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Essential Haith 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.

DITORIAL

Life triumphant

S A PAGAN festival Easter was a celebration of the triumph of life A over the cold and the darkness of the winter. To the Christian, Easter also means Life Triumphant, but a life of a very different quality from that which nature shows forth when the trees put on foliage and the seeds awaken from the slumber of winter. Easter is a reminder of the kind of human life made possible for man because the Divine Humanity lives. Not only lives in some remote sphere but in the hearts of all those who will receive Him. "Because I live ye shall live also" is much more than a promise of continued existence. It is a promise of a life that is infused with the spirit that streams from the risen and glorified Divine Humanity.

The Gospel story of the Resurrection tells us that when Mary Magdalene reached the tomb in which she believed her Lord and Master lay "it was yet dark" (In. 20:1). What a striking portrayal these four short words are of the spiritual state of man before he becomes aware of the Living Christ. His soul is in darkness. His life lacks the sacred quality which it acquires when lived in an awareness of a fellowship with the Divine Humanity. For the sacredness of life does not lie in mere movement-smoke has the power to move. Nor does it lie primarily in growth, for even evil has the power to grow. Its sacredness lies in the fact that it can be permeated by the spirit of the risen and glorified Humanity of the Lord and thereby given a purpose which transcends time and space.

After the crucifixion darkness enshrouded the disciples. They felt frustrated, defeated, hopeless. Perhaps doubt and regret assailed them. God apparently did not care for the enterprise in which they had so enthusiastically enlisted. Perhaps their Leader was only a pretender. Why, oh why, had they been so impractical as to give up everything, even family and friends, to follow a penniless visionary? Such thoughts may have mocked and tormented them.

Then came this glorious event. Their Leader, whom they thought dead, stood in the midst of them. He bade them handle Him, to feel of His flesh and bones—yes, even to thrust their fingers into His wounds. They now knew that He had burst cerement and shroud, that no tomb could hold Him. The Resurrection had reversed the verdict of Calvary. The cross was no longer the symbol of shame, but shone forth in splendor because it gave meaning to the Savior's death.

"He is not dead, He is risen." This message transformed them from gloomy, despondent, defeated disciples into flaming proclaimers of the Kingdom. Boldly they went into a hostile world and turned it upside down. They conquered the Roman Empire, and that without once drawing a sword. They-ignorant, unknown fishermen from a tiny subject nation-did what Hannibal, Mithradates, and others who commanded vast armies and were possessed of unmatched military skill could not do.

They succeeded where those failed, because their Leader was the Risen and Glorified Christ.

Mankind today desperately needs the Leadership of the Risen One. It is in Him that the struggling, floundering, sometimes despairing children of the earth can see the supremacy of spiritual power. As He moved about the earth in the humanity He assumed, He showed Himself to be the Lord of nature. Once His astonished disciples cried out, "What manner of a man is this that even the winds and the seas obey him?"

He showed that he had the power to overcome evil when He drove out the demons which had put human souls into bondage.

The Resurrection proves that the invisible world is real, that there are things which transcend nature, that beyond what we apprehend with our physical senses there is a much more profound reality. The coming of God to the human plane and the Resurrection mean not only an invasion of the natural by the supernatural, but also the rule over the former by the latter. It is this truth which can lead man out of the darkness of an age in which hate seems to be the determining force. It is this truth which gives the assurance that there is order, justice and light in the universe.

"As it began to dawn . . ."

by William Beales

NEVER SINCE time began has dawn followed such a night of utter darkness and despair: never has it ushered in a day of such transcendent triumph and joy. We think of the mockery of a trial; the arraignment before Pilate, closing with the demand of the rabble, "Crucify Him! Crucify Him!" we see the agony of the cross and the seeming finality of the tomb. The hells had been given full freedom in their effort to destroy the Savior, and evil men had joined with them, in their insane and cruel effort. As the day drew to a close, the triumph of evil and hatred seemed complete. Little wonder that the disciples were crushed with hopeless despair.

Then came the dawn, and all was changed. Even while the darkness shrouded the tomb in the garden, the faithful women crept silently, like living shadows, down the path, bearing their last tributes of love to Him whom they had called Lord and Master. They found the tomb empty. Scarcely believing what they saw, they heard the quiet voice of the angel: "Why seek ye the living among the dead? He is not here: He is risen." Death and hell had failed: Divine Love had triumphed.

"He is not here: He is risen!" For two thousand years countless millions of Christians have read and rejoiced over those words, which are the very heart of the Easter message. Seven words, but they have sufficed, for they have brought confidence and hope in the midst of confusion and doubt, even though they have left many questions to be answered. But the time has come for a deeper and more sublime meaning to shine forth from those few words, which, when seen even dimly, will be as the dawn of a new day: a new vision of our Lord and Savior.

In studying the record of the life and death of the Savior, there must be no thought of Divine anger because of the disobedience of mankind to the command of Almighty God: nor any suggestion of "Divine Justice" demanding a sacrifice to "pay the price of sin," There was nothing but Divine Love back of all that was done, or permitted, during those dark days. Mankind came into existence because of the Divine desire of the Creator to impart life and happiness to others: to create of mankind a heaven of angels, and Divine Wisdom has united with Divine Love in bending all things to that end. We must therefore look for evidences of that Love and Wisdom during those dark days: we must look for them in the picture of the empty tomb, and the dawning of a new day—a glorious new day for mankind.

In order to accomplish the Divine purpose for the race, man must be endowed with two capabilities. First, everyone must possess the power to think intelligently. There must be the ability to know something of the Creator and His Divine purposes; there must be some knowledge of what constitutes angelhood; the ability to distinguish between right and wrong, good and evil. This faculty we call "rationality." Then, there must be freedom to think and do as we will: to draw our own conclusions on the basis of what we have accepted as true, or "best." Rationality and freedom: the capabilities which lift us up above the merely animal kingdom, and make angelhood possible. These capabilities are the gift of God to man.

But both of these powers can be perverted, and lead to disaster: Falsity can invade the mind and destroy, or prevent, any true knowledge of spiritual things; it can place self-love in complete control of the life; and freedom can lead to spiritual slavery and ultimate spiritual death. As we know, mankind has travelled a long way on that downward path.

Now this downward path was not trodden by man without constant warnings. Angels were filled with the

APRIL 9, 1960 115

Spirit of God: they appeared to men; they spoke to them, even as the Voice of the Divine. Prophets and seers arose, with their messages of life from on high. But, in spite of all this, evils and falsity continued to increase in the hearts and minds of men. The hells increased mightily, and great darkness grew like a mighty cloud between God and man, shutting off the light of Truth. "I looked, and behold, darkness covered the earth, and gross darkness the nation." The race faced total destruction.

In the days of the last World War, Western Europe was in the power of a merciless foe. The only way for the Allies to restore freedom, was to cross the Channel in force, and meet the foe face to face. So it was spiritually before the days of the Coming of Christ. The battle must be fought and the victory won on the plane where the forces of evil had placed mankind in virtual slavery: the plane of human life on earth—the Natural. Then was wrought the great Divine miracle of Love. Clothing His Divinity with a Humanity, Almighty God, the Creator, descended among men as the Savior: "Emmanuel-God with us." Clothed in Human form, through the maternal powers of Mary, the Lord moved freely among men: living with them even as they lived; showing forth His Divine power in deeds of Divine compassion: revealing to them, in the court of the Temple, on the mountain-top, by the sea-shore, in their homes, those truths which had been almost lost, and placing them in a higher, more shining light.

Yea, more than that. Living the Divine Truths which he proclaimed, in the face of the bitterest attacks of the hells, and of evil men. Suffering as none has suffered before or since. Driving back the hosts of darkness and evil which sought to compel Him to abandon His mission of love and mercy in the salvation of mankind. We see little of this in the Word: all we see is the road to Calvary and the cross which were the last and bitterest of His Temptations. Never turning aside from His Divine mission, faithful and true until that last cry came from His lips: "IT IS FINISHED."

Countless questions may arise in our minds: we might paraphrase the words of Mary "How could these things have been?" but no matter what we may know, or not know, of the "how" of the Coming, the life, the death, and the Resurrection of the Lord, the great truth will always stand: the open tomb brought a new day to mankind. It brought our Heavenly Father closer to us than ever before, for in the Glorified Human a new way was opened for the Divine Love to enter our hearts. Let us read the record of that Human life on earth: read it reverently; study it earnestly; and with the prayer in our hearts that He, the Risen Christ, will be very near us, to enlighten, to guide and to protect us. There is no other. "His Name shall be called wonderful, Counselor, the Mighty God and everlasting Father, the Prince of Peace.



RESURRECTION

AH, THE SPRING ran green when the Roman's dwelt
In their marble halls, and the rose bloomed red And the earth all Nature's ecstatics felt,
And men lethe drank while their flesh was fed.

But not surging warmth of the rose-kissed seas, Not the forest songs or the emerald loom Or the tapestries of the fields, not these Prove the risen Christ, but the *empty tomb*.

Yes, the empty tomb and the empty heart Filled with sudden Light and Love's fervent glow, And the faith that shatters the fearsome dark With a cry of surety, "Lord, I know!"

-MARIE LUSSI

THE RISEN LIFE

by Antony Regamey

HEN EASTER comes, the soul is given wings. The day and its triumphant remembrance seldom fail to give release to that innate instinct within us which tells us that this world is not all there is; that the scales of space and time or of mass and weight are unable to yield us life's true worth and meaning. Caught as we are in the glorious wonder of our Lord's victory over death and the grave, we sense then—at least for a moment—that our final destiny lies beyond this land of pain and shadows. We claim our birthright and citizenship in the realm of the eternal.

So, on the strong pinions of faith and worship and prayer and praise, we rise above the humdrum and baffling circumstances of every-day existence. We feel ourselves lifted up above its entanglements and trials, its matter-of-factness, its fears and frustrations. For a moment, we remember that we are souls. In mystic flight, we soar into the limitless freedom of the spirit. We leave the ground. We are carried away from its weariness and conflicts. We boldly reach into the heavenlies. For a moment we are at home in the land of our hearts' longings.

And soon, in the rapture of our songs, we seem to hear again the sound of voices that have long been still. In the fervor of our prayers, we seem to sense, very close to us, the strong and dear presence of many a beloved one whose physical companionship we have long missed. As we mount up into the light of our Lord's Resurrection; as we gaze with wondering eyes into its effulgence, for a moment we too, conquer death and fear. For a moment we too, reach as it were journey's end. In his Divine Humanity, we know the Lord God, the Savior Jesus Christ to be the Lord of Life. We know that our dear ones are alive and near. We know ourselves to be spiritual beings, whose life can never be held back by the dust of the earth. "In the Christ-God we live, and move and have our being!"

That, is Easter.

It is one thing, however, to be caught and carried away, at this time of the year, by the implications of

THE GLORIFICATION

THE LORD, by the most grievous temptation combats, reduced all things in Himself into Divine order, insomuch that there remained nothing at all of the human which He had derived from the mother; so that He was not made new as another man, but altogether Divine. The man who is made new by regeneration still retains within him an inclination to evil . . . but the Lord entirely cast out every evil which was hereditary from the mother, and made Himself Divine even as to the vessels, that is, as to truths. This is what is called glorification (Arcana, 3318).

our Lord's Resurrection and Glorification, in the timeless regions of the unseen and enduring, and it is another to live by their inspiration and power in the crags and valleys and stony paths of our temporal duties, responsibilities and relationships.

Yet, that is what Easter means.

To be done with the old man within us and born again; to be risen with Christ, is to carry the exalted dynamic of our Easter experience into all our outward circumtances—that it may penetrate and transform them by its challenging incentive and purifying hope. For, as long as we live in this world, it is there that the risen life must find expression. It is there that the insight we have been given is to be tested in terms of practical deeds and uplifting purposes and influence. There, or nowhere.

This our Lord taught us unmistakably, time and again, but particularly in that deeply moving prayer which He offered for his disciples in the Upper-Room, as He instituted the Holy Supper. "All mine are thine," He said, "and thine are mine; and I am glorified in them . . . I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil."

In other words, there is no such thing as a glorified Christ above, and not below; in the heavenly heights, and not on earth; in the past, and not the present; in eternity, and not in time. The risen life, life in Him, the life He gives, is all of a piece. It is soul and body. It is love and deed. It is knowledge, motivation and action. In His sight the two worlds are one. The risen life begins here and now. It is not the adjournment of a hope, beyond the grave. Nor is it a daydream in which to seek refuge when things go hard, but an immediate and actual reality that is to grow and take roots and bear fruit right where we are and live.

It is Easter at work in us, making the world anew. It is not an escape, not another worldly pastime, not a lone flight into a dream-world of fancy. When John, the seer of Patmos, caught a glimpse of the risen Christ, our glorified Lord, wrapped up in light ineffable, at the

same time he saw that He had his feet on the ground and "burning as it were in a furnace." Yes, the God-Man still walks the earth in those in whom He lives and in the very midst of its seething conflicts; amid the flames of its hatreds and burning passions and suicidal destructions. His kingdom is within. His presence in the heart makes heaven. But, even for us little ones, heaven is not attained by mere contemplation but by participation, no matter how imperfect and inadequate. In and through us it must be earned and brought into being, here and now.

A quality of life

If then, in our pious exaltation, we have forgotten this and sought the palms of victory without the "sweat and blood and tears" of moral battle; or, if we have presumed to reach heaven and dwell there with our present imperfections, without realizing that we would spoil its music and harmony by our inner discords; if, in our elation, the upward flight of our souls has blinded us to the demands of our everyday world and life, now is the time to spiral down to the place where we live. Now is the time to realize that heaven, the risen life, is not a place but a state of our being, an inner condition, a quality of life, an attainment of character. Heaven is ours and near to us only in the measure in which it is in us and not an inch closer!

Moreover, all that makes for heaven within us, our being risen with Christ from the living death of our selfish nature, is not achieved in a vacuum. His life and love and presence in us must find embodiment not only in but beyond the confines of our souls and bodies, or they cannot be ours for keeps. In and through us they must reach out and touch every aspect of our daily life and relationships with the light of the eternal. They must always be in the endeavor to become coterminal with the here and now.

Now is the time, then, to spiral down from our dizzy heights of contemplation into those lowly places where the risen life is to be lived. For it is in lowly places and among lowly things that we can best find the nearness and the incentive of the companionship of those dear ones that make heaven a home to our hearts. It is as we busy ourselves with lowly, daily tasks that they can best share with us the strength, the trust, the peace, the patience, the vision and the courage that is theirs. And above all, it is in those lowly places that the love and guidance and power and presence of our risen Lord is awaiting us, while perchance we would linger on the far-away heights of ecstatic detachment from them.

Yes, He is here. In our homes and families. In our office, or plant, in our business deals, or class rooms, or in the exercise of our profession. He is here in our conversations and recreations and pleasures. In our citizenship and attitudes toward those of another race, or creed, or nationality or language. He is here, awaiting us, in our daily life, with its everyday irritations, frustrations and monotonies, and the puny efforts we make to give it more zest by external, artificial thrills. He knows

our restlessness and discontent with the poor success we make of it, because of our conflicting purposes and loyalties, our materialistic interests, our hypocrisy and fears.

He is here, within us, sensitive to our states for we ourselves have invited Him in; ready to give us of His strength in all our domestic intimacies and tensions; in our failures as husbands or wives, as parents, as children, as brothers and sisters and neighbors and friends. That is what Easter means and it is here that the risen life, our life in Him, must be set to work.

In lowly things like money, or the lack of it, and its use in a spirit of stewardship and service. In lowly things like bread, or the lack of it, and sharing our money and substance with those in want and need. In lowly things like clothing and shelter and bills and taxes and doing dishes and washing a kitchen floor. In lowly things like health and sickness and want and pain and sighs and tears. Lowly things! Lowly things like a little kindness, asking for nothing in return. Like a word of encouragement even when it is not expected. Like the lifting of a burden too heavy for the hand that carries it. Like a moment of silent sympathy with a friend in sorrow. Like flowers in a sick room. Like making secure the laughter of a little child. Like a word of anger that remains unspoken.

Lowly things are not small. They are the very stuff out of which the Lord builds his kingdom in us and in the world. They are love, forgiveness, truth, justice, courage, peace, sympathy, patience, thankfulness, understanding, and the habit of prayer that keeps us humble, receptive, dependent on Him for all things, and makes us conveyers of His life and health-giving spirit in the world. Prayer that keeps open the channels of communication between the Lord and men. Prayer which is like the quiet breathing of our life in Him, and which makes His presence real here on the earth, and carries on its wings our concern to others, and surrounds them with His love.

For the risen life means, "I live, and yet not I, but Christ liveth in me"; or else, it means nothing at all. It means men and women made anew, and a world made anew by the power of the love and truth or else, it is a delusion. It means our translating our Lord's great love for us into constructive good-will, fairness, understanding and cooperation among men and nations; or, Christ has lived and died in vain, and our rejoicing in His being alive forevermore is hypocrisy. We have no share in it!

Beloved, let the prayer which He prayed on our behalf on the eve of his crucifixion; the prayer that was in his heart as He went forth to conquer death; the prayer on which He gambled everything that His purpose may be accomplished, find in us its fulfilment now: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil!" Let it transfigure our common task with the glow of His abiding presence in our hearts, and the joy of creative, healing, reconciling and redemptive partnership with Him!

FROM DEATH UNTO LIFE

by Bjorn Johannson

Paster Is In commemoration of the last of three peak events in the Lord's life. That event was the elimax and the result of all that went before. In His Triumphal Entry the Lord proclaimed Himself the King of Life. In the crucifixion the powers of evil seemed to be victorious, but the real victory went to Him who overcame every temptation. In the Resurrection the Lord showed Himself as the victor over sin and death.

In I Corinthians 15, there is what may be the first detailed argument made by an early Christian concerning the Resurrection. The Apostle sums up the evidence. He cites the number of witnesses, naming some of them. Most of them were still living and ready to testify even if in so doing they were risking their lives. Paul includes himself as a witness. He wants his readers to know that what he is preaching is not a speculation or the product of metaphysical reasoning, but comes out of a living experience. He is telling not what he believes, but what he knows. He is saying in effect, "We know that Christ conquered death for we have seen Him. We have had converse with Him after He arose from the grave."

The Apostle links the Resurrection with the hope of human immortality. He was convinced that because Christ rose from the dead, all the children of God would live. He goes into some detail in explaining this. He sets forth the idea of a spiritual body adapted to the environment that man enters when he leaves the earth. He triumphantly declares that death is swallowed up in victory.

What the Apostle voiced with such earnestness and eloquence is really the universal hope of mankind. No tribe or race has been found that does not have some idea of a continuation of life after death. Vilhjalmur Stefansson, famed authority on the Eskimo, says that these people have really no idea of death. They know that a big change has taken place when someone breathes his last, but they are sure that that person goes on living. and they believe that they often have contacts with those who have passed on. Their world is peopled with ghosts and spirits, because they have no conception of the cessation of life. Columbus is said to have found that the natives of the West Indies possessed a more rational belief in immortality than did the Christians. Over the whole world and over the centuries men have had a deep-rooted belief in a future life. This belief is as much the heritage of a primitive man as of the doctor of divinity. And in the inner consciousness of every man is the belief in a future life. That universal belief in a future life is one of "the lines, tho' touched but faintly, still are drawn right", of which Alexander Pope writes. Tennyson voices this beautifully in these lines:

> My own dim life should teach me this, That life shall live forevermore, Else earth is darkness at the core And dust and ashes all that is,

In declaring that if there is no life after death, then "earth is darkness at the core", the poet is saying that without immortality all those things which we designate as spiritual values are a delusion. Goodness, love, beauty, truth are really meaningless if death is the end of all. They have no basis in anything higher than mere social approval. So why not eat, drink and be merry—why not try to snatch what pleasure we can out of the brief

and meaningless moment allotted to us upon this earth by chance? The philosophy of futility is correct if the conception of human immortality is false.

In a play by Eugene O'Neill, Lazarus, whom the Lord raised from the dead, is asked about his experience, but he will give no answer except "There is no death". Tiberius, the Roman emperor, sent for him. He wanted to know what Lazarus had found out, but with unending monotony came the reply, "There is no death".

Many books have been written and many sermons preached about the dignity of man. But it is in his personal immortality that man receives the seal of his dignity. Henry Thoreau was far from right, when on his deathbed he said to a friend who wanted to talk to him about the life beyond, "One world at a time". The antithesis which some claim to see between a busy and useful life in this world and preoccupation with a future life is false. It is the man who knows himself as the son of eternity who seeks to make the most of his life here. His earthly life comes to have meaning because it is linked with the beyond. His deeds will have a reference not limited by mortality. He will really sense the sacredness of human life, because it reaches beyond time and space. He will understand that many things of a material nature are only incidental to life.

It is when the sense of eternity is lost that deep and real meanings are lost. Great works of art, whether in stone or paint or poetry, are great because they succeed

In embodying the timeless.

In the New Church the theme of immortality bulks large. This is, of course, because of the content and nature of our teachings. No man has ever had such a fund of knowledge concerning the future life as did Emanuel Swedenborg. It was from what he learned in the realm of the invisible, that he was able to picture the soul of man so clearly. He identified human personality with the soul. Man is a soul. To be sure, we learn this from the Word itself. The creation story tells us: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). As a physical organism man is one with nature, dependent on her bounty for nourishment, subject to the laws of physics and chemistry. But as a being into whom God has breathed the breath of life, he is an imperishable soul, for the life of God does not have mortality stamped on it.

All this was clear to Swedenborg, who for 30 years while still living the normal life of an exceptionally busy and alert man, traversed through the spiritual world.

But it is not only the experience that this servant of the Lord had in the other world which makes the theme of immortality so prominent in the New Church. All the teachings of this Church assume immortality. These may deal with baptism, with the Incarnation, with salvation, or the ethics of daily living but they all have a meaning which reaches beyond time. They are set in a frame of reference that does not recognize mortality. We may say of those teachings that they are deathless. They point to a fulfillment evermore glorious, and an actualization both in and out of time. The noblest doctrines are those in which the things of time are shot through by the radiance of eternity. And we dare to affirm that this radiance is in the teachings of the New Church. It could not be otherwise, for Swedenborg received from the Lord what He sought to impart.

Much of what is said and written today has lost the sense of the eternal verities. Hence it is shallow, too often descends to the fleshly, and ends in cynicism and doubt. "To understand earth one must know heaven." Because Swedenborg knew heaven his teachings have both timeliness and timelessness.

DREAMS MADE REAL

HE ROOTS of love are made of dreams Oft with no substance in them; yet They form such out of need it seems, Out of the life from love we get.

The life of man, composed of love, Derives from dreams of usefulness Finds source in springs of life above, From the eternal life, no less.

A lover sublimates himself As does a pillow to the head Or fire beneath the mantle shelf And yeast into the risen bread.

Man comes into his love enriched; He is a little changed from what He was before, close-knit, tight-stitched And fitted to a plan, clean-cut!

-FITCH GIBBENS



THE CLIMB OF LIFE

HERE'S A FEEL of all things flowing, And no power of Earth can bind them; There's a sense of all things growing, And through all their forms a glowing Of the shaping souls behind them.

In the stone a dream is sleeping, Just a tinge of life, a tremor; In the tree a soul is creeping-Last, a rush of angels sweeping With the skies beyond the dreamer.

So the Lord of Life is flinging Out a splendor that conceals Him: And the God is softly singing And on secret ways is winging, Till the rush of song reveals Him.

-EDWIN MARKHAM



FOR THOSE WHO REST FROM THEIR LABORS

UR FATHER, we thank thee for those we knew in days of vore.

Who walked with us along the way of life. Whose voices were as music in our ears, Whose presence was our dear delight. Who are with us now in the flesh no more. Our faith is that, as thou hast cared for us so wilt thou care for them.

"Beyond the smiling and the weeping", untouched by wintry blasts, Beyond the scorn and praise of men, Borne on the bosom of thy love and shielded under the covert of thy wings They safely abide.

What work thou hast for them to do we may not know.

What creative heights thou hast for them to scale, What depths of wisdom as yet unplumbed; The riches of their experience is beyond our sight, but not beyond our longing.

May they be conscious of our love and loyalty vet unspent.

And when life's sun sinks to rise on eternal morning,

May we meet them and greet them again.

-GLEN DOUGLASS-



PRAYER

hite silver prayers

Sped from lips of children

Freshen for us the worn way to Heaven.

Prayers gray with smoke
Of smoldering unbelief
May blow against the rafters of a Church.

But waking hearts Are singing, golden choirs Bringing their ringing through sky-arches of Time.

-MELROSE PITMAN

THE EASTER LILY

Of fragile substance rare;
Its fragrance lures the bee to sup
On golden-pollened fare.

Mark you how she lifts her head Above her earthly clay: Thus Jesus raises what seems dead In human hearts today.

—THERESA S. ROBB

OUR FATHER

Y FATHER—yes—but our Father too! Not mine alone; God of all mankind: No difference His 'twixt me and you, None are beyond His embracing mind.

On evil and good His sun doth shine,
On just and unjust His rain doth fall:
Pray ye that Love so truly Divine
May inspire the hearts of one and all.

All peoples of the earth of ev'ry race
Are of equal worth before His face;
He looks not upon our outward mien,
Nor black, white, yellow by us men seen.

God-begotten good in human heart,

The good designed to make all men kin,
Good ensouled in our immortal part—

'Tis this He scans: not our stupid sin.

Our Father sees what He loves to see—
The good in which He Himself doth dwell—
The angel hidden in you and me,
In distant brethren everywhere as well.

Lord, give us eyes with sight so kind
That we in all some good may see,
And may we grace and wisdom find
To make us tolerant as Thee.

-CHARLES A. HALL



THE THEME OF IMMORTALITY

HAVE been taken by the hand and gently led across the hills and vales
Along the banks of laughing brooks and forest trails.

I have seen new hope revealed in every wakened thing.

I have felt the wind's warm breath and heard the voice of spring.

I have walked with God and seen eternity in His love and infinite grace, And felt the wide, deep everness of

And felt the wide, deep everness of time and space.

I have seen the budding orchards turn to bloom, and the fragile petals fall to dust, and give

Their momentary stay, that something new may live.

This magic beauty I have seen, as a symbol of rebirth,

I know, belongs to God . . . a transitory loan for earth.

I have walked with Him, and I was shown the wondrous theme of constancy.

In every song and new green leaf, I've seen . . . His visibility.

-JANE CARSTEN



BOOK REVIEWS

THE MANNER OF THE RESURRECTION in the light of modern science and psychical research. By Leslie D. Weatherhead. Abingdon Press. 92 pp. \$1.00.

There have been thousands of books written about the Resurrection. This is not surprising, for this event is one of the cornerstones of the Christian faith. It was testified to by men who had to risk their lives to do so. Surely no fact in history is better established than that Jesus arose from the tomb. Nevertheless there are many doubters-many who claim that the Resurrection is contrary to all human experience; contrary to everything known about natural law. Sincere and competent scholars have wrestled with this dilemma. They have sought to retain the religious values implicit in this event while presenting it in a form that does not violate the prevailing conceptions in an age of science. Some of these efforts have resulted in explanations which explained away the Resurrection. For example the theory has been advanced which holds that after the crucifixion the disciples came to realize that fellowship with the Lord had wrought such a radical change in their characters that they could never be anything other than His followers. The memory of Him and of what He taught lived on in their hearts and became the inspiration for the great missionary crusade which they set on foot. In other words, the Resurrection was no different in its nature than was the influence that Socrates and other great teachers and leaders left on their disciples and followers. This interpretation most Christians have been unwilling to accept

Dr. Weatherhead's book is not in the category of explanations which explain away. For him the Resurrection is a real event. The Lord did really appear to His disciples, converse with them, give them the commission to go into all the world to preach the Kingdom, and assure them that He would be with them always even to the end of the age.

But how can such a belief be brought into harmony with the scientific thinking of today? How can it be made a projection of reason rather than a blind faith? Dr. Weatherhead thinks that modern psychical research provides the answer.

He refers briefly to the psychical in the Bible, in the history of the Church, in the life of John Wesley. With some detail he considers the Gospel account of the Resurrection and concludes that it is authentic. The Resurrection, he thinks, may be a miracle if a miracle is defined as "a law-abiding event by which God accomplishes His purposes through the release of energies which are normal on a plane of being higher than any with which we are familiar" (p. 26). Then he speculates that conceivably the body of the Lord was dissipated in the tomb as the result of a "speeding up of molecular movement", which quickly changed the physical organism into a gaseous form that then escaped through the chinks in the cave in which it was laid (p. 49). This could have happened, the writer believes, if we assume that the spirit of the Lord could act upon His body in such a way as to speed up its molecular activity. Dr. Weatherhead sees in the phenomena of the mind's power over the body, especially in a hypnotic trance, support for this hypothesis.

After thus disposing of the body, the Lord then manifested Himself in an "apparitional form". Dr. Weatherheat believes that the psychic research has proved that

many people at the time of their death or shortly thereafter have "appeared" to their friends. However, in such cases, as he admits, their bodies have not disintegrated.

Were one to accept this explanation, it would seem that the Lord engaged in a species of deception. The account in Luke 24: 36-43 relates that when the Lord appeared to the disciples they were frightened because they "supposed they had seen a spirit". Whereupon the Lord bids them "handle" Him, saying, "A spirit has not flesh and bones as ye see me have." And as if to fully satisfy them on this He asks for food and eats before their eyes. Similarly, the Lord convinced Thomas by inviting him to examine His wounds (Jn, 20:27). The author may be aware of this difficulty, for he writes that he uses the word "apparition" in a special sense which conserves "the truth of the real presence of Christ in it" (p. 67).

Dr. Weatherhead's book will likely not be found to be a satisfying explanation of the Resurrection, either by those who reject it as inconsistent with present-day scientific knowledge, or those whose principal interest is to conserve the religious values of the event.

Nevertheless, this book is a powerful stimulus to thinking. It should not be dismissed lightly. The author is one of the world's best known preachers as well as the author of about 30 books. Especially is he highly regarded in the field of the relationship of psychology and religion and for his work in spiritual healing.

THE RESPONSIBILITY OF THE LAYMAN. By Dr. Edward B. Hinckley.

This pamphlet is an address delivered at the Annual Meeting of the Massachusetts Association April 5, 1959. It may now be ordered from the New Church Center, 134 Bowdoin St., Boston 8, Mass, FREE.

When Jesus called His twelve disciples to Him "and gave them power and authority over all devils, and to cure diseases", and "sent them to preach the kingdom of God", apostleship was defined. But, they returned and "told Him all they had done"! They were still His disciples. And so we are all disciples and apostles, as we learn from God's Word and carry what we have learned to our fellows. But we always go back to learn more, in order that we may give more to our fellow human beings. Thus the disciple-apostle combination is in all of us, if we strive to make it so.

This relationship was lost when a more learned body of men set themselves up as teachers and administrators; the clergy. Martin Luther endeavored to bring back the early state of the church with disciples and apostles combined in the laity. Gradually, however, the distinction between clergy and laity has crept back. Worship leadership and instruction in religion have been left to the clergy and the layman busied himself unduly in the social and business activities of the church organization.

Several telling quotations from the Christian Century; from Rev. John Faulkner Potts, written seventy years ago; from John Stuart Mill and from Swedenborg's Spiritual Dairy, serve to show how church organizations in general and the New-Church in particular, have departed from this right and natural conception, carried out by the early church and by early Newchurchmen, for whom the doing of the will of God was the center of their lives, also a burning desire to teach their beliefs to others by precept and example. Their only organization was "for worship, for teaching, and for the collection of alms for the needy brethren", in the words of Rev. John

Heuss of Trinity Church in New York City. Dr. Hinckley, "We are successful missionaries when we tell our neighbors about the teachings simply because

we cannot help it."

A high point of his talk is the recital of the experiences of himself and Mrs. Hinckley when they were isolated members of the New Church in communities "where the very name of Swedenborg was unknown." It was an awesome responsibility perhaps to be the only Swedenborgian "your neighbors will ever meet and talk to about their religious ideas, problems, and needs." Even after Dr. Hinckley became an ordained minister in 1947, he still has earned his living mostly by "lay" activities, so that he can preach as much "from the pew" as from a pulpit "talking to a captive congregation."

Of paramount interest, too, are his remarks about three religious denominations, which, although their beliefs differ widely, have in common this principle:

"basically, each member is also a minister."

He closes with a vital interpretation of the old saw, "God helps those who help themselves". Dr. Hinckley prefers to say it this way: "Act as if everything depended on you alone, yet know always that all strength and wisdom come from God."

-JOSEPHINE A. HOPE

LIFE BEYOND THE SUNSET. By Dexter Clark Buell, Christian Book League, Inc., 37845 Colorado Ave., Avon, Ohio. 74 pp. \$1.00.

It is claimed for this little book that it "is offered, not as an argument for immortality, but as the sharing of the true experience of immortality." It consists of messages which come from, or are said to have come from a young man, Dexter Clark Buell, who passed away at the age of 21, and then established communication

with his father, through automatic writing.

Most of the "messages" are descriptions of life in the world beyond. The ethical viewpoint maintained throughout is one that few will quarrel with, and for the most part will be acceptable to a New-Churchman. Many of the things which we are told are quite in accord with what Swedenborg teaches. Mr. Buell, Sr., the recipient of the messages, is, we are told, a prominent and successful business executive of Omaha, Neb., and a sincere Christian. That he honestly believes that what he writes are communications from his son now in the beyond, few will doubt. But many will be sceptical.

Possibly this book may do something toward stimulating thinking about the future life. It is to be hoped, however, that it will not encourage ill-considered efforts to establish communication with those who have passed

from this earth.

SWEDENBORG SCIENTIFIC ASSOCIATION

The Sixty-third Annual Meeting of the Swedenborg Scientific Association will be held in Bryn Athyn, Pennsylvania, in the Auditorium of Benade Hall, at 8 p.m., Wednesday, May 18, 1960.

There will be reports and election of officers, after which Mr. Kenneth Rose will moderate a program on the Usefulness of Swedenborg's Philosophical Works to the Church.

> Morna Hyatt, Secretary

LETTERS ... EDITOR

Mammon of Unrighteousness

To the Editor:

This is in answer to a letter in the Nov. 7 issue from R. Grava, in which he laments the greeting hand given in this country to a foreign tyrant. With all respect to the suffering of our good Latvian friends at the hand of the communist in Europe, it is still good New Testament advice to "make friends out of the mammon of unrighteousness". The reference is in Luke 16:9. It is explained in Divine Providence, 250: the "Mammon of unrightcousness" means the knowledge of good and truth possessed by the evil, which they use only to acquire advantages for themselves; out of these knowledges good people must make to themselves friends. I think our good President had something of this in mind when he desired that this country extend warm greetings to a visiting dictator from a communist country. If Uncle Sam is to be the godly saint we like to picture him as, he should extend a helping hand to all, in a prudent measure. Furthermore, this world is not like the planet Venus, with good people on one side and evil people on the other side. The good and bad are mixed together, and found in all countries: there is knowledge of good and truth in all countries, and this we surely want to encourage.

> Alice Van Boven Redlands, Calif.

Cup of Vinegar

To the Editor:

"What effort am I making to see the other side clearly and without prejudice?" (MESSENGER 1/30/60). This kind of communication is the cup of vinegar that I can Were all the writers for you as frank and straightforward as you, the paper would gain in circulation! Any kind of communication designed to "butterup" or to offer rational excuses for "turtle thinking" can never, ever have appeal to the serious reader. George Dole has nicely called the turn in his "piece" about "The Step Forward." If we are afraid of getting our feet wet, we will never swim the Hellespont. whether Leander knew how to swim; it would be a better story if he, like Peter, had never tried the water before! "The learned tradition is not concerned with truth, but with the learned ADJUSTMENT of learned statements of Antecedent learned people" (Alfred Norse Whitehead).

Fitch Gibbens Boston, Mass.

A NEW DISPENSATION

To the Editor:

With a presidential campaign issue becoming a religious one about whether a Roman Catholic should head our nation, this is an excellent time for those who believe in the Essentials of the Faith of the Church of the New Jerusalem to proclaim them, for we are a new dispensation.

Hazel Baker Clark Wayland, Mass.



COMMENDS BIBLE ARTICLE

To the Editor:

Congratulations for Richard H. Tafel's excellent article, "The Bible, Swedenborg, and the New Church" Feb. 13. Having followed your former articles on this same subject with interest and disappointment, I find this one most welcome.

Here is evidence of sound scholarship on the part of an honest mind with wide-angle vision. If the New-Church organization is to achieve the rejuvenation it seeks and attract outsiders, it will be through the spread of this reasonable kind of attitude among its own mem-

> Forster W. Freeman, III DeWitt, N. Y.

FAITHFUL COLPORTEURS

To the Editor:

In reply to Chas. A. Hall's good article given in the MESSENGER of Feb. 13, I would like to say in response to his: "Who amongst us has a sense of mission that will drive him from door to door to witness to the truth we believe? Who amongst us is prepared to endure the rebuffs inevitably involved?" Perhaps it is not too widely known that our New-Church colporteurs in the U.S. are actively engaged in doing that very thing. As "carriers" of the Missionary Edition of Swedenborg's works, we call from house to house offering these books free to anyone who is interested, and talking, with everyone who will listen, about the New Age revelation.

As to possible rebuffs, I can report, as one who has been doing this work for eleven years, that it is a very great exception to meet anything of that sort. People are usually very courteous whether interested or not. They often invite me in to rest or for refreshment even when not desiring books, and often in such cases, bade me God's blessing with a commendation for my Christian

work.

It is true that Jehovah's Witnesses are required to do this calling in order to become members, while the New-Church colporteurs receive some remuneration from our Board of Missions, but this is so very meager that it cannot be the deciding factor in undertaking that activity. Colporteurs are motivated by a love of the Church and a desire to be of use in its upbuilding.

> H. Mildred Herrick. Denver, Colo.

GERMAN BOOKS WANTED

Swedenborg's Writings and collaterals in German wanted by a German student of the New Church Theological School. Please send list (title, author and price) to

WERNER S. SCHMIDT

48 Quincy Street Cambridge 38, Mass.

The Challenge of the Church

Last Sunday, Mr. James Palmer, a fellow Churchman, spoke to our congregation now forming in Bellevue, We feel that Mr. Palmer's following speech

conveys the conviction of our congregation:

"This morning Rev. Calvin Turley has given me the privilege of trying to put into words why I became a member of this Church, and what the Church means to me-words I hope that will be helpful to each one of you in determining what portion of your time, talent and treasure to give to the Church as we approach Stewardship Sunday.

We moved into this area last May. Shortly thereafter Rev. Mr. Turley called on me and my family, and told of this mission Church being formed. Frankly, I must admit, we were reluctant to join; first because we had never heard of this Church before and knew not of its teachings, and secondly, we were reluctant to get involved in a church building program because of the time and financial assistance needed.

That was last May. Here I am today talking to you from this pulpit, finding myself involved in church work up to my ears and finding that I like it. I would like to tell you why this sudden change.

Basically I believe there are five reasons why my wife

and I joined this Church.

First-To me a church must be a Christian church that teaches you're a Christian every day of your life and not just on Sunday-it should teach that one is not "saved" by making a declaration, but rather that salvation is earned through the exercise of our Christian faith in every day life.

Second-To me a church should bring the worshiper close to the Lord through study and understanding of

His Word, not by dogma or ritual alone.

Third-A church should play a definite part in the life of the community--a place where you can share the joy of Christian fellowship-a place where you can come to know and to work with your neighbor-a place where you can show your concern for others.

Fourth-A church should provide the opportunity to serve, to contribute to the fullest extent possible in time and talent as well as treasure—where one can feel that more is needed than just his pocketbook.

Fifth—The church should teach our children that God is love and understanding and also challenge them to live by His tenets-to teach our youth that Christianity isn't something straight laced and sanctimonious but a joyous way of life.

These things I have found in this Church and many

Here indeed we have the opportunity and the challenge to help mold the church into the part it will play in the

life of our community.

Here we have the opportunity to meet a challenge head on. Have we the faith and courage to believe that a small group such as this can with the Lord's help build and support a church that will fit our philosophy? In the short time I have had the privilege of working with many of you, and learning of your dedication, there can be but one answer-we can do the job.

To me this Church is more than worthy of my time, my abilities, and such of my worldly goods as I can share. In fact, I find here a Church which challenges me

to be worthy of it.

The above encouraging remarks by a new member of our church fellowship were sent to us by Jeanne C. Fogle, the reporter for the Church of the Good Shepherd, Bellevue, Wash.

REPORT TO MEMBERS OF THE WOMEN'S ALLIANCE

At a recent meeting members of the Women's Alliance of the Chicago Society discussed the responsibilities that will be theirs during the coming Convention. Several problems were presented—some of which we hope you will help us solve.

- 1. The social hour at the end of each day's meetings during Convention has been found to be a delightful addition to the program. Depending upon the weather, either hot coffee or cold punch is served, with cookies. We estimate that we will need approximately 2,000 cookies. We plan to ask people to make the cookies and store them either in their own freezer or in the freezer at the Center. Will you let us know how many cookies you plan to make and where you plan to store them? We want to keep a running inventory so that we will know how far we are toward our goal.
- 2. Hostesses for the social hour will be needed. Will you let us know how much time you plan to spend at Lake Forest, and if you will be available to serve as hostess?
- 3. The altar for all services and the communion ware for the communion services (Friday, Saturday, and Sunday mornings) will be our responsibility. We are hoping that those who live nearby will also help with these duties. Perhaps you will have some flowers in your gardens that can be used, not only for the various services, but also for decoration of the tables in the dining room.
- 4. Remember that the information booth will have to be staffed all the time.

In addition to plans for Convention, the meeting discussed plans for the future. A White Elephant Sale will be held in the fall.

Agnes Cowern, Acting President 219 Second Avenue Maywood, Illinois

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HELP IN MAKING WILLS?

(Continued from the March 12 issue)

by T. K. Thompson

A LL WILL AGREE that the pastor is a leader and counselor in the field of Christian stewardship. Christian stewardship is defined by the Constitution of the National Council of Churches as "the practice of systematic and proportionate giving of time, abilities and material possessions, based upon the conviction that these are a trust from God to be used in his service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love."

On the basis of this definition of Christian stewardship,

certain matters become apparent:

- 1. Will making is an essential part of Christian stewardship. Every Christian comes to church on Sunday morning and makes his weekly offering as an act of worship. Giving is as necessary to the Christian life as breathing is to the physical life. Giving is a form of prayer in which we pray, "Thy Kingdom come, thy Will be done, on Earth as it is in Heaven, through me." In the course of the years, a careful, thrifty Christian will save some money beyond his immediate needs; and as he faces the sunset years of life, he will want to continue the Christian stewardship conviction which he has actively followed in his weekly offering envelopes—by making a Christian Will. All of a Christian's time, talents and possessions are to be used to the glory of God. When it comes to the final disposition of his temporal resources, the Christian will want to use them to the greater glory of God.
- 2. Will making is a matter of faith. The Christian believes that all he has came first from God: his life has been mediated through his parents; his Christian faith was mediated through his church and church school; his money and other earthly possessions came as a result of God's goodness in creation and man's work with God. The Christian believes that God's greatest gift is Jesus Christ, the Saviour and Lord. Recently, a distinguished Protestant layman retired from his work in New York and made his Will, which in part read, "I John Doe, of New York City, believing as I do in the just, creative and sovereign God Almighty, the Father of all man-kind . . . and accepting as I do the Judaco-Christian philosophy of life, from which comes our concept of moral values which are so basic for the establishment of Law, Order and Justice, as well as for our corporate and personal conduct, and also for the freedoms and privileges we enjoy under our Constitutional Democracy. . . . "The time has come to close this trust and give a final accounting of the temporal property which he, the trustor, and creator of all things, has placed in my care as the trustee."

This unusual man, in a very clear and direct way stated what most Christians feel, but express less dramatically. A Christian's Will should witness to his faith in both its words and its intent.

- 3. Will making is a matter of values. The way a man spends his money is the surest clue to the kind of person he is. Making a Will is, in reality, spending money. The same criteria of values, both negative and positive, which have influenced the Christian in his daily decisions for stewardship should also influence the decision as to where his money goes at his death.
- 4. Will making gives a larger opportunity for Christian witness and work. Most church people have only modest means. They give regularly and systematically a portion

of their income throughout their lifetime, but in the sunset years, they have the unusual privilege of giving a considerable bit of money in one lump sum in the making of their Wills. At least on this occasion, the modest Christian can become a "big" philanthropist. He can make a sizable gift for ministers' pensions, building new churches, or sending out missionaries.

5. Will making, if it is Christian, provides for both family and the Church. Certainly, the family with its children and grandchildren are among God's greatest gifts. At each stage of a Christian's life, he will have different family responsibilities. When the children are young and in need of care, the Will should reflect this situation. As the children grow up and found homes of their own, the Will has a different place. Every Will should be reviewed at regular intervals of four or five years. Remembering the Church in a Will is not a matter of excluding the family and remembering the Church. It is a matter of remembering both, and from the same motive of fulfilling one's Christian responsibilities.

The stewardship ministry of the pastor is one of the basic responsibilities of his vocation. If a man's Will does not reflect the basic Christian concerns of his life, it is the pastor's privilege to counsel with him in this

situation.

It is the minister's high calling to lead his people in the basic Christian ideal, "Whatsoever ye do, do all to the glory of God."

Copy deadline for May 7 issue of THE MESSENGER is Apr. 18.

Turkish Mayor Visits Chapel

The following letter was received by the Rev. Kenneth W. Knox, minister of the Wayfarers' Chapel, from the Torrance Chamber of Commerce:

Reverend W. Knox Wayfarers' Chapel Portuguese Bend, California

Dear Reverend Knox:

May I take this opportunity on behalf of the City of Torrance and the Torrance Chamber of Commerce to thank you and your staff at the Wayfarers' Chapel for the courtesies extended Mayor and Mrs. Sitki Bilgin of Konya, Turkey, on their visit to your beautiful church on Thursday, February 25.

Everything about the tour was wonderful and it made a lasting and deep impression on our honored guests. Certainly the warmth and kindness you displayed has done much to create better Interna-

tional understanding.

Thanking you again for your thoughtfulness, I remain

Sincerely yours,

Dick Fitzgerald *Manager*

On February 14th the Wayfarers' Chapel Boy's Choir sang at a special luncheon for five hundred Rotarians and their wives. The boys presented the story of the Wayfarers' Chapel in song and Dr. Magin had an opportunity of telling the group about the Chapel, the New Church, and Swedenborg.



by Merle R. Haag 60 Bayberry Lane Levittown, N. J.

The Elmwood, Mass., Church is in need of help. As most MESSENGER readers know this is due to a repair bill that will come to about \$5000 caused by a rotting away of the main structural supports of the church building. Donations may be sent to Woodrow Daniels, Park Ave., East Bridgewater, Mass. The Elmwood Church has also hit on the plan of issuing for national sale, a cook book similar to one which that Society published about three years ago and met with a large sale. The Elmwood people now want the help of other New-Church societies in selling this book, believing that this will be not only of help to Elmwood in its present plight but will also help to bring together our churches in a friendly and concerted project. Amy K. Winsor, Elmwood New Church, Box 67, Elmwood, Mass., invites women to send their favorite recipes for inclusion in the book, and requests groups to order the book. The price is \$2.50 with a generous discount of 25 percent to churches and similar organizations. It is expected that the book will be ready by September. And do you know anyone who might like to put an ad in this cook book? If so contact the Elmwood New Church.

Those who live in Ohio can help the Lakewood Society by sending them their TV (Yellow) Trading Stamps which are being redeemed for chairs. Please mail your TV stamps to Mrs. Wm. S. Baker, 3293 Warren Rd., Cleveland 11, O.

The Washington, D. C. Society proposes to install a Hearing Aid Sound System in its front pews for those who have difficulty hearing the sermon.

We are happy to report that Mrs. Ernest L. Frederick of Ft. Lauderdale, Fla., is home from the hospital, recuperating satisfactorily.

The Men's Clubs of Brockton, Cambridge, and Boston, Mass. combined forces Feb. 12 to hear Dean Charles S. Cole, Jr. of the Academy of the New Church, Bryn Athyn, Pa., speak on "The Relationship between Science, Philosophy. and Religion".

Parking space is a grievous problem in some of our societies. The Brockton, Mass. Society has a unique solution. They have a locked field, for which church members each have a key.

Welcome to the ladies in Pretty Prairie, Kan. who recently voted to become members of the National Alliance of New Church Women.

The Lakewood, O. Society is noted for its wonderful dinners. Their Feb. 12 dinner, held in combination with a bazaar, was no exception. In whatever this group does, it emphasizes quality. For example, right now the Altar Guild is selling pure vanilla bean extract for \$1 a bottle.

Valentine's Weekend is one the members of Kitchener's Lad 'N' Dad Railway Club won't forget in a hurry. They spent the weekend hiking, learning a bit about woodcraft, target practice on the police department's shooting range, and cooking their meals over an open fire.

Members of the El Cerrito, Calif., Women's Alliance say their Feb. 24 meeting was one of the most interesting

they have had. Mrs. Louise Canifax, a former member of the El Cerrito Society, told about her work at the Berkeley School for the Deaf.

Congratulations to Mr. and Mrs. Jacob M. Epp of the Saskatoon, Sask. Society who celebrated their Golden Wedding Anniversary Jan. 6.

Welcome to the new members of the Edmonton, Alta. Society: Mr. and Mrs. B. Christensen, Mr. and Mrs. S. Milligan, and Mr. and Mrs. H. C. Halstead.

The Pawnee Rock, Kans. Society received a gift of \$1200.00 from Mr. Tobias Boese of Great Bend.

The New York Society had a round table discussion on Mar. 11 on "Judging Motives".

The Miami Society has a right to be proud. In less than three years, they have acquired 35 members, their own place of worship, ample parking room, Sunday School rooms, caretaker's quarters, a New-Church Book Room and Reading Room, sufficient ground on which to build a chapel, and a full time colporteur. Much of the credit goes to the dynamic leadership of its President, Mr. Herbert Young, and the Rev. Ernest L. Frederick.

The Rev. Immanuel Tafel, director of the Swedenborg Centre, Chicago, was recently host at the Centre to a class in "Religions of the World" of the Illinois Wesleyan University, Bloomington, Ill. Many pieces of literature were distributed. On Feb. 21, Mr. Tafel exchanged pulpits with the Rev. Bjorn Johannson, Cincinnati. After the services, Mr. Tafel presented a recorded talk on Convention and its activities, accompanied by pictures.

Mr. Johannson spoke to a group at the Centre following the morning service on "What is Human Nature?" Since the Chicago Society is host to the Convention, June 21-26, there is much activity going on both on the part of Mr. Tafel and the members of the Society in preparation for this event. Mr. Tafel had also had the additional job of getting everything in readiness for the Midwinter meeting of the Council of Ministers.

The League Journal, published by the young people of our Church, is always a delight. The last issue contains an article by the chaplain, the Rev. Paul Zacharias, on "The purposes of the league": one from the Executive Committee on the "International League"; a piece by Crystal Eastman on "Inner Serenity", which adults will enjoy as much as youngsters. Steve Koke contributes a book review and an article on "The Super-

FRYEBURG SALES TABLE

The Women's Auxiliary of the Fryeburg Assembly again reminds you of the need for new, saleable articles for the sales table this summer. Send them to Mrs. Gardiner Perry, 105 Pine Street, Needham, Mass., as soon as you wish and she will bring them to Fryeburg. Thank you.

F. Marion Greene Secretary

natural in Religion". There are thoughtful letters from Paul Tremblay and B. David Holmes; news, reports, etc. from local leagues. The mimeographing and appearance is excellent. Editor of the *Journal* is Ted Foster, a student at the Theological School.

The Philadelphia Society held its sixth annual Smorgasbord as a tribute to Swedenborg's birthday, with the proceeds for the Appeals Fund. The food was as wonderful as ever this year, under the chairmanship of Mrs. John Smailer. Beautiful and effective decorations of evergreens with touches of gold, sea shells, driftwood and coral candles were arranged by Mrs. Tomas Spiers and the wife of our pastor. The centerpiece, created by Mr. John Lister, was a figure depicting the glorified and risen Lord, as described by John in Revelation I. Approximately 170 persons enjoyed the bountiful repast, making it a financial success far exceeding past efforts.

The Young Peoples' League of the Philadelphia Church pledged itself to pay the tuition of a Korean college student, and raised the money in one evening. (Tuition in Korea is much less than in the U.S.) The League gave a dance in the Sunday School auditorium, Jan. 29, with selected, pre-recorded music, soft lights, and refreshments. More than 20 students from the Academy of Bryn Athyn came, adding greatly to the gaiety and friendliness of the occasion.

Nine members of the Riverside Society attended the Swedenborg birthday celebration in the Los Angeles church on January 31. On February 7 a most delightful dinner was served by Mrs. Carlson at her home in Pamona. Thirteen Riverside members were there.

Rev. and Mrs. Henry Peters attended the meeting of the ministers of the Association Feb. 23 to 25 in Berkeley. The California Association will meet in Portland, Oreg., August 26–28.

BIRTHS

ALMOND - Born Jan. 27 in St. Albert, Alta., to Mr. and Mrs. Vince Almond, a son, Roland.

BOERICKE - Born Feb. 14 in Philadelphia to Mr. and Mrs. Gideon Boericke, Jr., a son, Gideon Francis.

McCLAREN - Born to Mr. and Mrs. G. McClaren in Bellevue, Wash. on Feb. 13 a boy, Michael Gorden.

MOXAM – Born Jan. 12 in Edmonton, Alta. to Mr. and Mrs. Jack Moxam, a daughter, Georgina.

BAPTISMS

CASE - John Abbott, infant son of Mr. and Mrs. Donald Case of San Francisco, baptized by the Rev. Othmar Tobisch.

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 by the Rev. Calvin E. Turley in the church of the Good Shepherd on Feb. 7th.

MEMORIALS

MILLER - Resurrection services were held for Mrs. Emily K. Miller of San Francisco, Feb. 1, the Rev. Othmar Tobisch officiating. Mrs. Miller is survived by three daughters and a brother, Mr. Wm. King.

NUTTER - Resurrection services were held for Mr. Edward Nutter, Mar. 5, West Valley Chapel, Los Gatos, Calif., the Rev. Othmar Tobisch officating.

MY RELIGION by HELEN KELLER

Blind and deaf since infancy, Helen Keller here relates how her world was transformed by the inspired writings of Emanuel Swedenborg.

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OPERATION BOM

ROM the Rev. Horand Gutfeldt we learned of the Rev. and Mrs. Kalman Peterffy, Hungarian refugees living in Vienna. Mr. Peterffy has had a difficult life. He wished to become a mechanical engineer after graduating from high school in Vingard-Erdely but when the Roumanians invaded that part of Hungary the whole course of his life was changed. On the advice of his brother he studied theology in Kolosvar, Transylvania, in the Reformed Theological Seminary and was ordained a minister of that denomination, working with it as assistant minister.

Another invasion of Hungary, this time by the Russian armies, forced him to flee in order to save his congregation from decimation. There was no chance to return later as he was an ardent Hungarian patriot and therefore persona non grata. In 1945 he went to the Austrian Tyrol and worked there as a machinist for a construction firm. At one time in his extremity he became a tailor.

Some Hungarians living in the Tyrol called him to be their pastor and he founded an emigré church which existed until 1956. At about this time he came across the writings of Emanuel Swedenborg and began translating them for his students. He continued, however, to work under the Evangelical Reformed Church of Austria until 1957 when he was dropped from their roll.

When the Rev. and Mrs. Othmar Tobisch were in Austria they visited the Peterffys with Mr. Gutfeldt in the single room in Vienna which they occupy under a subrental agreement. On their recommendation the Swedenborg Foundation and the Board of Missions are helping him financially in the translation of certain of the Writings and some collateral works into Hungarian. His religious teachings have made a deep impression upon his

former pupils and they continue to come to him for counsel. As refugees they are in a seriously handicapped position. Not knowing the language well enough, it is hard for them to find any good job as, naturally, Austrians are preferred.

Mr. Gutfeldt writes that they and the Peterffys are in "bitter need" and that he would consider it a privilege to distribute gifts from America, the more so as there is much injustice and graft in the distribution of gifts through official channels. If members of our societies could knit pull-on vest sweaters they would be most welcome. Blankets, knitted or woven would be even more useful. There are no duties on **used** clothing going into Austria and an article worn once and **washed** "used".

Since we have no central organization to collect and mail clothing, we suggest that each society, if willing and able, could solicit gifts among their own members and mail them locally. Mr. Gutfeldt tells us that all articles **must** be labelled as **gifts** and sent from one organization such as the Alliance or any New-Church society to their own **organization**, the Vienna New-Church Society (Oesterreichische Neue Kirche), c/o Rev. Horand Gutfeldt, Heimschollegasse 30, Wien XIII, Austria.

A folder, obtainable at the post office, entitled "International Mail" gives general information and tells where to obtain more detailed information if required. The necessary forms for parcel post and customs declarations will be given you to fill out at your local post office. It is useful to know before packing that the greatest length of any package can be only $3\frac{1}{2}$ feet (42 inches) and the greatest length and girth combined only 6 feet (72 inches) and the weight must be under 22 pounds. It costs 73ξ for the first pound and 25ξ for each additional pound or fraction thereof.



"THIS IS a lively church." (See story on page 130.)

MESSENGER MESSENGER

THE

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Vol. 180, No. 9 Whole No. 4776 APRIL 23, 1960

Essential Baith 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

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

A LIVELY GROUP!

by Othmar Tobisch

MANY READERS of this letter from the City by the Golden Gate have undoubtedly visited us last year, when General Convention met for the second time in California. Our church organization is the oldest on the Pacific Coast. Even as the seekers after gold rushed into California, in 1849, a small group of readers of the Heavenly Doctrines met in this famous city. Continuously, since 1852, there existed a Society of the New Jerusalem. Today, we are as well known, if not better than in the days of old.

The "Swedenborgian Church" is part of San Francisco as are many other traditional things; the cable cars, Mission Dolores, China Town. Even as a building, it carries a certain fame through its unusual design, its woodsy interior, its natural garden. Many a couple remember their wedding in these beautiful surroundings, which together with the New-Church service make a deep impression.

Amazing how the congregation has changed. When I arrived here in 1929 there were a few "old-timers" from Rev. Joseph Worcester's time. Now we have an entirely new congregation, as if we had moved to the suburbs and started from scratch. People from the neighborhood, parents of Sunday School children, couples who married here, have made this their church home. Only one family remains of the then existing congregation.

It is still a New-Church congregation. Lately there has been a new interest in the teachings of the "New Jerusalem". We began a study course for the Women's Alliance in "Marriage Love". Ten young people are taking a twelve weeks preparation for Confirmation.

Thursday night we have a delightful supper, "Family Supper" we call it, when young and old come together for the meal. It is like a big, happy family. Afterwards some go home for a well-earned rest from the



CHURCH COMMITTEE (above) typifies the energy and interest which today's members of the Church in San Francisco are putting into the Church's present projects. However, as Mr. Tobisch says, "The Swedenborgian Church is part of San Francisco as are many other traditional things: the cable cars, Mission Dolores, China Town."

days labor. Others remain for a study in "Regeneration" under my tutelage. The choir, calling themselves "The Swedenborgian Chorristers"

Please turn to page 144

"Behold, I build an house to the name of the Lord my God, to dedicate it to Him.'

II CHRON 2:4

by E. H. Brandt

'N BALTIMORE was erected the first New-Church structure in the United States. The building was of brick, about 32 feet by 40 feet, and stood on the southwest corner of Baltimore and Exeter streets.

On Sunday, January 2, 1800, the dedication took

place; the Rev. John Hargrove presiding.
159 years later another New-Church structure was dedicated in Baltimore, the Hillside Chapel,—its ancestry

rich in the history of the city and the nation.

A few score members of the Baltimore Society attended the dedication services in 1959 with the Rev. David Johnson presiding—these members became another link in the chain of spiritual dedication stretching back to the time of George Washington. It was in 1792 that the first New-Church Society in the United States was established in Baltimore, and for the 167 years since, the Society has continuously served the spiritual needs

In 1793 the foundling Baltimore Society addressed itself to President Washington, who was visiting Baltimore while on a tour of the country. He was presented with a copy of The Compendium of the New Church, and the Society expressed the wish that "the True God and Eternal Life would preserve him long to reign. . . .

The President sent a reply:

"Your prayers for my present and future felicity are received with gratitude, and I sincerely wish, gentlemen, that you may taste those blessings which a gracious God bestows upon the righteous."

It is reported that the General in his later years was a reader of Swedenborg's writings and the New-Church

magazine.

This brief brush with the nation's historical figures was renewed by the Baltimore Society in 1802 when Rev. Mr. Hargrove preached before President Jefferson, and in 1804 when he preached before both houses of Congress.

Rev. Mr. Hargrove and the Rev. Willard Hall Hinkley, with a combined service of 78 years, solidified and led the Baltimore Society through a large portion of its first century, and their work still serves as an inspiration.

Another leading member in those early days was Rev. Adam Fonerden, who, like Hargrove, had been ordained into the Methodist faith before discovering in 1795 and subsequently following the teachings of

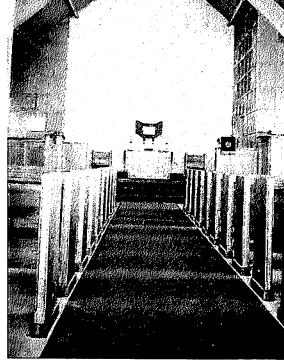
Mr. Fonerden's son, Dr. John Fonerden, was a member of the New Church in Baltimore for a half-century. He was personal physician to Johns Hopkins, the wealthy merchant, and was the inspiration to Hopkins in the founding of the now world-famous Johns Hopkins Hospital.

At one time there were three separate New-Church groups in Baltimore, but they eventually merged and The

Hillside Chapel

dedicated in

November 1959



-David Johnson photo

in 1874 there was another church built in what was then the outskirts of the city.

A stone structure, it still stands on the west side of Calvert street, just north of Chase, and for 85 years it was used as a house of worship by the Baltimore Society.

Many large and substantial homes were built near the church and for many years it was a fine neighborhood. But as the city grew, the neighborhood degenerated, and it became necessary once again to move.

The Hillside Chapel, built on two acres of land near the northern outskirts of the city, is the result of four years of planning and work, and opens a new era for members of the Baltimore Society.

It is an end and a beginning, a challenge and a bright

new opportunity to serve.

It was a remark at the annual meeting by Milton Honemann, then Sunday School superintendent, which started the series of events leading to the dedication four years later. Mr. Honemann, now president of the New-Church Society in Baltimore, at that time expressed regret there was no room for further expansion of the Sunday School facilities. George Pausch, who ended a 25-year term almost three years ago as president of the Society, picked the idea up. He and other members projected this expansion idea into the future, and into a much larger project than simple enlargement of Sunday School facilities.

Land was secured, and finally, after three years of effort and many frustrations, construction was begun. The cornerstone was laid in October 1959 and a month later came the dedication and the end of one phase of progress.

There is still work to be done on the physical plant; sodding, grading, additional landscaping, etc., but the chief problems immediately ahead concern the congregation and the congregation's new neighbors.

The greatest single obstacle remaining in the path of progress is the lack of a minister to lead the Society

in this crucial period of its history.

Rev. Clayton Priestnal, after 14 years as pastor of the Society, decided last year to accept a call from the New York Society, and no one yet, despite the golden opportunities ahead, has stepped in to replace him.

Still, planning for the future continues. There is room on the two acres for a parsonage, and the church is built so that other additions may be made.

Strangely enough, the problem which started it all is still present. The present Sunday School superin-

tendent, Howard Heiss, believes more room will soon be needed for the Sunday School.

But the problems will be solved and the church will continue to serve its members and the community.

Mr. Brandt is a writer for the Sunday papers of Baltimore.

30,000 NEW MEMBERS!

by the Rev. Brian Kingslake

(Superintendent of the New-Church Mission in South Africa)

I N the New Church, we are suspicious of mass conversions. They are usually the result of mob hysteria, and have no lasting effect on the conscience or will of the individual convert. So, when I was first told that thirty thousand people wanted to come over into the New-Church Mission, I was naturally rather sceptical. "Do they know anything of our doctrines?" I asked. "No, but they are willing and eager to learn."

Well, that was fair enough, and a challenge which I thought we as missionaries ought to accept. But who were these people, and why did they suddenly want to join up with the New Church?

They were in fact The Ethiopian Catholic Church in Zion-one of the largest and most reputable of the many indigenous African Christian denominations operating in South Africa. It was founded by the late Rev. Samuel James Brander, son of an African father and an American negress, who, after being in turn a member of the Wesleyans, Anglicans, and American Methodist Episcopalians, decided in 1904 to establish a purely "Ethiopian" Church (or "African" as we should say now-a-days), independent of influences from other races, whether European or American. Having had personal experience of both the "catholic" Anglican tradition and ritual, and the severer Methodism, he chose the former as more suited to the genius of his people, and named his new denomination: The Ethiopian Catholic Church in Zion. The "bedrock of its faith" was that each nation should be a united unit of the Church of the Most High God in itself, and should make an Offering of itself to God on its own, not to be offered through the agency of another Apart from this uncompromising racialism, their beliefs were officially in accordance with "the standard Catholic faith" as formulated in the Nicene, Athanasian and Apostles' Creeds. In practice, their doctrinal position seems to have been extremely nebulous, so that today they have virtually none at all, apart from a bare acceptance of the Bible. They are fallow ground.

It appears that the Rev. S. J. Brander was a friend of the late Rev. David William Mooki, and when Mr. Mooki came over into the New Church a few years later, Mr. Brander might have come with him, had it not been for his aversion to European "interference" and oversight. It is ironical that, fifty years later, Mr. Brander's son, the Rev. A. R. Brander, now Secretary of the Ethiopian Catholic Church, and Mr. Mooki's son, the Rev. Obed S. D. Mooki, now Secretary of the New-Church Mission, should be meeting together for the amalgamation of the two bodies!

But such a development could not have been envisaged back in 1910, and the two men went their separate ways. We know well how the Rev. D. W. Mooki's work was crowned with success—how his planting bore fruit. But, considered merely from a statistical point of view, Brander's organization outstripped Mooki's by six to one! Despite the fact that he had no help from the white man, no training college for his ministers, no hymn-book, no recognition from the Government, and none of the many facilities allowed to recognized churches, the Ethiopian Catholic Church in Zion grew and increased to its present membership of 30,000 souls all over the Union, with sixty ordained ministers, and valuable property including forty good brick church buildings and many others of inferior construction.

The "E.C.C. in Z," is divided into six dioceses or

provinces, each under its own bishop. These dioceses are more or less autonomous, holding their own annual synods, raising their own funds, and building churches and manses within their own areas. Their Women's League is similar to ours, and the ladies wear the same uniform—blue and white, except that they have jackalskin hats instead of our white linen.

Within the ministry they have the usual three degrees of ordination, as Deacon, Priest and Bishop. But they also have many colourful orders and offices, such as Diocesan Bishop, Coadjutor Bishop, Vicar Apostolic, Dean of the Province, Archdeacon, Rural Dean, Canon, Chancellor, Rector, and Provost. This complicated framework gives the lie to the glib assertion so often made, that Africans cannot organize!

The present head of this large and thriving religious body is Archbishop Sedoaba, of Heidelberg, Transvaal—a wise and kindly old man, clean shaven, wearing dark glasses. He first heard of the New Church through the Rev. Obed Mooki, who was for many years President of the Transvaal Interdenominational African Ministers' Association ("T.I.A.M.A."). Once, when T.I.A.M.A. was meeting in Orlando, I went along to one of their sessions, accompanied by my college students. We were, of course, introduced to the Conference. Archbishop Sedoaba got up and asked me whether we would be prepared to admit outsiders to the Mooki Memorial

College, as his ministers had nowhere to train. I replied, as I always do, that I am more than willing to teach the beautiful doctrines of the New Church to anyone who comes to me for them. As a result of this general invitation, the Rev. Eric Boloko, of Alexandra Township, Johannesburg, attended my lectures as an out-student during the 1958 session. He was very intelligent, and soon wholeheartedly embraced the doctrines of the Lord's Second Advent. One day while he was with us, his archbishop came to see him, and spent the morning listening to my lectures. He seemed very pleased with what he heard, and said as much in a tape recording he made afterwards.

Meanwhile, the Government was adopting the policy of trying to reduce the number of "native" churches. Because the Ethiopian Catholic Church in Zion had no training college, it was denied official recognition. And now, during this present year—1960—legislation is coming into force by which all unrecognized churches must either join up with some recognized denomination or else close down. The intention probably is that they should join up with the Dutch Reformed Church, popularly known as "the Government Church", and many are so doing, with great advantage to themselves. Others are joining up with the Anglicans, the Congregationalists, and so on.

The Ethiopian Catholic Church in Zion elected to try to join up with us. The exploratory meeting was held on Thursday January 21st, 1960, in the Johannesburg chambers of a European solicitor Mr. J. R. Brent, who acted for them professionally, and took the chair. Eleven of their ministers were present, from Heidelberg, Pretoria, Ladysmith, De Aar, Meyerton, Verceniging and Boksburg. They were a dignified and intelligent-looking group of men. On our side were Mr. Guy Brathwaite (our honorary legal advisor), Mrs. Sheila Brathwaite (a mission trustee) Mr. Sydney Rabone from Mafeking (another trustee), the Rev. Obed Mooki and myself.

In my first speech I made it perfectly clear that I had no authority to effect an amalgamation between the two organizations, but, if this meeting agreed that an amalgamation was desirable, I would gladly put it before my committee in England. The main question was doctrinal. The New Church existed in order to propagate certain teachings which had come down to us from the Lord through the Writings of Emanuel Swedenborg. Would the members of the Ethiopian Catholic Church in Zion accept those teachings?

Rev. Mooki then gave a long address in the Xhosa language, interpreted into Sotho so that all should understand clearly. He told of his father's discovery of the True Christian Religion in Krugersdorp in 1909, and the subsequent founding and development of the New-Church Mission. He then summarised the teachings of the True Christian Religion, especially the Doctrine of the Lord. All present appeared to be delighted with what they had heard, and expressed the desire to learn further—either at the Mooki Memorial College, or by correspondence tuition.

I said I thought that an amalgamation might be worked in the following manner. The Mission would at first be divided into two sections: the Ethiopian Section, and the Conference Section. The Ethiopian Section would, for the time being, carry on exactly as before, except that they would put up our name on their church buildings, and would use our printed forms and registers, and our hymn-book and catechism. Their ministers would have no vote in our Conference, and thus no say in the running of the organization. To obtain a vote, they would have to attend our college and satisfy our examiners, and then be re-ordained as New-Church Ministers.

GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

The 137th Annual Session of the General Convention of the New Jerusalem in the U. S. A. will be held in the Lake Forest College, Lake Forest, Ill. (a suburb of Chicago) from Thursday evening, June 23 to Sunday, June 26, with preliminary meetings of Associated bodies, including the Council of Ministers, from June 21.

David P. Johnson, President

Horace B. Blackmer, Recording Secretary

They would then pass over into the Conference section, and have a vote just like all our present ministers. As the years passed, more and more of the "Ethiopians" would be transferred into the ordinary New-Church ministry, until eventually the whole corpus would have done so, and "The Ethiopian Catholic Church in Zion" would cease to exist as such. Broadly speaking, the congregations would follow their ministers. There would be two statistical lists, one for the Conference section and one for the Ethiopian section. Mr. Brent and all the delegates at our meeting agreed to these suggestions as a possible working arrangement.

Mr. Brathwaite then made a speech, putting the legal position before the meeting. The Mission Constitution would have to be altered in various ways. The changes would have to be recommended by the Mission Conference (meeting at Kroonstad the following week) and approved by the General Conference in Great Britain, presumably in June. Mr. Brent pointed out that June would be far too late. There was considerable urgency, as certain Location Superintendents were threatening to demolish the "E.C.C. in Z." buildings at the end of January, others at the beginning of April, and so on. The Government had said "by December 31st 1960", but many of the local municipal officials were, in their

zeal, improving on the Government.

I promised to present their case to the committee in England at the earliest possible moment. That meant sending cables; and soon the lines were buzzing and the sparks were flying, with the result that, the following evening (Friday) January 22nd a meeting of the London members of the Conference Council and Overseas Missions Committee was held at Swedenborg House, London. They drafted a letter, asking a number of questions; Rev. C. H. Presland typed it out, and Sir Thomas Chadwick drove him to the G.P.O., which stays open all night, and they sent it off by Express Delivery. It reached me at noon on Monday, January 25th. I at once rang through on the 'phone to Mrs. Brathwaite in Pretoria, and read the questions out to her. She drove post-haste to the Rev. Brander's house in Attridgeville, near Pretoria, and obtained the necessary facts and statistics from him; these she dictated back to me over the 'phone, and I posted them off to Mr. Presland that same evening.

The following morning (Tuesday), January 26th, found us on our way to Kroonstad for the Conference. By Friday, January 29th a cable had come through

from London, via my wife, to say: "WE REMAIN AFFIRMATIVE ACTIVELY CONSIDERING IMPLICATIONS CANNOT MOVE FASTER." This was not a full "go ahead", but it was something to work on. It was not the green light, but it was the yellow light; and, encouraged by this, we told the Conference at Kroonstad all about the project, and received their tremendous enthusiastic support.

On the Saturday of Conference, the "E.C.C. in Z." minister from Bloemfontein came over with his wife in his beautiful new Dodge car; he told us they had a thousand members in Bloemfontein. Both he and his wife spoke at the Service on the Sunday morning, and expressed the fervent hope that "next time we meet we shall be one!" The lady skilfully illustrated her remarks with thoughts and ideas taken from the sermon I had just preached.

The dizzy pace of events during that first week naturally slackened off when it came to taking the final irrevocable step. The Africa Section and Interim Committee of the Council met on February 4th, and the full Council had reached its final conclusion by postal vote a few days later. I received the historic "Go ahead!!"

signal from Mrs. Johnson on February 18th.

Don't let it ever be said that the organization of the Conference is slow and cumbersome! An archbishop

could not have acted more promptly.

Meanwhile Mr. Brent had been writing round to all the local authorities asking them to keep their hands off the "E.C.C. in Z." buildings in view of the fact that they were negotiating for amalgamation with the New-Church Mission. All agreed to postpone action, except one Location Superintendent, who gave us only until February 29th. We have just succeeded in beating him to it!

Though the rush is now over, the real hard work has hardly begun, and it will go on perhaps for years. There can be no doubt, however, that the Lord's Church will be vastly implemented from it in the long run.

I have written this article in a factual, unemotional style, because I know it will be studied critically by

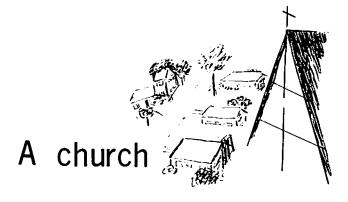
certain hardheaded sceptics and even cynics.

But I could write it again in a very different tone! I could speak of nightly prayers suddenly answered in overwhelming fulness. I could point to the pressure of Divine Grace behind all this, the amazing progression of apparent coincidences, the precision of the timing, so that everything should work smoothly together under Providence towards the grand conclusion. And I could describe the bursting open of my feelings of joy and praise to the Lord, when the yellow light suddenly changed to green.

I should choose my text from Isaiah 4:1: "And in that day seven women shall take hold of one man, saying, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our

reproach'.'

We are publishing the above article from the "New-Church Herald, Mar. 12, because we are sure that our readers will be much impressed with the development recorded by it. Commenting on it, the Rev. Leslie Marshall, who served for years as the secretary of Convention's Board of Missions, and has no little experience in the field of missions, said: "There might be more than one denomination in this country which, if exposed to our teachings, might wish to adopt them. Gopaul Chetty in Madres, India, once began to negotiate with near 75,000 of a certain Hindu group which approved the true Christian religion. He passed away before the plans went very far."



in a new community

THE NEW CHURCH in a new community faces a challenge entirely different from any that has come before. The new community usually is a rather cosmopolitan group:—people with many church backgrounds, or maybe with none at all.

To these, the New Church offers a challenge, at one and the same time interesting and repellant. The success of the enterprise depends entirely upon the ability of the New Church to dispel suspicion, to offer services that are familiar, and to intrigue and challenge religious

growth. How can this be done?

In the first place, it seems necessary to establish in our thinking the first principle of teaching, which is, that one must ascertain the state of development of the other, and approach him on his own ground and at his own level, using his thought forms and modes of expression. When understanding has been established on these grounds, one may then lead him to higher ground. We are told that even our Lord does not expect all to be ready immediately for the celestial heavens: but that each must find that community in which he is comfortable before he can be taught and led higher. The practical application suggests that in the new community we must establish those forms of worship that are familiar to the members of the community, that our sermons be couched in the language of the new people for their understanding, and that the content of the sermon be largely focused upon the daily problems and the religious principles that apply to those problems.

Sermonic material confined to exposition of the Writings, which, while good for a class in systematic theology, is today not entirely relevant in its mode of expression to the daily pressures of the new community. We have a wealth of resources for religious experience in the Writings, but let's acknowledge that today people are not interested in philosophical discussion for its own

sake, nor in esoteric knowledge.

People today are engrossed in their own materialistic existence and its ramifications, and are pragmatic in their judgment of values. As a result, theoretical abstractions will leave them cold, but if we are able to take a common human problem and spell it out with its solution, we can relate the Writings and show their application, and demonstrate how they more effectively spotlight underlying spiritual values, and so intrigue and interest the congregation.

It is generally recognized that that which is unfamiliar rouses suspicion, and we in the New Church do not escape this principle when we spotlight our differences. There is not sufficient prestige value at present to make the church attractive from prestige alone; and here the doctrine of uses must be brought into full play. We will receive from the community only as we give to the community. Our leadership in offering facilities for community activity without thought of gain, of serving

community needs, and of being a source of worship and strength that can be trusted, will make it possible for us to grow.

If we translate the Writings of Emanuel Swedenborg. into the modern vernacular of pragmatic solutions of daily problems, we will be answering the cry of a hungry world and they will crowd to us as to a well in the parched desert. We must not forget that, however much we revere the Writings of Swedenborg, and enjoy the cloistered discussions of theological ramifications, the only record that we build is to be found in the lives we live. And if the New Church is to live and grow, its record must be written in the concern for the understanding of people who are hungry for the truth.

With Nehemiah of old, let us get out of the past and

preach to the present.

-ELLSWORTH S. EWING

Ed's Note: The problem dealt with in the above article is not new in our Church. Perhaps we may say that it always has and always will be with us. It is the question of how to present our Teachings so that they will appeal to the religious cravings of the day and yet be true to the spirit and content of the Writings. Mere popular appeal is not enough. Our ministers are not called upon to preach merely smooth things-maybe so smooth that they go in and out without ever touching anything really vital. And yet it is necessary that the Teachings be made relevant to the needs of any given community and to present-day religious needs. That is, it seems to us, what the writer of the above is pleading for us to do. Because he is himself preaching in a New Church relocated in a new community in St. Louis, he is in an excellent position to observe the problem of which he treats.

NOTICE

Reprinted from THE MESSENGER, February 27, 1960.

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

Department of Publication

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

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

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

Horace Blackmer, Recording Secretary of Convention

ST. PAUL SOCIETY

Plunging down Selby avenue toward the brow of the hill that drops into the polyglot of the Loop below, the human stream seldom slows to admire or ponder the soft, simple charm of the little church that stands at Selby and Virginia.

Those who do pause at their car windows to look or perchance stop while strolling through this venerable quarter

of the Hill section are rewarded.

The Virginia Avenue New Church—after 74 years on that corner— is certainly a landmark of worship. Yet its architectural beauty and biographical gems are little

It is a real rarity. Even on that corner, a metropolis, it has always had that "little chapel in the valley" look, lacking only the quiet churchyard to complete the rustic

It stands as one of the monuments of design left by Cass Gilbert. While the State Capitol or New York City's Woolworth building may be his more imposing works, I'm not sure but that I appreciate Virginia Avenue New Church as much.

The prominence of its architect complement the congregation which, just last Jan. 6, marked a century in St. Paul. Threading through its history are such widely-known names of "first" St. Paul families as Cutler (Noyes Brothers & Cutler); Ordway, Fobes, Langford.

Virginia Avenue New Church is a singular denomination in Minnesota, Church of the New Jerusalem. The St. Paul congregation had its American origin in New England, whence came many of the families who settled in the Hill district. The doctrine follows the theology of Swedish Scientist Emanuel Swedenborg—and members have sometimes been called Swedenborgians.

Simple, conservative, more Episcopalian in ritual than any other faith, the 100-plus members believe in the divinity of the Lord, sanctity of the Bible and following

the Golden Rule.

These points of doctrine were affirmed on the night of Jan. 6, 1860, when the society was formed by 19 members in the law offices of William R. Marshall, fifth state governor of Minnesota.

These Details I read the other afternoon in the church from the original record book, filled with fine Spencerian handwriting of well-known penmen in city history.

Even in the chill of the empty church, there was a warmth of personality about the place. Personified, perhaps, by Roger Paulson, president of the congregation, whose pride in the building begins with the new and bright coat of paint on the outside.

In Its Former brown shell the church had, like a chameleon, blended into the Virginia avenue antiquity almost unseen. But the sheen of the yellow siding, trimmed in brown, has set out the building . . . its steeple resting in the shoulders of the L-shaped roof . . . accentuating the field stones set into the foundation.

There is symbolism as well as simplicity in the stones. For the stones represent whole truths exactly as received

Please turn to page 143



Mrs. George F. Dole holds her son (left) who gurgles happily at his grandmother, Mrs. Louis A. Dole (right).

SINCE THE ROBINS are now returning North from their southern vacations, this seems like an excellent time to report on the activities of their Alliance counterpart, the Round Robin Committee, a group of three women who guide and coordinate the "flights" of the Alliance "Robins." One hundred and eleven women from thirty-five states, the District of Columbia, Puerto Rico and the Philippine Islands have been corresponding in nineteen groups under fifteen leaders. Most of these groups make at least three flights a year, sometimes more—one group, that which goes to the Philippines and back, made six flights in 1958-59. Over the years these group letters have brought to many isolated New-Church women the opportunity to know others of the Church and the sense of "belonging" which is such a help and strength to all of us.

Records show that about 1923 Mrs. George Morgan became the first Round Robin chairman. Mrs. Emma Snow, the second chairman, was succeeded in 1931 by Mrs. Mary Adams, who carried on the work until her death in 1938. Then Mrs. Charles Mack took on the work and carried it faithfully and effectively until 1951. Mrs. Louis A. Dole was then elected, and is the present chairman, assisted by her two active and efficient committee members, Mrs. Clara M. Parks and Mrs. Evelyn W. Woods.

Born in Chicago and educated in the Chicago public schools, Mrs. Dole graduated Phi Beta Kappa from the University of Chicago in 1909. She had been brought up in the Episcopal Church, was confirmed at the age of 13, and was a member of that church for 15 years. Through an older half-sister, Miss Alice Sturges, of Toledo, Ohio, she first became acquainted with the New Church. In 1917 she went to Urbana College as a teacher of English. There she began to read the writings of the Church seriously, and in August 1917, was confirmed into the New Church by Dr. Thomas A. King. Mrs. Dole taught at Urbana until 1919, when she married the Rev. Louis A. Dole. The Doles have since served the societies in Fryeburg, Maine, and Bath, Maine, where they now live. Mrs. Dole has served as corresponding secretary and as president of the National Alliance. She has also held office locally in the Red Cross and Girl Scouts, and both locally and on the state level in the Parent Teachers Association, the Council of Church Women and

rana

EAR FRIENDS, Our Allian Ill., where, we hope, the coo make our Thursday meeting, June

Our business meeting will be he mimeographed in advance so that This year we will be able to have luncheon. And we are also fortui from which to draw a guest spea following the luncheon. The past among our members who have to American fields. This year we Council of Churches who, we had directions.

Please bring your ideas and p Alliance to the annual meeting. I I have already gotten several idea

Looking forward to seeing as ma

the Council of Churches. She is currently a member of Convention's Board of Education.

Mrs. Dole has three children and six grandchildren. In the picture at upper left she is shown with her daughter-in-law, Lois (Mrs. George F. Dole), and her grandson. Lois Dole is the newest and youngest Round Robin leader, having organized a group of young women, beginning with some she first met at the last Philadelphia Convention.

OUR NOMINATING COMMITTEE is now actively at work preparing a slate for the next annual election, to be held during the forthcoming session



of Convention in Chicago. Those desiring to propose names for the committee's consideration should send them to Mrs. Leslie Marshall, Box 386, St. Petersburg, Florida. Mrs. Marshall, shown here in a recent picture, is this year's chairman of the Alliance Nominating Committee. A native of Ohio, she was a charter member of the Akron

Mrs. Marshall Society. With her husband, the Rev. Leslie Marshall, she served the Paterson, N. J. Society for 24 years. For nearly six years now, the Marshalls have been leading the activities of the St. Petersburg Church, also serving the isolated New-Church people on Florida's west coast. A past president of the National Alliance, Mrs. Marshall served for 13 years as treasurer of the Mite Box Fund.

Miance

ting will be held at Forest Park, es from Lake Michigan will help ı enjoyable one.

ne morning. The reports will be time can be spent on discussion. arate room for our own special having the whole Chicago area o will speak to us immediately ears we have had speakers from about our European and South ve someone from the Chicago ll widen our horizons in other

or a better and more effective annot come, please send them. elp stretch both our minds and

possible at Lake Forest in June,

Corinne B. Tafel, President

ALLIANCE STUDY COURSE FOR 1960-61

by Alice P. Van Boven, Chaplain

THIS COURSE is arranged for either Bible or doctrinal study, or a combination of the two. References to the Writings are given, but can be omitted by groups who prefer a course in the literal sense of the Word. Those interested in the literal sense will find help in a book, All the Women of the Bible by Edith Deen, Harper, 1955, which can be found in most public libraries. About four women are suggested for each month; in case a group meets weekly there is one woman for each meeting; in case of monthly meetings four or five women can each be assigned one Bible woman to report on at the meeting.

SEPTEMBER

- 1. Sarah; Gen. 12:10-20 and Gen. 20; Sarah as wife, as sister; Arcana 1468-9, 1475 Gen. 17:15; Change of name; Arcana 2063
 - Gen. 18:1-15 Sarah's laughter; Arcana 2201, 2205
 - Gen. 21: 1-8 Birth of Isaac Arcana 2640
- Gen. 23 Burial (the kind of bargaining still done in The Orient) Arcana, 2901
- 2. Hagar; Gen. 16. The Egyptian handmaid; Arcana. 1895, 1901-2
 - Gen. 21: 9-21 Hagar sent away; Arcana, 2657, 2671, 2689, 2700
- 3. Lot's wife; in the literal sense the story has sordid elements, but is meaningful in the spiritual sense; Arcana, 2312-2316; 2453-2455
- 4. Rebekah; Gen. 24. Arcana, 3077; Her pitcher, Arcana, 3079(1); The jewel of gold, Arcana 3103; The bracelets, Arcana, 3132; The wedding veil, Arcana, 3207

OCTOBER

- 1. Leah; Gen. 29:16-17, her weak eyes; Arcana, 3758-9; 3819-20
 - Gen. 29:21-27 Leah given to Jacob; Arcana, 3833, 3837-8
 - Gen. 31-35 Birth of her four sons; Arcana, 3860 Gen. 30:14-21 The mandrakes (dudaim) and birth of three more children; Arcana, 3946-48; 3952(5)
- 2. Rachel; Gen. 1-20 At the well; Arcana, 3793, 3796, 3823, (and 3800 on kissing.) Gen. 29:28-30 Her marriage; Arcana, 3851. Gen. 30:22-24 Joseph born; Arcana 3965 Gen. 31:26-35 Her father's household gods (teraphim); Arcana, 4146, 4152 Gen. 35:16-20; Rachel's last days; Arcana, 4586
- 3. Bilhah, Rachel's maid; Gen. 29:29 and 30:1-8: Arcana, 3849, 3913
- 4. Zilpah, Leah's maid; Gen. 29:24 and 30:9-13; Arcana, 3849, 3835
- 5. Dinah, a girl with twelve brothers; Gen. 30:21 and Gen. 34. Arcana, 3962, 4425, 4429

NOVEMBER

- 1. Tamar: her story seems immoral judged by our standards, but it was not wrong in her day, and the spiritual sense is beautiful, for she represents the genuine church. Gen. 38; Arcana, 4811-2, 4831, 4844, 4859, 4903
- 2. Potiphar's wife: Gen. 39:1-20; Arcana, 4988
- 3. Shiphrah and Puah, Hebrew midwives; Ex. 1:15-22 Arcana, 6684-5
- 4. Moses mother; Ex. 2:1-4 and 7-8. Arcana, 6723-6; 6740
- 5. Pharaoh's daughter; Ex. 2:5-10; Arcana, 6729-35

DECEMBER

- 1. Zipporah, Moses wife; Ex. 2:15-22; 4:24-26; 18:1-7. Arcana, 6793, 7044-5, 8647
- 2. Miriam; Ex. 15:20-21. Arcana, 8337
- 3. Elizabeth; Luke 1:36-46; 57-58. Arcana, 6588
- 4. Mary; Luke 1:46-56, Luke 2:1-35; Matt. 1:18-25; Divine Love and Wisdom 34(4,5); True Christian Religion 94,102
- 5. Anna; Luke 2:36-38; The Apocalypse Revealed 522

JANUARY

- 1. Rahab and the scarlet cord. Joshua 2 and 6. Arcana, 9468(8), 2838
- 2. Deborah and Jael; Judges 4 and 5. 3391(3), 8753(3); Apocalypse Explained 447(4), 652(6), 355(33), 434(13) The victory of truth:
- 3. Jephthah's daughter, not named by name in the Bible, although the Eastern Star refers to her as Adah. Judges 11:29-40. Arcana, 2576(15-16)
- 4. Delilah; Judges 13, 14, 15, 16. Arcana, 3301(4); True Christian Religion, 627
- 5. Hannah; I Sam. 1, 2:1-11. Arcana, 9325(8)

FEBRUARY

- 1. The witch of Endor; I. Sam. 28:3-25; Arcana, 3862, 8496
- 2. Michal; I. Sam. 18:20-27; 19:11-17; II Sam. 6:16-23. Arcana, 4111
- 3. Abigail; I Sam. 25; Arcana, 9397, 3147
- 4. Bathsheba; II Sam. 11,12. Arcana, 10184, 2913

5. Queen of Sheba; I Kings 10:1-13; Arcana, 3048(5)

MARCH

- Jezebel; I Kings 16:31-33; 18:1-9; 19:1-2;
 21:5-26; II Kings 9; Arcana, 9188(6); The Apocalypse Revealed 132, 462; Apocalypse Explained 160, 161
- Widow of Zarepath; I Kings 17:8-24; Arcana, 9323(4); 9198(1,5,6,); 9995(6); True Christian Religion, 211
- 3. The Shunemite woman; II Kings 4:1-37; Arcana, 2534
- 4. Huldah; II Kings 22:14; Arcana 2576

APRIL

- Mary and Martha of Bethany; Luke. 10:38-42; John 11:1-45, John 12:3. Arcana, 3147; Spiritual Diary, 1573
- 2. The three Mary's, Salome, Joanna; Matt. 27: 55-56, 61; Matt. 28:1-10; Mark 15: 40, 41, 47, Mark 16:1; Luke 24:10; John 19:25-27; Apocalypse Explained, 400(14), 831(7); Conjujial Love 119
- 3. Mary Magdalene; Luke 8:1-4; John 20:1-18; Arcana, 586(last paragraph); Apocalypse Explained, 687(18)

MAY

The Lords Healing Ministry

- 1. Simon's wife's mother; Matt. 8:14-15; Arcana, 10130; Apocalypse Explained 79
- 2. The widow of Nain; Luke 7:11-17; Arcana, 10023(8); A pocalypse Explained 899(4-14)
- 3. Jairus Daughter and the woman who touched the hem of His garment. *Matt.* 9:18-25; *Mark* 5:25-34; *Luke* 8:40-56; *Arcana*, 10130(7); 10023(6,7)
- 4. The woman bent double; Luke 13:11-13; Arcana, 10023(6)

JUNE

- The Woman of Samaria; John 4:1-30; Arcana, 680(3); Apocalypse Explained 483(12); 537(4)
- 2. The woman taken in adultery; John 8:1-11; Apocalypse Explained 222(7)
- 3. The woman clothed with the sun. Rev. 12. The narrative in this chapter has all the elements of a fairy story: a beautiful woman, pursued by a dragon, miraculously protected until her man child could rule with a rod of iron. The spiritual sense is most important for the New Church: the church with its doctrine will be persecuted by those in falsity; the church will be among few until this falsity is dead, but there is comfort in the truth, also the Lord's protection; the true doctrine will eventually triumph. This can best be read in Apocalypse Revealed Nos. 533, 535, 537, 542, 543, 544, 546, 561, 564
- 4. The woman on the red beast. Rev. 17. Apocalypse Revealed, 723-725, 730, 745, 746, 751; Arcana, 9468(6)

 The picture in this chapter cannot be understood without the spiritual sense, but those studying the literal sense can note that after the book of Revelation was written (about 95 A.D.) it was common to refer to Rome as "Babylon".

NEWS FROM HERE AND THERE by Merle Haag

The St. Louis Society has appointed an Altar Committee consisting of the following: Mrs. Willoughby Scott, Chairman; Mrs. Lyle Arnold, Mrs. Dorothy Diephuis, Mrs. Mary Farrad, and Miss Vera Marion Gunkel. A Junior-Hi Masquerade Party was held Mar. 25 at the church for boys and girls of grades 7, 8, and 9.

The Kitchener, Ont., Church is planning quite a few improvements. They plan to replace the center light fixture in the Fireside Room, either replace or remove the fireplace, put grill work over the radiator in that room, possibly do some repainting, and replace the furniture and lamps. In order to cut down on the noise from the balcony, the folding chairs will be replaced with regular ones and James Coghill, the Junior Congregation Instructor, will sit with the children during services.

Incidentally, the Kitchener Society would appreciate it, if you would send them your Betty Crocker labels which will be exchanged for kitchen utensils.

Mrs. Edna Welch and Marian Mull of the Pawnee Rock, Kans., Society recently attended a vacation Bible school clinic in Great Bend, Kans.

Miss Catherine Barnard of the Washington, D. C. Society suffered a broken hip Mar. 4. She will be hospitalized until the middle of April.

The Wilmington, Del., (Mar. 17) and the Philadelphia (Mar. 28) Societies recently held special meetings to determine what the membership expects of the church, what is being done for the spiritual guidance of the youngsters, and what can be done to increase membership.

We were very disappointed in the Mar. 12 "Wide Wide World" TV show. While it is true that the Palos Verdes Chapel was shown, there was just a glimpse of it along with several other churches while a hymn was being played. No comments were made about what a unique structure it is.

Boston is literally bursting with news. Most important of all, they are contemplating the building of a new church. Thus far, nothing definite has been decided. The members are merely considering such a project. The speaker at the March Tea Party was Dr. Tehyi Hsieh, Director of the Chinese Philanthropic Service Bureau, whose topic was "Red China on the March". Warmest congratulations to Miss Dorothea Harvey who was recently granted the degree of Ph. D. from Union Theological Seminary in New York. Her new address is 4103 N. 16 St., Milwaukee 9, Wisc.

The El Cerrito, Calif., Society is also talking about a new building. Their present structure was originally designed for a Parish House and Church School. It was supposed to be used just temporarily as a sanctuary for worship. They hope to be able to start on their permanent sanctuary soon. Plans for "Sunshine Camp" are going ahead rapidly. The following have consented to act as directors: George Connolly, Don Waits, Babette Krentz, Bob Downey, and Ralph Tomlinson. The

Rev. Othmar Tobisch and the Rev. Eric J. Zacharias will serve ex-officio. On March 5 a theater party was held ("Dear Ruth"). The profits went towards the Grandma Esther Perry Fund, which will be used in building a Sunday School room. El Cerrito is really an active society. They now have a monthly calendar, similar to the one inaugurated by Detroit. Their March calendar shows that almost every day has some kind of activity planned. Congratulations to Ells Seibert who was awarded a Life Membership pin by Castro Parent-Teachers Assn.

The Edmonton, Alta., Society held a Whist and Cribbage Party on Mar. 4. Proceeds went to the Pew Fund, Mrs. J. Bradley in charge.

The Washington, D. C., Choir is selling peanut butter pillows for \$1.00 per tin. The Society held a seminar on "Frontiers of the Spirit" on Mar. 20 and 21. Speakers included: the Rev. Arthur Ford on "Parapsychology in Your Life" and Mr. and Mrs. Ambrose Worrall on "Spiritual Healing and the Church".

The San Francisco Society is collecting men's suits in good condition for the ministers of the New-Church Mission in South Africa who serve almost without pay. Send the suits either to the San Francisco Church or to the Superintendent, the Rev. Mr. Brian Kingslake, 22 Wemmer Dr., Florida, Rhodesia, South Africa.

The Philadelphia Society is planning a big advertising campaign in the Evening Bulletin. The "Message of the New Church" will appear in a 3 inch, 2 column box, and will contain provocative statements on living questions, the Rev. Richard H. Tafel's sermon on the same topic, together with the offer of appropriate literature. Congratulations to Sally Swing who recently graduated from Pennsylvania State Univ. Norman Pittinger is writing a term paper at Temple Univ. on Swedenborg's "Heaven and Hell".

The Baltimore Sunday School has a number of the old style green Hosannas in good condition which it will give to any Society for the shipping charges. Send your requests to Mrs. Frances Spamer, c/o The Hillside Chapel, New Jerusalem Church, 901 Dartmouth Rd., Baltimore 12, Md. The Baltimore Ladies had a gay time at the Mad Hatters Party and Luncheon, Mar. 24. Members of the Guild modelled hats, one of which was awarded as a door prize and the others could be purchased.

An anonymous friend of the Wilmington Society put \$200 into the collection box. Although this was last month, the identity of the donor is still a mystery.

The Elmwood, Mass. Society is presenting a series of Lenten lectures on the theme "Christ in the 20th Century". Participants are: the Rev. Edwin G. Capon, Mr. Robert Kirven, the Rev. John C. King, and Dr. George L. Walker, a Boston psychiatrist.

News from our Theological School. The president of the School, the Rev. Edwin G. Capon, travelled through Western Canada, Mar. 26-29, to talk to prospective students and visit the Calgary Society. He made a similar trip in February to the Middle West where he interviewed two prospective students. A snow storm prevented the Rev. Mr. Capon from seeing another student. The School is sponsoring a series of 4 lectures. On Mar. 30 and 31 the Rev. William F. Wunsch gave an introduction to the writings of Dr. Ernst Benz on Swedenborg. Dr. Benz will speak on Apr. 18 Dr. Benz is on the faculty of the Univ. of Marburg in

A THOUGHT FOR YOU TO PONDER 'Who Makes A Church A Success?"

Xvxn though my typxwritxr is an old modxl, it works quitx wxll xxcxpt for onx of thx kxys. I havx wishxd many timxs that it workxd pxrfxctly. It is trux that thxrx arx forty-six kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxncx.

Somxtimxs it sxxms to mx that our Church is somxwhat likx my typxwritxr- not all thx kxy pxoplx arx working propxrly.

You may say to yoursxlf, 'Wxll, I am only onx pxrson. I won't make or break the Church." But it does make a difference because a Church to be effective needs the active participation of every person.

So, the next time you think you are only one person and that your efforts are not needed, remember my typewriter and say to yourself, "I am a key person in the congregation, and I am needed very much."

- From a Southern California Lutheran Paper

Germany, but is currently Visiting Professor at the Harvard Divinity School. The Graduation Service of the Theological School has been set for May 27. Two students are expected to receive their diplomas.

Welcome to Mrs. Frederick McBride who recently became a member of the Kitchener, Ont., Society by transfer from the United Church of Canada, Leaside, Ont.

Welcome to Mrs. Henry K. Peters and Mrs. Olive Jackson who were confirmed in the Riverside, Calif., Society on Mar. 20 by the Rev. Henry K. Peters. Mrs. Jackson formerly attended services in Paterson, N. J., but is now established in Riverside.

The Detroit Society is really modern. We were delighted at reading this in their Mar. 27 bulletin: "The choir, under the direction of our organist Wm. Eggebrecht will sing the traditional American 'My Lord, What a Mourning,' arr. by H. T. Burleigh, aided electronically by the Salt Lake Choir."

The Elmwood, Mass., Society sponsored a series of Lenten lectures, the leaders of which were: the Rev. John C. King, the Rev. Edwin Capon, Mr. Robert Kirven, and Dr. George Walker.

In Kitchener, Ont., the Parish Club and the Women's Auxiliary combined forces for a fund raising dinner on Apr. 6.

The members of the Gulfport New-Church Society have placed a beautiful Communion Table in their House of Worship in memory of their beloved pastor, the late Rev. Peter Peters. The table is blond, matching the furnishings of the chapel.

The first service of worship of the newly organized Calgary New Church Society in Alberta, Can. was held Jan. 31 in the home of Mr. and Mrs. Frank Loewen with the Rev. Henry Reddekopp of Saskatoon, Sask., officiating.

Copy deadline for May 21 issue of THE MESSENGER is May 2.

APRIL 23, 1960 139

RIRTHS

BURKHART - Born Jan. 8, 1960 to Mr. and Mrs. Donald Burkhart (Charlotte Diener) a daughter, Carol Diane.

DIENER – Born Feb. 24, 1960 to Mr. and Mrs. Henry Diener, Jr. a daughter, Kathryn Elizabeth.

GERMAN – Born Mar. 1, 1960 to Mr. and Mrs. Charles German (Betty Lou Eyler) a daughter, Terry Loraine.

EPP-Born Nov. 25 in Rosthern, Sask. to Mr. and Mrs. Elmer Epp, a daughter, Valerie Ann.

FRIESEN – Born Feb. 13 in Ft. Nelson, B. C. to Mr. and Mrs. Harry Friesen a daughter, Katherine Annie.

BAPTISMS

FROESE – Brian Ferdinand, son of Mr. and Mrs. Henry Froese, Vancouver, B. C. Society, baptized Dec. 27 by the Rev. John E. Zacharias.

EIDSE – Christopher Donald, infant son of Mr. and Mrs. Tom Eidse of Guy Hill, Man., baptized Feb. 28 by the Rev. Henry Reddekopp.

CONFIRMATIONS

WIENS, JORGENSON – Miss Deanna Wiens of The Pas, Man. and Mr. Bruce Jorgenson of Cranberry Portage, Man. were confirmed at Guy Hill, Man. on Feb. 28. The Rev. Henry Reddekopp officiated.

WEDDINGS

JORGENSON-PARKER – Joan Parker and Gordon Jorgenson married Jan. 9 in the Olivet Church of the New Jerusalem at Islington, Ont.; the Rev. Martin Pryke officiating.

MEMORIALS

AHRENS – Mrs. Alvina Ahrens, a member of the Kitchener, Ont. Society for 50 years, died Mar. 7 on her 81st birthday. A daughter of the late Mr. and Mrs. Fred Hofert, she was born in Saginaw, Mich. Her husband, Herman, to whom she was married Sept. 4, 1899, predeceased her. Survivors include sons: Herbert and Leonard of Kitchener, daughters: Mrs. Alex (Marguerite) Schell of Kitchener, Mrs. Helen Luft of London, Ont., Mrs. Pearlous (Grace) Lasso of Bridgeport, Mrs. Norris (Ruth) Lembke of Toronto; one brother, Albert Hofert of Kitchener; 12 grandchildren and 11 great grandchildren. Resurrection services were held Mar. 10; the Rev. David P. Johnson officiating.

DANIELS - Miss Lilian Daniels, 75, died Mar. 9 at her home in Kitchener, Ont. Born Jan. 28, 1885, in Toronto, Ont., she was a daughter of the late Rev. Eugene Daniels and Ella Graves. The Rev. Mr. Daniels was a pastor in the Kitchener New Church. Miss Daniels was a member of the Church and was active in the Women's Auxiliary. She was a past president of the Business and Professional Women's Club. She had been a bookkeeper at J. M. Schneider Ltd. before her retirement. Survivors include a sister, Mrs. Harvey Hunt of San Antonio, Texas. Another sister, Mrs. Fred Schneider died Nov. 4. The funeral for Miss Daniels was held on Mar. 12; the Rev. David P. Johnson officiating.

McKENZIE – Mrs. Victoria McKenzie, a member of the Kitchener New Church, died Mar. 14. She was born July 15, 1896. Funeral services were held Mar. 16; the Rev. J. S. Scott, New Apostolic Church, Preston, Ont. officiated.

ARRINGTON - Miss Mabel Arrington, a confirmed member of the Portland, Ore. New-Church Society, died suddenly Feb. 16. Survivors include two brothers and a sister. Resurrection services were held Feb. 19, the Rev. Paul Zacharias officiating.

WARFIELD - Memorial services for John Warfield, Albuquerque, New Mexico, were held in the Pretty Prairie, Kans. New Church Mar. 19. His sudden passing was a shock to friends and relatives in the home community at Pretty Prairie, Kans. His wife is the daughter of Mr. and Mrs. Ben Schwartz of Pretty Prairie.

MILLER – Sherman Miller, father of Mrs. Willard (Elaine) Schmitt Passed away at Kansas Univ. Medical Center Mar. 15. Mr. Miller had been a resident of Pawnee Rock, Kans. for many years.

HAWKINSON - Mrs. Samuel (Louise) Hawkinson, 80. entered the higher life from a St. Petersburg, Fla., hospital March 12, following a long illness. She and her husband Samuel, who preceded her to the world of the spirit about a year ago, had been attendants and, later, members of the Society in that city since their moving from Lakewood, Ohio. Previously for a time they had resided in Tampa. Mrs. Hawkins was born in a small town not far from Stockholm, coming to the United States when an infant. She met her husband when attending church meetings in Chicago, where later they became members of the Kenwood Church. Always active in women's affairs, she had been handicapped by a physical disability which she bore bravely though it troubled her until the close of her earthly experience. The loss of her physical presence will be much felt by all who knew her. Last services were held by the Rev. Leslie Marshall at the Kenfield Funeral Home, St. Petersburg.

IGLER – Margaret Nye Igler, aged 92 years, died April 1, 1960, at Glendale, Ohio. She was the daughter of John Nicholas and Frances Steese Igler. Baptized in the Glendale New Church April 19, 1868 by the Rev. Frank Sewall, she was confirmed by the same pastor and in the same church, May 2, 1886.

She is survived by two sisters, Miss Katherine Igler, now 94 years of age, and Mrs. Lillian Meyer, Sewickley, Pa., as well as by several nieces and nephews. Miss Igler was known for her friendliness, her kindness, her devotion to her home and to her church. Several members of the Igler family have long been active in the New Church; as well as in the business world and the community. Miss Igler was troubled by a physical handicap which she bore bravely and never permitted to dampen her serene spirit.

NUTTER - Edward Hoit Nutter, Saratoga, Calif., passed into the spiritual world on Mar. 1. A devoted New-Church man, of him, his pastor, Rev. Othmar Tobisch, who conducted his Resurrection Service on Mar. 5, in Los Gatos, writes in part:

He was born in Healdsburg, California, the son of a Methodist clergyman. He prepared himself to be a mining engineer at Stanford University, where he was classmate of Theodore Hoover, brother of former Pres. Herbert Hoover. His early years he spent with Mrs. Nutter and three children in mining camps in California and Colorado. Like the man he admired most, Emanuel Swedenborg, he worked on the refining of ores and patented a much used flotation process. Thus he became chief engineer of Minerals Separation Co., with his office in San Francisco.

While he was in Oregon, he found one of Swedenborg's writings and became a zealous convert. I have not known a man who has read more of Swedenborg's works or believed more deeply in the truths revealed in them. To him they were the revelation of the Lord in a new age, a "Word of the Lord", to a new Church. He showed me once proof of this conviction, by pointing to a title, "Hic Adventus Domini", (This is the Advent of the Lord, e.g. His Second Coming.) which was written by command to Swedenborg on two copies of a work printed in Holland.

The very words were to him of divine origin. He sought, therefore, by many means to spread these truths of the Second Coming among his acceptance.

of the Second Coming among his associates.
On March 28, 1915, he and his wife, Gertrude Allen
Nutter, entered into membership of our Lyon Street
Church. Since that time he was a devoted member. He
wrote a number of articles, in technical publications on
mining and metallurgical topics; and on religion in religious
publications.

In 1932 he became Vice President of the Society as well as of the California Association, and later President of the S. F. Society.

During the depression years he became much concerned with the devaluation of money, and proposed to invest all the assets of the Society in land. Consequently a section of land (640 acres) was purchased in Madera County and developed by Mr. Nutter into a wheat and alfalfa ranch. Thusly he increased the value of the holdings and helped the Society to remain financially sound. In 1938 he was one of the speakers at the 250th anniversary of Swedenborg's birth at the Fairmont Hotel. In the absence of the minister, Mr. Nutter occasionally conducted the worship in the San Francisco Church.

Mr. Nutter was a member of the Legion of Honor; American Institute of Mining and Metallurgical Engineers; Commonwealth and Commercial Clubs of San Francisco; Sigma Xi; and Tau Beta Pi engineering and scientific societies. He is survived by his wife Gertrude, two sons, Edward Allen of San Mateo, Sheldon Hoit of San Jose, a daughter, Mrs. John P. Tynes of North Carolina, several grandchildren and great-grandchildren, and a sister, Mrs. Elizabeth Johnston of Saratoga.

COLLETT - Charles B. Collett, 79, associated with the St. Petersburg Society since even before the establishment of the Center there, passed away at his home in that city March 31 of a sudden heart failure. He was a most skillfull commercial artist and had been of great service to the Society with his attractive sign work. Residing in Atlanta, Mich., he and his wife who survives him, spent the winter and spring months of the year in St. Petersburg. He was a veteran of the Spanish American War. Besides his wife, who is linked with the well known Hamilton New-Church families of Almont, Mich., he is survived by a son Marion, one grandson Charles, both of Houston, Texas, and a daughter Mrs. Roy Oats of Kalamazoo, Mich. Services were held for him at Pinellas Park, Fla., by the Rev. Leslie Marshall. Cremation followed. – L. M.

The Swedenborg Student

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

ARCANA CLASS I-May, 1960

Volume VI, 4523-4601

May 1-7	4523—4536
8—14	4537—4561
15—21	4562-4583
2231	45844601

OUR ASSIGNMENT for this month begins with an interchapter reading on the correspondence of the eye and light. In number 4523 the important law is stated that "whatever exists in the world and its nature does not come forth from itself but from what is prior to itself," and finally must be traced to the First Cause, which is God, and that they not only come forth from this First but subsist from it, for "subsistence is a perpetual coming forth." And in number 4529 the cause of the amazing beauty and wonders of the heavens is given.

In the second interchapter reading number 4535 explains what is meant by the consummation of the age signified by *Revelation* xxi, 1-2. It is not the destruction of the material world and the existing heavens, but the formation of a new church on earth from a new church in the heavens.

The body of our reading is the explanation of Genesis xxxv, vss. 1-21. In its letter it is the story of Jacob's journey to Bethel and on to Bethlehem, where Rachel dies. Journeys signify progress or decline, in this case the progress of the Lord in His glorification. Here, then, we are dealing with the celestial sense of the Word. But the Lord's glorification is the pattern for our regeneration, with the difference that our regeneration is limited and finite.

We should read carefully number 45384, which points out the difference between moral good and spiritual good. There is much emphasis in the churches today upon external good works. Such good works should be done but the church, like the individual, should be sure that it is not doing them "to be seen of men" (Matthew vi, 1-2).

We are told that Jacob's journey to Bethel and then on toward Bethlehem represents progress toward "the interior things of the natural" (45383), and the lesson leads up to the birth of Benjamin and the death of Rachel. Benjamin is the necessary intermediate between "the spiritual and the celestial man" (4592). Rachel is the affection for interior truth, but a natural affection which has in it the hereditary evil of self-praise. Numbers 4562-4564 show us that this hereditary evil must be put away when Benjamin is born. The Lord felt this temptation and put it away. We should recognize this evil in ourselves and try to overcome it with His help.

We recall that Jacob's name was changed to Israel after he wrestled with the angel (Genesis xxxii, 28), but now this change is repeated. Spiritually interpreted this story describes another step in the Glorification, as indicated by the change of name. Jacob represents the Divine natural, first as to truth and then as to good. Truths of faith must first be learned, for without these there is no knowledge of the Lord nor of heaven nor of spiritual things. Then this truth, applied to life, produces good works. And finally by continued obedience

to the truth one comes into the love of good, and then he does good to others not from the love of truth which teaches what good is—but from the love of doing

good.

Bethel—"house of God"—signifies this new state of the natural, for the house in which truth dwells is good. The altar Jacob built at Bethel is the worship of the Lord by the natural mind. The gods of the stranger and the earrings of the people are to be put away—falsities held in the mind and falsities made actual in the life

are put away forever.

The death of Deborah, Rebekah's nurse, and the death of Rachel tell of the passing of former affections when new ones are developed. Deborah is hereditary evil from the mother. Hereditary evil lies back of all our acts of childhood. We do things largely for the sake of self. Though children are directed by their parents, and led by the Lord through angel associates, yet hereditary evil is within everything that they do. But it does not become actual because they do not yet act from rationality and free will. This is the innocence of infancy. The difference between the innocence of infancy and the innocence of wisdom is "that the innocence of infancy is without, and hereditary evil within, whereas the innocence of wisdom is within and evil both actual and hereditary without."

Notes

45643. Note what happens in the spiritual world to

those who think they are good.

4585. People in the New Church sometimes complain of the difficulties of Swedenborg's terminology. Note this statement: "Without terms adapted to the subject nothing can be described," and remember that we do not complain when we are called upon to learn the special vocabulary of any worldly profession or even sport.

4598. This summary of the steps by which one advances toward interior things is worthy of careful study and should be kept in mind as a deterrent to superficial

thinking and hasty judgments.

Mar. 1

ARCANA CLASS II—May, 1960

Volume XII, 10386—10466

May I— I	10000-10402
814	10403—10416
1521	10417—10440
22-31	1044110466

10206 10402

OUR READING this month opens with another interchapter reading, a brief but very clear statement concerning the meaning and use of baptism. Number 10390 sanctions the practice of infant baptism.

The main part of our assignment is the interpretation of the first twenty verses of *Exodus* xxxii. In the letter these are about the making of the golden calf and the breaking of the first tables of stone on which the commandments had been written. Spiritually this describes the internal state of the Jews of that day, showing that only the representative of a church could be established among them.

The tendency to worship is ingrained in human nature. If a man does not worship God, he will worship some lesser thing, and may even descend to the worship of self, which is actual atheism.

In Egypt, where the Israelites lived for two and a half centuries, the calf was the principal object of worship because the calf is the symbol of the natural affections and Egypt represents the natural degree of life. In a good sense Egypt represents humble obedience to the Lord in our daily occupations, duties, and natural pleasures; but, as Egypt declined from obedience to the Lord and lost its knowledge of Him, its worship became idolatrous, substituting symbol for reality and outward forms for regeneration.

Forming the golden calf with a graving tool and making it a molten calf represents forming doctrine from self-intelligence under the guidance of self-love. The words "These be thy gods, O Israel" signify that the love of the things of the world—wealth, worldly honors, and power—was the inner motive which determined their actions. There was no desire for any knowledge of spiritual things; so it is said of that nation, "behold, it is a stiff-necked people." This correspondence is in common usage, and pictures the inability or unwillingness to receive correction—here the unwillingness to receive influx from the Lord, the willingness to receive only that which flows in from the world. The interior or internal man in them was closed; and unless their interiors had been closed, the Lord could not have been with them in their external worship, for they would have profaned it.

Coming down from the mountain and seeing the people worshiping the golden calf, Moses broke the two tables of stone, ground the calf to powder, strewed it upon the water, and made the people drink it. Paul writes, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The tables which were broken were of stone taken from the top of the mountain. This represents the Divine laws given in a higher form than the people were willing to receive, a form which expressed the Divine love as it is in the Lord, not as it is altered by the recipient vessel of the mind.

Notes

10406. "The work of men's hands" in the Word signifies what is fabricated by man's own intelligence. 10460. "He who turns himself away from the internal of the Word also turns himself away from the internal of the church, and likewise from the internal of worship."

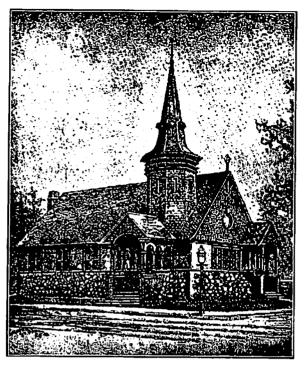
God has us all taped and measured, and our only thought should be to get his measurement of us. We can, through occasional and a healthy kind of self-examination of our motives, gain some measure of ourselves. As an illustration of a type of self-measurement, we recall the story of the Pharisee and the publican praying in the temple. The Pharisee had his own ideas about himself (self-measurement): "I thank thee Lord that I am not as other men are . . . or even as this publican." The publican, standing far off, would not lift up his eyes to heaven, but beat upon his breast, saying, "God be merciful to me a sinner." "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted." Luke 18:11.

COMING TO FLORIDA

There's a guest room available at the beautiful New Church Center on Crescent Lake, St. Petersburg. Twin beds and attached bath. Near downtown, restaurants close by.

For further particulars write

Rev. Leslie Marshall Box 386, St. Petersburg, Fla. (Continued from page 135)



from the Lord—in keeping with doctrine. Beyond that they satisfy the desire of creating the "country church" appearance. Field stones are even used as door stops.

The arched interior of the original and main chapel is of striking and conservative beauty... with its carved pine pews, stained-glass side windows and the classic rose window at the back, depicting St. John on the Isle of Patmos. This window is illuminated from dusk to dawn each night.

This is a Tiny pipe organ and an ingenious humidifying system. When, in winter, moisture may drip off the side windows, it runs into tiny, silver-plated troughs, which empty into receptacles covered by a wood ledge running under the windows. The water collected is evaporated into the church.

The chapel seems to have been designed for intimate weddings.

Mr. Paulson reflects the changing pattern of Virginia Avenue New Church. He belongs to the new and younger element, drawn from the neighborhood around, who have given the congregation new life and progress in recent years. Roger, whose family has lived at 423 Selby as long as he can remember, was "pushed down the street to Sunday school when I was 5... and I stopped here... I have loved this church and its people ever since...."

In the Drawing Room of the gracious Victorian-era home of Miss Amelia D. Cutler at 360 Summit ave., you meet two of the "people" Roger means. And also the Rev. Wilfred Rice, pastor

Rev. Wilfred Rice, pastor.

Miss Cutler and her sister, Mrs. Howard Sargent, go back—thumbing through the names in their memories.

back—thumbing through the names in their memories.

Their father, Edward H. Cutler, was instrumental in obtaining Cass Gilbert's architectural services when the congregation decided to move in the early 1880s from its Market street location—a former Methodist church, standing on the Rice park site.

J. M. Gilman, a lawyer, was another name. His daughter became Mrs. Lucius Ordway. And there is a note in the records that Lucius P. Ordway was baptized

in the Market street church in 1865. Mrs. N. P. Langford, wife of Uncle Tan Langford—a discoverer of Yellowstone park—was a member. Also K. Wallace Husted, who married the original Betty Crocker of General Mills fame. And Grace Mattson, who married Harry P. Congdon, recently retired general manager of the Union depot. She died in an accident several years ago. There was the late Vitus Boker, prominent Minneapolis manufacturer, and the Fords—Mary S. and Nellie Walton—W. H. Fobes, prominent early coal merchant.

"It is one of the unsual facets of our church—but in 100 years only one of its five pastors is dead." said Rev. Mr. Rice, who came here from New England several years ago. "The first pastor, the Rev. E. C. Mitchell, served for 40 years."

But Death and the drifting away of original families brought him and the congregation to a realization that Virginia Avenue New Church needed a transfusion of new blood and enthusiasm.

This it has been getting lately. It would amaze Gov. Marshall and the founding fathers, perhaps, if they knew that one means of creating youthful interest in the church has been the free instruction in short wave radio. "But four of our young people got their licenses last year," said Rev. Mr. Rice. "And our Sunday school is up around 50."

The above story appeared in the "Oliver Towne" column of the "St. Paul Dispatch," Jan. 27.

The San Diego, Calif., Society at its annual meeting, Mar. 27, elected the following officials: President, Henry A. Swanton; vice-president. James L. Wyncoop; secretary, Annella S. S. Smith, treasurer, Walter A. Brown; member of Board, J. Allen Hodges; music chairman, Edmond Chombeau; Co-Sunday School superintendents, Mrs. Henry A. Swanton and Mrs. Ralph Mazza. As representative for the MESSENGER Mrs. Orville Smith, 3766 Antiem, San Diego 11, was appointed.

The El Cerrito, Calif., Young People's League sponsored a spaghetti dinner on Apr. 1.

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SAN FRANCISCO CHURCH (Continued from page 130)



Mr. Tobisch (right) 'ties the knot' during a wedding in the San Francisco Church of the New Jerusalem.

under the spirited direction of Jane Sugden, work in the church till late hours, which brings beautiful and uplifting singing to our worship hour on Sunday.

This is a lively church. There are many children from the neighborhood and even from 20 miles away who come to Church School. At 10 a.m. some come to rehearse in the Junior Choir. At 10:30 they attend a children's service and while the adults worship in the sanctuary, the school meets under the superintendency of Mrs. Bergstrom in the Parish House. A Youth Fellowship has numerous projects going, collecting clothes for hospitals, for the Indian Friendship House in Oakland; another project is the support of a Korean student, an Austrian orphan, and thusly, the love of the neighbor is actively taught in this manner.

The Women's Alliance has taken on new life. Every third Friday they meet for a luncheon followed by a study hour. Many of them are on the Church Committee, on the Board of Trustees. Several sing in the choir. They provide for a "Friendship Hour" after service, coffee and cake and several help Miss Sugden with the Family Suppers.

We welcome our visitors during the Friendship Hour and should you after reading this, have occasion to visit the cosmopolis by the Golden Gate, you too will be assured of a royal welcome.

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