



Air view of the middle campus of the Lake Forest College, Lake Forest, Ill. (just north of Chicago), where the 1960 Convention of the Church of the New Jerusalem will be held, June 21-26. See story on the inside, page 87.

The NEW-CHURCH MESSENGER

MARCH 12, 1960

THE
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MESSENGER

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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.

Interplanetary Missions

A PROMINENT BISHOP of the Methodist Church, G. Bromley Oxman, speaking to a large gathering assembled to commemorate the 175th anniversary of the founding of Methodism in America, urged that his church get itself in readiness to take the gospel to other planets. Said the Bishop, speaking in Baltimore on Jan. 3: "Before another 175 years have passed we will have conquered space and come to know the thinking, the culture, the dreams, the problems, the limitations of the people who populate the great planets of the universe." Then he asked his co-religionists if they were ready to carry the gospel to other planets. He seemed uncertain as to whether God had revealed himself to the people there.

We liked the implied idea that the gospel of the Lord must reach out to the farthest planet and that the gospel of love must tie together all the children of God no matter where in the universe they may live.

We know nothing now about what kind of people are to be found in the immeasurable reaches beyond. Maybe they are more advanced technologically than we are. And maybe they are far beyond us spiritually and morally. But of one thing Christians should feel certain: Wherever they are God has revealed Himself to them in proportion to their capacity to receive such a revelation. He has not left them ignorant of what His will is. He did not wait for man to conquer space to make this known.

Probably there are no celebrations of the founding of Methodism or any other religious "ism" known to us going on in Venus or in Mars. But the Lord in some way is known to His children there. Of that we can be sure.

We are also moved to wonder if the dwellers on earth have understood the Christian gospel well enough to qualify them to carry it to other worlds. Much in the way of missionary work remains to be done on this planet. Not only are there vast numbers who do not accept Christianity, but it is doubtful that those who do have really learned the Christian way of life. Before any ambitious plans for carrying the gospel to remote planets are formed, maybe it would be well to take stock of the situation here at home.

The New Day

PREDICTIONS that a new day is dawning are heard with such frequency that it would seem that this hope has no little popular appeal. It is not difficult to cite facts in support of such a prediction. Automation, the release of atomic power, the conquest of space. Anyone of these is capable of bringing about more far-reaching changes than the discovery of America and the invention of the steam engine combined did. No doubt a new day is dawning, but what kind of a day will it be?

That will depend on how man responds to its challenges. It will depend on the spiritual values that man has attained. A better technology and more control over nature with all that these may promise in the way of more material goods, are no guarantee that man will be happier.

Albert Einstein is quoted as saying that he doubted that the modern American was any happier than the Indian who lived here before him. Many share this doubt. Of course we can't know whether this is so. But there is much uneasiness in present day life. The fact that one out of twelve Americans at some time or other in his life seeks help for a mental illness cannot be dismissed lightly. And yet we have more material comforts than people of any time have ever had. Perhaps the trouble is that along with our gains we have lost some of the eternal verities.

If the new day is to be bright with hope then it is necessary that man recover these eternal verities and embody them in his life and thinking.

MAN SPACE & SWEDENBORG

by Clayton Priestnal

THIS YEAR as we commemorate the 272nd anniversary of the birth of Emanuel Swedenborg we find ourselves passing through a transitional period which intervenes between one decade and the next. It is a point in time when commentators, scientists, the informed and the uninformed, review past events and accomplishments and prophesy of greater things to come. The 1950's saw much for man to boast of and the prospects for the 1960's startle the imagination, to say the least, especially in the field of space exploration and travel.

Man has never ceased to stand in awe as he looked upward at the stars; his restless mind has never stopped wondering about those remote objects which adorn the nighttime sky. He has always sought to probe the mysteries of the firmament; the secrets of the stars have always challenged his imagination. With all of the science at his disposal, man has tried to break through the barriers of time and space and become the master of areas far removed from the earth. It would appear that he is now on the threshold of success. Certainly most astounding things have happened since Galileo turned his newly developed refracting telescope towards distant celestial galaxies and proved the Copernican theory which maintained that our proud world was only an infinitesimal part of the created universe.

Would our grandfathers believe it? Small scientific laboratories have already encircled the earth at great heights in the stratosphere and radioed back invaluable data about cosmic rays, temperatures, gravitational pull, etc. A Soviet satellite is now orbiting around the sun; another projectile has landed on the face of the moon. A carefully selected group of astronauts is being rigorously trained for pioneer space exploration. Perhaps before this decade gives way to the 1970's camera carrying rockets will have overtaken planets and sent back pictures taken at close range. Already the hitherto unseen side of the moon has been photographed. Skeptics can no longer scoff at man's predictions, nor can they

deter him from even more astonishing conquests. Where will it end? This we dare say with the greatest assurance: man's concepts of time, space and the universe are undergoing rapid and radical changes.

Now that man's questing spirit has gone beyond mountain peaks and ocean depths, from the frigid Poles and equatorial regions, to suns and planets, there arise these tantalizing questions: Does human life exist on these distant earths? Will they ever be explored by men from this world? In the search for an answer to these questions what Swedenborg says about time and space is most interesting and his unique and fascinating book, *The Earths of the Universe*, is being restudied more seriously. The possibility of beings inhabiting the planets is more widely accepted today than ever before. Only last month the leading article of the *Saturday Review* was entitled, "The Search For Intelligent Life On the Other Planets". The gist of the article was, in the words of the writer, "... many astronomers have come to believe that other intelligent beings share our occupancy of the cosmos, that some of them are very probably superior to us, culturally, and our existence is suspected by if not definitely known to them".

Exactly 100 years ago a student of Swedenborg made a most interesting prediction in the pages of the *New Jerusalem Magazine*. He said this: "The time is probably not far distant, when we shall know the general quality of the men of other (solar) systems. Some of the means are already in our hands, requiring only patient study, with sincere love of truth, to develop them." Although the writer did not say so specifically, it is quite evident that he had in mind *The Earths of the Universe* and Swedenborg's doctrine of the *Maximus Homo* (the Grand Man). In our day this prophecy has been partially fulfilled and perhaps within this decade which is less than a month old a relatively fuller knowledge of the planets will be known.

For a long time Copernicus was looked upon as a mad and dangerous heretic. Swedenborg has suffered a some-

what similar fate. The former has long since been vindicated; the time may be at hand when Emanuel Swedenborg will be more generally acknowledged as a seer nonpareil.

As the boundaries of man's space explorations widen and encompass planets and solar systems many hundreds of light years away, the profound and basic question,—What are time and space?—intrudes upon the problems of interplanetary communication and travel. For ages philosophers and physicists have wrestled long and hard with the complexities and deceptiveness of space. One by one theories have been advanced only to be disproved and discarded by subsequent research. Theories which once were thought to be impregnable have gradually disintegrated before the relentless assaults of new scientific thought and discovery. It is not our purpose to find the definitive answer to the question, "What is space: is it something or nothing"? But it is an intriguing question which teases the mind in this "space age".

One of the most difficult problems Swedenborg faced in presenting spiritual truths and insights is man's inability to detach himself from time and space. Over and over again in his theological works he insists that a true concept of the nature of the Lord and the spiritual world cannot be gained until all ideas of time and space are removed from the mind. This is an extremely difficult thing to do because we are all so schooled in reasoning from the evidence provided by sense experience alone. To prove our point, let us make this simple but interesting test given to us in a short paragraph from Swedenborg's book, *Divine Love and Wisdom* (No 81): "Put away space, and deny the possibility of a vacuum, and then think of Divine Love and Wisdom as being Essence itself, space having been put away and a vacuum denied. Then think according to space; and you will perceive

that the Divine, in the greatest and in the least things of space, is the same; for in essence abstracted from space there is neither great nor small, but only the same." Perhaps now you can better appreciate the problem of communication Swedenborg had to contend with.

Enslavement by Time and Space

Relatively few people think of God except in spatial terms, although Swedenborg tells us that the everything pertaining to the spiritual world must be thought of in terms of state. Many of us are inclined to think of heaven as a geographical location to be found somewhere among the very stars man is now trying to reach. As a consequence of this inability to get away from time and space, it is almost impossible for most people to understand the Lord's omniscience and omnipresence. Surprisingly enough, we have heard New Churchmen stoutly maintain that it is utterly impossible for God to have any knowledge of events before they happen. This they believe in spite of Swedenborg's clear declaration that the entire future is present to the Lord and the entire present is to Him the eternal. The only point we wish to make here is that the mind resists putting aside all ideas of time and space.

To those who achieve a strong faith and develop the spirit of loving service, there is promise of release from the enslavement of time and space. Swedenborg declares that time and space are characteristics of nature and are unknown to the angels. It is impossible for them to think in spatial terms. When ideas present themselves which to us are concerned with space, the angels think of states of love, or affection; when time is involved they view it in terms of wisdom. But having said this, Swedenborg is careful to point out that in the spiritual world there are appearances of time and space.

The question can properly be raised as to whether space in *this* world is only an appearance. The other day I was looking over a book entitled, *Elements of Metaphysics*, used in the Philosophy course conducted at our Theological School by the late Rev. Lewis Hite, remembered by many of us with deep affection. In the book I found this arresting statement: "Thus we may say that the 'abolition of distance' effected by science and civilization is, as it were, a practical vindication of our metaphysical doctrine of the comparative unreality of space". This statement was made in the leisurely days of 1903.

We wonder what the author would say today when airplanes travel faster than sound. Plato, Berkeley, Kant, as well as other great philosophers have believed in the unreality of space, saying space is purely a subjective concept of the mind. On the other hand men of equal stature as thinkers believe space is something quite apart from man's consciousness of it. Let us not take sides. We shall not pursue the matter even though the thought that space may not be real is an interesting one with which to exercise the fancy and to invite speculation.

One thing can be generally agreed upon: the extension of space and the duration of time are largely relative

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according to the estimate of the observer. Think back to your early school days: remember how interminable summer vacations seemed to be. But now that our activities and responsibilities have multiplied, a two month's period seems to be exceedingly short, the days scurry by with oftentimes frightening rapidity. To a small child a mile's walk is endless and arduous, but to an adult lover of nature the same distance is short and pleasant. A strong swimmer finds a river quite narrow, while an inexperienced one looks upon it as being wide and dangerous. Our sea-faring ancestors thought of the Atlantic as a great expanse of treacherous water, requiring many weeks of hazardous sailing to cross. Today what is jocosely called "the Mill Pond" is actually little more than that to the giant jets which fly daily to Europe in a matter of a few hours. In the past decade the earth has shrunk considerably in size.

This is something else for us to think about in the age of interplanetary travel: if all spaces were to be uniformly diminished by one half, or say three quarters, and if all dimensions were reduced by the same ratio, and if the time it took for the earth to encircle the sun were speeded up accordingly, we would perceive no change in time or space. Suppose this scaling-down process were continued until this massive earth were no larger than a pin head, we would still have exactly the same perception of space. So we begin to wonder just how big we really are and how far away the moon actually is.

Shrinking space

This shrinking earth of ours and man's deep penetration into the far reaches of the universe have been attributed solely to technological advances. This, too, may be something to think about and perhaps question. One of the basic doctrines found in the writings of Swedenborg is that the objects and laws found in nature are brought into being by means of influx from spiritual realms. This is a world of effects, it is spirit ultimated and fixed in matter. Spirit gives the quality and reality to all things we see about us. If this hypothesis is correct (and there is nothing that science, reason or revelation can offer which seems to refute it) then spirit has the power to modify material substances. Why could it not be that man's growing awareness that all men throughout the world are in some way related by an organic union is the very thing which is making possible the ever increasing closeness of the peoples of this planet? Perhaps it is this sense of Oneness which is the prime cause of this breaking down of the barriers of time and space.

We say this with a full awareness that outwardly it would seem that the preparations for and promotion of wars have brought about these great technological advances of the space age. The necessity for bigger and more lethal weapons has given impetus to the perfection of rockets and missiles. But the most valuable lessons mankind has learned from the death, destruction and depravity of war are spiritual. One of these lessons is

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the essential interrelatedness of the human race. Victors have found that conquest on the field of battle has inevitably caused defeat in some other area of the body politic. So may we not find that as the peoples of the world look upon one another as brothers and strive together to achieve common goals, such as freedom, prosperity, security and self-fulfillment, distances will become less. This will be true because the Creator views the world as a One; His economy and His providence are geared to this concept.

Without going into the involved explanation necessary to present an adequate picture of the Maximus Homo as set forth by Swedenborg, let us see how it might be related to the problems of space travel and interplanetary communication. At this point we call upon you once again to put aside all ideas of time and space and not look upon the Grand Man as some gigantic monster who strides across the endless expanse of the universe. Think of the remarkable way in which the organs of the human body and their specific functions are fully coordinated to maintain good health, thus enabling the spirit of man to perform uses in the world. For ages the individual has been called a microcosm, or little universe. This idea is prominent in early Greek philosophy. In the writings of Swedenborg this insight is broadened and clarified so that it is seen as an integral part of creation. The Grand Man grows out of the universal law that basically life is the same in small things as it is in large things. Our social order is nothing more or less than the sum total of multitudes of individuals. And the structure of this larger unit follows the same pattern as that found in a single person. Just as the physical body is composed of many separate organs, each responsible for an assigned function, so the members of society have particular uses.

Thus we see that the identical relatedness found in the parts of the human body exists among the peoples of the earth; furthermore, this earth has a particular function in the Grand Man of the universe. And just as in the area of this world men are beginning to see that each country must be allowed to fulfill its particular role in

the body politic if we are to have a free, prosperous and peaceful world, so men may yet see that even the planets and stars of the universe do and must continue to function as a One. Perhaps the grandchildren of some of the younger people present on this occasion will live to see the time when people will speak of interplanetary good-will quite as casually as we now speak of international good-will.

Cosmic Interdependence

This planetary interdependence cannot be ignored in man's endeavors to conquer space. Perhaps a growing sense of the Oneness of the universe will bring other earths within the reach of man. What then? What might happen if the men of this world should conquer another planet?

In the January 17 issue of the New York Times, the public is told of a recently developed apparatus which can be used in the new field of exobiology—the science concerned with the “study of the possible existence of life in some form outside the earth—in outer space, meteorites, planets or regions beyond the solar system”. Thus it appears that soon specimens of molecules and microbic life can be gathered and brought to earth for examination. But in this same newspaper article Dr. Lederberg, a scientist who shared the Nobel Prize in Medicine in 1958, gave an urgent warning to a symposium of 250 space scientists. There is danger, he said, of the “possibility that the introduction on earth of foreign organisms from other planets might have disastrous consequences on our health, on our agriculture, economy or comfort”.

Such a prospect is not new to readers of those highly imaginative, and oftentimes lurid, paper-back science-fiction novels found in abundance at the corner drug store or book stall. Many of these stories contain realistic descriptions of the world in the throes of strange and dreadful epidemics brought by men from outer space who landed on this earth.

Were Swedenborg here tonight and we could pay our respects to him in person, he undoubtedly would voice a warning similar to that given by Dr. Lederberg. Why do we say this? To answer that question we turn once again to the human body. Medical science has clearly revealed that when a particular organ interferes with the normal functioning of another organ sickness and even death will result. Likewise when one country goes beyond its long-established borders to plunder and to conquer, the tranquility and the economy of the whole world is thrown out of balance. Might we not conclude, then, that if men from Mars descended to our earth—as thousands of people thought they had during a realistic radio drama in the late 1930's—or if our men bent on conquest should enslave the inhabitants of another world, the equilibrium, the proper functioning, of the Grand Man of the Universe would be interfered with. This possibility is certainly something to ponder.

There is one more aspect of this race to the planets which should not be ignored. It is a law of the divine

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of *THE MESSENGER* is Mar. 21.

providence that man should not be compelled to acknowledge spiritual realities. The Creator has taken great precautions to preserve man's free-will by clothing His truths in ways which keep them hidden from those who have no inward desire to receive and accept them. The Lord has left plenty of room for the confirmed skeptic or unbeliever to doubt and to deny. Spiritual verities are never so evident to the eye and ear that man is forced to see and acknowledge them against his will. If the information gathered from present space explorations should present undeniable, scientific proof of Swedenborg's unique enlightenment, would this not constitute a violation of man's free-will? On the other hand, more than one New Churchman has mischievously asked what would happen if the evidence showed that Swedenborg had been badly misinformed about life on the other planets. Perhaps some of our apologists, the defenders of the faith, should start to sharpen their pencils.

In these sundry comments of man, space and Swedenborg, we have not attempted to be thorough or systematic or to break through the barriers of the unknown. The limitations of time and a reluctance to take advantage of your patience and courtesy have made it necessary to leave many things unsaid or only partially explained. But if my remarks have stimulated in you some degree of wonder and thought, if they have stirred within you a desire to turn to the writings of Swedenborg for further study and reflection, my purpose will have been accomplished.

As the great drama of space exploration unfolds perhaps greater problems and mysteries than we have touched upon will have to be solved. This space age certainly jostles one out of his comfortable chair of complacency. It is not likely that any of us here will ever don a space suit and be propelled upward to the moon; we can however be intelligent explorers of the vast universe. Even though the world seems to be dominated by machines and space vehicles, the mind of man is still the center of motivation in the universe. The mind is free to roam at will the vast ranges of the sky. Sitting safely in an arm chair he can still look up at the stars; he can traverse in thought the great distances which separate the planets; he can study and he can learn. And by means of the insights already given to the world through Emanuel Swedenborg, man can even now know more about the secrets of the universe than is yet suspected by the oldest and wisest scientist.

The above carefully prepared and carefully thought out article by the pastor of the New York Society was originally given as an address in Boston on the anniversary of Swedenborg's birthday. May we express the wish that one of our publication concerns will reproduce this in booklet form for wide circulation.

ONE MORE STEP

YOUR GENERAL COUNCIL recently acted favorably on a motion to establish a Department of Publications in General Convention. The proposed by-law will be voted on at the next Convention meeting in Chicago.

The need for a Department in Convention to initiate, promote and most important, to coordinate publishing work has been recognized by many. In 1959 Convention unanimously voted a motion to establish a Department of Publications. Representatives of the several publishing organizations have repeatedly indicated a need for assistance in determining printing needs, subject matter desired and developing new writing skills as well as improving the efforts of current writers.

During the past months the Committee on Literature and Publications which was appointed by the President of Convention has handled many items that would routinely be decided by a Department of Publications. These include such things as size of publication, size and style of print, cover styling, recommendations for subject matter, writers workshop planning, literature distribution, advertising, and new literature needs.

It is certain that the proposed Department of Publications could assist the publishing organizations to produce better material at reasonable cost by coordinating publishing efforts and making real competency available to all in designing and producing. The proposed Department would in no way replace the present publishing organizations or control their actions but it would supplement and coordinate their efforts.

The by-law proposed by General Council provides for an elected Board which will establish and manage a Department of Publications. Operating funds for the proposed Department would be provided by General Council although some activities which might be arranged by the Department, such as the writers workshop, would be supported by the several publishing organizations.

Approval of the proposed by-law at the 1960 Convention is the ONE MORE STEP needed to make our publishing efforts most effective.

—ROBERT K. SOMERS

Member of Committee on Literature and Publications

CHICAGO CONVENTION

THE CHICAGO SOCIETY of the New Jerusalem, host to the 1960 Convention, announces that:

The 1960 sessions of General Convention will be held at Lake Forest College, Lake Forest, Illinois, approximately 30 miles north of downtown Chicago. Annually, conferences of educational, religious, and service organizations assemble at Lake Forest. The campus comprises 93 acres of beautiful wooded land on the shores of Lake Michigan, whose cooling breezes insure a relatively comfortable climate. Convention bodies begin their meetings on Tuesday, June 21—Adjournment on Sunday, June 26, following services.

Persons attending Convention will be housed in college dormitory buildings on the campus. There are motels in the vicinity that will be available to those who wish to pay the difference and avoid dormitory living. However, there is no public transportation to these motels.

Just a few blocks from the campus is a small lake-shore park, with a guarded swimming beach. Child-care will be provided on the campus in an enclosed play area; the park and guarded beach will also provide an excellent place for children to occupy themselves. Adults also may enjoy the swimming, as the beach is one of the best along the lakefront. Various recreational facilities on campus, will be made available to those attending convention. These facilities include tennis courts, baseball and hockey fields, and equipment for baseball, volleyball, ping pong, etc. The young people will enjoy the Student Center lounge, in which there is a juke box and various vending machines. Other lounges throughout the campus will be available for meetings and get-togethers.

Daily Rates: Room.....	\$4.00
Breakfast.....	1.00
Lunch.....	1.25
Dinner.....	1.75

\$8.00 per day total

In addition there will be a one-time per person registration charge of \$2.00 per person, to be paid whether a delegate attends one meeting or several or whether he lives on campus or not. An additional charge will also be made for the Saturday night banquet.

Start planning now to come to the Chicago Convention. Public transportation is available to Lake Forest, although details are not available now. Further information will be mailed in April to all members of Convention.

PROGRAM OF PRESIDENT'S VISITS, MARCH 8—AUGUST 25

†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
Mon.	Mar. 28	Board of Missions, Cambridge
Fri.	Apr. 1	Leaving Kitchener for Bellevue, Wash.

Sat.	Apr. 2	Bellevue, Washington.
Sun.	3	Bellevue, Washington
Mon.	4	Bellevue, Washington—return.
Fri.	Apr. 8	Board of Managers—Theo. School—tentative.
†Tues.	Apr. 12	Cleveland, Ohio
†Wed.	13	Cleveland, Ohio
†Tues.	19	Cleveland, Ohio
†Wed.	20	Cleveland, Ohio
Fri.	Apr. 22	Wayfarers' Chapel Board, Port Bend

Sat. 23 Wayfarers' Chapel Board
 Fri. Apr. 29 Committee on Literature, New York—tentative
 Sat. 30 Committee on Literature
 Tues. June 21 General Convention,
 Mon. 27 Chicago, Ill.
 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.

The President's Corner

Dear friends,

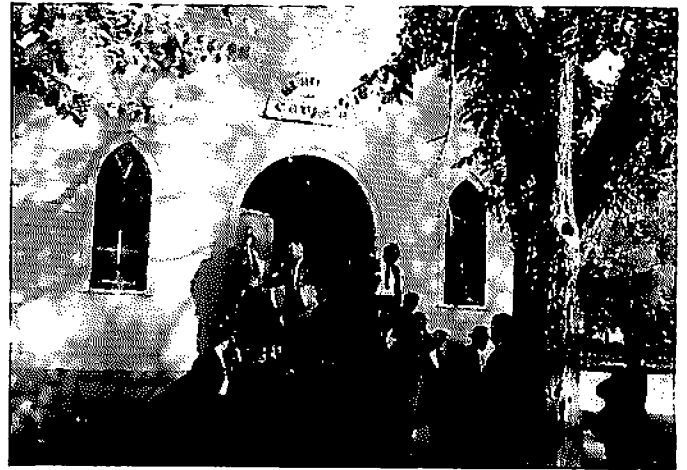
These pictures were taken at the Kansas Association sessions which were held this year at Pretty Prairie. Galen Unruh is acting this year, as last year, as Lay Leader for both of these Kansas churches—Pretty Prairie and Pawnee Rock. I found the meetings to be very enthusiastic and well attended for churches covering a widely scattered area. There were also visitors from Montezuma and from Denver, Colorado.



—David Johnson photo

Front door of the Pretty Prairie church. The group assembled are the Leaguers just prior to an outing.

Following the afternoon session, Galen Unruh in the very foreground is talking to one of the leaguers.



—David Johnson photo

Galen Unruh gives his report as pastor of the two societies, Pretty Prairie and Pawnee Rock. Seated at the table are the treasurer and secretary, Lee Kraus and Al Kroeker.



—David Johnson photo

Kansas holds a one day session for its Association Meeting, beginning with the Sunday School and Sunday morning service. An afternoon and evening session are held. Usually the afternoon session is devoted to business. In the evening session, I showed the new-slide-sound set "Your General Convention". I have found that the use of this either at association or congregational meetings is very useful and helpful. I usually make some comments of my own and then there follows a period of about an hour of questions. I believe this is one of the most successful and useful pieces of work that we have done.

Cordially,

David P. Johnson

LETTERS to the EDITOR

CHURCH AND STATE PROBLEM

To the Editor:

May I add my comment to the discussion on the Separation of Church and State vs. compulsory Bible reading in the public schools.

While I agree with the views of the Rev. Edwin G. Capon, expressed in the January 30th *MESSENGER*, I feel I must take exception to some of the statements made by the Rev. Richard Tafel, such as, "Our nation was established as a Christian nation," and "Our Founding Fathers insisted that our government rest upon religion." The early colonists and the people living at the time of the Revolution, including the Founding Fathers, were indeed Christians, but neither the Declaration of Independence nor the Federal Constitution mentions the Christian religion. The word "God" does not appear in the Constitution, even in the President's oath of office.

Judging by the Constitution, the intention was to separate not only Church and State, but Religion and the State. The Constitution provides the following, Article VI: "no religious test shall ever be required as a qualification to any office"; the First Amendment, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"; the Fourteenth Amendment, "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens."

Compulsory Bible reading in the public schools would seem to involve an abridgement of the free exercise of religion, as well as the use of tax money for sectarian purposes. The child of parents who object to Bible reading in the public schools is plainly forced to take part in a religious exercise contrary to his religion, and all taxpayers, including the parents, are forced to support this religious exercise.

Can we justly claim the right to Freedom of Religion for ourselves, but deny it to others?

—Sylvia Bateman
Boston, Mass.

AUTHORITY IN COMMUNICATION

To the Editor:

Increasing complexity is making two-way communication necessary. Let it be said here that you have explained your subject well and should be commended.

However, permit me to take issue with you, but only in part thereof, and gently reprove you, please, if I may. Quoting you in part only, and as follows, you state, "When the minds of the prospective recipients are closed, usually nothing happens except perhaps hurt feelings." You continue to say further, "So far as we know, no adequate psychological techniques for overcoming this have yet been developed."

The foregoing is correct, and true, and has not changed through the ages. Assuming that the substance of the last sentence is fairly true, where do we go from here? Can we not recognize that the Sermon on the Mount is the answer as superseding the Ten Commandments; by superseding them it is including them in a greater, deeper, and more perspective whole? That is further to say as compared with the summaries of moral duty

belonging to other religions as being more comprehensive, while they, the latter, are fragmentary. Does it not teach by principles embodied in proverbs and/or metaphors? It must be apprehended in their spiritual intent and reapplied continually anew as circumstances change.

Does not the Sermon on the Mount differ from all other codes supported by the Biblical words, "He spoke as one having authority and not as the Scribes"? Does not the Lord's authority support this which He uttered, and likewise provide the strength to correspond thereto?

Please refer to Chapter V, N 146 as written by Swedenborg in *Divine Providence* and is here quoted in part only in further support of the above commentary. "The internal man feels an affection for sincerity, while the external man still feels an enjoyment in defrauding; and as this enjoyment is a direct opposite of the enjoyment of sincerity it only gives way when it is compelled; and it can be compelled only by combat. It is the same with other sins. . . . But the hardest struggle for all is with the love of rule from the loving of self. He who subdues this, easily subdues all other evil loves, for this is their head."

—E. A. J.
Washington

BEG YOUR PARDON

In the February 13 issue of the *MESSENGER* in the article about the Rev. Ernest O. Martin and his family there was an error to the effect that the head of the Sunday School is Dan Nielsen. He has not held this position for about five years now.

Mr. John H. Harms is Superintendent of the Washington Sunday School at the present time, and has worked diligently and tirelessly to fit it into an already full schedule.

The Washington Society will very much appreciate the appearance of an early correction in the *MESSENGER*.

—JANET HARLOW HARMS

ON USING REVISED VERSION

In answer to the article "Should We Use the Revised Standard Version in the New Church" which appeared in the December 19, 1959 *MESSENGER* let me say first that I prefer the King James Version. Much of the prose is more musical and it is what I am used to. However, I feel that it is a very fine idea to give our children the opportunity to become familiar with both versions so that they can make a choice without the prejudices of their parents.

The main objection as given in this article is that the term "Thou" is used in reference to God, but "you" in reference to Jesus, thus separating God and Christ. Many times in his teachings Jesus makes a distinction between Himself and the Father, as well as showing that He and God are One. Using the term "you" in respect to Jesus is not making a separate person of Him.

Both the translators of the King James and the Revised Standard Version assumed that they were translating the Word of God. Both were trying to make the most

exact translation from all the available sources. The RSV translators used all the manuscripts they could find, and tried to decide which were the most accurate. The authors of the King James also tried to get the most exact translation. Let me quote from the Preface to the King James Version: "that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English Tongue". Swedenborg himself did not use the King James and he changed the translation he had when he felt he could give a more accurate one from the original Hebrew and Greek which were available to him.

I can only add that I am deeply distressed that a man whom I know to be a sincere Swedenborgian could so misapply a quotation from Swedenborg as he did with *Arcana* 7352. Such is not worthy of him.

—Martha King
Braintree, Mass.



To The Ministers Church of the New Jerusalem

Camp Blairhaven in Massachusetts will be staffed this year by six counselors (Three men and three women). The camp begins on July 3 at 4:00 p.m. Children of the ages 9, 10, 11 will make up the first two-week session. On July 16 the first session ends. The second two-week session begins on July 17, 4:00 p.m. and includes ages 12, 13, 14. Camp officially ends on July 30 at 1:00 p.m.

Our present need is for one women counselor and three men counselors. If there are men and women who might be interested in this type of camp work, will they make application as soon as possible. Salary is \$40 a week and free room and board.

The camp director is the Rev. Thomas A. Reed, 77 Otis St., Newtonville 60, Mass. The camp committee consists of Harvey Johnson, Page Conant, Miss Michael Gale, and Mrs. Alice Dullea.



News Items from the National Association

Our new Librarian is James Smith, 722 Forrest St., Dyersburg, Tenn. Write to him for list of books available. A small get-together of N. A. members is planned for Chicago this Summer at the Annual meeting of Convention. If you can come, please notify Mrs. John Grosch or Clark Dristy as soon as convenient. We regretfully report the death of two valued members, E. C. Dittman of Utah, and Frank Wood of Pennsylvania.

—CLARK DRISTY

Should A Pastor

HELP IN MAKING WILLS?

by T. K. Thompson

THE BOOK OF COMMON PRAYER contains the following rubric:

"The minister is ordered from time to time to advise the people whilst they are in health to make Wills arranging for the disposal of their temporal goods and when of ability to leave bequests for religious and charitable uses."†

Thus, one of the most venerable traditions in the Anglo-Saxon world instructs the minister to be actively concerned about helping his parishioners in making a Christian Will.

The National Council of the Churches of Christ in the U. S. A., through its Department of Stewardship and Benevolence, has conducted an emphasis on the theme, "Remember the Church in Your Will." Several million pieces of literature have been distributed through the denominations, and an excellent filmstrip entitled OVER THE WALL has been distributed with more than three thousand prints in use.

In the course of the preparation for this emphasis and the response to it, a great many questions have emerged. The basic question frequently put is, "Why should a pastor help his parishioners in making a Will?"

There are many who say that it is none of the pastor's business and none of the Church's business, and they cite the following arguments:

The possibility of an over-rich Church

1. In the course of several generations the Church may, and oftentimes does, pile up tremendous resources, while individuals and families pass from the scene of human history.

The answer to this criticism is simply that for the past hundred years, from all sources, religious groups in the U. S. A. have received less than one per cent of the national income. Of this one percent, not more than ten percent has come from bequests and endowments. Thus the possibility of an over-rich Church in the U. S. A. seems extremely remote.

†THE BOOK OF COMMON PRAYER, according to the Use of the Protestant Episcopal Church in the United States of America, p. 320.

2. A second argument is the *blight of endowments*. A few churches in the United States, especially in the North and the East, have too much money from endowment income. Oftentimes there is a large physical plant, a staff of ministers, and very few parishioners.

The answer here is that some churches in missionary situations do need endowments, but the vast majority of churches in American Protestant life are best supported by income from living parishioners. On the other hand, theological seminaries, colleges and universities, hospitals, homes for the aged, boards of home and foreign missions, and similar institutions, greatly need increased endowment funds.

3. A third criticism is the inevitable *bitterness of relatives* when a church is remembered in a bequest. Nephews and nieces who inevitably look to the "rich uncle" are

especially bitter when a church receives a large portion of the estate and the relatives little or no portion.

The answer to this argument is simply that the testator should decide what causes and what persons come first in his scale of values. The pastor has a definite responsibility to present the needs of the Church in this situation.

4. A final criticism is *the invasion of privacy*. The making of a Will is a highly private matter between a husband and a wife and their immediate family. In many respects, a Will is the most serious document a man ever frames. To have the pastor of the church, an outsider, come in with a "sales talk" is in extremely bad taste.

Again, the answer here is basically a matter of a man's religious faith and his devotion to the Christian Church. If the testator is a practicing Christian, he will want to seek the counsel and guidance of his minister on this, one of the most important decisions of his life.

The above criticisms of a pastor who is interested in helping his people make a Will are frequently heard, especially in the homes of the not-so-near relatives who hope to benefit by a bequest. What are the positive reasons why a pastor should assist his people in making a Christian Will? We'll Look At That Side Of The Question In Our Next Issue.

Our Strongest Weapon

by Ted Hawley

Political writers speak of the acceleration of history—5000 years of slavery, 3000 years of feudalism, 300 years of capitalism, and now the flood of communism. A similar shortening of religious eras coincides. Each plaintive, despairing newscast serves notice that our world is racing toward a final climax in every sphere of life at a speed of acceleration and magnitude for which history gives no precedent. Does all this have nothing to do with the Second Coming? In this seething cauldron of incomprehensible change must the spread of its announcement continue at a covered wagon pace? Perhaps it is only by a landing on the moon—on a materialistic, foolproof, out-of-this-world plane that religion and science can finally meet to end the conflict that has torn men's minds since history and science began.

And before leaving the crystal ball, what about that "riddle wrapped in an enigma"—our global headache—in relation to all this? The New Revelation seems to be about the only weapon we have left that gives us superiority over Russia and the teeming millions of fast developing Red China. If they are first to the moon—first to corroborate the Writings—might it not bring down the whole atheistic fabric of Communism like a house of cards?

Climactic events took place in the spiritual world at the Last Judgment in 1757 until the apostles were sent out in 1770. Smooth sailing and lots of time are not the watchwords of the 20th century. No possible event which in any way touches on the Divine Writings should be lightly dismissed. The New Church must never be caught without sufficient oil in its lamps. Without some preparation for eventualities. Destined though it is to grow slowly, too much patience and complacency in this regard can become the sleep of death. As Washington warned us long ago, such an attitude has no power to stir men's souls and provides no vision for building a nation—or a church.

A Special Message from

Rev. Richard H. Tafel

The February special offer of the New Church Book Center attracted so much enthusiastic response in the use of the pocket edition life of Swedenborg, throughout the church, that we are now announcing that each month we will have a special sale of some featured tract or book of the New Church, at a very low price. This will be offered only to ministers and bookrooms for the current month, and will give you an opportunity to make a little money for your church missionary table or your bookroom, as the case may be.

We are making our next special a sale for the entire Lenten season and we will accept orders now. You will note that we are advertising these same two items on the cover of OUR DAILY BREAD AT HIGHER PRICES. These prices are for our subscribers and others who do not buy through bookrooms or churches. This cover will also be the same for APRIL.

Your prices are, to repeat, much lower and cover the Lenten season until Easter, April 17. We offer you each item for 25¢ each.

The Items are two exceptionally well done booklets:

1. LENTEN MEDITATIONS (THE TRIUMPHANT CHRIST), white paper, contents: sermons as follows:

The Spirit of Self-Denial; The First Temptation; The Second Temptation; The Third Temptation; The Great Resolve (Entry Into Jerusalem); In the Upper Room (The Lord's Supper); The Arrest and Trial of the Lord; The Crucifixion of the Lord.

The above is a dramatic and moving interpretation of the life of Christ and his great victories.

1. Twenty-Four Selected Sermons, orange paper, contents: Over the Wall; Resignation or Acceptance; Speak to My Brother; Heaven is God's Abiding with Men; Blind Power; Heavenly Manna; Wait; The Burning Bush; The Fear of the Lord; Deep and Secret Things; God's Wonderful Works; Courage in Our Convictions; A Purposeful Father: God; Mountain Moving Faith; The Tomb of Discovery; Gifts for the King; The Joy of Judgment; Emmanuel, God-with-Us; The Humility of God; The Shadow of the Undone; The Potter and the Clay; A Four-fold Program for Christians; Where Art Thou?

Lenten Meditations—regular price, 50¢.

24 Selected Sermons—regular price 95¢; advertised at 75¢

Special Lenten Offer: Each of above—25¢ each.

New-Church Book Center, 2129 Chestnut Street, Philadelphia 3, Pa.

FLORIDA APARTMENT

For Rent at the New-Church Center
St. Petersburg

After March 15 this view-of-the-lake apartment will be available. Off-season rate begins May 1. Large bedroom, twin beds; Florida-type living room, kitchen, bath, all modern.

For Further Information

Write Rev. Leslie Marshall
Box 386, St. Petersburg.

SINS AGAINST GOD

by Charles A. Hall

BEHIND all human action there is an impelling motive and it is upon the nature of this motive that the real worth of the action depends. We may do what appears to be good when superficially observed, but if our impulse to do it is selfish the seeming good is vitiated. As Shakespeare says:

A goodly apple rotten at the heart.
O, what a goodly outside falsehood hath!

We recall our Lord's crushing analysis of the Pharisaic motive. He declared that the piety of the Pharisees was practised "to be seen of men": that whilst they were meticulous in paying tithes they neglected the weightier matters of the law, judgment, mercy and faith—that they were like whited sepulchres appearing outwardly beautiful, "but within are full of dead men's bones, and of all uncleanness."

Paraded piety is fundamentally impious. Ostentatious generosity is exhibitionism motivated by a sinister purpose. Honesty adopted as mere policy has a tendency to vanish in the absence of observers. Decency displayed in respectable company may cloak indecency in desire and thought. We may outwardly conform to all demands of the moral code, yet remain immoral at heart. Abstinence from theft, murder or adultery does not necessarily imply absence of covetousness leading to theft, murderous hatred in the heart, or adulterous lust. For human action to be clean and good it is essential that evils embedded in the soul shall be subjugated, "For", said the Lord, "out of the heart proceed evil thoughts, murders, fornications, adulteries, thefts, false witness, blasphemies" (Matt. 15, 19). Evils of every kind have their origin in the two basic evils, the loves of self and the world, the latter involving utter absorption in the outer show and acceptance of misleading material values.

When I was a child I was told that if I was naughty I should go to hell, and if I was good I should go to heaven. There, indeed, was a doctrine of punishment and reward! I had yet to learn that sin is its own punishment and goodness its own recompense—that by the grace of the Lord I must love and do good for its own sake; not in anticipation of any reward, be it heavenly or material. There is no virtue or spiritual value in good deeds done for the sake of any form of gain, be it earthly lucre, reputation for goodness, or social distinction. The world may applaud me if I make a munificent donation to a good cause, and the said cause will probably benefit by it. But if it is made in order that I may win applause, or from any hidden selfish motive, the so-styled good deed has done me deep spiritual damage in that it nourishes and inflates my ego.

Yes, 'tis the motive that determines the value of the deed. Hence the Heavenly Doctrines insist that evils must be subjugated ere the motive can be pure. Purity of motive is quite impossible so long as the loves of self and the world are rampant. Evil must be overcome ere

good can occupy the house of the soul. We are told that after the acknowledgment of the Lord, the first priority of the spiritual life, which is true human life, is the shunning of evils as sins. This is the main theme of the little work, *The Doctrine of Life*.

Perhaps we are justified in thinking that evils are infernal tendencies commonly unrecognized and that sins are evils in manifestation—lusts in action. Sin is an articulate emergence from a hidden source, a deed in which evil reveals itself. Evil motivates the sin and is its life. Within a sin is an evil which determines it, and if we are to get rid of the sin we must discover the evil it expresses and shun it. Here we find the need for repentance and a soul-searching self-examination. In such self-examination, the Ten Commandments are a sound spiritual criterion—of course, they are to be appreciated in their spirit as well as in their letter.

Application

If our discussion of this subject is to lead to practical issues, and not remain an arid doctrinal study, action must be taken. I suggest that in quietude at close of day, the actions of the day be reviewed in the light of the Commandments. Then we should put ourselves to the question. Just why was I angry when opposed in business policy? Why did I pay attention to a questionable story? Why did I show interest in certain gossip? Why did I forget to enter that particular item in my income tax return? Why did I humble myself before the boss and tyrannize over men under my authority? Why did I say Yes when conscience urged me to say No? Have I in all thought and action had regard to the love of the Lord and the neighbour?

There should be no morbidity or melancholy in the process of self-examination. One must be strictly honest with one's self, and one's research will probably result in a far from flattering picture. In reality, the process is that of a higher self, under Divine illumination and impulsion, probing the lower self, questioning it, putting it to the test. The disclosure of evils which have become sins, the revelation of selfish behaviour, will properly give a sense of sorrow and unworthiness, yet over all there will be a certain degree of exhilaration in the higher self rising from our discoveries. We have gone astray, that is bad! But now we know how and why we have gone astray—that is good! The evils and errors discovered are henceforth to be avoided. In the clear light of truth we can deal with them, as of ourselves, as Swedenborg says, yet with the understanding that the Lord, always the life of what is good and true, is our Enabling Power. Concluding our searching enquiry with thanksgiving for enlightenment and prayer for power to overcome, we can happily resign ourselves to sleep. Depend upon it, our awakening will be pleasant, for the Lord during our unconsciousness has been mightily at work in the inwardness of our being, known as the

subconscious. We can surely embark on the new day's business with high resolve.

In this connection there is no need to resist our sense of humour—truly a God-given thing. It ministers to spiritual poise and is counteractive to religious mania. A man with whom I am intimately acquainted habitually exercises self-examination. He talks to himself something in this wise: "Well, old fellow, what have you been up to today? No, you cannot hide things from me. I know your tricks. Excuses will not help you. If you are honest you will candidly admit that in your encounter with Mr. X you were far below your best. There was no shining of heavenly light, nor trace of neighbourly behavior in your attitude towards him. Shame on you, laddie—don't let it happen again. And now a little prayer." No, melancholy does not help; resolute action will.

Now, the ego, or what Swedenborg styles the *proprium*, is extremely subtle. Even during self-examination it strives for ascendancy. It will suggest that moral conduct pays dividends, that it establishes a good reputation, secures a heavenly reward; that you become good in your own right and by your own power—that you really are a good fellow and can be proud of yourself. Such suggestions are falsities to be shunned. In self-examination and the good conduct which ensues you act of yourself, but really by Divine power. You must realize that your very life is the Lord's life in you and from it alone you think and act.

As we progress in the regenerate life we are often "let into our selfhood", as Swedenborg puts it. Evils have a way of raising their ugly heads recurrently and re-asserting themselves. Subjugation of them is not once for all, but a continuing process. We learn the truth of the seer's words, "Sins are not wiped away, but removed: the man is withheld from them when he is kept in good by the Lord; and when a man is kept in good it appears to him as if he were without sins, and thus as if they had been wiped away" (*Heavenly Doctrine* 166). Some may think that it is a melancholy idea that evils are never wiped out, but only become quiescent, yet the fact remains and is a matter of common experience. It is a matter of eternal benefit that it should be realized. The knowledge leads to the overcoming of one of the most nauseous of evils—spiritual pride. Swedenborg tells us that angels are sometimes "let into their *proprium*" so that they may not forget their dependence upon the Lord for the angelhood they exhibit.

Incidentally, genuine religious behaviour yields great recompense, even on the material plane, but it is not this we should hold in view. The quest for the Kingdom of God in our own lives is the main consideration. This quest, indeed, should motivate the shunning of evils as sins. Actually, we are taught to shun evils because they are *sins against God*.

Now, what are sins against God? Surely they are not mere offences against His Majesty, incurring His wrath. God is incapable of anger. We have a clue in the statement that sin separates us from God and thus puts us in opposition to His good purpose for us. It prevents us from being agents of His redemptive and regenerative activity. In this connection there is a most enlightening sentence in (*Divine Love* 18—"Evils prevent the Lord's entrance into man." This brings us to the basic reason for shunning evils as sins. Sins actually inhibit the operation of the Holy Spirit in our midst. They are *against* God, against His Love and Wisdom which should be revealed in our every affection, thought and action. The Lord seeks manifestation in the lives of us all and it is up to us to let our light shine before

TATE GALLERY BY THE THAMES

Special Exhibit

Bicentennial of William Blake, 1757-1827

Oh do the Londoners all know?

Outside a rainy day,

They stand, they nod in silent way

To gaze at pictures in a row.

Then from museum walls they take

A gesture hewed by William Blake:

I am at home within my soul

Though

So

Frugal there.

I offer thoughts in pencilled whorl;

Lend,

Send

Apocalyptic fare.

My crayon's toll will dare

Even creation's roar.

I pay the dole for my own score;

Come, people, stare.

The Londoners all nodded yes,

Even on rainy day;

For Londoners in silent way

Agree on lastingness.

—MELROSE PITMAN

men that they may see our good works and glorify our Father in the heavens (*Mat.* 5, 16).

The Lord's purpose for us is to render us angelic by regeneration so that we may be of the company of societies of angelic men and women in the eternal world. In the exercise of our freedom we can act against this goodly purpose. Such action is sin.

There cannot be utter and complete separation from the Lord. That would spell our annihilation. All men, angels or devils, live because they receive life from Him. As we are told in *Heaven and Hell* 39, there is an inmost and supreme degree in us all into which the Divine of the Lord flows—"it is His veriest dwelling-place with them." We may regard it as our Holy of Holies, the inviolable inmost sanctuary of the soul. It is the Lord's point of contact with us and our point of contact with Him. This contact is never broken—hence our continuing life and certain immortality. This sanctuary cannot be touched by sin, yet sin can, as it were, isolate it. The Divine intention is that His life should radiate from the sanctuary and bring every degree of the mind, even to the material, and every thing of our life and being into rapport with it. This is at-one-ment, described by Paul as God in Christ reconciling the world unto Himself (*2. Cor.* 5, 19). Harmony of the external with the internal, of the lowest with the highest, and of all with God is the Divine intent. Sin is frustration of it. It inhibits

the development of the Kingdom of God in which our co-operation is called for.

We have sinned against God, against His Fatherly Love, when we hold others in hatred and contempt.

We sin against God when anger inflames us.

We sin against God in our self-love and worldliness.

We sin against God when we are mean and miserly.

We sin against God when we fail to display courtesy to our fellows in the home and out in the world.

We sin against God when we try to dominate the lives of others.

We sin against God when we falsify the truth.

Injustice in all its ramifications, cruelty to man, woman, child, or beast, and disregard of the call for service to suffering humanity—all, all, are sins against God.

I do not ask for place, fame or power,
Guerdon of gold, gain of passing hours:
Not for these, nor dower of sky or sea;
Content am I Thy Face be seen through me.
Such may well be our prayer.

The writer is a retired clergyman of the British Conference, and the author of several books.

IN EPIGRAM

by Fitch Gibbens

We dare not compromise with tyranny! 'tis better to encourage miniature rebellion now and again.

It could be that no government at all is preferable to too much of same.

Political success must be based upon illimitable freedom of the human mind. Here in U.S.A. we have learned to follow the truth wherever it may lead. We can afford to tolerate error since we have facilities, in reason, to combat it. Since F.D.R. we do not recognize fear.

Only frightened people fear attack upon nonconformity and dissent! We are kept alive by independent political thinking.

Why, oh why do some of us fear racial equality! Why do our diplomats fear disclosure of scientific secrets which is calculated to stop the research clock?

Why do we tolerate censorship of books, plays that do not appear to conform? We certainly recognize what suppression in education and freedom of expression has done to the Russian mind (!)?

Are we allowing extremists to intimidate the personal liberties of people who choose to say what they think?

Self-interest has become a basis for pressure groups to effect a pseudo-patriotism designed to disguise political

BIRTHS

GRABER—Born Jan. 25 to Mr. and Mrs. Curtis Graber, Manhattan, Kans., a son, Ronald Warren.

LEESE—Born Jan. 5 in Bristol, Pa. to Robert L. and Anna Walton Leese, a son, Charles Craig Leese. The grandparents are Mr. and Mrs. Thomas Walton of the Philadelphia Society.

WILHITE—Born in January to Mr. and Mrs. Robert P. Wilhite of the Pretty Prairie, Kans., Society, a son.

BAPTISMS

BOWMAN—David Wayne, son of Mr. and Mrs. Howard Bowman baptized, Jan. 24, by Lay Leader Galen Unruh in Pawnee Rock, Kans.

CRAWFORD—Margaret Crawford baptized Jan. 10 in the Pittsburgh Church by the Rev. Leon C. Le Van.

DOLE—Stuart George, son of George F. and Lois Seekamp Dole, was baptized Jan. 24 by his grandfather, the Rev. Louis A. Dole in Bath, Me.

HUMMEL—Paula Ann, daughter of Mr. and Mrs. Cecil Hummel, baptized Dec. 20 in the Kitchener, Ont., church by the Rev. David P. Johnson.

KNAPP—Cheston David, son of Mr. and Mrs. Fred Knapp, baptized Dec. 27 in the Philadelphia Church by the Rev. Richard H. Tafel.

INGARD—Christian Eric, son of Mr. and Mrs. Christian Ingard, Blind River, Ont., was baptized Dec. 27, by the Rev. David P. Johnson.

CONFIRMATION

UNRUH—Mrs. Stephen Unruh and Mrs. Kenneth Unruh confirmed Jan. 24, into the faith of the New Church in the Pawnee Rock, Kans. Church by Lay Leader Galen Unruh.

MEMORIALS

FAIRCHILD—William H. Fairchild, 83, passed away Jan. 26 in Larned, Kans. He is survived by his wife Annie, three sons, five daughters, 19 grandchildren and 8 great grandchildren.

HINDLE—Ellen Hindle, widow of the late Benjamin Hindle, passed away in Taunton, Mass., on Dec. 29 at the age of 90. She was a member of the New Church in Kearsley, England. Since coming to the United States, many years ago, she attended services at the New Church in Bridgewater, Mass. Resurrection services were conducted by the Rev. Mr. Harold R. Gustafson on Dec. 31.

PERRY—Mrs. J. C. Perry (better known as Grandma Perry) died on Jan. 20 at the home of her daughter, Mrs. Emilie Bateman, in Berkeley, Calif. She had bronchial pneumonia, but was recovering when her death occurred. Mrs. Perry was born Dec. 6, 1866 in Amherst, Mass. She came to Sacramento in 1876 and to Los Angeles in 1877. In 1899 she married John C. Perry. She joined the Los Angeles Church in 1890 and transferred to the Riverside, Calif. Church in 1908. Mrs. Perry is survived by three daughters: Mrs. Alice Van Bovan of Redlands, Calif., Mrs. Emilie Bateman, Berkeley, and Miss Esther Perry of Berkeley, 6 grandchildren, and 8 great grandchildren. Resurrection services were held in the El Cerrito Church on Jan. 23. The Rev. Eric Zacharias officiated. For a story about "Grandma Perry" and her family, see the October 10, 1959, issue of THE MESSENGER.

REHMAN—Mr. Edward Thomas Rehman born June 23, 1894, died on Jan. 22 in Kitchener, Ont. Resurrection services were conducted by the Rev. David P. Johnson on Jan. 25.

scoundrels. We need to have awareness of groups who condemn those who do not think as they do.

Man can only work for that in which he believes! Thus the idea of conformity is not reasonable to citizens who have their grass-roots in inherited nonconformity, even heresy. Our ancestors only sought the opportunity to live their lives in their chosen way.

Thinkers, like horses and roses, are born different! Thus the idea of inherent individuality, through intellectual evolution, has progressed. Certainly conformity is becoming a menace and we stagnate into non-thinking automatons.

Integrity and dignity of the individual transcends political machines. We need to stimulate dissent and inquiry, non-conformity and political discontent.

Keep your eye peeled for local and international political despots! No one can define the truth for American scholars who require plenty of room to think for themselves.

Diversity of opinion provides the spiritual vitamins to give strength to continue with more of the same.

We have already lost the battle of ideas if we do not practice that to which we give lip-service in the desegregation controversy. There is an epidemic of hatred that is sweeping the country: white hates black; Christian hates Jew; employee hates employer. Solution lies at the municipal-county level; not federal.

Small nations that are operating under our wing are not likely to trust a nation that persecutes courageous thinkers.

Fortunately we do have elections at which we may express ourselves and editors of periodicals to whom we may write.

Communism could never, ever have hurt us as much as we have been induced to hurt ourselves.

Free enterprise, if allowed to function, will never need to resort to force in self defence. Conversion to the American way can only be accomplished by example and precept; never by suppression.

It is our destiny to show the satellite world that socially, politically and economically we are more efficient than communist countries: that men and women are happier here: that we provide the maximum of opportunity and hope for the individual.

Putting country ahead of party and thinking in tolerant terms will be the best means by which we can display our strength without fear or prejudice.

EVIDENCE NOTES

Several items having reference to the New Church or to Swedenborg have come to our attention of late. Of particular interest because of its "rarity" is a facsimile of a letter written by his private secretary for "His Holiness the Dalai Lama," from his refuge in Bombay a few weeks ago.

Reverend Jack Hardstedt, missionary minister for Scandinavia, had sent the chief of the Tibetans, dethroned by Communist China, a copy of F. G. Lindh's, of Stockholm Society, "The Secret Name for God," which shortly may be published in *The MESSENGER*. The Dalai Lama expressed his "sincere gratitude."

There has been much in the English press recently concerning the perennial discussion of whether it is actually Swedenborg's skull now with his remains in the sarcophagus in the royal burial place at Upsala.

A dispatch to the *New York Times* reports at some length that a group of Swedish and English scientists have been applying new tests to solve the problem. An official of the natural history division of the British Museum (famed library and cultural institute in London) is conducting the tests.

At the same time the newspapers gave a high estimate of Swedenborg's genius and service to his nation.

News clippings also come to hand giving an account, with pictures, of the admittance to the Ohio Council of Churches of the Church of the New Jerusalem in Ohio. Reverend Franklin Blackmer, who is currently giving instruction in engineering design at Urbana, represented the New Church at the reception ceremony, and was welcomed by Reverend W. K. Messmer, of Dayton, council president.

According to the news report, Mr. Blackmer, who conducts service at the Urbana church for the college students and New Church people generally, Sunday evenings, will next year open courses in religion on the campus. Mrs. Blackmer is dean of studies at Urbana, and instructs in French.

From the coast, news accounts arrive concerning the "much admired murals" in the San Francisco church. At the passing of famed architect Frank Lloyd Wright, a eulogy of him in the *Oakland Tribune* states he "planned a glass and gold aluminum structure for the El Cerrito Hillside church." (The New Church Society there.)

From Sweden comes the magnificently bound and illustrated magazine "Industria," the text entirely in English. No doubt much to the surprise of New Church people in Stockholm it contains a lengthy article entitled "As Saint and Sensualist," this in the Swedish idiom evidently meaning "mystic" or "dreamer." It is illustrated by the portrait of Swedenborg appearing in his work on copper, etc.

This surprisingly good account of the Prophet of the North's contributions to science, particularly mineralogy and biology is impaired, it seems to us, by a lengthy dissertation on Swedenborg's dreams and psychic excursions. It is not infrequent to find this, as editors evidently regard such accounts as much more colorful than reporting on scientific, philosophical not to say religious matters.—L.M.

• • •

Edward Haag of the Philadelphia Society has been appointed Deputy Tax Collector and also Director of Civilian Defense and Disaster Control in Levittown, N. J.

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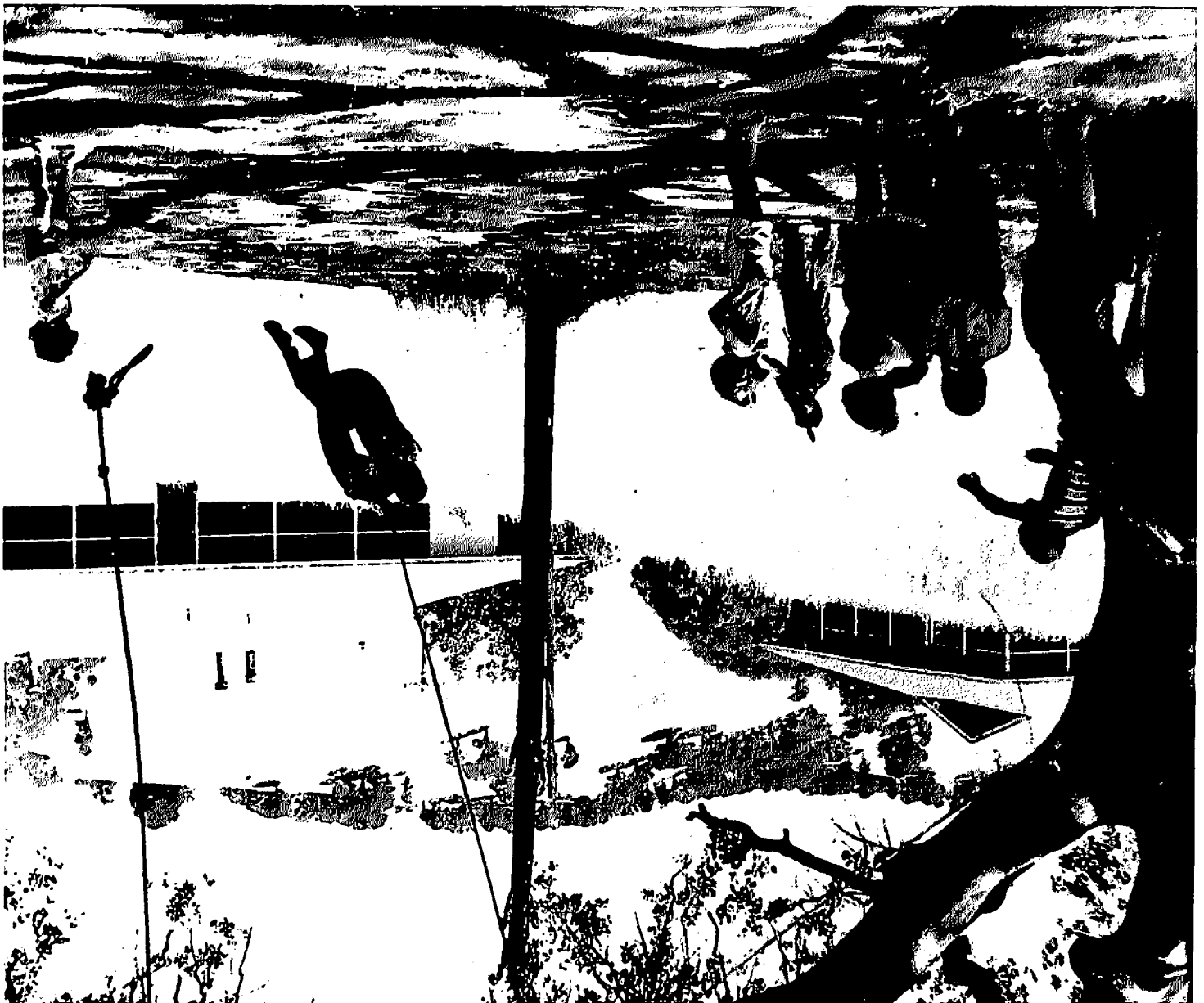
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The NEW-CHURCH MESSENGER

Hillside Church (El Cerrito, Calif.) young people expand their horizons at the "Sunshine Camp" 1959 session.



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MARCH 26, 1960

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

Goat Hunting

NO WRITER DEVOTES a column to that familiar indoor sport of trying to find somebody or something to blame for whatever is wrong in human society. Yet it is about the only intellectual activity indulged in by some people. Recently we have seen and heard a number of comments on John Steinbeck's lament in a letter to Adlai Stevenson about the "cynical immorality" of America. Steinbeck believes that by our "very attitude we are drawing catastrophe to ourselves."

Most commentators seem to agree with Steinbeck that our morality is "rigged." The case for this contention seems strong: TV scandals; payola; graft in the sale of war surplus goods, and in the administration of foreign funds, and in labor unions; police teaming up with burglars; murder as high as one a day in some cities; juvenile delinquency; pornographic literature flooding the mails and the newsstands—all these and many other things make a damning indictment of present-day society. Having had their say about some of these things, the commentators then generally proceed to ask and answer the question: Who or what is to blame—where is the goat upon which all this guilt can be loaded? As a rule they have no difficulty in finding the answer. Steinbeck himself seems to ascribe our troubles to our astonishing prosperity. He says "If I wanted to destroy a nation, I would give it too much, and I would have it on its knees, miserable, greedy and sick." A Roman Catholic priest agrees with the indictment, but places the blame on Martin Luther. Luther, he says, abolished authority in religion and thereby spawned a thousand heresies which ultimately led to humanism and atheism. (We have heard more often than we care to remember, all of mankind's ills laid at the doorsteps of the Vatican.) One politically minded commentator blames the present administration in Washington; another claims that New Deal was what really opened the Pandora box of troubles; a third charges that Communist infiltration into American life lies at the root of our "cynical immorality". Then other commentators saddle modern industrialism, the taverns, John Dewey, the schools, working mothers, etc. with the blame for everything amiss in America, each according to his own predilection.

There you have it. Choose the scapegoat you would best like to hold responsible. In that way you can absolve yourself from any blame.

But perhaps it would be well if each one of us asked himself the question whether he is not in some small degree culpable. Have we, each in his own way, the "strait hard pathway trod"? Have we been concerned about promoting the Kingdom of God, or have we been mostly concerned about our own welfare? Are our anxieties due more to a fear that our comfortable way of life, which makes it possible to "have fun now and pay later", is endangered, rather than to an uneasy feeling that maybe we are not striving to do the will of God? In what way are we seeking to make life meaningful: by worshiping the Lord, or by worshiping the goddess of success? Maybe all of us need to do a little searching of our own hearts.

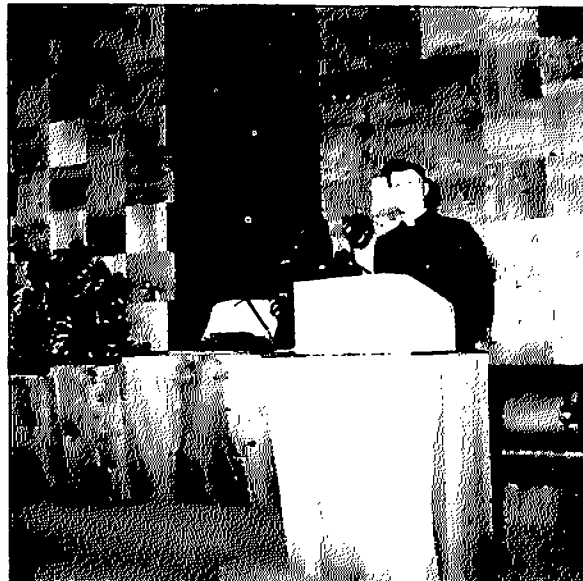
Personally, we feel optimistic but not complacent about America. The generous qualities that have marked our people, and the noble traditions that underlie our American social order, remain fundamentally unimpaired. But none-the-less it would be well for us to take stock of our moral values. Let not these suffer because of indifference or neglect on our own part. Once lost the moral values are not easily recovered.

Copy deadline for Apr. 23 issue of *THE MESSENGER* is Apr. 4

THE NEW-CHURCH MESSENGER

WIDENING HORIZONS

for the Church in Oregon



Paul Zacharias

WE IN PORTLAND had, for some time resolved to do something about a statement made in an annual report: "We need to reach more persons with the truths of the New Church and with personal ministry . . . to do more in the community." The little church had served her purpose well. But she, along with her community, had grown old. The need was obvious—new life—a new church—a new place to begin.

There followed an endless array of things to be done: allocations from the Portland Council of Churches, group surveys of areas, consultations on property values, costs and transportation facilities, preliminary canvas for community reaction, data reports to our board. The work was difficult, sometimes discouraging, but never hopeless.

After consideration had been narrowed to two feasible sites, inspection tours were taken. At a congregation meeting, relative features were explained. Decision, as voted, was for an expanding subdivisional area. It should be mentioned, perhaps, that location choice should not depend alone on fast expanding elements. Long range factors should be carefully considered.

In view of inadequate resources, we knew that financial aid would be essential. In 1954 a representative group attended our General Convention meeting, presented plans and enlisted the financial and spiritual aid of our National Church body. We shall forever be aware and grateful to Convention that we were enabled to realize our dreams.

Up to this point, we had been thinking of the material church. As ground-breaking time arrived, we were to experience one of the most exalted moments, perhaps, that we may ever know, and yet a most humble one. For here, in the turning of the first spade of earth, we felt in spirit the surrounding presence of our men and women of the long ago, without a material church to guide them. We stood in the love and fellowship of General Convention and of our fellow churches. Personal

differences had somehow vanished. And then we knew, in the words of Rev. Calvin E. Turley, that "Man can and does rise to higher planes of living . . . the inner temple of our church must be built within the minds and hearts of men . . . that all of daily life may have an upward reach—into the vast of God."

Once under way, construction was accomplished in due course. Much labor and material was donated by members. But it was a problem of the proper allocation of *funds to needs*. New church building, in physical aspects, involves entry into the business world. Here competent church leaders are often not fully qualified. Sound business minds should be secured and utilized in matters of finance. Another problem often realized later, is how to restrain a natural impulse, perhaps, to build on a scale beyond current needs, involving costly maintenance. It should be planned in the beginning to allow for expansion later.

Our basic idea in construction was that the church building be functional as well as beautiful and symbolic. In this endeavor our hopes seem justified. The church has departments for worship, education and service. By use of glass expanse, we seek to express in architectural design, the spirit of the New Church and its appreciation of life. As one stands without and looks in upon the Altar, he sees the open Bible and the lighted cross above—not as something isolated and secluded from him, but as something very present and intimately related to his life. For there on the Altar, constructed of myrtle wood, is the constant reminder of Him who is The Way, The Truth, and The Life.

Throughout our venture, a reasonable accord of minds often seemed difficult to attain and we found ourselves sadly lacking at times. But we did discover that such differences were unable to survive in later moments of more spiritual thought. We have with us, too, the ever present problem of how to successfully augment our congregation from within a new community. Contrary

to some forecasts, we did not experience a great "flocking in" of new people. It is hard, exacting, continuing and sometimes thankless work, a work for all, in various and individual ways.

Now for a word concerning the present and future prospects of the Cherry Park Church. First we might list three features on the debit side of the ledger. 1) Within the past few years we have noticed an increasing number of Roman Catholic families moving into the neighborhood. As in most new suburban developments the turnover of families is very great, and a high proportion of new families moving into the area are of the Catholic faith. 2) The religious climate in Portland is not overly encouraging. Church census studies indicate that Portland has the lowest percentage of church members per 1000 population of any major American city. Interestingly enough the vast majority of Protestant churches in Portland are of the fundamental type. The mid-west "Bible Belt" seemingly terminates in Portland. 3) Being the only New-Church Society in Oregon, our organization and teachings are totally unknown to most people.

It seems that few people are willing to even investigate the "new and different."

On the positive side we find: 1) The members of the Society, both old and new, have a deep loyalty for the New Church; the Church is a vital part of their lives and they will do all within their power to aid in the growth of the Church. 2) The Church School is active and strong; a healthy proportion of the pupils come from the immediate neighborhood. 3) A new housing development of some 400 homes will be built within a half mile radius of the Church in the next few years; we plan to make the most of this opportunity. 4) An increasing number of the local residents are "accepting" the Cherry Park Church as part of their community. Many of them look upon the Church as "their Church" even though they rarely attend its services. Specialists in the field claim that it takes from five to seven years for a new church to be assimilated into a community; and the period is probably longer when the denomination is little known by the public. The church in Cherry Park has a great potential . . . we pray that we may be worthy of the task before us.

—EDWIN A. HOBSON and PAUL B. ZACHARIAS

Bellevue, Washington

CHURCH OF THE GOOD SHEPHERD



Christmas pageant at the Church of the Good Shepherd, Bellevue, Wash.



Mary and Joseph

Facts and Figures from Bellevue

Worship and Church School held at 10:00 a.m. at the Elementary School here in our community.

Attendance now running 30-35 at worship. At our first service in September, we had 15. High to date has been Christmas Sunday with 56 adults present.

Church School started out in September with 27 registered. We now have 75. Five classes, nursery through Junior High.

League meets each Sunday evening at The Parsonage. Membership is small—9.

Membership in the church started at 6; now stands at 35.

Our men's club, The Shepherd's Men, is quite strong. We have no membership as such, but attendance runs from 10 to 15.

Planning looking toward building is well underway, but you'll hear more about that later. Our target date for moving into our own church is Christmas Eve 1961.

The Youth Choir that sang Christmas Sunday is to be part of our regular activities. Director: Mrs. Frank Ward.

NEW YORK faces changing urban patterns

FOR SOME YEARS NOW it has been the hope of the New York Association of the New Church to find ways and means to extend the work of the church in the New York area. About a year and a half ago, they extended a call to me to serve as missionary minister and Director of Church Extension for the Association. When I am asked to comment on our experiences over the past year and a half a veritable flood of confusing ideas and significant facts rushes to the fore and I am at a loss for words to say much of anything that will make sense to the person who has no direct knowledge of this largest city in the world. Let me recommend first that you take a couple of minutes of your time to read "The Unpopular Truth About New York City" in the February, 1960, issue of the *Reader's Digest*. The gist of the article is contained in the subtitle—"There is Standing Room Only. Let newcomers beware!" This, to a very real degree, is true not only of New York City itself but of the vast, sprawling, metropolitan area around it. Yet there is a projected population expansion to 19 million people by the year 1975 in the metropolitan region. That's 4 million over the 1955 population!

Is there not, then, much for the Church to do in such a place? The answer is an obvious and overwhelming, "yes." But when you ask, "What can the Church do?" the answers are not so obvious. "Build churches!" It could be, but when you consider that most of the older churches in all denominations and a majority of the newer ones are already in serious trouble, one must take a deeper look. Leaders in all denominations are searching their strategies desperately. We hear such statements as "We need to put less money in real estate and more in leadership", and "We must get back to a serious consideration of the mission of the church."

There are many reasons why building churches cannot be the answer. Economics is but one reason (albeit a serious one). Mobility of population, making it almost impossible to build a stable congregation and impossible to predict what the religious makeup of a community will be in the near future, is another. Building churches is too rigid and too expensive. It has been said that on a national scale we are not building churches fast enough to keep up with one fourth of the growth in population.

All this and more has resulted in the present research project in which we are now engaged. The New York Association concurred in supporting such a project and agreed to contribute a sizable portion of this year's expenses for this project. It is my hope to visit each of

our societies in order to draw upon the combined thinking and effort of every member of the Church. No one person or committee can tackle this need for planning alone, but through the determination, the vision, and the prayers of every member in the Church, we can do it together.

There is hope. Yes, even a brilliant future ahead. We can already see it forming in many ways and in many places. Let me make this one observation. The smallness of our Church may be our biggest problem, but it can also be our greatest asset! With renewed vision, a good understanding of the basic facts about ourselves and the culture in which we live, and the Lord's help, we are capable of leading the way in approaching some answers to the preplexing problems facing all churches of all faiths today. Our vested interests are not so great, our numbers are not so large, our dependence upon tradition is not so strong but what we can, with renewed vigor, make an outstanding contribution to the efforts of the churches to "be about Our Father's business."

What have we accomplished in New York? We've built no churches. We cannot even say that we've found any real answers. But we have faced some serious facts and we hope and pray that in facing those facts we will be able to turn our thought in new directions to the benefit of all in finding new ways to meet the spiritual needs of ourselves and others.

—OWEN T. TURLEY

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El Cerrito

TEN BROTHERS are gathered in a circle. They are held together in an intense discussion by feelings of insecurity and resentment. They are not quite sure of their relationship with their father, Jacob. They are sure they can no longer tolerate Joseph's position of favoritism in the family. This is indeed one of life's challenging situations.

Out of the distance, there appears the figure of this Joseph. The time for talking has ended. With one accord and with underlying tones of disgust, the scheming brothers harmonize, "Behold, this dreamer cometh."

Our story does not end here. Joseph rises up to fill a place of need in the Egyptian Pharaoh's government and more significantly in God's purpose for His people. But more than this, the time comes when Jacob with all his sons is reunited in love for one another, and with the acknowledgment that the Lord will be served.

Is it not our dreams that propel us with enthusiasm into places that are strange to us? These are dreams that will not be left to vaporize in the ethereal atmosphere of impracticability. These are dreams bound to earth by the willingness to give all of one's self to their realization. These are dreams whose direction is heaven-bound.

The Rev. Owen Turley had a dream—a dream that served as a rallying point for his own hopes and efforts,

his people and the neighbors of the community. The longing of a New Church to go out into a new community meant leaving behind certain long established traditions and patterns of thought. The program by its very nature called for a broader interpretation and application of the teachings of the Church. And certainly, it was this broader application, this new concept of the spiritual life as presented by the New Church, that had its appeal to the many unchurched families in the neighborhood.

The building that was to serve temporarily as a church and later as the parish hall was the fruit of community togetherness. The building, designed by Donald Spiers, son of the Rev. John W. Spiers, brought together youth groups and adult groups in the active participation of erecting a structure—their House of Worship. Neighborhood contacts were continued. Small group meetings were held in the parsonage and church in this heartwarming out-reach to the community in an attempt to bring people of various denominational backgrounds and those of little formal religious background closer to the center of the Lord's love and the Christian life. From the time that Cindy (Bateman) Gutfeldt was a little girl she used to pray, "If it is Thy will, could our New Church please some day move out into a new community and just belong to everybody instead of sticking to our

own little ingrown group?" Surely, her prayer was answered. On Easter Sunday of 1956 there stood before the altar 56 Hillside Church neighbors, and after Confirmation its new members. Among them the Pillsburys, the Colwells, the Cherniaks, the Murrays, the Shields, the Slezins, the Yacorzinskis and others. These were the people who are today carrying forward our program of service to the community and the Lord as prescribed by the words deeply chiseled into our corner stone.

The Hillside Church—its youth groups, its Boy Scout Troop, its Alliance, its camping program, its policies—is not the product of one mind, one minister or any one lay person. Ellis Seibert presides at the meetings of our Church Committee, George Connolly works with the Jr. Hi Youth, Mrs. Shields occupies the President's chair at Alliance meetings, Mrs. June Boblitt and Mrs. Frank Clifton lead our 7th and 8th grade youth group and so on.

Yet, by present standards of minimum membership necessary to build one healthy church, there are few if any areas in the New York metropolitan region that are not already over-churched. Even taking into account the projected population growth, it is doubtful if many of the newer suburban churches will be able to survive. A dark picture indeed! The shadows of this dark picture are being cast on almost every part of this country. As the "exploding population" and its related problems descend upon metropolitan areas all over this country, the problems in our churches will increase there, too. We have learned much through the experience here. It is not possible in an article of this length to describe all the other complex factors facing the churches. They are even too numerous to list.

Last year I was called to several of our churches in various cities in an informal capacity as consultant in Church Expansion. The opportunity of this firsthand contact with other areas, plus the experiences I have had first in El Cerrito, California, then in New York, and through the many contacts with denominational leaders of many churches, various local council of churches, and departments of the National Council of Churches, has brought one fact, that has been lurking in the back of my mind for many years, to the forefront. In its simplest form it is this: as we are dependent upon each other as individuals in our effort to express the love and wisdom of the One God, so as churches we cannot consider the work in one area apart from the church as a whole. We must have a well spelled out objective guiding all our work. A work in one area must complement and strengthen the work in all areas in which we serve.

This need for a planned strategy—an over all objective to guide us in our attempts to do the work of the church—immediately brought to light the primary need for a fact-finding study. We needed to know more about ourselves as a church. What is the actual state of the Church? What has been our best point for attracting people? Just what resources do we have to work with? What has been the actual effect on the Church of the tremendous

changes that have come about in the world around us? And many similar questions. When we work with a single church, we can ascertain certain things not to do, we can look for favorable or unfavorable factors in certain communities. In a general way we can determine the probable (relatively short-term) outcome of any given project. But, increasingly, I am becoming convinced that even a great number of relatively unrelated, scattered projects will not make it possible for us to be the effective tool in the Lord's hands that we could or should be.

Yes, we have our differences. The word *conformity* is almost a naughty word here. The building of a sanctuary is still part of our unrealized dream. What type of building program do we want? What type will our community support? We are no longer favored by having a place in an unchurched community. Within a radius of one half mile of Hillside, three other churches are also looking for a place under the California sun. Standing at the rear of our church is the Lloyd Wright design for an inspiring chapel set further up on our hillside. This may one day be looking out toward the Golden Gate. Several alternate plans are also very much in our minds.

Measured in terms of devotion, of willingness to serve and be a part of the Lord's Kingdom, our future is a bright one. Little by little, the Lord is permitting the coming forth to view of the life He desires for all men. The gist of it is—a dream is coming into focus.

—ERIC J. ZACHARIAS

■■■■■■■■

IN A SUBURB OF CHICAGO

THERE IS QUITE A PARALLEL between problems that have had to be solved in bringing the first unit of a Lloyd Wright designed church building into being, and the problems of building that which is fundamentally New-Church into an honest community church. The materials used in the building were ordinary enough: concrete blocks, wood beams, and much glass. The unusual ways in which these materials have been brought together is far from ordinary; and while another architect's design could, perhaps, have been completed in six months, ours is far from complete in fourteen months.

Both the church building and "Good Shepherd" started with a vision. We know the architect developed

THE NEW-CHURCH MESSENGER

Miami Society, the east coast of Florida, Georgia, and North and South Carolina.

The recent growth in the Southeastern Association comes from three sources, increased membership in the St. Petersburg Society, the establishment of the Miami Society, and from the renewed interest of the field in general. New adherents have been gained, and old ones have been found and brought back to the "fold." This has happened not only in Miami and St. Petersburg, the two largest societies in the South, but also in the field.

Missionary trips are made as often as possible to many points in northern Florida, Georgia, and the Carolinas. In 1959 a successful two-day meeting of isolated people was arranged and held at Gastonia, N. C. The hope was voiced that more of these meetings could be held, as all present expressed the desire to meet again in order to be able to learn and to worship together. Apart from calls on isolated people, regular services and meetings are conducted at such places as Daytona Beach, West Palm Beach, and Fort Lauderdale. Paralleling the growth in Association membership is the awakened interest of new people and those who have recently become readers. This is partly the result of a limited advertising program which has been carried on intermittently in the past.

To meet the challenge of an expanding population and the general lack of knowledge about the New Church, plans are now under way to enlarge the scope and effectiveness of our publicity. This will be done through the use of a combined newspaper and radio advertising campaign designed to run for a period of 10-30 consecutive weeks in each place where there is a nucleus of New-Church people who are willing to do "follow-up" work. Instead of broadcasting sermons and attempting to sell books directly by mail, the emphasis will be on the answering of the problems of everyday religious living in terms of New-Church teachings. Free booklets will be offered, and those writing in will be invited to attend discussion groups where fuller explanations of church teachings may be attempted and an introduction to the Writings made. The Southeastern Association is assisting in this program, and it had been hoped to inaugurate it last May, but unforeseen, last minute obstacles prevented this. Present plans are aimed at February 1960. Interest in this new venture runs high among our members. Later articles will acquaint *MESSENGER* readers with the details and progress of this new approach to the problem of making our Church better known.

Another encouraging sidelight on New-Church expansion may be observed in the recent establishment of a new society in the South. Here, too, the power of God was put to the test and not found lacking. The Miami New Jerusalem Church was organized and incorporated in April 1957 with eleven members. One year and six months later this new society was host to the Southeastern Association when its annual meeting was held on Florida's east coast in October, 1958. Visitors and members from other places were pleasantly surprised to observe, on their first visit, how quickly and sturdily this society had grown in such a short time, and to note the enthusiasm with which its people were facing the problems of organizing and building for the future.

Today, although still less than three years old, the Miami Society has more than tripled its membership and is looking forward to further increases now that it owns a place of worship with sufficient ground on which to build a suitable chapel. Services were held, at first, in private homes. Later a hall was rented. Six months ago, with the assistance of Convention and the support of the Board of Missions, the society purchased a large piece of land with a building already on the far end of it.

This building has been adapted to serve as a place of worship, for meetings, for Sunday School rooms, and still has space to house the New-Church Book Room. Before long it is hoped that a chapel can be erected on the front of the property. The location is ideal from

many viewpoints, being situated in a residential area, yet is at the intersection of two main thoroughfares served by two bus lines, and is no more than 15 or 20 minutes distant by car from any part of Miami. On the lot there is one of the largest banyan trees which the writer has ever seen in or near Miami. This may well become quite a tourist attraction, besides providing a picture-setting for the proposed chapel.

Contrary to what some readers might expect, the Miami Society does not consist of winter visitors. While visitors are always warmly welcomed, none are members here. All of the Miami Society's members, without exception, are permanent residents of the South, and many of these are younger people with families of children of school age. A regular Church School has been started, a Woman's Guild formed, and a Men's Club is planned for the New Year. Already Miami members have attended Convention, and Fryeburg Summer Camp, and its young people have been to the Youth Leadership Training Institutes at Almont, Mill Valley, and Urbana.

In a young society there are always more things to do than there are people to do them. Miami is no exception, but the members have "pitched in" with a will, and have accomplished wonders in the way of cleaning up, painting, and maintaining their newly acquired property. It is interesting to note that, apart from the minister's salary which is paid by the Board of Missions, the church is entirely self-supporting, and meets all its expenses for upkeep, interest payments, improvements on the property, and advertising. It has also started a building fund.

The Book Room, recently moved from Fort Lauderdale, is now in the same building as the church, and will in the future, as it has in the past, be an invaluable means to attract new people. It is situated in the same block as a branch of the Miami Public Library. Lack of space prevents telling more fully about the work of the book room, and also about the Miami Prayer Circle which has had some remarkable results, considering the short span of its existence.

What has been told here in very brief fashion are some of happenings of the past few years in the Lord's southern vineyard, and the Lord's words in *Matthew 20:7* come to mind: "Go ye also into the vineyard; and whatsoever is right, that ye shall receive." Faith in the Lord's promises and confidence in his power are prime requisites for any missionary undertaking. Faith implies trust; confidence affirms, "with God all things are possible." (*Matt. 19: 26*)

—ERNEST L. FREDERICK

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Alliance Notice

The National Alliance of new Church Women gives notice of a proposed change in its by-laws as follows:

Article IX—Fiscal Year:

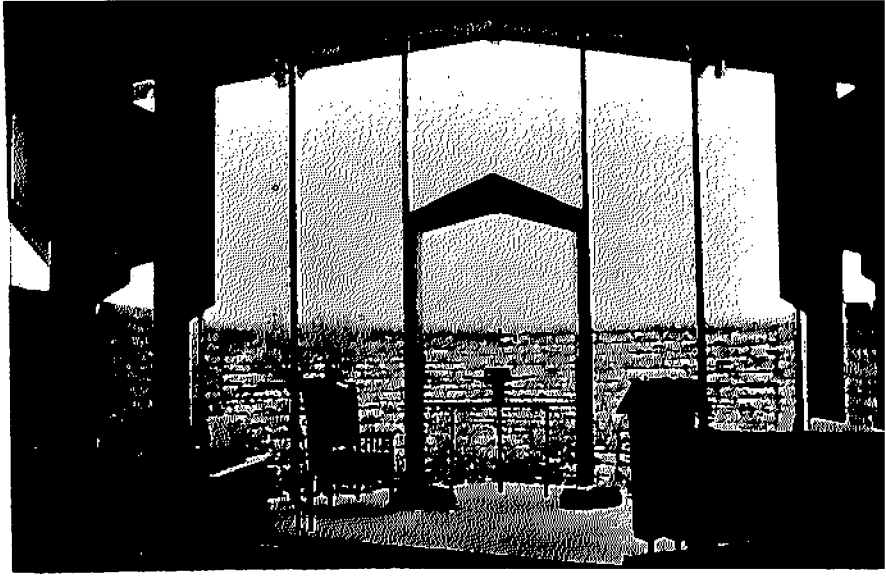
"The fiscal year shall extend from June first to May thirty-first inclusive."

The present fiscal year extends from "May first to April thirtieth inclusive".

Corinne B. Tafel
President

ST. LOUIS:

the garden chapel



IN OCTOBER 1956 the First Society of St. Louis decided to sell its property on Spring Avenue, which it had occupied for many, many years, as it was realized that no growth of the organization could be expected in this location, which was becoming predominantly commercial. Pending definite future plans, the group rented the Artists Guild hall for Sunday mornings; however, this arrangement prevented any social gatherings of the organization, and with the realization that relocation was the only answer to the question of survival, a Relocation Council was formed, which worked with the Comity Committee of the Metropolitan Church Federation in attempting to choose a lot on which to build. Out of some sixty-five lots which the Council had viewed, it was finally narrowed down to two, and the one chosen,—on Dautel Lane,—was the one which the architect who was drawing up the plans considered the most desirable.

Since the amount obtained by the sale of the old church property would be insufficient to build a new church of the type and size desired, the wheels were set in motion to obtain a loan from General Convention to cover the difference, and the plans for the new "Garden Chapel", as it was to be called, were completed. Meetings of the Relocation Council and its sub-committees were held frequently, often three or four times in one week, and far into the night. Plans were drawn up, revised and again revised, with a view to getting the best possible set-up; pew cushions were eliminated in favor of additional Sunday School space, the size of the parking area was increased, and many other changes were made.

Finally, the cornerstone was laid, on a cold rainy Sunday afternoon, April 5, 1958. Rev. Mr. Rice, General Pastor of the Illinois Association, Rev. Ellsworth S. Ewing, who had served the Society as lay leader for several years before moving to Indianapolis, Al Esser, president of the Society, and Rev. David Garrett, were the chief speakers. December 21, 1958 we held our first service in the new chapel, completed just in time for the Christmas Service. The dedication of the building was the closing event of the meeting of the Illinois Association Annual Meeting in May, 1959.

With the recognition that the church was dying, inasmuch as the average age of the congregation was above sixty-five years, and that soon there would not be enough people left to furnish leadership required to carry out the projected relocation, the Society determined to greatly increase the emphasis upon service to the community, and with this in mind, through the help and guidance of the Church Federation, sought out a new community that was lacking church facilities, was on a main artery, was relatively central to most of the present members who would have to carry on the initial work, and in a community of sufficiently high educational

and economic standards to appreciate what we were doing. We then built a chapel in the contemporary or modernistic style, incorporating our own correspondential symbols. When this was completed, we then began to interpret ourselves to the community as a "Community service group", ecumenical in nature, with a teaching function. This means that we have been actively seeking to publicize our search for needs of the community in which to help, such as Boy Scouts, Girl Scouts, Cooperative Parents Nursery School, Junior-Hi teen-age Club, Great Books discussion groups, community-centered functions open to all races, creeds and denominations. We then stressed the fact that the New Church teachings spoke of doctrine as being secondary in importance to worship and love of the Lord. This emphasis upon non-demoninational worship appealed to the members of the community from many different faiths. We have attracted Presbyterians, Congregationalists, Episcopalians, Methodists, Seventh Day Adventists, Lutherans, Evangelical and Reformed, a Jewish family and Catholic

children, as well as several adults whose homes are part Catholic. Our worship approach has deliberately stayed away from over-stressing the Swedenborgian concepts by name. We consciously try to avoid the cliches of Swedenborgian expression in favor of the more familiar language that our mixed congregation is accustomed to. However, we do not neglect our teaching role, but have both a Sunday night Bible class for adults in which all questions are explored and a monthly discussion group on Swedenborgian doctrine; for, after all, this has all grown out of the rich well of New-Church understanding.

In the interim between the laying of the cornerstone and the dedication of the chapel, a committee took a census of the community relative to possible Sunday School personnel and church attendance by members of the community. In April 1959 Rev. Garrett resigned, and the absence of members to attend Convention in California and the summer vacation period coming up, matters were more or less at a standstill. However, Mr. Ewing, on the invitation of the Church Committee, "commuted" between St. Louis and Indianapolis during July and August in order to hold Sunday services, and September 1 took over the full-time duties as minister of the Garden Chapel, making parish calls over the entire area. As a result of concentrated effort along this line, twenty new members have been added to the congregation since September 1, 1959, the first in approximately ten years, and enthusiasm and optimism are running high not only among the old members but also the community members and friends, who are more than willing to do all in their power to further the growth of the Garden Chapel.

—VERA M. GUNKEL

Edmonton, Canada

THE EDMONTON New-Church Society was first organized during the war years of 1940 and 1941, under the leadership of the late Rev. Peter Peters, missionary minister for the Board of Home and Foreign Missions. Mr. Peters, besides ministering to the spiritual needs of other New Church Societies and groups in Alberta and Saskatchewan, conducted monthly church services in Edmonton in homes or in rented halls. Study group meetings were also held once a week during the fall and winter. The laymen chiefly responsible for the organizing of the Edmonton Society at that time were: Major Frank H. Norbury, John Jeffery and the late Harry S. Robinson.

It may be of interest to note at this time that the population of metropolitan Edmonton in 1941 was about 97,000, while at the time of this report, December 1959, the population is about 300,000. The total membership of the Edmonton New-Church Society during the years of 1941-1958 fluctuated between about 15 and 30. It seems now that a rapid or steady growth of the Society could hardly have been expected under a system of missionary work devised originally to minister to isolated New-Church groups of people in rural areas. However, under the able and devoted leadership of Mr. Peters, and later under the leadership of the Rev. E. D. Reddekopp, the Edmonton Society held its own, so to speak, serving for its time a useful purpose.

In the fall of 1952 the Rev. Peter Peters and Mrs. Peters moved, for reasons of health, to Gulfport, Miss. At this time Erwin D. Reddekopp and family came to Edmonton to carry on the work started by Mr. Peters.

Mr. Reddekopp, anticipating at this time a change in missionary activity and program, particularly in Edmonton, urged that the Edmonton Society become incorporated. In April, 1953, with a constitution drafted, the Society was incorporated as the Edmonton New-Church Society (Swedenborgian). This was one of the first and essential steps towards the acquisition of property for a church site.

It is true that not all of the members shared Mr. Reddekopp's views or optimism. It seems now that some of them merely "went along" with the ideas and plans for the future of the Church without any real concept of what an intensified Christian church program in a new community might accomplish. There were real fears, expressed in such typical phrases as, "We are too small as a church society; what can we do." This resulted in a rather weak or indifferent commitment to a serious building program as is evidenced by the fact that from 1941 to 1956 only about \$300. was raised for the Building Fund.

During the years 1952 to 1959, the Edmonton Society held its church services in a down-town funeral chapel, rent free, twice a month. Sunday school classes were conducted in the minister's home on the alternate two Sundays of the month. Since the minister was supported by the Board of Missions and the place of worship provided free of charge, over a period of years, is it any wonder that indifference to responsibility to our church organization became a real obstacle in the way of the progress of the Church, and its out-reach. It is very difficult to break traditions and make adjustments to new ideas and personal responsibilities. It appears now that it was with something of this attitude that the Edmonton Society launched upon its building program in

the new Killarney district of Edmonton, \$1150. having been raised by June 1958, sufficient to make a down payment on property selected in October 1957. The total cost was \$2300. The balance was paid a few months later by means of a loan from a local bank and gifts to the Building Fund.

The mechanics of the building program can be briefly summarized as follows: Application was made to Convention in July 1958 for a building loan in the amount of \$45,000. The loan was granted. The Edmonton Society retained a firm of architects and the final plans and working drawings submitted to the trustees of Convention's Building Fund. In October 1958 a local contractor was hired for the construction of the church building, and the ground-breaking ceremony was held on Sunday, October 26, 1958. (See the *MESSENGER*, Feb. 27.) Work was held up for over two months during the winter but the building was ready for use June 7, 1959. The last church service was held in the funeral chapel May 31 and so was the last Sunday school class held in the basement of Mr. and Mrs. Reddekopp's home, not to mention other church and local activities. The church building was dedicated on Sunday, September 20 with the president of Convention, the Rev. David P. Johnson, officiating. The building was filled to over-capacity, with about 175 people. Refreshments were served in the basement after the service, by the Women's Auxiliary.

This report would hardly be complete without some account of the church and ministerial activities during the period of building construction: In September 1958 the Reddekopp family sold its home in another part of the city of Edmonton and purchased a new one in the district of Killarney at a cost of \$14,000, with a loan obtained under the National Housing Act. The basement was immediately prepared for Sunday School quarters with Mrs. Reddekopp acting as director of religious education besides being a mother of four children and janitor. As a result of Mr. Reddekopp's preliminary calling in the fast-growing community 60 children were enrolled for the Sunday school within five or six weeks. In June 1959, having moved into the church building, this was increased to 109. A Cub pack of 30 boys had also been organized under the leadership of Harold Chipman, a local citizen. These boys also had weekly meetings in the minister's home. There was a lull in activities during July and August.

In September 1959 Sunday school classes were reopened in the church and the present enrollment is



Edmonton's large Sunday School group

about 150 with the average attendance being about 100 to 110. The classes are held at 9:45 a.m. each Sunday. We have nine teachers. Attendance at church services is about 60 with a slow but general increase noted. Since

June there have been 18 baptisms (five adults), one wedding and 27 new members welcomed into the church by Confession of Faith and signature on the membership roll. The church is now being used six days a week by the following groups and organizations: Church and Sunday School, Scouts, Cubs, Brownies, Guides, Women's Auxiliary, Parish Club, Teen Club, City Play School (Kindergarten) and auxiliary bodies to Cubs, Scouts and Guides.

We are most grateful to the many kind friends in Western Canada and the United States, and the Kitch-

ener Society for their financial gifts and expressions of good-will and encouragement. We wish also to thank the Mission Board for its faithful support of this project, and also the president of Convention for his efforts on behalf of this phase of Convention's new out-reach. Surely the Lord works in marvelous ways His wonders to perform. Our ultimate and final gratitude must go to Him, Who makes all things possible that work toward the salvation of mankind.

—ERWIN REDDEKOPP

----- THE STUDENT INSTITUTE -----

by George Dole

FROM FRIDAY EVENING, February 19, to the following Monday afternoon, the Theological School in Cambridge was the scene of an Institute. Rev. and Mrs. David Johnson and Dr. Richard (Call-me-Dick) Wallen were staff. The students and their wives were joined by Bob Tafel of Chicago and Mr. and Mrs. Ralph Kirchen of Kitchener, as trainees in experimental learning.

In his opening talk Friday evening, Dick Wallen outlined the basic difficulty of communication, stating that the speaker's intention and his impact on others may differ, and that it is the impact which really counts. We tried a few "experiments", including a discussion in which each person who wanted to speak had to summarize the contribution of the previous speaker before giving his own thoughts. Listening can be a strain.

Saturday morning we began with a Training or T-group. After being told by Dick Wallen that the purpose was to study processes of communication in a group, we were left entirely to our own devices. In a leaderless and structureless situation, we floundered from topic to topic, until our growing impatience with this fruitless procedure began to bring about some unity.

A "General Session" followed, with Mr. Johnson speaking on different ways of looking at groups. He mentioned the different patterns of communication that may exist within them, and also pointed out the distinction between performing the assigned task of a group and maintaining an emotional climate in which the personal needs of the members are met.

In the afternoon T-group, we began once more without structure, and again confusion and impatience built up, this time to the point where we were thoroughly disturbed and anxious for leadership. Here Dick Wallen began to take a more active part.

By the time this session was over, we were ready for finger-painting, particularly when Mrs. Johnson told us that the subject was "My Impressions of the T-group", and we plunged purposefully into the paint-pots.

In the evening, Mr. Johnson spoke on various task and maintenance roles that we can fill in a group. We performed two exercises in recognizing these roles, with half the group as a "committee" in session, and the other half checking the different functions filled. One drill, incidentally, was rather ineffective because the members couldn't seem to disagree strongly enough.

Following this, Dick Wallen spoke informally with us about the way in which we should handle our emotions, saying in essence that our emotions themselves are never bad, but that we need the skill of expressing them constructively.

Sunday afternoon, we began by listening to a tape of a previous session, pausing now and then to dissect some

particular incident. Then we moved smoothly into a T-group, discussing the problems of the leader in being one of the group, and the necessity for awareness of our emotions. We were also able to test our impressions of group sentiment, and see how accurate they really were. Here again, Dick Wallen took an active part as instructor.

Finger-painting then followed, the subject being "Myself in the T-group."

The evening session, led by Mr. Johnson, was concerned with pastoral counselling. Group members took the parts of a minister and a married couple, and improvised performances of counselling situations. Then the group as a whole discussed the scene, suggesting ways in which the minister could have been more effective.

Tension

Monday morning, the T-group got off to a pleasant start, and moved gradually into areas where considerable tension was generated. Dick Wallen eventually came to our rescue, and almost succeeded in extricating us. When the time came to adjourn, we were thoroughly relieved, and many thought that the Lecture which followed was a high point of the week-end. Dick Wallen spoke on three major types of personality; that in which affection is expressed and hostility repressed, that in which affection is repressed and hostility expressed, and that in which both affection and hostility are largely repressed.

The T-group which met after lunch seemed unable to carry on a meaningful discussion. Various topics were proposed, none of which seemed to have any general appeal. Finally, Dick Wallen discovered and pointed out that with so little time left, we were unwilling to get involved in anything that we could not resolve, for fear it would carry over beyond the Institute. The group had not passed the hurdle of the structureless situation.

After this, we moved to a room where our finger-paintings had been hung, and all commented freely on the impressions we received from any particular one. It was generally agreed that the intentions of the "artists" were, for the most part, reasonably well communicated.

With this completed, we moved to the evaluation session. Dick Wallen asked any of us who wished, to tell what we felt we had learned. All of those who spoke up felt that they had received a great deal of information. Most, however, felt that a religious orientation was lacking, and that only time and careful consideration would reveal how useful the weekend actually had been.

Dick Wallen then summarized the various things which the staff hoped we had learned, such as sensitivity, self-awareness, and the need for testing assumptions. Mr. Johnson closed the Institute by leading us in prayer.

The Swedenborg Student

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

ARCANA CLASS I—April, 1960

Volume VI, 4425—4552

April 1—7	4425—4442
8—14	4443—4459
15—21	4460—4490
22—30	4491—4552

OUR READING for this month covers the whole of the thirty-fourth chapter of Genesis. In its letter this chapter seems a strange interlude in the story of Jacob's return to his own land, but it pictures a very important step in the history of the formation of the Jewish Church. In number 4500 we read: "It was the Church among the Ancients (that came from the Most Ancient Church) which would have been set up with the posterity of Jacob, because the Ancient Church had begun to perish; but it is here described in the internal sense that they extinguished in themselves all the truth of faith and good of charity, thus all the internal of worship, and that therefore no church could be instituted with them." Dinah, the daughter of Jacob by Leah, represents the affection for truth proper to a genuine external church such as might have been set up among the Jews had they been of a different character. Dinah ravished and then received back by her brothers represents the total destruction in them of all genuine affection of truth. This took place when they were offered and rejected conjunction with the remains of good and truth from the Most Ancient Church, pictured by Hamor and Shechem.

In the marriage relation the essence of human life—the union of good and truth—is summed up. By adulteries and whoredoms are represented the adulteration of good and the falsification of truth which mark the end of a church. The Jewish Church was to be established with the sons of Jacob and not with Jacob himself, and in our reading a distinction is made between Jacob and his descendants. Abraham, Isaac, and Jacob were the last survival of the Hebrew Church begun by Eber, and constituted its external. The Hebrew Church was the last phase of the Ancient Church. But with the descendants of Jacob all knowledge and thought of spiritual things was lost, and they became merely the representative of a church.

The ravishing of Dinah pictures the attempt to unite the truths that had been handed down from the Most Ancient Church with the affections of the Jewish Church. This is what takes place at the end of a church or spiritual dispensation. We are reminded of the passage in *Genesis* 6: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Here is signified the conjoining of doctrinal things of faith with cupidities. The statement that the sons of Jacob were grieved means that they were opposed to the truths of the church which Shechem represented. Thus the covenant made had a different meaning to the sons of Jacob from that which it had to Shechem. It is interesting to note that the sons of Jacob instead of Jacob himself answer Shechem and say, "We will take our daughter, and go." The reason given is,

"Jacob himself could not answer, because here he represents the Ancient Church."

There could not be this union which the marriage of Shechem and Dinah would represent. So the sons of Jacob did not keep their pledge, but slew Hamor and Shechem with their families. We read, "This is the secret reason why Hamor and Shechem with their families were slain" (4493^a). But the last sentence of this same paragraph reads: "Nevertheless all the evil which the evil intend to do the good is turned by the Lord into good, as in the present instance, in that Hamor and Shechem with their families were saved." There is no real contradiction here. There were remains of good from the Most Ancient Church in the Hivites, and so these people had in them the means of salvation. If the proposed union had taken place, these remains would have been destroyed. By physical death they were saved from spiritual death. In this sense good was done to them, but this did not absolve the sons of Jacob "from having committed an enormous crime."

Notes

4434^a. We are sometimes puzzled by the variations in the correspondence of the same thing. There is always a reason if we look for it, remembering that the principle back of correspondence is the principle of function or use, and that the function or use may change with varying conditions. So here we read, "In the spiritual church the wife represents good, and the man represents truth, but in the celestial church the husband represents good, and the wife truth." See also number 4510.

ARCANA CLASS II—April, 1960

Volume XII, 10289—10385

April 1—7	10289—10303
8—14	10304—10330
15—21	10331—10356
22—30	10357—10385

THE LAST FIVE VERSES of the twentieth chapter of Exodus are about the sweet spices for the ointment. Incense represents "the affection of truth from good" which must be in worship, and the spices of which it was composed—stacte, onycha, galbanum, and frankincense—are the ingredients of this affection which make worship acceptable. For worship may be used to cover an evil life. There may be very elaborate ceremonies and superstition, selfishness, and hypocrisy within. Worship is not an end in itself; it is a means to an end.

We ought to be glad to join with others in public worship of the Lord. The stacte represents the affection for the externals of worship. Onycha represents affection for the truth which the externals should express. Galbanum is affection for the interior truths of the Word, and finally frankincense affection for the inmost truths concerning the Lord and His work of redemption and salvation. A principal lesson of the whole chapter is that truth without goodness and goodness without truth have no real existence, that both goodness and truth come only from the Lord, and that both are essential to worship.

The interchapter reading about a third earth in the heavens tells us that the spirits of that earth "were

unwilling to think at all about their bodies, or even about anything bodily or material." They are strange in appearance, and because of their great difference from the men of this earth, who are so immersed in bodily and material things, people from our earth can with difficulty associate with them.

The reading on the doctrine of charity and faith points out the necessity of revelation from the Divine, and the reason why such ignorance concerning God and the life after death prevails today. This ignorance is due to the loves of self and of the world. In number 10325 the books of the Word in our Bibles are enumerated.

The twenty-first chapter of Exodus is about the calling of Bezaleel and Aholiab and instructing them in wisdom and skill to make the ark of the testimony, and the furnishings for the tabernacle, and about the command to keep the sabbath holy; and the chapter closes with the giving to Moses of the two tables of stone on which the commandments were written by the finger of God.

The inner meaning of this chapter is the story of the development of the soul, the building of a true will and understanding. "Self-intelligence" closes the mind, but those who look to the Lord and not to self can be enlightened. We are told that then the interiors of man come actually into heaven and into its light and heat, and this according to one's love of what is good and true for the sake of goodness and truth and not for the sake of personal gain. And we read, "From all this it can be seen why so many heresies arise in the world, namely, because leaders and guides have looked to themselves and have had their own glory as the end, and accordingly, the things of the Lord and of heaven as means to this end" (10330°). A principal teaching of this whole reading is that man's life is not determined by his body or by the things external to himself. It is spiritually determined by the kind of love he allows to govern him and by the kind of thoughts he chooses to make his own. So in the latter part of the chapter we are told that the purpose of the Sabbath is to learn of God and to look to Him for enlightenment and for the power to live rightly. For man can by no means save himself, and if he has no knowledge of God, he is in ignorance, knowing nothing about real causes or about the purpose and way of life.

IMPORTANT CORRECTION

In the "Swedenborg Student" in the *MESSENGER* of February 27, on p. 27, a most unfortunate error was made. At the end of the first paragraph of the second column, appended to the sentence "It is a clear description of this process", appeared the following "and helps point out the correspondence of soap. The number 99" bears a special meaning here as well as the names 'Ivory', 'Swan', etc." This was not in the article by the Rev. Louis Dole and got in by an inadvertance. As written by Mr. Dole the paragraph simply read: "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 4353³ carefully. It is a clear description of this process." The "make-up man" was deceived by the fact that a paragraph in an entirely distinct article opened with the same words as Mr. Dole's paragraph ended, and the fact that it used a method of numbering similar to that employed in the "Swedenborg Student."

For this error we apologize to Mr. Dole and to all concerned.

NEWS FROM HERE AND THERE

by Merle Haag

The Rev. William F. Wunsch conducted a special service in the Church of the Neighbor, Brooklyn Heights, on Feb. 7. Mr. Wunsch served for many years as pastor of this Society. Arrangements were made for music appropriate to the occasion.

The Wilmington Society has completed plans for two new Sunday School rooms, thanks to the superintendent, Jack Collette. It is hoped that these rooms will be ready for Easter. The genial pastor, the Rev. David Garrett, claims to have found the Asian Flu virus, long sought by medical researchers, and defeated it so far as he is concerned. Congratulations! He has been busy, among other things lately, by taking a course for ministers on the subject of mental health; also has begun a course at the University of Delaware on "Small-Group Development".

The Pittsburgh Society at its annual meeting, Jan. 11, heard a report from its pastor, the Rev. Leon C. Le Van, in which he outlined a possible neighborhood youth program for children living within walking distance of the church. It would call for two hours of weekday activities as well as Sunday School.

Mrs. Jane Le Van, Pittsburgh, was stricken by an illness on Jan. 28, and had to be hospitalized. She is reported to be making a satisfactory recovery.

NEWS from the Nation's Capital

The Washington Society is buzzing with activity. Part of this new interest can be attributed to the efforts of the Society's new minister, the Rev. Ernest Martin, to his wife Perry, and to their five attractive children, who have brought their own particular brand of enthusiasm and charm to the National Church. (See *THE MESSENGER*, Feb. 13.)

The Martins are housed in a new parsonage situated in an attractive residential area of Bethesda, Maryland. Soon after they moved in, members and friends of the Church held a housewarming for the new arrivals at the parsonage.

Dan Nielsen, Church Librarian, has been keeping the Church Library open Wednesday evenings and reports many new additions to the library. A large part of the Sewall library was given to the Church by the Misses Maud and Rachel Sewall. In this collection are many sets of handsomely bound books by Swedenborg.

Under the leadership of John Harms, the new Sunday School superintendent, the membership has grown and attendance is above normal. Virginia Riley assists with the music and has done a fine job of training a cherub choir. Under the direction of Jean Phillips, the new church-organist and choir director, the teenagers have their own junior choir.

Miss Phillips and the adult choir have worked hard to give the Church a season of enjoyable and inspirational music this year. The Church was fortunate in securing the services of this fine musician who is well known in music circles in Washington and elsewhere.

Miss Henrienne Early, Secretary-Treasurer of the Ladies Aid has reported a net profit of more than \$500 on the Christmas Bazaar sponsored by the Ladies Aid in the latter part of November.

(please turn to page 112)

BIRTHS

HEDDAEUS—Born to Mr. and Mrs. William W. Heddaeus, Pittsburgh, on Feb. 10, a son, Jeffrey Knox.

MORROW—Born to Mr. and Mrs. Geo. Morrow of San Francisco, a daughter, Anna Marie.

FRIESEN—Born to Mr. and Mrs. Edward Friesen, Roblin, Manitoba, on Dec. 2, 1959, a daughter, Donna Lois.

GANLEY—Born to Mr. and Mrs. Lyle Ganley, Terrace, B. C., on Dec. 4, 1959, a daughter, Christine.

McCLAREN—Born to Mr. and Mrs. G. McClaren, Bellevue, Wash., on Feb. 13, a son, Michael Gordon.

SULLIVAN—Born to Mr. and Mrs. Wintrop Sullivan, New York, January 1960, a son, Daniel.

BAPTISMS

HILSON—Gregory Charles, infant son of Mr. and Mrs. Edward Hilson, San Francisco, was baptized, Jan. 17; the Rev. Othmar Tobisch officiating.

CRAWFORD—Margaret Crawford was baptized, Jan. 10, in the Pittsburgh New Church; the Rev. Leon C. Le Van officiating.

GREELEY—Karen Louise, infant daughter of Peter and Faith (Poole) Greeley, was baptized Dec. 27 at the Church of the Holy City, Wilmington, Del.; the Rev. David Garrett officiating.

FRIESEN—Dick Allen, infant son of Alvin and Doris Friesen, Montezuma, Kans., baptized Jan. 31 by Lay Leader Galen Unruh.

SILVA—Vincent Harold, infant son of Mr. and Mrs. Joel Silva, Cambridge, Mass. Society, baptized Jan. 20 by the Rev. Everett K. Bray.

TRAEGDE—Frances Holly, daughter of Mr. and Mrs. Kenath O. Traegde, Cambridge, Mass. Society, baptized Dec. 20 by the Rev. Everett K. Bray.

LEHMANN, PALMER—Marilyn Lee and Steven Robert, daughter and son of Mr. and Mrs. R. Lehmann; Carol Louise, Janet Marie, daughters of Mr. and Mrs. J. Palmer, were baptized Feb. 7 in the Church of the Good Shepherd, Bellevue, Wash., the Rev. Calvin E. Turley officiating.

STOCKLI—Cathy May, infant daughter of Mr. and Mrs. Marcel Stockli, was baptized Feb. 14 in North Surrey, B. C., the Rev. John E. Zacharias officiating.

ENGAGEMENT

WYNN-UNRUH—Mr. and Mrs. Joseph Unruh, Kansas Assn., announce the engagement of their daughter, Dixie Lee, to Mr. Frazier Wynn of Copeland, Kans. The marriage will take place in June.

WEDDINGS

HORST-WRIGHT—Carrie Sue Wright and Victor F. Horst were married in the Theological School Chapel in Cambridge, Mass. on Jan. 29; the Rev. Antony Regamey officiating.

PATTEN-REESE—Mr. Warren Patten was married on Jan. 31 to Miss Judith Elizabeth Reese. The ceremony was performed by Rev. John Patten, brother of the groom, at St. Peter's Episcopal Church in Weston, Mass. The couple will make their home in New Haven, Connecticut, while Mr. Patten completes his studies at Yale University.

MEMORIALS

CHRISTENSEN—Resurrection services were held for the late Mrs. Bruno Christensen, Edmonton, Alta., on Jan. 22; the Rev. Erwin D. Reddekopp officiated.

HOBSON—Mrs Annie G. Hobson, San Francisco Society, was called into the spiritual world on Jan. 4, at the ripe old age of 102. For several years she had been confined to a nursing home in Los Gatos. Born in Connecticut, she taught school for a number of years in the Kamehameha School in Honolulu. In San Francisco she became a member of the New Church on May 23, 1920. She served on the Board of Trustees and was helpful in the Women's Alliance and Sunday School. Her niece, Mrs. Frederick B. Schell of Akron, O., survives her. The resurrection services were conducted by the Rev. Othmar Tobisch in Olma.

KISTLER—Katherine E. Kistler passed away Oct. 10, 1959, at the age of 68. She had lived in Pueblo, Colo. for 44 years before going to California five years ago. She was a member of the Social Order of the Beauceant and its president in 1940. Later in the 1940's she spent most of her spare time helping a Divine Science church in Pueblo. She operated a book store, pertaining to the church, using all the profits toward the building, and with her own liberal donations and help received from others, several thousand dollars were raised. She was a talented musician, teacher and for a number of years a church soloist. A true servant of God, she will long be remembered for her many acts of charity. During her stay in California she became greatly interested in the New Church and was a constant reader of the MESSENGER. Services were held in Pueblo in the church she helped build. She is survived by her husband, two brothers, and her sister, Jane Carsten, whose graceful verses have often appeared in the MESSENGER.

PERRY—Mention has been made previously of the departure for the spiritual world of the beloved Esther Chandler Perry, formerly of Riverside, Calif., but in recent years residing with her daughter, Mrs. Roy V. Bateman in El Cerrito, Calif.

Mrs. Perry is survived by three daughters: Mrs. Alice Van Boven of Riverside, Secretary of the California Association; Dr. Esther P. Perry, Secretary of the San Francisco Society; and Mrs. Roy V. Bateman of Berkeley, also an active worker in our Church. There are numerous grandchildren and great-grandchildren. In the annals of our Church "Grandma Perry" leaves a strong imprint. As a true New-Church woman she will continue to help form an influence to establish the Lord's New Church on earth.

In her memory, the family has initiated a "Grandma Perry Memorial Fund" which will have as its goal the building of a Sunday School room, in accordance with the over-all Hillside Church building plans. To this end \$1,000 has been set aside by the family. Contributions may be sent to Hillside Church, 1422 Navellier St., El Cerrito, Calif. More than thirty dollars has already been added to this by her Church friends.

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NEWS from the Nation's Capital (continued from page 110)

In early December the Rev. Richard H. Tafel of Philadelphia was a guest preacher. During the morning worship services Mr. Tafel baptized Pamela George, daughter of Mr. and Mrs. Henry P. George. Pamela was honored by the presence of cousins, aunts, uncles, and grandparents at the service.

On Sunday, November 22, *The Indianapolis Star* featured an article on Matilda (Tillie) Heuser, a member of the Church of the Holy City, and soloist in that church for many years. Tillie and her sister Elizabeth, also a member of the church, are members of an old and illustrious Indianapolis family. Tillie's government service was featured in the article. During her many years service she has been associated with some of the colorful and controversial figures from the time of the New Deal Era, to the present time.

Gladys West, chairman of the Music Committee, now recovered from her recent operation, is back in her usual place with the alto section of the choir. Everyone is happy to see her looking so well.

The young people of the church have organized a League and elected officers. Gregory Hirsch is president and his brother Oliver is secretary. Carolyn Somers is the treasurer. The League meets every month and has a social event once a month.

Mr. Martin has received invitations to speak to organizations and church groups in the Nation's Capital. Recently he spoke before the Young Adult Group of Luther Place Memorial Church (Lutheran). His subject was: "The Place of Mysticism in Christianity". The discussion period closed with a two-minute capsule statement of the essence of the New Church.

A small but appreciative audience enjoyed a musical program presented recently by Elena de Sayn, violinist, and Edwin Davis, pianist. Following the concert the

audience had an opportunity to become acquainted with the artists, while tea was served in the church parlor.

The General Convention and the trustees of the church having voted to proceed with the rebuilding of the church organ, preliminary work will soon begin, and it is hoped that by fall the project will be completed and the organ as good as new.

Members of the Church of the Holy City have welcomed to the Society Peter Diaconoff, son of the Rev. and Mrs. Andre Diaconoff of Los Angeles, California. Peter has come to the Capital to pursue his graduate work in international studies.

The minister, Mr. Martin, and president, Mr. Talbert Rogers, represented the Church of the Holy City at the 40th anniversary banquet of the Washington Council of Churches on Feb. 18, at the Sheraton Park Hotel. The speaker was Dr. Ralph W. Sockman of New York City.

Mr. Martin has enrolled at Wesley Theological Seminary, next door to the American University, for a course on "The Ecumenical Movement." The class meets for two hours each week and features such visiting lecturers as Dr. Henry P. Van Dusen, president of Union Theological School in New York, Dr. Walter M. Horton, Oberlin, Ohio, and Dr. John A. Mackay, president emeritus of Princeton Theological Seminary.

The church is proud to have a number of groups in the community making use of the building during the week. A local church group uses the church facilities while the group is building its own church.

The Washington Society is happy that its very beautiful English Gothic church building is our national church, and extends a cordial welcome to visiting Convention members. Guests are welcomed at a coffee hour following the Sunday service.

Ola Hawkins