nor any love to the Lord (the sun was darkened); there was no longer any true faith in the Church; the very words of Scripture had been twisted and perverted to condone the wickedness of man and man had added his own traditions for the laws of God. "The moon did not give her light," meaning that even the very knowledges of right and wrong, of God and His kingdom were practically lost; and "the stars withdrew their shining." It was indeed the fullness of time when the Lord made His advent. "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him" (*Is.* 59:16).

If we were convinced that all of God's Word had a deeper than a literal sense—an internal sense, we would want to know how to interpret it. We would want to test it out. But if several of us tried to make these interpretations ourselves, simply using our own intelligence, we would probably come up with as many interpretations. If, however, we were offered a sort of code or key and tried it out in various places in Scripture and found that it worked universally throughout all parts of Scripture, that it brought a loving, merciful, and understanding God closer to us we would feel that this system might bear investigation. We might begin to feel that this key was given us by God Himself and that if He found it necessary to use a modern-day seer to accomplish this, that that should not detract from the ultimate truth it disclosed.

Most people would still hesitate however to make this investigation. It would entail considerable work, and it would probably be quite revolutionary from a traditional viewpoint. With these two weapons—a conviction that the truths of faith should come to one without too much effort and a loyalty to his original concepts, each one would defend his position. A third weapon—and a more excusable one—is the conviction that if a person practiced living a good life, acquiring an understanding of God's Word could be ignored without too much damage to the soul. It is quite natural to want to be loyal to the beliefs that we were brought up in, that we learned in our own Sunday School as from our own parents. Paul must have felt this same loyalty to the Jewish religion—so strongly, in fact, that he helped stone the Christian gentile. It is quite natural—a natural Adamic heredity—but is it the course of a regenerating Christian? Is it worshiping God with all our *minds* as we are directed to do in the Great Commandment? Is it using the freedom that is our heritage to examine, accept or reject doctrine?

In case we can overcome these scruples against the investigation of a consistent spiritual sense of the Word according to a code or key given us by the Lord through his servant, Emanuel Swedenborg, we have a precious new experience in store for us.

The terrible picture of the literal millennium which we have kept only in the back of our minds because we could not bear to think of it (unless we are of a vindictive nature), that we have omitted telling our children about because we didn't want them frightened, becomes bearable and consistent with a loving and merciful God.

Let's try, very briefly, this system on the chapter under consideration. The angel who brings the key and the chain must represent the Lord for we learned in *Rev.* 1:18 that *He* has the keys of hell and death. They are symbols of His power to draw the righteous with bands of love and bind the wicked with chains of truth.

At the time of our judgment, after leaving this world and entering into the next, the evils which still cling to us in spite of our efforts to overcome them are removed; "the dragon, that old serpent, which is the Devil and Satan is bound."

Since with God a thousand years are as one day and one day as a thousand years (*2 Pet.* 3:8), we should discard the idea of this as a reference to time and think of it as a reference to state—a state of maturity or fullness that is fit for the entering into the kingdom of heaven. There, those spiritual martyrs who have fought for their Christian principles will "reign with Christ." That is, they will be united with Him by love.

This is the first resurrection—not first in time but first in order of excellence and they who have a part in it are freed from death, that death which is the consequence of sin.

"Satan is loosed" to maintain an equilibrium. If we were never tempted by him we would be as puppets, without the volition to overcome the evils of our nature. Satan, the devil, the beast, the dragon, the locusts, the scarlet woman, the armies of Gog and Magog are all symbolical names for the evil spirits who have passed out of this world but whose influence still prevails and must be fought against. In the latter days of the Church they become so strong that only the advent of the Lord can save the human race.

The throne which John now saw indicates that a judgment was to take place for that term is used when a judgment is spoken of (*Ps.* 9:7-8). They are judged now who have left this life and entered into the spiritual world. They are judged from *their* books: the thoughts, words, and actions that their lives have written upon their characters. This other book is the book of life, God's own book.

As time has reference to state in Scripture, so also do places. Now those from the sea, from death, and from hell are to be judged. As the sea surrounds the earth where the church is, those which the sea gave up are those in ignorance either because of inopportunity or because they were not seriously enough impressed by the importance of learning of the Lord and His Word. Those delivered by death and hell, also translated hades and the grave, are, as one might infer, the evil and false, the wicked and unbelieving.

"And they are judged by their *works*." This statement stands in Scripture and all contention to the contrary will not remove it. For all religion has relation to life and if we do not try to live our religion—we have no religion.

The chapter ends with the disposition of those *not* found in the book of life, for God keeps no book of death. These find themselves still burning with the love of their own selves and the lusts of the world.

The writer, a student of our teachings for many years, is a member of the National Association.



What Would Swedenborg Do?

THE OTHER DAY I got to wondering what Swedenborg would do, if he were still living in our midst in this busy world.

Would he attend church? I am sure he would for he has told us that it is part of the Christian life to do so, to listen to sermons, to kneel when we pray, to sing hymns, and to observe the Sacraments. I think he would attend New-Church services, rather than the services of other churches not receptive of his teachings, for angels present with him would still contradict the preacher. He would prefer to recite the Creed of the New Church just as we do, rather than an outworn creed, no longer true to the truth.

He would certainly be a church-going man, supporting the priestly office, and showing it that reverence he has told us is its due. He might even be the head of the Church, its Primate. I could not imagine it being in more capable hands. We would then be, surely, one united church, completely confident in his profound judgment.

In all probability, he would still do a lot of writing. There are things happening in spiritual circles of great interest to us, and in matters of policy, doctrine and interpretation whose advice could be better? The facilities of the New-Church Press and the Swedenborg Foundation would be of the utmost assistance to him, who wrote his great and wonderful books in the solitude of his study, receiving no public plaudits or loyal support for his "latest" work. Today, a New-Church public would be eagerly waiting for it.

Number four of his "Rules of Life" reads, "Obey what is commanded, attend faithfully to one's office and duties, and be useful to society in general". In keeping with this, he would bear his share of responsibility to society and public affairs, as he did in his native land. In fact, he would be a most busy man.

In all affairs, public and private, he would lend every possible assistance to spreading New-Church light and influence in all directions, and guide with his wise counsel all those desiring it. By virtue of his scientific attainments he would be wanted in scientific circles. He would be interested in the efforts to reach the moon, raising a laugh from his confrères that the only way they could prove or disprove his statements about the people on the moon, would be for them to go and see.

And he would be a married man, a happily married man, living according to his wonderful teachings about marriage, better, perhaps, than anyone else. But since he has been gone from us so long now, we rely on the information that his wife-to-be was awaiting him in the other life, when his life's duties were finished. How intensely she must have followed that duty of his, as he penned his pages of revelation.

Swedenborg would be a world traveller also. We would not be able to keep him in London or New York. We would all want to see him, and know the touch of his comforting and strengthening personality. In fact, to tell the truth, if he were here today, I don't know what we would do with him. As Emerson said, his presence would flutter the gowns of every college, and the robes, I might add, of every bishop. For what a lot he would have to tell us. What a lot of mistakes he could correct. And he would certainly tell us to read the "Heavenly Doctrines" and be faithful to them. And if his spiritual sight were still open! Well; I leave it to you. He would remind us that it is for us to know the truth

The Original Abolitionist

The Rev. Jack Hardstedt, Stockholm pastor, and missionary minister for Scandinavia, has just brought to the notice of the Evidence Society a picture postcard circulated in Sweden depicting the New Churchman Charles Wadstrom, teaching Prince Peter Panah of Mesurado, Sierra Leone, W. Africa, from *Divine Love and Wisdom*, probably in the spring of 1790.

Wadstrom's "Observations on the Slave Trade" published in London in 1780, upon his return from Africa, undoubtedly was instrumental in actual steps being taken by the British Government to abolish the trade in slaves, which had reached scandalous proportions on the dark continent.

Official consideration of this infamous situation first came through William Wilberforce, British statesman and friend of Prime Minister William Pitt. With Wadstrom's personal account and the interest of Thomas Clarkson and others, abolishment got under way, though it was many years before the trade in slaves was discontinued.

The New Churchman returned to West Africa and with as much zeal as in his efforts for abolition, began to propagate Swedenborg's teachings. He soon made plans to form a society of the New Church on the Island of Balam. This was not carried through, but evidently his missionary work struck the fancy of some author or artist and hence more than 150 years later we find a postcard in current use picturizing an incident in Mr. Wadstrom's mission.

At one time, we read in Tafel's priceless *Documents Concerning Swedenborg*, and as recorded by Early English Swedenborgian, J. A. Tulk, meetings were held at Wadstrom's lodgings near the Tottenham Court Rd., London (possibly a few doors distant from the drapers shop where this writer was apprenticed as a boy); and for a time he was editor of the *New Jerusalem Magazine*.

—L.M.

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—L. ERIC WETHEY

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-David Johnson photo

"The Edmonton Sunday School which now has 138 members with an average attendance of over 100. One of the things that struck me most about this church in a new community—in this case hardly a relocation but the final establishment of a more settled congregation in its own church—is that a large proportion of the work on the buildings, teaching of the Sunday School, etc., is being done by the newer members in the community. They have rallied behind Erwin Reddekopp and I believe this may be one of our most successful ventures in the establishment of a New Church. "

-- THE PRESIDENT'S CORNER See page 72

The NEW-CHURCH MESSENGER

FEBRUARY 27, 1960

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Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

EDITORIAL

Is Brotherhood A Dream?

DURING THE OBSERVANCE of Brotherhood Week in February, a cynical commentator burst out. "Brotherhood week! Whom do we think we are kidding? Billions are being spent by the great powers for war preparations and for devising more lethal weapons. Take a look at Cuba or Algeria, at the battle against school integration in our own country, at the bombing and defacing of synagogues! In the present world of hate brotherhood gestures are a stench in the nostrils of God!"

The above are ugly realities. We know they exist. But human brotherhood is too beautiful a dream and too interwoven into the fabric of Christian thinking to be discarded—no, not even in the face of rampant bigotry, of hate seemingly triumphant, nor even because of the insanity of militarism. Man was not made by God to be a creature of hate. It is not his destiny to forever hate and be hated. There are those who contend that innately man is cruel, bloodthirsty, pugnacious and quarrelsome, and that any efforts to build a peaceful world are bound to founder on the rock of human nature. We do not believe it. To be sure, a vast array of facts can be collected from history and from observation of human life in support of this contention, but there are also many facts on the other side.

Swedenborg in describing the primitive condition of man says the he (man) was created a receptacle of "Divine Love and Divine wisdom", and therefore an image of the kind of order that prevails in the heavens (*True Christian Religion*, 65). In man's first state there were no conflicts about dignity and riches for man lived in love to God and the neighbor by civilization. It is amazing to what an extent the accounts of primitive people bear out the theory the "natural goodness" of man about which Rousseau and Mandeville wrote. Included among these would be not a few tribes of North American Indians. It is unfortunate that in our (*Divine Providence*, 215). There is much in the Writings about the Golden Age which is more or less in accord with a tradition that has been widely prevalent throughout the world. Ever since man began to leave a record of his thoughts there has been handed down a belief from the distant past of a Golden Age of peace and happiness. Hesiod in his *Work and Days* gave a classic expression to this belief. Perhaps most historians will dismiss as a myth all accounts of such a period. However, anthropological studies have brought forth many facts which cast serious doubt on the theory that man is by his very nature, a fighting animal.

In his work, *Evolution of Morals* (pt. i, pp. 42-8), Prof. L. T. Hobhouse expresses no little amazement at the fact that the primitive people he chanced to select for his study, namely, the Veddahs of Ceylon and the Yagkans of Tierra del Fuego, were peaceful people and by no means deficient in moral judgment. Dr. Charles Hose in his book *Natural Man* describes the Punons of Borneo as friendly people who will never wantonly slay a human being nor go on the warpath; also as people with a strong sense of justice. The Arctic explorer, Vilhjalmur Stefansson, a noted authority on the Eskimos among whom he lived for many years, pictures these people as peace-loving, and possessed of a strong sense of community. The taking of human life is utterly abhorrent to them and hence warfare is unknown.

It would be possible to compile from the writings of competent anthropologists, travelers and explorers a long list of primitive people, ranging in area of habitation from the jungles of India to the Arctic, who are peaceful and friendly, showing none of the traits of savagery which too many believe are characteristic of those who have been left untouched

country because of the role usually assigned to the Indian in fiction about the "wild West", and now by the TV "westerns", so many have come to think of the Indian as cruel and bloodthirsty. The truth is that in most instances the Indian preferred to live in peace. He was more sinned against than sinning. Peaceful co-existence with him would have been more often possible had the white man been always animated by a spirit of justice and good will.

Although it would be unrealistic to deny that the human potential for hatred is high, and that pugnacity is a deeply ingrained human trait, it by no means follows that these are basic to human nature. The tendentious doctrine which based the struggle for existence primarily upon the egoistic drives is not only incorrect but has done a disservice to human thinking. Says Warden C. Allee: "The balance between co-operative, altruistic tendencies and those which are disoperative and egoistic is relatively close. Under many conditions the co-operative forces lose. In the long run, however, the group-centered, more altruistic drives are slightly stronger." ("Where Angels fear to Tread", *Science*, vol. xcvll, pp. 521).

SEMANTICS

by Charles A. Hall

WORDS are meaningful: it is important that we use them with care. The hearer should be as careful in their interpretation as the speaker in their use. It often happens that careless speech conveys an unintended implication, and it is frequently occurs that words meticulously chosen by a writer are given a meaning by the reader quite remote from the writer's intention.

Every writer or speaker is liable to wrongful interpretation, and this, not of set purpose, but because a word may have different connotations with different persons. The first essential in fair criticism is that the critic should be sure of the sense in which an author uses his words.

Many examples could be given of errors of thought arising from the loose use of words. There is the word "Life". To the present writer it means something different from its implication to the average biologist. Usually, the biologist thinks of life as a state of livingness, or as of a phenomenon associated with living creatures. On the reverse, the writer thinks of life as the creative force and purposeful power that produces the phenomenon of livingness. He makes a distinction between life and life-forms. He does not think that the livingness of a frog is life, but averse that it is a product of life in the form of a frog. To him, the frog is a life-form exhibiting life in a peculiar and distinctive aspect. He holds that life is not an emergent product of nature, but a creative power without whose action nature could not exist. Indeed, he is satisfied that Life is synonymous

with the Divine Love and Wisdom from which all things have their origin, and by which they are held in being.

What is understood when "Evils" are spoken of? Perhaps most people think of them as experiences and events which are unwelcome and distressing. Financial loss is regarded as an evil; so is poverty. War is classed as an evil, rightly so. Sickness and death, floods and earthquakes are often classed as evils. Most of us are apt to think of anything that displeases us as a bad thing. It is not of evil circumstances, or what are deemed so to be, that the writer thinks when he considers evils. He is thinking of interior, intangible, spiritual disorders which afflict one's soul and tend to manifest themselves in evil actions. Such is selfishness with its infernal progeny—hatred, anger, greed, covetousness and the lust for power. It should be obvious that were these evils of character removed there would be no wars, and other external evils would disappear.

Jesus got to the heart of the matter when approached by a man who wanted him to compel his brother to divide the inheritance with him. He said, "Take heed, and beware of covetousness." With all covetousness removed there would be no trouble in respect to a fair division of the estate.

What defies Man?

It is an axiom of religion that evils should be shunned as sins against God. The evils referred to are the passions, lusts and thoughts which are alien to the kingdom or rule of God in one's soul, and inimical to it. Jesus said, "That which cometh out of the man, that defileth the

man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, pride, foolishness." He also said, "Out of the good treasure of the heart a good man bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." 'Tis the heart condition of a man which determines his character, whether it be good or evil. "As a man thinketh in his heart, so is he."

By the same token, it is common to think of good in the sense of pleasant experiences and happy circumstances—the enjoyment of things in which we delight. But, in the writer's thought, the good to be valued as above price is the spirit of goodness ruling in the soul. Wholesome affections, right thinking and loving, kindness, a proper sense of justice and fairplay, goodwill to all mankind—these are "goods" as opposed to "evils". The highest good is the love of God Who is the originator of all good. Such "goods" tend to create harmonious outward conditions. Evils create disharmony and disease; goods produce harmony and health.

What is religion

Few words are more loosely used than the word "Religion". If there is a word which ought to be employed with the utmost care, it is this. Churches are probably suffering much from the loose use of this term, and men and women are losing a great deal because they do not appreciate its real significance. In the minds of many, religion is confused with creeds, theology, rites and ceremonies. Religion is the thing itself, theology is an endeavor to explain it. Creeds are attempts to formulate it; rites and ceremonies are its dramatizations. People talk loosely of "religions", meaning various systems of theological thought or ecclesiastical practice. Christianity, Buddhism, Hinduism, Mohammedism are described as religions. We hear talk of Anglican religion, Roman Catholic religion, Baptist religion, Methodist religion, and so forth. The reference really is to shades of doctrine or ecclesiastical polity. Religion is confused

with sectarianism. We are told there are about a thousand "religions", most of them claiming to be the only one worthy of attention. It is not religion here referred to, but the great variety of cults or creeds.

The actual truth is that there is but one religion which is something in its own right variously expressed and depicted in human thought and institutions. It is an affection of the soul by the Spirit of God by which we are united with Him and urged to religious thought and action. It is a spirit and a life capable of diverse expression, and it is conditioned by peculiarities of human thought and temperament. It is not for us to confuse the expression with the thing expressed. One who talks and argues about religion is not necessarily religious, and the inveterate sermon-taster may happen to be less religious than the man who never darkens the door of a place of worship. Surely the Prophet Micah had a true sense of religion when he said, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The saddest and most baneful misconception of the word religion is that it implies something demarked from the actualities of life. They who labour under this delusion talk of folk "getting" religion, and look upon them as people who separate themselves from common contacts. Religious interest is regarded as a hobby which a man may justifiably indulge, but which has no particular relation to reality. The difference between a "religious" man and a non-religious man is found in the fact that the one goes to church and the other stays at home, plays golf or pleases himself otherwise on Sundays. This all indicates the common notion that religion is entirely a matter of cult, creed and pious practice. The misconception exists as banefully among churchgoers as it does among the millions of the unchurched. The average appeal made in the name of religion is to piety, and pious acts are commonly regarded as the all of religious life. The term "spiritual" is used with a similar significance: it is deemed to refer to something ethereal and impalpable beloved of anchorites, nuns, monks and bloodless saints—something, at any rate, quite apart from the practical affairs of the world. A "holy" man may be regarded with awe, respect, or superstition, but he is generally looked upon, and often truly, as a being quite apart from the common traffic of existence. Millions in India will venerate a "saint" whose sole contribution to society consists in profitless self-hypnotisation.

Sacramentarians so over-emphasise eucharistic practices as to give the impression that they are the whole of religion, and the sacerdotalists join with them in representing the spiritual life as something magical or

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utterly other-worldly. An American writer says we have made religion "A thing of solemn duties, magical ceremonies and terrifying eschatologies." Some who are keen about theology, which is talk about religion, content themselves with formulas and diagrams of the spiritual life, and their lives in no wise differ from those of folk who display no such interest.

The manner in which religion is divorced from life is indicated by the well-observed fact that men and women will wax warm and even fight and die for a shibboleth, and persecute those who differ from them in belief. Have we heard of fights about the real life of religion? The embroideries and drapings of faith are even the subject of conflict. Despite the warning of the Lord, the meat is valued above the life, and the raiment above the body.

Spirit of man's daily life

Religion as expressed in the life and teaching of the Lord Jesus is the daily life of man tinctured with a divine and spiritual quality. It is duty done with an appreciation of the Divine Presence, according to the law of the Lord, and to His glory. Studying the history of the Christian Church, it appears that so simple a fact has been obscured by creedalism, sacerdotalism, institutionalism, and a superstitious regard for the mysterious. The demand for a life suffused with the spiritual has been flouted, and the development of various cults has been substituted. Thus it happens that what men wrongly call religion has become a sedative rather than a call to heroic action. So-called religion is used as an escape from life and its problems, whereas the real spirit of religion encourages us to face the slings and arrows of our common experience. It is for this reason that multitudes of modern reformers are in passive or active hostility to what is termed religion. They deem it to be the most potent enemy or reform, and declare that instead of arousing a social conscience it ministers to an easy submission to injustice.

Possibly the reformers are right in so far as their idea of common religiosity is correct, and they conclude that religion is utter other-worldliness. But in respect to genuine religion they are quite wrong, and they have yet to learn that it is the only thing that can produce and maintain conditions of justice and equity. Lessing caustically said, "Christianity has been tried for eighteen centuries: we have yet to try the religion of Christ." Well might Emanuel Swedenborg write about a dead church: he was simply thinking of what was in Lessing's mind: and he spoke of vital religion, a restoration of the real spirit of Christianity which, in his time was not in evidence, and had, indeed, been displaced by cults, mysteries and creeds which had no relation to the actualities of life.

"Spiritual life" is a term variously understood. Many think of it as a life of piety quite divorced from the duties and obligations of our work-a-day world. They associate it with renunciation of the world, long periods of prayer, meticulous attendance at services of worship, reading of theological and devotional books, frequent

CONVENTION TO CREATE NEW DEPARTMENT

RESOLVED: That the General Convention adopt the following By-Law, to be known as Article XX, and that the designation of present By-Laws known as Articles XX, XXI, and XXII, be changed to Articles XXI, XXII, and XXIII respectively.

Department of Publication

There shall be a Board consisting of the President of Convention, *ex officio*, the President of the New Church Board of Publication, *ex officio*, and four elective members to be elected by the Convention for terms of four years respectively, except that at the Convention at which this By-Law shall be adopted, four members shall be elected for terms of one, two, three, and four years respectively. Said Board shall create, establish, and manage a Department of Publication which shall coordinate, initiate and promote publishing work for the Convention.

The Board shall employ such persons and incur such expenditures as it may require for the purposes of the Department within the limits of appropriations made therefor by the General Council.

The Board shall present annual reports to Convention of the activities of the Department.

partaking of the sacrament of the Supper and an external pose of holiness. Actually, the spiritual life is a life in the world lived in a certain way. It is duty done from a spiritual motive and our common activities in the world rendered sacramental under inspiration of the love of God and the neighbour. It involves goodwill to all doing well to all, acting fairly in business and performing faithfully uses and services helpful to the community. Spiritual life is daily life lived in regard to God and by His inspiration.

Pious practice indulged without regard to common duty and the orderly demands of life in the world is roundly condemned by Jesus: "Woe unto you, scribes and Pharisees! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone . . . ye make clean the outside of the cup and the platter, but within are full of extortion and excess." Again, He said, "Why call ye me, Lord, and do not the things which I say?" Pious observances are necessary and valuable as accessories of the spiritual life and as a stimulus thereto, but unproductive piety which ignores "The trivial task, the common round" may be a vicious thing in that it drugs a devotee and renders him deaf to the call to Community service. Adoption of a "holy external," without regard to truth and righteousness in spirit, thought and action, has produced a reward and inheritance of evil consequences, not the least of which is a

modern distrust of everything in the nature of ecclesiasticism. Churches are empty because they are deemed to have no relation to reality. The Good Lord is truly served, worshipped and glorified in a life motivated by Him and lived in accord with His precepts and commandments. This is a different conception of worship from that which commonly obtains. To be told that we do not worship unless we serve, makes us sit up and take more than a little notice. Yet this is a truth we need to appreciate.

It is recorded that St. Teresa was an admirable housewife, and declared that she found her God very easily amongst the pots and pans. Some lines written by a busy household worker are recalled:

Lord of all pots and pans and things, since I've
no time to be
A saint by doing lovely things, or watching
late with Thee,
Or dreaming in the dawnlight, or storming
Heaven's gates,
Make me a Saint by getting meals, and washing
up the plates.

The Hebrew prophet Zechariah had a vision of every pot in Jerusalem and Judah being "holiness to the Lord of hosts", meaning, it is assumed, that the commonest household utensil should be a consecrated thing.

We see that piety may become an escape from reality, an emotional drug, but this does not justify its utter condemnation. There are few people so far advanced in regeneration as to be in no need of the stimulus of social worship and spiritual instruction. It is a matter of common observation that most folk who abstain from church worship get indifferent to religion and completely absorbed in worldliness. The person who is serious about practical spiritual life and really wants, as Swedenborg puts it, "to will well and to do well to the neighbour, in all work and in every employment acting out of regard to what is just and equitable, good and true", quickly realises that he can only do this with the aid of a strength not his own. He needs courage and inspiration found in the company of the faithful, and in acts of piety that bring him into a state receptive of the Spirit of the Lord. And the individual who has grown cold to the life of love to God and all mankind needs the aid of the church: the touch of the Spirit and the lash of exhortation that will awaken him to betterness of life. But the over-pious Sabbatarian would do well to take heed to a new commandment given by Elbert Hubbard, "Remember the week-day, to keep it holy."

The author is a retired minister of the British Conference, and former editor of "The New Church Herald."



HOME BOUND

MY FINGER BELONGS to this my hand,
My hand belongs to me;
And I belong to very land
Where hill knows home will always be.

My hill belongs to a special land
Whose tongue I knew from birth,
I rooted, hold to rock and sand
Though traveler I on this wide earth.

If finger belongs to this my hand
Of vibrant life-filled me
Now tardily I understand
An interlocked humanity.

—MELROSE PITMAN

WIDENING HORIZONS

for the FOUNDATION



John F. Seekamp

by John Seekamp

FOR SOME TIME it has been "in the air" that the Foundation might have a considerable expansion of income thus permitting broader operations. We have now been advised of the establishment of a trust fund to be operated by a large New York bank with the Foundation as beneficiary. The basis of the fund is the deposit of a considerable number of shares of a specialty manufacturing concern. Income from a manufacturing corporation will, of course, depend largely on the general economy of the U.S.A. Again bankers are a very conservative group of business men and we are fortunate in having a similar group of men on our board of directors.

The first objective therefore will be to build a reserve fund from the present dividends in order to provide an even flow of payments to the Foundation as far as possible. In the meantime our Committee on Ways and Means to Spread the Doctrines and our Executive Committee are studying new methods for broader forms of operation. One of our hopes is for advertising on a national scale through one or more of our national magazines. Our Ways and Means Committee has been collecting for study, types of advertising both here and in England including advertisements of the larger church organizations. We have in the past also written some of our ministers for opinions on our cardinal doctrines which would best bring out our contribution to rational Christian thinking. This invitation is hereby renewed.

Our immediate consideration by our Board is finding a successor of our present Manager, Mr. Henry W. Helmke, who is now past 70 years of age and has served faithfully over 40 years. His retirement date on a well earned pension, is set for January 1, 1961. In due time if the idea of national advertising is put into effect we recognize the necessity for considerable stock on hand and larger staff including perhaps a corresponding secretary who can authoritatively respond to inquirers.

One of the recent accomplishments which we are happy to report is the completion by Rev. William F. Wunsch of a new translation of *Divine Providence*. In a recent letter he writes, "in rendering the book into English, that has its own sentence structure and word order, and not those of Latin, I have wanted to render a service not only to the reader but to Swedenborg and, if I might, beyond him to his Lord and Master. The steady great insights in the book have impressed me more and more."

We have had an invitation from the London Swedenborg Society to send a representative to their 150th anniversary in May 1960 and it has been a great satisfaction to ask the Rev. and Mrs. Wunsch so to function. It will give Mr. Wunsch an opportunity to meet old friends. On our part it would be merely a token acknowledgement of his services in the efforts to bring Swedenborg into Christian thinking. We rely heavily on Mr. Wunsch as a member of our important Editorial and Publication Committee. On this committee we also

have Rev. Karl R. Alden of the General Church. Karl assists considerably in correspondence, reading manuscripts, etc. He is also chairman of our Committee on Work for the Blind, which has produced seven Braille books and five talking books by or about Swedenborg for free distribution to the libraries for the blind. The United States government provides some 23 distribution centers where the blind may apply for the books on various subjects. Recently our Board voted to budget the cost of one title, approximately \$1500.00, for next year.

One item which warrants mentioning is the faithfulness of our Board Members in attending meetings. They come from neighboring States, thus involving railroad travel and sometimes overnight stay in New York City. At the December meeting one looked into the faces of fourteen earnest men sitting around our Board table, with only two necessary absentees. Truly an indication of devoted dedication, always stimulating to the Foundation officers.

At the risk of being too lengthy for *MESSENGER* space, we would like to report a new distribution method. One of the very large paper-back book publishers has agreed to put out and distribute through book and drug stores, a paper covered copy in color of Helen Keller's *My Religion*. They are also considering a similar possibility on *Heaven and Hell*, subject of course to approval by our Board.

Mr. Seekamp to Florida

THE MANY FRIENDS in Convention of John F. Seekamp, Brooklyn, will be glad to hear that he is well on his way to complete recovery from a serious operation that he recently underwent. His surgeon has given him the green signal for a trip to Florida, and for those who may wish to write him we give his new address: 651 N. E. 30th Terrace, Miami, Fla.

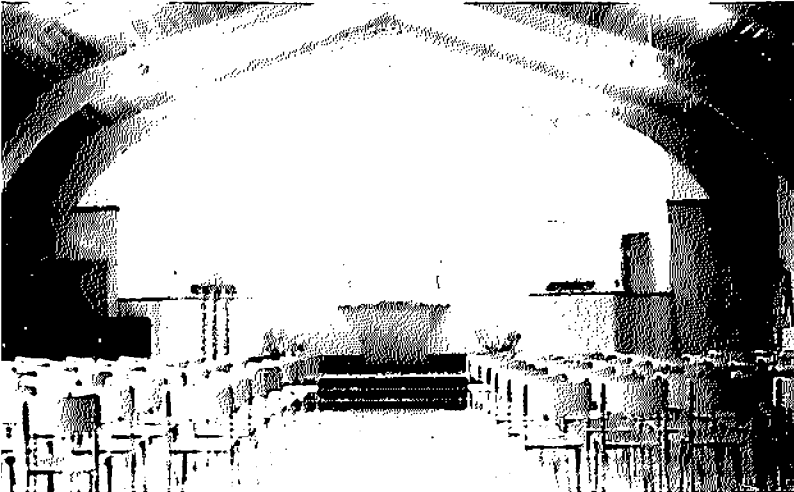
Despite Mr. Seekamp's 83 years, his physician and his surgeon gave assurance to his family that his vitality and general health was such that he could undergo the operation that was found necessary. Happily their judgment proved correct, Mr. Seekamp came through this ordeal in good shape. Unfortunately post-operative pneumonia developed and this made necessary a longer stay in the hospital than would otherwise have been the case. However, he is now up and around and we fully expect to see him at Convention this summer.

Mr. and Mrs. (Dorothy A.) Seekamp wish to express to the many who sent them messages of good will, their heartfelt thanks.

On another page of the *MESSENGER* will be found a highly important story by Mr. Seekamp about the Swedenborg Foundation, Inc., of which he is the president.

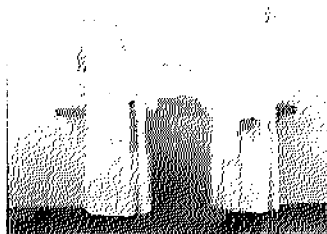
The President's Corner

DEAR FRIENDS:—I thought you might like to see some of the pictures which I took at the Edmonton dedication which took place September 20.

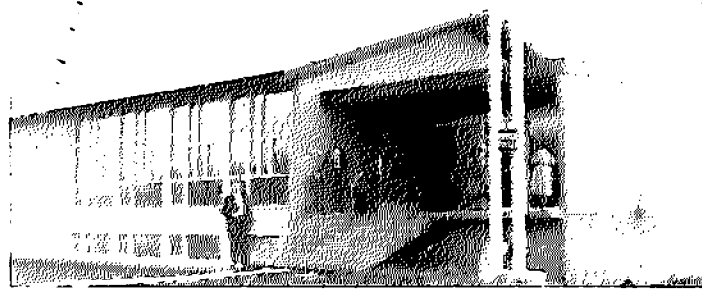


The interior of the Edmonton church, showing its laminated ceiling arches and bright and cheerful chancel. Temporarily the church is furnished with movable chairs. I found it a very lovely, bright and cheerful church to worship in. Many of the people have pitched in to help bring the building into condition.

Following the dedication, David P. Johnson, R., President of Convention turns over the keys of the church to Erwin Reddekopp, the minister.



The Sunday School in session. Sunday School, with the Rev. Erwin Reddekopp leading the session.



Exterior of the Edmonton church.

PROGRAM OF PRESIDENT'S VISITS

February 26 - August 25, 1960

Fri.	Feb. 26	Public Relations Bureau, New York
Sat.	27	Public Relations Bureau, New York
†Tues.	Mar. 1	Cleveland, Ohio
†Wed.	2	Cleveland, Ohio
Sat.	Mar. 5	Bellevue, Washington
Sun.	6	Bellevue, Washington
Mon.	7	Bellevue, Washington
†Tues.	Mar. 8	Cleveland, Ohio
†Wed.	9	Cleveland, Ohio
†Tues.	Mar. 15	Cleveland, Ohio
†Wed.	16	Cleveland, Ohio
Tues.	Mar. 22	Council of Ministers
Wed.	23	Council of Ministers
Thurs.	24	Council of Ministers
Fri.	25	Council of Ministers
†Tues.	Mar. 29	Cleveland, Ohio
†Wed.	30	Cleveland, Ohio
Mon.	Apr. 4	Board of Missions, Cambridge
†Tues.	Apr. 5	Cleveland, Ohio
†Wed.	6	Cleveland, Ohio
†Tues.	Apr. 12	Cleveland, Ohio
†Wed.	13	Cleveland, Ohio
†Tues.	Apr. 19	Cleveland, Ohio
†Wed.	20	Cleveland, Ohio
Fri.	Apr. 22	Wayfarers' Chapel Board, Portuguese Bend
Sat.	23	Wayfarers' Chapel Board
Tues.	June 21	
Mon.	27	General Convention, Chicago, Illinois
Wed.	Aug. 24	California Association—Portland, Oregon
Thurs.	25	California Association—Portland, Oregon.

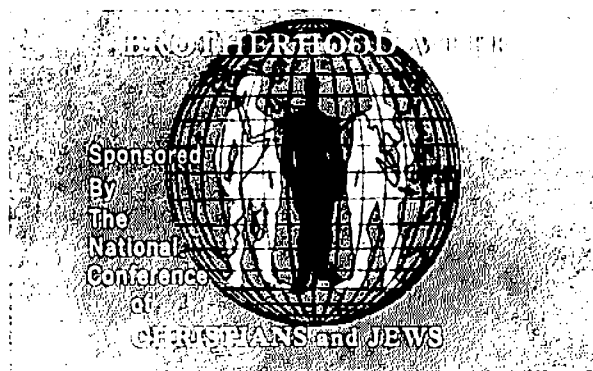
†Mr. Johnson may be reached at the Sheraton-Cleveland Hotel, Public Square and Superior Ave., Cleveland, Ohio, on these dates.

On Tuesday, Mr. Johnson is available between the hours of 12:30 and 3:15 p.m., and 7:30 p.m. to midnight.

On Wednesday, up to 11:30 a.m. and from 3:30 p.m. to 5:30 p.m.

If you are unable to reach him here, please call the Church Office, Kitchener, Sherwood 3-3845, and ask for Mrs. Rosenberger for information.

Ed's Note: Since the beginning of the year, Convention's president, Rev. David P. Johnson, has made many trips and filled many engagements that have not been listed in the *MESSENGER*. We note, for example, the following: Feb. 5-6—attendance of the New York meeting of the Literature Committee; Feb. 7, Tampa, Fla.; Feb. 9-10 and Feb. 16-17, in Cleveland, helping to plan the Institute for the New Church Theological students; Feb. 12-13, in Chicago to meet with the Convention Committee on business; Feb. 19-22, in Cambridge as an instructor at the Institute for the students of the New Church Theological School; Feb. 23-24, again in Cleveland.



Twentieth-Century Evangelism

IS THE NEW CHURCH missing a sure-fire method of increasing its membership? The Church of Latter Day Saints (Mormons) applied for permission to photograph parish records of the Church of Sweden to get names of the dead in order that these persons may be baptized. The Mormons believe that those who die ignorant of Mormonism may become members of the true church through baptism by proxy. Faithful Mormons are seeking information about their ancestors that they may bring them into the fold. Last year Danish clergy successfully resisted a government directive to open their parish records for photographing by Mormons. And now the Swedish government has thwarted the post-evangelism program in Sweden by denying Mormon-access to parish records.

Religion and Politics

Protestant leaders of three denominations have said a Catholic's religion should not bar him from the Presidency. The Rt. Rev. Angus Dun, Episcopal Bishop of Washington, said that what counts is "the total stature of the man." Bishop John Wesley Lord, Methodist, of Boston, said it would be "sinful" of Protestants "to draw a line against a non-Protestant." Other Methodist bishops, meeting with candidate Kennedy, concluded that religious bias should not be an issue in the coming presidential campaign. At a meeting of Lutheran editors, the majority felt that the candidate's personal qualifications were paramount. What is your view, and that of your fellow church members?

What's Your Impression?

Do you read the advertisements placed in many papers and magazines by the Knights of Columbus? If you do, you have plenty of company. Last year 340,000 people responded to the ads and received follow-up literature. Over 37,000 enrolled for instruction courses in the Roman Catholic religion.

Church and State

Mr. Roy A. Torcaso has been refused a license as a notary public in Maryland because he will not take an oath that he believes in God. The Montgomery County Circuit Court ruled that his scruples disqualify him for the license on the ground of Article 37 of the Maryland constitution which says that "no religious test ought to be required as a qualification for any office of profit or trust in this state, other than a declaration of belief in the existence of God."

Lawyers are looking to the Supreme Court of the United States for a ruling. Does the Maryland court

ruling conflict with the First Amendment of the United States constitution which guarantees religious liberty? An editorial writer for the Washington Post raised the question: "Who will define the God in whom a Maryland notary public is required to profess belief?" A pertinent question!

A Down-to-Earth Report on Cremation

(from an advertisement in a Maine newspaper)

"The cremated remains are not ASHES, but fragments of bone structure. . . . The cremated remains, now commonly called 'CREMAINS' being calcareous are heavy—the withered disintegration of the casket and the clothing being light are blown away by air, leaving the cremains undisturbed . . . Cremation is not a method of disposal of the dead, but is rather a method of preparation for permanent preservation . . . Cremation is within the reach of all. It combines sanitation, economy and perpetuity as in no other form of burial."

Copy deadline for Mar. 26 issue

of *THE MESSENGER* is Mar. 7.

As a matter of information for our readers we publish below without comment an item appearing in the *New York Times*, and other newspapers Jan. 25, which presents certain articles proposed by Pope John XXIII (actually, XXIV) for the attention of Roman Catholics, more particularly in their relationship with Protestants:

The proposed articles provide, moreover, that all Catholic laymen will be:

Obligated on pain of excommunication to enact no laws harmful to the Church.

Forbidden to read publications inspired by Protestantism, illuminism, existentialism, atheism or materialism.

Forbidden to take part in services, sermons or discussions of non-Catholic cults or in sessions of spiritism, magic or divination.

Liable to excommunication if they join or vote for political parties or persons that promote heretical principles or doctrines, even though they may not go so far as apostasy and atheism.

Subject to excommunication also if they back doctrines or views in contrast with the Catholic dogma in the press, in lectures or in public spectacles.

Catholics will be urged to attend "religious rites" with greater fervor and Catholic families will be advised not to watch motion pictures, stage shows or television programs that are not considered "safe" by the ecclesiastical authorities.

Brockton Young People's Service

On Sunday January 24, the Young People's League planned and conducted the church service in Brockton. Various members of the League led different parts of the service. They conducted themselves with dignity and sincerity and they could all be heard by the congregation.

One of the comments heard after the service was, "we sometimes worry about our young people and how they're going to turn out or whether they'll be interested in the church. When we see them do such a fine job as they did today we realize we don't need to worry." The members of the League taking part were: Linda Holmes, Jeffrey Johnson, Thomas King, William King, John Lenoci, Kenneth Martin.

The highlight of the service was the sermonette prepared and delivered by Linda Holmes.

Brockton is very fortunate in its group of young people who are doing their share in making the society alive and growing.

Other activities which the young people have carried out have been a paper drive, a Christmas program, and the refinishing of the floor of the stage.

The young people have been under the able direction of Richard Tafel, Jr., a student at the theological school.

THE LORD IS MY SHEPHERD

Sermonette by Linda Holmes

HE LEADETH ME. How does he lead me? The Lord led David to meet Goliath. Maybe David appeared as a small, defenseless boy to his people, against the monstrous Goliath. But he had something stronger than all the mighty forces and weapons. He had a great hope and faith in the Lord. At times, difficult problems may confront me, if I meet these in good spirit I will find my problems easily solved. By looking to the Lord for help with much faith and hope the Lord will lead me. It has been said "A little bit of hope goes a long way".

I cannot expect the Lord to lead me away from all trials and tribulations. By faithfully following the Lord he may become my Shepherd. While David spent his hours in solitude as a shepherd, he worshiped the Lord and sang psalms to praise him. By worshiping the Lord on Sunday and praising him with daily prayers, my Shepherd will walk with me through the valley of the shadow of death.

Success may be attained in many aspects. A person may be accomplished in sports, arts, or sciences, but may be dissatisfied because he has not found the most precious knowledge, faith, love, and understanding. Another person may have great wealth but is in a sense poorer than the man who has found the key to love and happiness. The rich young man had attained much wealth and knowledge but had not learned the real way of the Lord. He could not sacrifice his riches to follow the Lord. It is not the worth in money of a deed but the thought and love behind the deed. A well-to-do man may donate thousands of dollars to charity; his generosity does not surpass the poor man, who went without a meal to give his small donation.

Just what is religion to me? Between the years of twelve and twenty many changes occur. It is hard for me to say the right and wrong way, for I am still growing

in my teenage life, through experiences. During this age Communion is received and with it, a union with God. When I received Communion I became a follower of the Lord and promised to serve him the best way I knew. Many times I have forgotten my pledge and been overcome by a selfish reason. The Lord was thrice tempted by the devil in the wilderness. The parable of the prodigal son illustrates that young people may be led astray and be confused by the fast moving world. But if I repent the Lord will gladly receive me, and if I follow him I will find a way of generosity and kindness.

Following the Lord is not just shown by going to church on Sunday. I can make myself useful to the Lord in everyday life. Oftentimes I do not realize how much little favors mean to people, like calling on a person who has been ill, or doing an errand for someone. I would much rather go skating, bowling, or do something that pleases me. If I take a little time to show small kindnesses, I will find a joy in my heart.

These years are the most wonderful years of my life. Now is the time in which I mold my character. During these years I am faced with pleasures and opportunities, which can be valuable and rewarding. God wants these years to be beautiful for all of us. With faith and hope I will follow the Lord all the days of my life; and I will dwell in the house of the Lord forever.

Linda Holmes is a member of the Brockton Young People's League and gave this sermonette at a service by the young people. See on another page the story about the Brockton League.

The following is written by Kit. Imhoff, a member of the Philadelphia Sunday School, as an exercise in his high school class in English. Not only was the paper marked "A", but the teacher wrote on it, "thoughtfully and carefully written." Kit is the grandson of Mr. and Mrs. Harold Boericke.

The Flame of Life

As we strike a match, aren't we bringing into existence an energy of great potential?

Is this match to be the lump of charcoal tossed to the side of the path of life, having done nothing during its own life? Is it the grandson of the great Chicago Fire, soon to kindle a forest fire, which will destroy millions of acres of timber? Or is it to be remembered long after it has become lifeless because it performed its simple service, correctly, of igniting a gas stove, or lighting a pipe?

As I gaze at a small flickering flame, I see a fragile form of nature under the influence of every breeze or breath. If it's isolated from all harm, it exists, but soon dies from lack of fuel. When I partly protect it from harm, yet feed it fuel, it blazes up and shows the effects of the material which it consumes.

Isn't this like human life? When isolated, parts of it slowly die. Yet fed with knowledge, and protected from evil by belief in God and/or good, a person flames up and shows signs of the knowledge consumed.

But, a blazing fire can spring out of control with the quickening of the wind, and go forth on a destroying rampage. In the same manner life, with too much knowledge and not enough protection through belief, can be swept away by a wave of evil.

That is why we, just as the flickering flame, must take life in proportion to that important element of good, in order to succeed as a blaze, giving off warmth and light to others.

ANCL Project—The Open Gate Plan

"Behold, I have set before you an open door"

Dear Open Gate Friends:

Thank you for your speedy replies to my letter. The returns are very gratifying to us, for we have Open Gate homes from Brockton, Massachusetts to Los Angeles, California, as well as a number of letters signifying interest in all we are doing, although not able to have visitors.

Communications have recently been sent to Europe and Asia concerning the Plan, and results are beginning to arrive here from them. From Rev. Horand Gutfeldt in Vienna, who studied at the Theological School, comes an enthusiastic letter stating that he would be happy to see the Plan in full operation, and suggesting that, if any New-Church young people are in Europe next summer they might attend an international League-age camp if notification came early enough. From Japan comes word of young people's activities much the same as our own and best wishes for the furtherance of the project.

A number of letters of well-wishing have also arrived from within the United States for which we are very grateful.

Our ANCL President has recently received a letter from Rev. David Holm, a young General Church minister who lives in Urbana, Ohio, and who the young people at the LEI visited and talked with, stating that the General Church wishes us well in the venture, and that an official committee has been formed to operate in the General Church and help the League coordinate the project. Again, please let me stress that this plan has no intention of bringing the General Church and Convention together as one body—I myself believe this is not what the Lord wants—but to foster understanding between two groups of people who have similar ideas and blessings. It is a good thing to keep in mind that we are all a part of the New Church on earth. Rev. Mr. Holm states that he feels that a "mutual sharing of attitudes, ideas and approaches which can only strengthen the efforts of the young people of both branches in their establishment of the Holy City" will result from the effort. Let us pray that this may come about.

Please tell your New Church friends about the Open Gate Plan. More information about the project may be had by writing to me.

Yours in the New Church,
Hugh Blackmer
Chadwick School
Rolling Hills, Calif.

Hugh is the son of the Rev. and Mrs. Franklin Blackmer. He is a student in the Chadwick School, Calif., and is active in the Young People's League.

Memorial to Mr. Peters

On behalf of the Gulfport Society, a beautiful communion table was presented to the Church Jan. 24 as a memorial to its late pastor, the Rev. Peter Peters, by Captain A. W. Higgins. It is felt that many of Mr. Peters' friends would like to share in this memorial, and those may send their donations to Mrs. Homan E. Mathieu, secretary of the Women's Alliance of the Society, 326 Hoxie St., Biloxi, Miss.

LETTERS ^{to} the EDITOR

How Smug Can We Get?

To the Editor:

L. E. French writes (Jan. 30,) that Dr. Garrard Wyld's article, "The Search for Truth in Science and Religion," impresses him as by a man *groping for the truth*. If Dr. Wyld would only study Swedenborg's explanation of correspondences and discrete degrees, Mr. French suggests, "he would have no difficulty."

No difficulty! Is the truth so simple that we can discourage anyone from groping for it? How long will we continue to stifle enquiring minds inside and outside of the church with the condescending cry, "If you would just read Swedenborg!"

Did it occur to Mr. French that conceivably Dr. Wyld had read Swedenborg and not found a simple answer? Does Mr. French believe that by parroting a few paragraphs of Swedenborgese he will clarify the mysteries which theologians have been pondering for centuries upon centuries?

When are we going to awake from our dream world and face the fact that our little particle of Christianity has no monopoly on truth? When are we going to convert what truth we are able to grasp into a Christian understanding and tolerance for those who do not see things as we do?

Dr. Wyld's penetrating article was a stimulating invitation to think. Does Mr. French answer this invitation for the church?

Perry S. Martin
Bethesda, Md.

CONVENTION MEETS

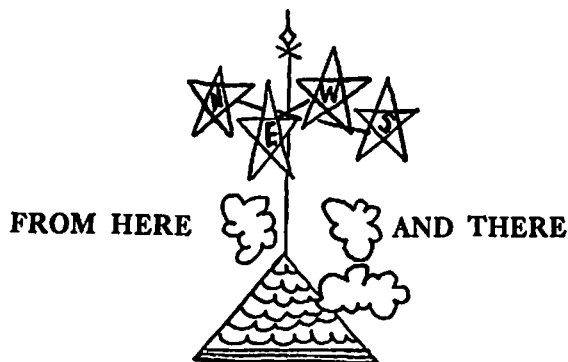
June 23 — June 25

The 1960 session of General Convention of the Church of the New Jerusalem will be held in the Lake Forest College, Lake Forest, Ill. (A suburb of Chicago, just north of Evanston) on June 23 to June 25. The Council of Ministers will hold its meetings on June 21 - 22 in the same place.

New Address of the NEW CHURCH PRESS

79 Orange Street
Brooklyn 1, N. Y.

As most readers have heard, the church building of the Brooklyn Society, where the New Church Press has had its headquarters, has been sold. This necessitated a change of location on the part of the Press. This change has now been practically completed and from March 1 on you can find this organization at the above address.



by Merle Haag

The big news in all of our churches right now is the recent celebration of Swedenborg's birthday. The Washington, D. C., Church held their affair Jan. 29, with the Rev. John C. King as guest speaker. He spoke on "Who Belongs to the Lord's New Church?". Afterwards a film called "Your General Convention" was shown and refreshments were served. On the same date the Philadelphia New Church gave a Smorgasbord dinner; and the Portland, Ore., Society held a pot luck dinner followed by a forum on "Introducing Swedenborg to the Public", and a showing of a colored film on General Convention.

The Cincinnati Society had a double celebration Jan. 31. It was in honor of Swedenborg's birthday but unbeknownst to the Rev. and Mrs. Bjorn Johansson, it was also made the occasion to mark their 10 years of service to the Cincinnati Church. The Johannsons were presented with a silver Friendship Bowl from the congregation and a generous purse.

In Lakewood, Ohio, the Men's Club prepared a delicious dinner Jan. 24. Afterwards Dr. Owen Reeves gave a talk on Swedenborg. A colored film "Beautiful Sweden" was also shown.

The New York Society held a luncheon after services Jan. 31. The Rev. Owen Turley was the guest speaker for the morning services; and after the luncheon, he gave a talk on the work he is doing for Convention.

The Riverside, Calif. Society celebrated Swedenborg's Birthday together with the Los Angeles Society. Some of the parishioners attended services in Los Angeles and others attended services in Riverside, and, by leaving immediately after the conclusion of services, arrived in Los Angeles in time to attend the luncheon Jan. 31.

The Pawnee Rock, Kans. Society held their affair Jan. 24 immediately after services. Birthday cakes adorned the tables in the dining hall. **The Wilmington, Del. Society**, in order to allow the ladies to participate fully in the program, eliminated the usual dinner. Dr. Ralph Gauvey of Urbana Junior College was the guest speaker. Afterwards a social hour with refreshments was held.

The Boston Society had the Rev. Mr. Clayton Priestnal of New York as its guest speaker Jan. 31. His topic was "Man, Space and Swedenborg."

The Detroit Society is grateful to Mr. Harold Schachern, Religion Editor of the *Detroit News*, for an excellent feature article, appearing Dec. 26, on Emanuel Swedenborg and the Detroit Church.

Many of our churches are making great improvements in their societies, both physically and spiritually. Among

the physical improvements, the Portland, Ore. Church thanks the Ralph Tomlinsons for a new table tennis set.

The El Cerrito, Calif. Society probably has the largest project in mind. Mr. Lloyd Wright has prepared plans, a model and estimates for the total development of their physical plant. The total cost of the development will be \$200,000. However, Mr. Wright has provided estimates for separate steps so that the work can be done in progressive stages.

The New York Church has a beautiful azalea tree, a gift from Mrs. Alfred Erickson, who although not a member of the society lives next door to the church and has been a very good friend for many years.

The Washington, D. C. Church plans to rebuild its organ. Mr. Robert Somers made a beautiful literature rack for the vestibule. Mr. Talbot Rogers provided a lovely rug for the organist's office. **The Pawnee Rock, Kans. Society** has new pews, the gift of Mr. Frank Wedel, who purchased the seats at an auction of the Presbyterian Church in Great Bend.

Among the spiritual improvements is the desire of the Wilmington, Del. Society to have a half hour radio show for early Sunday morning. It is hoped that this program will be carried along with their present 11:00 a.m. Sunday broadcast. The adult discussion group which meets prior to services every Sunday has lately devoted its meetings to the topic "How Shall We Explain the Teachings of our Church?" It is hoped that valuable suggestions will be made about how the membership and attendance can be increased.

Elinor Johnson of the Detroit Church and the Activities Committee have undertaken a monumental project. They are trying to make up an Activities Calendar for the balance of the year, so there will be no conflict in dates for the affairs held by the various organizations within the church.

A large crowd at the Detroit Church observed the 272nd birth of Emanuel Swedenborg on Friday evening, January 29 with a Smorgasbord dinner. This is an annual affair and is looked forward to by members and friends. An appropriate program followed and everyone all agreed it was a most enjoyable evening. Many thanks to the Tuesday Guild and other volunteers.

The Washington, D. C. Society had a musical afternoon on Feb. 7. The concert featured piano, violin, and cello music under the direction of Miss Elena De Sayna. On Valentine's Day Mrs. Robert Somers held a tea in her home for the ladies in the Church. Hostesses were Jeanette Somers and Mary Ebel.

It's a small world. Your correspondent has just discovered that one of the parishioners in the Washington, D. C. Church, Dr. Gifford Orwen, was a beloved French teacher way back in college days.

Peter Diaconoff, son of the Rev. and Mrs. Andre Diaconoff of Los Angeles, is now in Washington, D. C. doing graduate work in international studies.

George E. Gaul of the Philadelphia Society becomes a First Classman at the Coast Guard Academy in New London, Conn. next summer. This makes him eligible to be a member of the crew of the American entry in the Bermuda-Sweden yacht race of 1960. He expects to enjoy the race, and also the entertainment and sight seeing in Sweden afterwards. The King of Sweden has invited the United States to compete in the race.

The Bridgewater, Mass. Society held a Valentine Party on Feb. 13.

The Tuesday Guild of the Detroit Church are currently working on a very praiseworthy project. They are making tray favors for the Highland Park Osteopathic Hospital.

Those wonderful ladies in the Baltimore Society, having noticed that their brand new church needs an extra amount of "tender loving care" to prevent a cluttered, crowded and unkempt appearance, have established regular work days on which they will give the church their personal attention. Incidentally, Baltimore is planning to set up a nursery for the benefit of those who have very young children. They would be grateful for any nursery furniture or toys. The Baltimore Society has just received a gift of \$2000.00 from the Howard C. H. Heiss family.

In memory of Grandma Esther Perry her family has initiated a "Grandma Perry Memorial Fund" which will be used to build a new Sunday School room. The family has opened the fund with a gift of \$1000.00. Other contributions may be sent to Hillside Church, 1422 Navellier St., El Cerrito, Calif.

The Lakewood, Ohio Society held a Valentine Chicken Dinner and Bazaar on Feb. 12.

Mildred and Cecil Ruby and Gwen Washburn were the hosts for a Valentine's Day Party for all of the members of the Kitchener, Ont. Society.

The Ladies' Circle of the Brockton, Mass. Society held a cooperative luncheon on Feb. 4. Mrs. John C. King and Mrs. Susan W. Stoddard were the hostesses.

The Rev. Owen Turley is certainly going to be a busy man this year. He has been commissioned by the Board of Home and Foreign Missions to visit every active church in Convention.

The Cincinnati Church held a special meeting on Jan. 10 to determine how the Church could increase its membership. The Church decided to expand a considerable amount of money in publicizing and promoting the Society. A committee consisting of Charles Townsend, James Chapman, Robert Lawson, and Howard Kaupp was appointed by Charles Coch, president of the Society, to work out a promotion plan.

The El Cerrito, Calif., Society began a series of six Leadership Training Sessions for Church School teachers in January. Although the course is primarily for the instruction of the teachers, it is open to everyone in the congregation.

Both the St. Louis, Mo. Society and the South-eastern Assn. are to be congratulated for the tremendous strides they have made in increasing membership. St. Louis reports a gain of 20 new members and the South-eastern Assn. has increased its membership about 50% since September.

Our Churches have always been noted for their benevolence. On Jan. 15 the **Wilmington, Del., Society** held a game night, the profits of which will help to pay the University expenses of Jaikoo Lee, a young Korean who eventually plans to go into the ministry. The **Kitchener, Ont., Society** has voted to donate \$750.00 over a period of 3 years to the St. Mary's Hospital Building Fund. The **Philadelphia, Pa., Society** voted to give a Mrs. Schmidt \$50.00 to enable her to leave East Germany for Berlin.

BOOK REVIEWS

FRUIT OF THE VINE. *Theresa Robb, St. Louis. Badgett Co., St. Louis, '59, 77 pp. and Index.*

This charmingly bound, and beautifully printed little book is indeed the fruit of one who evidently has well cultivated for her growth in producing thoughtful, lyrical lines for the pleasure and interest of the reader.

As the author's Introduction states, "Her poems are intended to reflect the Christian view of life as reflected in the Gospels and developed in the writings of Emanuel Swedenborg."

But except for her brief lines entitled "Swedenborg's Mission," originally published in the *MESSENGER*, we find no emphasis on any religious predilections or theme, but instead a lilting happiness in the verse throughout, which instead reflects the poet's understanding of the true Christian religion, and how it may enter into life.

A number of the poems originally were published in national publications devoted to verse, and more than one of them earned awards in national poetry competitions.

We liked the line, "Growing plants are a poor one's gold," in "Shanty," and there is food for thought in the stanza "Perception":

One says that "he sees" when his problem is done:

"This by the light of the mind, and not of the sun.

Is light, then, a twain? Comes it outside and in?

Yea, the outside but captures what lives within. —L.M.

Ed.'s Note: A number of Mrs. Robb's graceful verses have appeared in the *MESSENGER*. Her poem, "On Khrushchev's Visit to America" Sept. 12, aroused much favorable comment from our readers.

It is often said that charity begins at home. Some of our Societies would appreciate help from you. The Lakewood, O. Church would like Ohio sales tax stamps. The Bridgewater, Mass. Church would like any kind of games for their new game room. The St. Louis Society is working actively with the Board of Religions Organization. They would like contributions of large paper bags, old sheets, mattress pads, bath towels, woolen blankets, plastic bags, the mesh bags in which fruit is sold, small cakes of soap, old nylon stockings, patchwork pieces, embroidery cotton, bias tape, knitting yarn, and empty spools. For their own society, St. Louis would like an old world globe for the Sunday School and a sewing machine for the Women's Alliance.

All kinds of unusual entertainments have been held or are in the planning stages. The guest speaker at the January meeting of the Cincinnati Club of Good Cheer was Mrs. Thomas Brown who told about her trip to the Orient. On Feb. 14 the St. Louis Society had a dinner in honor of its senior members; on Jan. 21 the Brockton, Mass., Society presented "An Evening with Bells" starring Miss Bertha Ryder; the Detroit Johnny Appleseed Club held a skating party on Jan. 24; on Jan. 19 the Kitchener, Ont., Society started the evening with a dinner, held its annual meeting, and ended up with bowling.

In the Chicago Society each Saturday at 9:00 p.m. the members of the Fellowship of Prayer set aside a few minutes to pray for the success of Convention, for the local parish and for all who are ill or who are in need of spiritual sustenance.

The Swedenborg Student

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

ARCANA CLASS I—March, 1960

Volume VI, 4332—4424

March 1—7	4332—4348
8—14	4349—4372
15—21	4373—4401
22—31	4402—4424

THE THIRTY-THIRD chapter of Genesis, our reading for this month, in its letter tells of the reconciliation of Jacob and Esau. Twenty years have passed since Jacob by subterfuge obtained the birthright and blessing which should have been Esau's.

The key to the understanding of this chapter is found in number 4337. Jacob's long sojourn in Haran represents "the acquisition of truth in the natural," but the purpose of this is "that this truth may be conjoined with good, for all truth is for the sake of this end." This conjunction is the subject of this month's reading. We are told that Jacob represents the good of truth, which is truth "in the will and thence in act," but that Esau is "the good that flows in through the internal man and is in its origin Divine." Esau is further defined as "Devine good natural" (4338).

We are told several times in this reading that the interpretation of this section will be very difficult for men to understand, but that it is nevertheless necessary that it be given. In number 4402² Swedenborg says that it must be given because "the time is coming when there will be enlightenment." This should encourage us to try to understand, as we may hope that some progress toward this coming time of enlightenment may have been made in two hundred years.

In 4402¹ Swedenborg points out that while the understanding of the celestial sense—with reference to the glorification of the Lord—may be beyond us, the spiritual sense relating to our own regeneration is within our reach. If we think, therefore, of some particular experience of our own, we may find help. Every truth we learn is the beginning of such an experience. It enters our mind by an external way, through our affection for acquiring truth. This process is pictured by the twenty years in Haran. Then, if we are regenerating, we will do the truth that we have learned. This is Jacob returning with his acquisition to the Holy Land. But this first will to do the truth is not in itself unselfish love or actual good. Our motives are mixed, and the selfish will is still actively opposing the good act. Truth which we have learned and by our free choice carried out into act—Jacob in our chapter—has become the good of truth, but we are told that this is still actually truth, not genuine good. Nevertheless, because it is our free choice, and hence has entered the will, it has become a plane into which the Divine can flow. This is Esau coming to meet Jacob on his return. The difference between Jacob before his reconciliation with Esau and Jacob after it is the difference in our experience between doing a right and true act because we have determined to obey the Lord, and doing the same act because we love to do it. This genuine unselfish love is the Lord's love flowing into and through us, and in its activity on

the natural plane of our lives is represented by Esau. It comes to us only after we have confirmed a particular right action by practice. We remember that Naaman was told by Elisha to wash seven times in Jordan, and it was only after the seventh time that his flesh was made clean. Read number 4353² carefully. It is a clear description of this process, and helps point out the correspondence of soap. The number 99¹⁴ bears a special meaning here as well as the names 'Ivory', 'Swan', etc.

Then Jacob goes to Shalem, which means "peace." Until—in the application of any particular truth—we reach the point of practice at which the Lord can flow in with a new will, we must continue in temptation and consequent anxiety. But the time comes when the conflict ends. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Notes

4347. There is no spiritual confidence except through love.

4368. Those are not in the affection of truth who read the Word to confirm their own dogma.

4402². Note the definition of the "spiritual man" and its distinction from the "interior rational man." Note this in connection with number 4353².

4402¹. Even words for God in the Word may be used in a bad sense.

4405. This number ties in the interchapter reading with the chapter explanation.

ARCANA CLASS II—March, 1960

Volume XII, 10233—10288

March 1—7	10233—10244
8—14	10245—10257
15—21	10258—10275
22—31	10276—10288

THE TEXT COVERED in our last month's reading was the instruction concerning the altar of incense and the law for numbering the people. For this month our reading deals with the laver of brass and its use, and the chief spices and oil for the offerings and their uses.

Moses was commanded to make ointment of the spices and oil and to anoint the ark, the altar of incense, the table of shewbread, the lampstand, the laver, the great altar, and all the vessels, as well as Aaron and his sons.

Purification from evils must be effected in the external or natural man, and so while we are in this world. We must learn what evil and falsity are and put them out of our lives and minds. And it is noted that we cannot be purified from evils and falsities before we see and acknowledge them in ourselves. The external is known to us, and it is on this plane that the battle must be fought and won.

The ointment was for consecration, and it represents the love that must be in all worship. We recall that the words *Messiah* and *Christ* mean "the anointed one," for

the Lord is love, and love is the inward essence of all all that is good.

The making of the ointment reveals how this love may be gained. It was made of myrrh, cinnamon, calamus, and cassia, with olive oil. The "best myrrh" represents the principal truths of the letter of the Word. We may think of them as those spiritual truths which are evident in the letter, which teach us of the Lord and of His care and providence over us. Cinnamon, the inner bark of the cinnamon tree, represents the inner truths of the Word. Calamus is thought to be a very fragrant sweet cane found in the valley of Mount Lebanon. It represents the good that give sweetness to truth; we may think of gentleness and kindness as this sweet cane. Cassia, an aromatic plant somewhat like cinnamon and used especially for scenting garments, represents the inmost truth that proceeds from Divine good, that truth which is from wisdom.

The olive oil is, of course, love to the Lord and to the neighbor. The spices are the truths—or better, the affections for truths—and they are all bonded together by love to the Lord and to the neighbor. Love without its appropriate truths is unable clearly to distinguish good from evil.

It was commanded that this ointment should not be poured upon the flesh of any of the people or upon a stranger. To pour it upon themselves would mean that the natural loves and passions from inheritance would be consecrated, and to pour it upon a stranger would mean to regard as holy qualities which are unwilling to recognize the Lord. And Moses himself was to make the holy ointment. The Israelites were not to make any ointment like it for themselves. This is because it is from the Lord alone that we receive all that is true and good. Man cannot produce from himself anything but selfish love. Truth and goodness are not given for self-exaltation, nor should we think that they are self-derived. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eye-salve, that thou mayest see." (*Revelation iii, 18*)

Notes

10236. Analysis of the natural in man.

10243. "Such as the natural man is when he dies, such it remains."

10252⁶. Knowledge of correspondences among the "Arabians, Ethiopians and others in the east" was the principal knowledge at the time of the Lord's birth. It had perished "first" among the Jews.

10276. An important number on representatives and the letter of the Word.

10283. Flesh and blood here refer to man's proprium, voluntary and intellectual, both evil.

10284. The difference between genuine and spurious good is that the latter regards self and the world, and the former regards the Lord and the neighbor.

10287. "He who does not acknowledge the Lord is not of the church." "Nothing perishes with man which has entered by means of acknowledgment"—hence profanation.

Old Edition of Magnificat Available

The New Church Press, now located at 79 Orange St., Brooklyn 1, N. Y. has 214 copies of the former edition of the Magnificat available. These will be sent free to any church society for the cost of the postage.

This Is My Church

She arose from the lowly earth, this creation of brick and wood and glass. Built by mortal hands, her temple is an outer symbol of beauty, of dedication to our Lord. Yet she is more. For her spirit lies deep within the clay. Often she appears as a church afar. But she will come nearer and nearer as the years go on until finally she is seen, not from afar, but from within. It is then that she becomes my church. For then I may become a part of her, if I will, wherever I may go.

As a great river carries the changing waters, the chemistry and beauty of all things timeless, giving them all at last to the sea, so my church has within her the pioneer dreams, the first beginnings, the long and waiting hours, the trials and the sorrows, the joy of fulfillment. These, all, she has known and gathered somehow into the fabric of her being. It is her desire that I, too, shall learn from her past, become a part of her present, share with her the vision that lies ahead. For her hope is my hope; her vision, my vision.

Though my church be cast in earthly mould, her mission is the accord of happiness and service to the human soul. We pass from earth. The church remains. Thus she may transcend the limitation of time. Neither shall there be limit to the boundary of her affection. For without her the inspiration of man's will is feeble, indeed. The most inspired moments of our yesterdays, the better thoughts of today are held before us. And if the mortal tomorrow shall bring a lasting peace upon our earth, I know that she, along with others of good will and creed, will be at the very heart of men.

This is my church.

—EDWIN A. HOBSON

Writings in Chinese

Recently the *MESSENGER* reported arrival in this country of a copy of the first translation into Japanese of "The Last Judgment" and "The Intercourse Between Soul and Body," two of the smaller, but important titles in the Theological Works.

Now there has been received by the library of the New-Church Center St. Petersburg, Fla., a copy of the first volume of "Heaven and Its Wonders and Hell," done into Chinese on the Island of Formosa for the first time.

With an initial printing of 10,000, it is already meeting with an encouraging reception in areas beyond the Island, including Hong Kong.

It is an attractive little simulated leather covered book, its inside front cover and fly leaf decorated with a large-figured angelic choir whose music before them carry the titles of some of Swedenborg's writings.

The translation has been made for the Swedenborg Institute of Asia, whose moving spirit is Dr. C. K. H. Chen, of Taipei, Fomosas (Taiwan). The Swedenborg Foundation is of course sponsoring this and other translations Dr. Chen and his group expect to undertake.

It will be recalled that when Swedenborg was asked of what value he deemed his writings would be for posterity, he replied to the effect that if what he had written was of any worth it would one day prove of use.

That this modest statement has been verified is seen above all in these writings' almost worldwide publication in many tongues.—L.M.

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MINISTERS INSTITUTE TO MEET

MINISTERS: Plan Now!

THE MIDWINTER MEETINGS of the Ministers' Institute and of the Council of Ministers will be held at Palos Park, Illinois, Monday evening, March 21 to Friday afternoon, March 25, at a conference meeting center in suburban Chicago. Your Executive Committee suggests that we begin now to plan our trips and make the necessary reservations. Because the item of taxis and transportation will be an important factor, there should be some thought given to making the travel item as reasonable as possible. The closest airport is Midway—a \$5-\$6 taxi ride. However, if we plan to arrive at the airport somewhere near the same time, several could share a taxi.

We have planned to get together the evening of Monday, March 21, after supper. We suggest that all use coach planes and plan to arrive as near seven o'clock as possible, and, as no meals are served on the air coach, to plan to eat at the airport. Further about this later. Return trips will pose the same problems, so we should plan to leave together. We suggest that you make your reservations now, for not earlier than 4:00 p.m. Friday.

We will probably have a bus to take us to the airport at approximately that time. But *please make your reservations now.*

Ernest Martin is chairman of the Ministers Travel Fund, and you should write him if you need money in advance, or have any questions concerning travel.

Those coming by train can come to the Swedenborg Centre, and we will arrange transportation from here. Let us know if your train stops at Woodlawn Station (1415 E. 63rd), at Englewood Station (551 W. 63rd), or at Englewood Union Depot (59 W. 63rd), as these are nearer the Centre than downtown depots. Information for those driving will be sent them if they will let me know.

This communication is to urge you to make your reservations now by writing to me. This is going to be a job, and I am asking all of you to co-operate with me. We must know ahead of time how many will attend the meetings, as we need to tell the Community Center Foundation how many to prepare for. Once we have given them the number, we will be charged for that number.

—IMMANUEL TAFEL, *Secretary*

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