



## Freedom

**W**HAT IS the song the great bells chime  
From chapel small to lofty spire?  
What is the Word Saint John Divine  
Sends to the sky on tongues of fire?  
What does Saint Patrick's cross proclaim  
Gleaming above Fifth Avenue?  
What does Jehovah's Holy Name  
And Judean faith announce to you?  
"One impulse stirs in every leaf and tree,  
One passion lives in stars and man and sod:  
One endless effort fills eternity—  
The seed of freedom is the Seed of God."  
Why do all temples point one way?  
Why does each cross reflect the sun  
And Gothic arches seem to say  
"Thy Will O Lord, on earth be done?  
Why does each shackle break and fail  
And hate destroy itself with hate  
While man forever seeks the Grail  
To drink the Wine of Love—though late?  
"One impulse stirs in every leaf and tree,  
One passion lives in stars and man and sod,  
One endless triumph fills eternity—  
The fruits of freedom are the fruits of God."

—MARIE LUSSI

SUMMER READING ISSUE



# *The* NEW CHURCH MESSENGER

JULY 2, 1960

THE

# NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 79 Orange St., Brooklyn 1, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 180, No. 14 Whole No. 4781

JULY 2, 1960

## Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

## CONCEIVED IN LIBERTY

THE ABOVE words are almost sacred to Americans, and we will be reminded of this by many Fourth of July orations. Liberty is one of the foundation stones of American democracy. But freedom is neither easy to win nor to exercise wisely. We see this most readily in the conflict between the calls to conformity and the drives for independence. Man seeks for social approval, but often to gain this he must sacrifice his freedom—he must do what others conceive of as fitting and proper, not what he himself desires.

It is only by painful experience that the individual learns that he must not yield to every fleshly desire, that frequently he must bow to social demands rather than boldly assert his selfhood. He must accept cultural patterns rather than pursue his own opinionated way.

In seeking for freedom man is always confronted by these dilemmas. The way of freedom is not easy.

But there is One Who gives the only true freedom that man can ever know. It is in the liberty given by the Lord that man escapes being either a spineless conformist or an irresponsible individual. Paul renounced all forms of bondage but nevertheless declared himself the servant of Christ.

An individual or a nation that strives for responsible participation in the Kingdom of God is living in freedom the more abundant life.

This is the freedom to which the American people must dedicate themselves, if they wish it to lead to a fulfillment of their highest potentialities. There is no tyranny powerful enough to overthrow that freedom.

Perhaps in the struggle against communism, we would do well to ask ourselves whether this is the freedom with which we are most concerned. Or is it the freedom to enjoy the material comforts now so abundant in our land?

## IN A CHANGING WORLD

BY THE TIME this MESSENGER reaches its readers, the Convention of 1960 will be history. Since, however, we go to press before Convention has fairly begun, we shall have to report in later issues what transpired.

Meanwhile, we would like to remind you that the theme of this year's Convention, "The Bible in a Changing World" is one that we can continue to consider, for it has not been and it can never be exhausted.

It is in the Bible that God speaks to His children. And because it is God Who speaks in its pages, the wisdom and knowledge to be found there is limited only by man's ability to comprehend. In it is contained what God has to tell us about the values and virtues to be sought in life.

Perhaps some may ask, "But why consider the Bible in relation to a changing world? God does not change and His Word is the same today as it was yesterday."

True, God's Word does not change. But man's ability to understand it does. So does his need for the truths that are made available to him. There is no suggestion in the Bible that religious knowledge or experience is static. From time immemorial people have climbed to ever new heights of religious understanding and insight. Man's increased knowledge of the natural world and his growth in the skills necessary to manipulate the forces of nature are not enough. His religious knowledge and spiritual power must increase in the same measure, or else he is headed for disaster.

The changing world has brought into existence new needs—not material but spiritual needs. How will man satisfy them? By going to Him Who is the Source of life and the Author of all values. It is the Word which leads to Him. In the present rapidly changing and highly dangerous era man needs more than ever the guidance of His Word.

# THE BRIDEGROOM

by Forster W. Freeman

*Scripture Readings: Isaiah 65:17-19; Matthew 24:29-30  
Revelation 19:5-9; 21:1-4*

**T**HERE WAS a very charged atmosphere of bustle and anticipation in that home in Galilee, far back in the first century for this was the home of the young woman who was to become a bride on this day. The preparations were fast being completed, but not quite and the appointed hour had come and the bridegroom was expected to appear at the door at any moment for it was the custom in the Hebrew homes in that day for the young man to come to the woman's home to seek her. Finally she was ready and he appeared. After the proper greetings were given he took her away with him to his own home. When they arrived there the first act that he performed was to have her sit down and he washed her feet. Following this there was the marriage feast participated in by all the guests that had come. And after the feast it was that this young man and young woman exchanged their covenant vows that bound them together for the rest of their lives in marriage.

Possibly you notice in this procedure a striking similarity to another procedure which is more familiar to you. I mean that which took place on the Thursday evening of Passover, when Jesus took his disciples into an upper room. The Jews had long thought of the Passover as signifying a kind of marriage that took place between the Lord and His people, the Church of Israel. The Passover Ceremony was begun by the proclamation "Behold the Bridegroom comes". And here was Jesus who was the Christ, who made it known that in Him was the Divine authority at work among men, who had come into the world to seek His bride, His people, the church, and who had now taken the disciples who represented this church back with Him into the upper room which He had had prepared. There He washed their feet. They had a meal together and at the conclusion of the meal came the covenant: "This cup, He said, is the new covenant in my blood".

I hardly think this sequence to be simply coincidental. I believe it to be a dramatic enactment of the union which He was striving to bring about completely with his people. This is a union which is referred to in various ways in many references in both the Old and the New Testaments. Most of us when we encounter these

passages we find that they seem to be too obscure for our understanding and we pass them by. And yet do you realize that these passages are crucial for us to understand because they describe the very nature of our union with our Lord who has created us and redeemed us and who sustains us in every moment of our lives?

This is something we must come to understand as well as we can.

Let us therefore look at these passages again in the context of this marriage and hear the messages that they have for us.

## *Why church was established*

The first message is that as a means of keeping close to His people the Lord established a Church in their midst.

He established really such a relationship long before the birth of Bethlehem, far back in the days of Abraham when He called the people out to be His so that He could be their God. And yet we know that this relationship badly soured because the Church came to the time when it preferred to seek after its own pleasures rather than to do the higher will of Him with whom it was united. And so He came into their midst in a startling, different way—in human form, seeking to bring about this union again in renewed fashion. Having completed His career in the earthly incarnation in Jesus Christ, He formed together His new followers into another church.

The Apostle John had a vision of how this took place. He heard the sound of a heavenly multitude, he says, singing,

Let us rejoice and exult and give him glory,  
For the marriage supper of the Lamb has come,  
And his Bride has made herself ready.

It is unmistakable that such references to the Lamb are referring to Jesus Christ the "Lamb of God". Then John described his vision of how the old covenant that the Lord and His people had enjoyed together had dissipated and how this new one was coming in to be taking its place: "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."

Here we must be careful not to make the mistake of insisting on seeing nothing more than the surface meaning

of the language that is employed because this language is nothing but a vehicle of a deeper significance. These words are not speaking of a new starry sky, or the creation of another planet such as we now walk around on. These are words that are representative of a new spiritual reality among men. Jerusalem always represents the people of God because it was the central place of the worship of Israel, it was the location of the holy temple. Therefore a new Jerusalem to be created is a new people of His church based on the accomplishments of Jesus Christ, the Lamb. The Church is a bride when she desires to receive the Lord, she is a wife when in fact, she truly does receive Him to herself.

Now this, I submit, is a far cry from the popular conception of what it is to be a Christian, to believe in the teachings of Jesus and be a good fellow. It's a far cry from anything the first-century Christians had in mind when, one by one, two by two, they were converted. These people never dreamed, when their conversion came, of any going off and being pleased they had received this in their own separate ways. The only thing they could conceive of doing was to be baptized within the church, to stay and worship and work and love within the church, and it was within this body that they found the experience of Christ. Neither did they attend the services of worship thinking of the church as a kind of spiritual filling station that would prepare them to go back into a world surrounded by pagans, as individuals separated from the church. Wherever they went, in whatsoever company they were, they were still part of this body. This was the means by which Christ had chosen to work among them. And you and I had better realize that apart from this body which He established, loving each other, helping each other, showing Him to each other, you and I would never even have heard of Him. We could not possibly be Christians apart from the church. It's little wonder then, that in our local application, a nominating committee of our congregation, when it is seeking candidates for committees and boards and teachers for our children, considers which of

the people are striving to learn, give evidence of it, which people are regularly present when the body of this community is at worship, which are active, confessing Christians.

"Consequently," as C. S. Lewis has put it, "The one really adequate instrument for learning about God, is the whole Christian community waiting for Him together. Christian brotherhood is, so to speak, the technical equipment for this science—the laboratory outfit. That is why all these people who turn up every few years with some patent simplified religion of their own as a substitute of the Christian tradition are really wasting their time. Like a man who has no instrument but an old pair of field glasses setting out to put all the real astronomers right. He may be a clever chap, he may be more clever than the real astronomers are, but he is not giving himself a chance. And two years later everyone has forgotten about him and the real science is still going on."

It is through the Church that He has chosen to establish that the Lord keeps close to His people.

#### *As the Church receives Him*

A second message that we are given through these seemingly obscure passages is this—that the Lord's second coming is now taking place as the Church truly receives Him to herself.

We have seen Him clearly once as the Word of God made flesh in Jesus Christ. We have Christ's own word that He would return. And here again we are always getting into difficulty because we insist on the surface meaning and not going any deeper as He surely went when He was speaking. And so there were many people among the first century Christians who were sure that He meant simply that He would be seen one day again, as He was seen before, in the same physical body though He had done His work in physical body and was through with it. But then a generation went past and this event did not take place and we can see in the writings of Paul how the thinking changed from physical, earthly terms to spiritual ones. Around the year 1000 there was a great anxiety among men because they thought perhaps this was the end of the period when He would appear in physical form, and He didn't appear. And still there are some who insist on this thought although they don't insist on any of the parables that Jesus taught be accepted literally. They know perfectly well that He wasn't talking about just coins and pearls and sweeping houses and sowing seeds on this ground.

Jesus said, "The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven." He was speaking of the light from the heavens that shines in our minds, the light that can be shrouded over and indeed was by His church when it chose to follow its own ways and cut off the flow from heaven. He was not referring to physical affairs. And then He said, "All the tribes of the earth . . . will see the Son of man coming on the clouds of heaven with power and great glory." Again, He was not referring to clouds as accumulations of moisture such as are being photographed

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by our weather satellite. There are other clouds that we know through which He comes, and yet these physical clouds are a helpful analogy. We could not possibly enjoy the straight, full rays of the sun unless they came to us filtered through an atmosphere. It is the same with the blazing light of God from the heavens which comes to us on the clouds that are meant to represent the Written Word, this language which we are so slow to understand, through which His light shines; through which The Word comes to us as we seek to understand this light. He who was described as the Word of God in flesh now is the Word of God coming to us as we understand the Old and the New Testaments. It is in this sense that John heard a great voice saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and He will be their God."

Jesus said (and will you note that He said it in the present tense), "The kingdom of God has come among you." And so it had, and so we can affirm in our day that it has. We are still painfully aware that it has not come in nearly as full strength as we would wish or He would wish. The kingdom has begun to be in our midst, but it has not yet overwhelmed us by capturing our love and by really dominating this world's monstrous evils. This is why we pray as the Lord taught us to pray, regularly, "Thy kingdom come on earth."

He is attempting constantly to bring the consummation of His reign among us, and He has chosen to do so through this Church which He has created. Only He finds that some parts of this Church do not study the Word in written form and therefore do not see Him coming with power—and great glory; and many there are who offer Him only a tentative half-loyalty; and many there are still in this world who have never so much as heard of His name. No wonder we doubt that He is already coming again.

Here and there, however, in a community of believers there is such a vital experience of the movement of His spirit that there is utter conviction of His presence. There are some who are quite willing to appear, if necessary, as fools in the eyes of those around them in order to declare His mighty acts.

"Some years ago a little company of Russian peasants met for worship, knowing full well that their gathering was illegal, and that if they were discovered they would be haled before the dread tribunal and would be liable to incur the ruthless penalty of the law. While their worship was proceeding, suddenly the door was flung open, and there entered an agent of the secret police, followed by a body of his men. "Take these people's names," he commanded; and the names were written down, thirty of them. They were warned to wait their summons, and then the agent turned to go. But one old man in the little group stopped him at the door and said, "There is one name you have not got." The officer looked at him in surprise. "I assure you that you are mistaken," he retorted, "I have them all!" "Believe me," said the old peasant, "There is one name you have not got." "Well, we'll prove it," exclaimed the agent

## MECHANISM

### TICK, TOCK

Hear the clock:  
Quick succession of catch and shock;  
Cheap machinery rigged to keep  
Check on minutes of work and sleep,  
Wheels and triggers and springs and pins,  
Complicated as people's sins;  
Arabic and fatal numerals,  
Regular as people's funerals.

Tick, tick,  
Tick, tick:  
Momentary to the sick;  
Instantaneously fast  
To the love that dares not last;  
Infinite in repetition  
To the abstract mathematician;  
Dreadful to the doomed to die,  
Reckoning their inch of sky.

Tick, tock  
Says the clock,  
Marking what you cannot mock:  
Hour and minute, year and moon;  
Coral for the blue lagoon;  
Ocean lapping continent  
To the grave Atlantis went;  
Rome and Carthage and no sound;  
Jars in Egypt underground.

—MYRON H. BROOMELL

*Reprinted from YANKEE magazine*

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impatiently, "we'll count again!" And they did—verified every name they had taken, and recounted the number. There were thirty. "You see?" cried the official of police, "I have them all, every one. I told you I had!" But still the peasant persisted. "There is one name you have not got. "Who is it, then?" demanded the other. "Speak out—who is it?" "The Lord Jesus Christ," was the answer. "He is here." (from James S. Stewart—*The Strong Name*)

That old peasant was right. Christ is here, still seeking to have His bride receive Him. This is His second coming.

The third message that we have got to hear this day is that we who are a part of this bride must make ready for Him.

You and I know that there is no young woman that we can think of who would dream of becoming married to her young man unless she had made careful preparations. Yet somehow we who've gotten the notion that

we who are to be united with the Highest are ready, because we have been born into this heritage and we have learned some smattering of doctrine as children, because we attend church and participate in some of its activities, we suppose therefore that we and the Church are Christian.

But, how earnestly are we seeking with longing and hunger of soul and mind, daily, to find the Word that we might be more fully united with Christ? Notice the new Jerusalem is described as "*prepared as a bride adorned for her husband.*" We should also keep in mind that a wife in biblical times was one who was expected to be obedient. She did everything in her husband's authority, not in her own; her message was of him, not of herself.

Certainly God has done His part. He wanted so much to have her as His bride that He shed his blood in agony in order to show the extent of His love and win her.

I fear the Church as we know her often is not so much like a bride carefully prepared as she is like the little girl who fell out of bed one night. Her father rushed into her room and picked her up and asked, "What happened?" And the little girl replied "I guess I went to sleep too close to the place I got in!" Perhaps this is a fair description of too many of us in the Church who got in somehow by being born or by being carried by the flow of the social tide; and instead of finding that as a beginning for learning and growing and becoming a part of a vital force abroad in the world; it was there, too close and they went to sleep. Too often the Church sounds like an echo of the secular voices in the community around her, rather than the source of a vital and disturbing proclamation; it concerns itself too much with trivialities, it is not often enough seen displaying the works of redeeming mercy and tenderness.

Personally, I am particularly concerned about the men in our Church. Our women have made a good

beginning, they meet a few times in a year to search out together, personally, the word of God. But the men are all occupied with their practical demands day by day so there is no time for being still and gaining wisdom on which their lives are supposed to be built. We have made several attempts in our Church at adult education, feeble perhaps but you come to these attempts and count the people who are interested, count them in five seconds, and see how many of them are men. We've got to develop some means by which the Church can act like the Church. How dare we imagine that God should be taking hold of the functions of the nations and of politics and economics where we would like to see Him, when we impose on Him such restrictions as these?

Still the Church is intact, endowed with the equipment by which it can be the instrument of the power of the heavens, if the instrument is willing and if it will surrender itself. She has been chosen, and He who chose her never ends His seeking.

The situation is well expressed, I think, in a cantata by Bach. The bass section reiterates, "Man, thou must die"—constantly, over and over—"Man, thou must die". Then comes the soprano, flooding over all the rest, singing the aspiring phrase of hope, the phrase with which our New Testament concludes: "Come, Lord Jesus!"

This is the phrase for us.

*The author is the minister of the Pebble Hill Presbyterian Church, DeWitt, N. Y. He is the son of Forster W. Freeman, Jr., counsel for Convention, and the grandson of Forster W. Freeman, active in Convention for many years in many capacities. The Rev. Mr. Freeman attended the New Church Theological School for one year before entering Union Theological Seminary. We think that his New-Church background shines forth rather clearly in the above sermon.*

**G**OD BUILDS no churches. By His plan  
That labor has been left to man.  
No spires miraculously arise;  
No mission from the skies  
Falls on a bleak and barren place  
To be a source of strength and grace.  
The humblest church demands a price  
In human toil and sacrifice.  
The humblest spire in mortal ken,  
Where God abides, was built by men,  
And if the Church is still to grow  
Is still the light of love to throw  
Across the valleys of despair,  
Men still must build God's house of prayer.  
God sends no churches from the skies;  
Out of our hearts must they arise.

—EDGAR A. GUEST

# "In remembrance of Me"

by Antony Regamey

**I**N THE high moment when we are about to partake of the most holy sacrament, I would bid you to look on it as an act of creative remembrance.

It can and it should be for us something more than the ritual commemoration of an event which took place in the past. It should be more than a sentimental recollection of our Lord's last supper with his disciples, or "a memorial of his death," as it is sometimes called. For, though the one is often mistaken for the other, there is a world of difference between recollection and remembrance. We recall with the mind, but we remember with the heart. Recollection is passive; hardly more than drawing memories of past events, experiences, or people out of a filing cabinet where they are kept in storage. Remembrance is active. It makes its own the values of any past experience and transmutes them into a living present. It is inseparable from what we have become and may still be in the process of becoming through them. It is what we have done with our joys and sorrows, our defeats and our victories, and what they have done to us, that is now indelibly a part of what we are.

Then, when it is the remembrance of someone we love, it keeps alive also that nearness of the heart and the mind on which love and friendship are based, no matter where the one we love happens to be, in this world or the next. So it is, for instance again, with all the dear ones whose physical companionship we have lost. With tears, recollection is concerned with a past that is dead. But with joy, remembrance lives by a sense of continuing.

Is not this what our Lord taught us when, through his death and resurrection, from being the Christ of history He became the Christ of experience? His glorification, the gradual inward ascent and return to his divine Fatherhood which was taking place throughout his life on earth, did not take Him away from his followers. It made it possible for Him to be even closer to them than before, though from within. "I will not leave you comfortless," He had promised; "I will come to you." And He did so as the Holy Spirit which proceeds from his inner abiding.

So his promise was fulfilled, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Then He added, speaking of the inward strength which this different way of his being present with them would bring, "But when the Comforter is come, he shall teach you all things and bring all things whatsoever I have said unto you, to your remembrance."

## *Birth of the Church*

It was with the fulfilment of this promise that his Church was born. And what, indeed, could have been more important for these men whom He had ordained and commissioned to go through all the world and to

teach all nations, than that they should be led into all truth, the truth they had found so hard to grasp when He was among them in the flesh,—not through simple recollection, but through the remembrance which the guidance and enlightenment of his presence in them alone would give.

The Church, not as the ponderous institution it sometimes is, but surely as the reality of the life which He is and gives within us, is the result of this continuing remembrance. And it is kept alive and growing through the discipline and practice of his presence within. When the God-Man becomes real to us, life cannot but lift itself up to higher and higher levels of conscious and responsive spiritual intercourse with Him. And He becomes real to us when thought, love and deed, courage, patience, truthfulness, joy, and that concern which binds men together in noble comradeship are brought under the sway of his regnancy in our lives. Then the practice of his presence issues in that final certainty of experience which needs no proof, any more than love freely received and fully returned needs a proof.

Once more, it is this creative remembrance which keeps his Church alive through the years, in us, and in the hearts of all who love Him. It is that which integrates us into the mystical body of Christ, so that in every enlarging measure each member contributes to the whole what he has gained in his own experience, and in giving finds that he has received more than he gave.

## *The Calendar*

It is that creative remembrance which also gave the church her own calendar and brought about the Christian year. Here we have an effort to transmute the mere recollection of our Lord's life on earth into the kind of remembrance that will fulfill the purpose of his having assumed our nature and glorified it: "I in you and you in me;" our being fashioned into his image and likeness by the matching of our life with his, through the empowerment of his presence in us. It is our being bound up with his person in a holy intimacy of love in travail, till we are born again, made anew.

Then, finally, what the Christian Calendar is doing in yearly cycles is further compacted in our Communion service. It also is an act of creative remembrance. It is the whole drama of our Lord's Incarnation, and that of our Redemption, through his having assumed our nature and glorified it.

It is the high-lighted remembrance of how He made his own the power to save by living among us the life we must live, by victory over all the temptations and the evils we must face; all the while making Himself more fully the Father Incarnate and re-ascending inwardly to the divine whence He had come. So that, at last, He may, indeed, dwell in us and we in Him. So that we

may know Him as our inward sustenance, enlightenment and strength, our Creator, Redeemer and Savior. Christ was God, stooping down to our condition, to draw us to Himself. And all the steps by which the new birth, which is regeneration, is attained are our following in his footsteps.

The most holy sacrament is the drama of his moving into our lives, as if behind a veil. It is also the drama of our making ourselves receptive to Him. That is what our praises, prayers, thanksgivings and glorifications imply. Calling the bread and wine his flesh and blood is his invitation to us to open our hearts and minds to

the Love and the Truth He is, that He may live in us, more and more.

Then what begins at the altar, as by repeated participation we expose new facets of our nature for Him to lay hold on, sends us forth with new resolve and new strength to the task, until the whole of life, in other words, is one of unbroken communion with Him, and all in whom He lives, both on earth and in Heaven. "This do," He said, "in remembrance of me."

*The above sermon by the pastor of the Boston Society is printed here at the request of a number of our readers.*

## GOOD FOR NOTHING

by Lawrence Lowell Gruman

**I**T WAS ON the fourth day after the operation that I was allowed to leave my room in a wheelchair. Even though there was nothing wrong with my arms, the nurse insisted on pushing me around the corner and onto the sun porch. Out through the sun-bathed windows I could look across the treetops and see the downtown buildings. From the fifth floor porch I had a real panorama view. The nurse left me, saying she would come by in a few minutes to take me to my room.

When she walked out and shut the door against the sounds and smells of the hospital corridor, I experienced a feeling of being suspended for a moment in time and space. The early Spring day was windless—sunshine poured through the windows ceaselessly. Then all in a moment, I discovered I was not alone on the porch. There, in the far corner of the room, another wheelchair stood, its back turned toward me. The occupant, for all I could see of him, was a stout greying man who was either sleeping or else silently surveying the landscape as I was.

I ventured a quiet 'hello' and he nodded. Ah, I thought, he's not asleep. "Nice day"; I continued. Again a nod. "You can see all the way to the Lake this afternoon", I added. Now he straightened in his wheelchair and slowly turned it around until he faced me. A wave of embarrassment went through me as I saw he had bandages taped on both eyes!

That is the way I began my acquaintance with George Lawson. He turned out to be a business man of what you'd call politely 'middle age'. Despite his being unable to see, he enjoyed talking—and listening too, the real

mark of a good conversationalist. Best of all, he asked interesting questions, and it was one of these that began our real friendship.

There were few pleasantries passed besides finding out that we both lived in the city and had entered the hospital on the same day. I was saying that the food in the hospital was good when he asked, "What makes you say that?" I had to venture that it was tasty and there was plenty of it.

"You are saying that it pleases you?" I nodded. He went on, "But I thought the purpose of food is to nourish you. I'm not complaining of the food here, but food can satisfy your appetite and still not sustain your body."

He had me, of course.

"You sound like a food expert. Is food your business?" I asked.

"Not at all", he replied. "I am just interested in your use of that word GOOD in describing food. I've always been interested in words, and now with my eyes bandaged, I find words more important than ever. Perhaps the most troubling word of all is this four-lettered word GOOD."

I could see that in George Lawson I was to have a stimulating companion, one who would catch me in my casual habits of using protective phrases like 'kind of' and 'more or less.' But back to the food again. "I suppose you'd say that food is good when it performs its basic function of nourishing the body. That makes the tastiness and the quantity incidental."

George shifted in his chair. "Quite so, but something else occurs to me here. While you are eating the food,





you know whether it is tasty, and you know whether there is sufficient supply—but do you know at the moment you eat it whether it is really nourishing?”

The question surprised me. “I don’t know why you ask, but I’d say no, you never know whether it is nourishing until hours or days later when you either have strength or you don’t.”

“Then”, continued George, “The proof of the pudding is not in the eating but in the physical well-being you get from it long hours after the eating.” He leaned forward as if looking directly at me. “You see, what makes food good . . .” he began to say when the nurse who had just opened the door finished it for him. “What makes food good is suppertime—and that’s what it is right now!” She wheeled George out as I took a lingering look at the skyline, orange in the late afternoon sun. I thought it would be good, that is pleasant, to share the *sight* with George. But his insight was even more intriguing in the matter of good.

#### *An ancient question*

Next afternoon we met again on the porch. This time there was an elderly woman there as well; but she was busy digesting some digest or other, so George and I picked up where we’d left off.

“I’ve been thinking, George, about our conversation on what makes food good. We said that if it performs its basic function well, it is good. Do you think the same thing can be said about people?”

“Go on”, he said.

“Well, a good plumber performs his plumbing work well, and the better he does it, the better man he is.”

George: “Now you have raised the real issue. For it is easy enough to do a particular job well, like being a good plumber, but I am not sure that makes one a better man. That is to say, a highly trained technician is just that: a good technician, and who is to say that he is a good man?”

“Are you saying that there is a difference between a plumber and a man?” I said smiling.

“No, of course not. But their purposes may be quite different. A plumber is good if he does a good competent job with pipes and joints. But what makes a *man* a good man?”

Now I was on unfamiliar ground. “The better he performs his purpose, the better man he is,” I said. But that was an evasive answer and I knew it.

George caught me with it too. “And what would you say a man’s purpose is in this life?”

I was about to say ‘To do good’ but that was a bit foolish. Then I began to say “To have a full rich life.” But that didn’t say anything new. What was there so penetrating about George that his sightless gaze cut through every cheap answer I was used to? Whatever it was, it wouldn’t allow anything shallow. I stalled for time: “Man’s purpose in this life is to do well at his most distinctive talent!”

George countered, “And that is . . . ?”

Here we suddenly discovered that the woman with her nose in the digest had her ears well trained on our con-

versation. She spoke up: “Why do you men discuss such a theoretical problem? Lord knows there are enough practical needs about without your complicating the picture. Why, right here in the *DIGEST* it tells about the dangers of fallout . . .”

George looked impassive, waiting until she had sputtered out before he replied. “I did not know anyone else was listening, Madam. But I appreciate being brought down to earth by your question of theoretical considerations. What we are asking is, is there any use in eliminating fallout to protect men—and if so, what is the use?”

The directness of George’s question vexed the lady. “Why so we can go on living—that’s why!” she replied.

I entered the lists here with the rejoinder: “And what’s the use of living?” This was the same question George had put to me, and I thought she might help me out a bit.

She answered, “Don’t ask silly questions. If you had lived as long as I have, you wouldn’t have to wonder about the use of living.”

#### *Men make decisions?*

George patiently explained: “Socrates said that the unexamined life is not worth living. That is true, I believe, not just because he said it—he said it because it is true. Now my friend here suggested we examine the makings of a good man—for only a good man will do good things and have a good life. He has said that a good man does well whatever human beings are peculiarly fitted for, and we’re trying to put our finger on what it is that men do best.”

She resigned from the debate by a concluding remark: “There isn’t anything you can do that some animal or some machine can’t do better.” With that she dived back behind her protective magazine after clearing her throat with finality.

But her remark had given me an idea. “She’s quite right about a lot of things we do,” I went on. “But we human beings look back into the past and forward into the future and we make decisions. No animal and no machine can do that.”

George smiled, “So men can make decisions?”

I said, “Not only CAN but MUST! We must decide whether to take certain actions, whether to vote or not, whether to get married or not. We can’t drift along like an animal or simply register data like a machine. We are responsible—we must make decisions!”

George folded his hands in his lap: “And to whom are we responsible? Certainly not to ourselves for that would wind us up in an endless circle. Nor are we responsible to our family or friends alone, for that is a tight little clique that is hardly worthy of our total loyalty. Granted we’re responsible, to whom are we?”

The nurse who had been standing quietly in the doorway, saw her chance, “To me, boys—to me. Let’s get off to supper now.”

George waved her off. “Just a minute. Let me give my friend something to sleep on.” Turning again to me he added, “A man does good things, true—but why

does he do them? Is it for love of recognition, for hope of reward? Not so! A man does good things for nothing at all! What do you think of that?" The nurse said, "Time's up" and wheeled him off the porch. I maneuvered my own chair now, and as I turned to follow, I came face-to-face with my lady friend.

"Some ideas, eh?" I asked.

"Some foolishness, I'd say", she replied. "If I had to stop and think out everything I do, like living for example, I'd never get anything done. I could spend a whole day just studying how I breathe!"

"But George is saying that things like breathing and such don't require a decision. You don't have to worry about how you breathe . . . just why you do! It's his idea of being good for no reason at all that stumps me."

As I wheeled out into the corridor, she got off her parting remark: "I could tell you a lot about being good for nothing!" That was the note that kept ringing in my mind all evening—being good for nothing. The phrase kept turning over and over in my mind—it seemed to mean that the good man is good because he wants to be, and not for any other reason. You might say just that it's good to be good!

That's where my thinking was when the doctor came round on a late evening visit. He saw I was preoccupied with something and asked what I was thinking about. Not wanting to start the whole debate over again, I asked if he knew the patient who had had an eye operation the same day as my own surgery.

"You mean the big fellow with the bandages on his eyes?" he asked. I nodded. The doctor went on, "You must have missed the newspaper account of his accident the day you came in here. This man, Lawson I think his name is, has been setting up some equipment at the atomic research center over at the university. Last Tuesday the director of the center had a heart attack in the 'hot' room while Lawson was watching him through a tiny glass window. When the director keeled over, Lawson rushed in and dragged him out of the room. He undoubtedly saved his life, but Lawson was pretty badly burned by the radiation. His eyes got it the worst, I understand. He'll never be able to see again."

"Good Lord", I gasped, "does he know that?"

"I'm sure he does," said the doctor. He got up to leave the room. "But you look pretty good to me—I'd say another day or so and you can be on your way home. Good night!"

Frankly, I was stunned; not so much by the account of Lawson's impulsive heroism. I was surprised at how serious our casual conversation about the good man suddenly became. My end of the discussion seemed to be an intellectual game, but I saw now that George Lawson, for all his seeming nonchalance, was fighting a desperate battle with his own conscience over his action. Was his blindness and all that followed from it the reward of his goodness? And was it a good act that brought on such tragic consequences? What good is being good if that is what follows? No, this debate was no contest

of wits. And I began to see the cynicism in that statement of his about being good for nothing! For if some bad result follows some well intentioned act, then you have been good for no purpose.

### *Not counting the cost*

I wanted to get right out of bed and over to George Lawson's room, but I knew there was no use in hurrying—George would be around for a long time to come, and an overly eager argument now might just add to his cynicism. So I resolved to be patient and wait until the next day at the time of our usual visit. In the meantime, I marshalled arguments against the uselessness of doing good . . .

This time I stomped out onto the sunporch on crutches, though I think I could have walked without them just as well. The nurse insisted that learning to manipulate these infernal things was part of the healing process so I used them. This time I beat George to the porch, but he appeared before long, and we took up our debate.

"I can't buy this idea that being good is for nothing", I began. "Weighing good against bad and then choosing might be said to be man's unique talent that I couldn't put my finger on the other day."

"You are quite right about that", George answered. "For making moral decisions is something no animal or machine can do. But I meant something different by saying we should be good for nothing. What I meant to say was that a man does a good thing because it appears good to him, not because it makes him comfortable or popular. In other words, he does what he thinks right, even if it costs him something."

I thought of George and the act of saving his colleague, the act that cost him his eyesight. "But, George," I said, "What if the cost is high, and protecting yourself is easier than taking a risk to do something good? Preserving ourselves is surely important too."

George thought a moment. "Didn't you just say that person's capacity for making moral decisions is what makes him a man? Then if he knows the right thing to do and fails to do it, doesn't he downgrade his manhood? Or put it this way: Is it worth living if you can make a moral decision and then cannot act on it?"

"I see", I said. "But how do you ever know that your decision is the right one? Couldn't you make a mistake in deciding what is the right thing to do?"

George smiled and said, "Do you remember our discussion on what makes food good? And how you couldn't be sure whether food is nourishing until some later date when you either get strength from it or you don't?"

"Surely that doesn't apply here," I said.

"But it does", George continued. "You put all your conviction and your faith into an act, but you can't know the act is right or good until some later date when it's far too late to change your mind. You couldn't possibly anticipate all the results of any action you take. But if you fail to take an action you passionately believe to be right, you really deny your own manhood. Then you can still live with others, but how can you live with yourself?"

"If I get you", I replied, "you mean that doing the good thing may be costly, but it's even more costly not to do it?"

"That's it, exactly", said George. "Any animal eats, drinks and makes merry, but only a man weighs out right and wrong in the balance—and there's where his glory lies."

I went on, "Then, our human task is to sensitize ourselves to the issues involved in any decision so we'll decide correctly when the time comes—is that it?"

"Well, that's part of it but not the hardest part", George replied. "It seems to me that knowing the good isn't as hard as doing it."

I pondered this a bit. Then an idea came to me. "George", I said, "I like to think of myself as a follower of Christ. But it's not easy to think out what Christ would do in any of our modern situations, so I've often been stumped to know how to follow Him. But you've given me a new picture of what following Him means."

"How's that?" queried George.

"Here's how I see it now," I said. "Christ studied and prayed until He saw what was good to do—then He did it regardless of the cost. And He kept on doing good until He had to sacrifice His life to keep it up. But the loss of life wasn't as discouraging as giving up the good would have been. So being a follower of Christ is to keep on doing good without counting the cost."

Impulsively George put his hands to his eyes. "Amen" he whispered. Slowly he took his hands down again and folded them in his lap. I couldn't speak for a moment. So we were quiet together until I could manage my own choked "Amen".

*The author is a minister in Fairport, N. Y.*



## BLACK MARKET IN RELIGION

Moscow, June 1 (AP)—Suspicious movements of a woman on a Moscow train station platform led her into a police trap that uncovered a secret ring turning out thousands of religious items, the newspaper Evening Moscow reported last night.

The paper said police noticed Yevdokia Tergrigoriova moving nervously about the station where trains depart for the Georgian city of Tiflis. They moved in when she contacted a man, later identified as Valerian Labzin, who handed her two packages.

Officers said the packages contained 1,000 ikons, 2,500 crosses and thousands of leaflets containing prayers.

The paper reported the police later raided Labzin's apartment and found his wife trying to destroy thousands of religious leaflets "for which persons from all over the country were pouring in money to Labzin."

Evening Moscow said Labzin had been tried twice before on charges of illegally printing religious literature.

The paper's moral to the story: There are still plenty of Soviet people who fall for religion.

*New York Post, June 1. Sent to the MESSENGER by Charles E. Witzell.*

## SPLIT MOUNTAIN

The Split Mountain Camp Board of the California Association announces a week's session of Camp to be held this summer August 13 to 19 at Barton Flats in the San Bernardino mountains. The present board under the chairmanship of Walter "Jib" Brown of San Diego consists of Merle Lundberg, Mrs. Donald R. Saul, Norman Foster, and Helen Saul. Monthly meetings have been held since February and the last meeting was June 25 at the home of Mr. and Mrs. Ed. Conger, San Gabriel. Mr. and Mrs. Conger and Mr. and Mrs. Irving McCallum are members from the Los Angeles Society on the Camp Committee. All Societies of the California Association have been contacted to select a committee in an effort to work with the Board and the Properties Committee during an exploratory period preceding selection of a permanent Camp Site. This year's camp session will be the first since 1957 when the last session of Camp was held on the old Kern River Camp Site which is no longer available.

It is the hope of the Board and the Camp Coordinating Committee of California Association that the spirit of Split Mountain Camp, which has played an important part in the service to the church among all young who have attended or hope to attend, will again become a goal of every Young People's League on the West Coast.

Every young person who can find it possible to attend the camp during its session this summer in Southern California, whether a resident, friend or visitor in California, will be welcome to make the week a successful "One for All, All for One".

Brochures are available by writing to Mrs. Donald R. Saul, 11742 Seacrest Drive, Garden Grove, California.



## FROM THE ANCL FIELD SECRETARY

The task of the League to rebuild its program during the last year has in some ways been very successful: generally the established Leagues have shown new interest in the Church and a number of new Leagues have formed in various areas. This is gratifying to the League Executive Board. Ted Foster, the editor of the *League Journal*, has consistently published an excellent journal that has received the favorable notice of a number of Church members not in the League. We would like to extend the offer to all Church members to subscribe to the *League Journal* at the nominal fee of \$1.00 per year. It is a well written journal and we hope that it will offer the Church an insight into the interests and needs of the young people.

The struggle of the League to establish a worthwhile program suggests to this writer a problem which should be brought to the attention of the entire Church. First, those things which have been accomplished can be, I think, closely related to the efforts of the Church in the Leadership Education Program for in most areas one finds the most active League members have attended an LEI. In the local areas the Leagues seem quite successful. On the national level, however, that is, the League Executive Board and the college students, another condition exists. The ability to serve a local church does not exist and the efforts of these people to serve the Church have generally gone into the formulation of some national project, this year the Open Gate Program. These programs necessitate the cooperation of the entire Church. These projects prove themselves ineffective if they do not fulfill the needs of the church members. This suggests a twofold problem: the Church realizes

its need for young leadership and the participation of the young people in the Church, and it has made efforts to train young leaders. These young people have left the LEI with the sincere desire to serve the Church. Unfortunately the college students in their peculiar situation have found difficulty in finding their places in service. What do these young people feel is the way in which they can serve the Church? What does the Church have to offer these young people? For what did the LEI train these people who are not directly involved in local League activities or local church activities? If these people do not find a way to put into practice their leadership training it is a loss to the Church and the loss to the individual, for these young people want to do something for the Church.

I feel that the League and the Church should carefully attempt to find places for these young people. Failure to do so will result in a slow drop in Church membership and a resulting inertia in the Church. Immediately I am reminded of the Stage III program of the LEI which is a plan to channel the LEI people into the local camps. This program, if more broadly conceived, seems to offer one solution to this problem. It provides a means of active participation in a worthwhile program for college young people at a time when they can work. If this program could be expanded into a work-camp program in which teams of these young people could be put to work building on local churches that need construction done, or establishing local camps, or acting as camp counselors then the talents of these trained people would be put into constructive use. This kind of program would need the cooperation and participation of the National Church but in the long run would be well worth the effort in the amount accomplished.

This is one suggestion for making the Church into something of value to all its members. It requires a great deal of communication and cooperation between the Church as a whole and the League, communication which has been greatly lacking in the past. The League should make every attempt to find out the kind of things the Church needs to have done and the rest of the Church should attempt to discover the talents and needs of its young members by communication with them. A cooperation of this sort could result in a growing strength of the Church.

This is the crucial problem which I hope has been taken into careful consideration at Convention this year. The Church is dependent, in the long run, on its young members. Every attempt should be made by the Church and the League together to evaluate the position of the young people in the Church and to develop a constructive program for the League in terms of the broader needs of the Church members. It also involves a reconsideration of the role of the Church in the lives of its members. I am confident that cooperation and communication can effect a more useful youth program.

—Helen E. Saul



## "Give ye them to eat"

Luke ix, 13

**T**HE STORY of the feeding of the five thousand is a familiar one. There was only a little food at hand, five loaves and two fishes, but the Lord commanded that it be brought to Him. He blessed it and gave it to His disciples to distribute, and lo, there was enough for all, and there remained left over twelve baskets full.

There is a lesson here for every minister starting out on his work. The loaves and the fishes are the goodness and truth with which he begins. Under the Divine providence you who graduate today have been led to prepare yourselves to become ministers in the Lord's New Church, the church of this new age. Your first duty is expressed in the words "Give ye them to eat," and again "Feed my sheep," "Feed my lambs."

You have completed your formal education, but that is only the start. The question "Am I equal to this task?" should have entered your minds. And the answer is, "No, not in my own strength." What good and truth you have must be taken to the Lord before it is given to the people. Too often young men go out from the theological schools equipped with a knowledge of modern methods and techniques and thinking that the old methods—and old people as well—are out of date. They attempt to throw overboard long established traditions of a church and to make it over according to their own ideas of what a church should be. And it is not your own ideas that you should preach. If you do this, some in your congregation will agree with you, others will disagree, and so your own preaching will cause divisions and factions within your church.

And particularly a minister should not allow himself to fall into the habit of criticizing his people—not even secretly in his own mind. All in his congregation are of his flock. Each one is different and each one has some good in him. It is this good that must be seen and reached. Nor should the minister criticize one of his flock to another or agree with such criticism by others. He may be sure that this criticism will spread. Nor should he agree with views expressed by one person and then with another who expresses the opposite views. Very soon no one will know where he stands, nor will they trust him.

Another fatal mistake is for a minister to seek to make a name for himself and to set himself above his people. Remember the Tower of Babel story. The Lord's command was and is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." And we recall the Lord's statement about those who sought the chief seats, and about James and John: "Ye know that the princes of the Gentiles exercise dominion over them . . . but it shall not be so among you."

The minister, in his study of the Word in the light of the Writings, should find truths which meet his own needs and should want to share them with his people. If the sermon does not apply to the minister himself, he may be sure that it will apply to no one. The minister should, indeed, be a leader, but this does not come through self-assertion. As his people find that he is looking to the Lord for his own guidance, that he always holds his own ideas subordinate to revelation and is leading others to the same source of light and strength, that he has no favorites in his congregation and no personal axe to grind, they will begin to trust him and to go to him with their questions and problems.

"If thou . . . call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Remember that the food was brought to the Lord first. Without this, ministering is without the Lord's presence and power. If we use the knowledge which we have acquired, always looking to the Lord, the blessing and the increase will follow.

And let us think for a very brief moment about the importance of ministering to a parish. It is there that people are reached. Among ministers, the greatest have been those who have worked among and served the people. The Lord when He was on earth did not seek fame. His purpose was to be the servant of all. And He said that He came not to do His own will, but that of the Father. There is no higher place or more satisfying service in the ministry than that of the parish priest.

#### *A little love, a little truth*

As ministers, you who graduate today will go forth equipped with a little love and a little truth. You have no power in yourselves to increase them or to feed the Lord's flocks. Jesus said, "Without me ye can do nothing." This is a universal law. Not even a plant or a tree can grow without heat and light from the sun. But as you take your powers to the Lord for His blessing and then give to your people, there will be sufficient to meet the needs of the day and a measure left over.

And the need is there. Many seem to imagine that some measure of ordinary decency and humane conduct could come into existence more or less automatically, simply as the result of a process of growth and education and progress called "civilization." But recent as well as ancient history teaches us that we can no longer maintain this illusion. In the Scripture story the multitude was in a desert place. Spiritually today the world is in a desert place. It is always so at the beginning of a new age. It was so when the Lord sent forth His twelve apostles. It is so today.

The great need of the world today is for true doctrine concerning the Lord, the spiritual world, and the purpose

and goal of life. We are living in a time of great danger as well as of great promise. Falsity is never harmless. The world cannot advance of itself, nor can it be advanced through false doctrine. One error is usually the parent of a thousand. We must start from facts or from propositions which are true. If we do this, we begin aright and have a fair prospect of so continuing, while otherwise we begin wrong, with a certainty of diverging further and further into error with each succeeding step.

However unpalatable it may be to the modern mind, there is but one system of truth—only one—that can withstand the increasing intellectual attacks and bear lasting fruit, and this is the system which the Lord made His second coming to reveal. It is His doctrine, not ours. We are merely His stewards.

#### *Primary needs*

We hear much today about a united church, and there are those who think that this could be accomplished if only the various denominations would give up their beliefs which conflict and put their emphasis on good works. But this is not even good common sense. Without a true understanding of the Lord and His purposes we do not even know what "good works" are. There are other works than external ones, and these are the really important good works—the "greater works" of which the Lord spoke. It is a work to build up a true knowledge of God. It is a work to build a true philosophy of life. It is a work to formulate principles by which right and wrong are distinguished. These are the primary needs of men, and to meet these needs is the office of the church. "The church is where the Word is and is understood." The Lord's presence with man is through His Word. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." We do not live from ourselves. We were created by a power outside of ourselves which keeps us alive from day to day and which gives us eternal life.

When the Lord first came, He was seen in outward, visible form. He lived a life as concrete and visible as that of any finite man. He came in person. But His second coming was not in person. It was a new revelation of Himself in His Word. It was a coming to the minds of men instead of to the eye of flesh. It was the opening of the Scriptures and bringing to view infinite stores of Divine wisdom contained in them, hitherto unknown. The Lord Himself is presented as the very center and source of that wisdom. Hence it is possible to see and understand Him with a clearness and fullness which in past ages was never imagined. No other kind of coming could be so real.

When the Lord sent His first apostles out into the world, He said to them: "Go ye into all the world, and preach the gospel to every creature." This is still the primary task of every minister, and in the New Church this means the bringing of a new understanding of the Gospel. Only so can we truly feed the people.

The New Church is in the world. It does now exist upon the earth. The time has come when men can enter intellectually into the truths of faith. There is no occasion for praising ourselves or boasting about this, for these truths are in no sense our own. Some of the truths of the New Church, such as its teaching about the continuity of life after death and about the spiritual world, have been more or less widely received, but its system of truth as a whole has been accepted by very few.

The New Church cannot be where its teachings are

not known and accepted. It is the part of all ministers to study, understand, and preach its doctrines as the means which the Lord has provided for His new approach to men in His Second Coming.

"Unto the only Lord God, the Savior Jesus Christ, be ascribed all blessing, honor, glory, and thanksgiving now and evermore."

(Address given at New-Church Theological School graduation exercises, May 26.

—LOUIS A. DOLE

## NEWS FROM HERE AND THERE

by Merle Haag

**One of the parishioners** in the Pretty Prairie, Kans., Society, after attending services conducted by Leta Kraus and Sharon Cohee, commented that he "felt he was in the presence of angels".

**Mr. Ralph Kirchen**, who has been serving as assistant to the Rev. David P. Johnson in Kitchener, Ont., preached his farewell sermon on May 29.

**The Pawnee Rock, Kans., Society** held a Vacation Bible School from May 31 through June 10. Teachers were: Lewanda Unruh, Aletha Loving, Edna Welch, and Marian Mull.

**The Chapel Hill School** in Waltham, Mass., observed its 100th Anniversary on June 11.

**The Rev. Clyde W. Broomell** gave the invocation and the benediction at the graduating exercises of the Steamboat Springs, Colo., High School on May 22.

**The New Church Theological School** held its closing service and Graduation exercises on May 27. The Rev. Louis A. Dole of Bath, Me., whose son, George F. Dole, was among the graduates, gave the graduation sermon.

**The Gifford Orwens** of the Washington, D. C., Society were so impressed by the slides shown in the church on May 13 that they made a reservation on the next boat to Europe. We wish them a happy journey.

**Our heartiest welcome:** to the following new members: El Cerrito, Calif., Society; Mrs. Alice Sechrist, a transfer from the San Diego Society. Baltimore Society: Mr. David Worell, Jr., Mr. and Mrs. Wm. Snider, Mrs. Alfred Spamer, and Mr. Warren Bowerman. Boston: Mrs. Robt. Gillespie and Miss Janet Magee.

**Congratulations to the following**, who have been elected to office in our various Societies. Washington, D. C.: Dan Nielsen, chairman of the Church Comm.; Claire Hirsch; secty.; John Harms, supt. of Sunday School; Bob Somers, chairman of Social Activities; Dan Nielsen, chairman of Membership Comm.; Gladys West, chairman of Music Comm.; Talbot Rogers, president of Church Society, Job Barnard, secty.; Edson A. Edson, chairman of House Comm.; and Dan Nielsen, vice chairman supervising the upkeep of the premises. El Cerrito, Calif., Society: Church Comm., Robt. Acker, Pat Slezin, Geo. Connolly, Florence Eastin, Rabette Krentz, and Don Shields. Alliance officers: Edy Slezin, president, Martha Minassian, vice president; Hazel Voliva, Treas.; Evelyn Connolly, Recording Secty.; Bernice Potter, auditor; Golda La Follette, historian, and Dinia Brokaw, parliamentarian. Lakewood, O.,

Society: Dr. Owen Reeves president; Carl Schuster, Vice President; Rose Baker, Treas.; Doris Fasnacht, Secty.; Robt. Sirl, Wm. Armstrong, Frank Theriault, and Dora Pfister, representatives. Baltimore Society: Alfred Spamer, president; Edgar Rinehimer, secty.; Frances Spamer, treas., Danl. Honemann, Milton Honemann, James Spamer, and Howard Heiss, Jr., Board of Trustees.

**Many of our Societies** have a well organized work crew, made up of members, who voluntarily keep up the appearance of the Church. In Kitchener, Ont. Mike Woeller heads the group and in Washington, D. C. it is Dan Nielsen.

**The St. Louis, Mo., Society** has decided to erect a cross on the tower of the Church. Unfortunately, the cost exceeds the budget.

**The Pretty Prairie, Kans., Society** has installed a Friendship Light. It is automatic and lights the front steps and doorway of the church with the setting of the sun.

**Lately our societies** have had a flurry of social activities. Boston held its annual Sunday School picnic on June 4. The Bridgewater, Mass., Study Group held an outing at the home of Mr. and Mrs. Robt. Leland on June 25. The following day the Lelands were the hosts for the Sunday School picnic. June 12 was Family Day for the El Cerrito, Calif., Society. The day began with Church School graduation, continued with games, and ended with a barbecue. The Sunday School picnic for Kitchener, Ont. was on June 11. Lakewood, O. held its picnic on June 12. Philadelphia's picnic was on June 18. Pretty Prairie, Kans. had a "farewell picnic" on June 5 for Mr. and Mrs. Galen Unruh. The Rev. and Mrs. Ellsworth S. Ewing, St. Louis, held open house on June 12 in honor of the pastor's mother, Mrs. W. L. Ewing. On July 4, St. Louis will have an ice cream social and a display of fireworks. Mr. and Mrs. Talbot Rogers of the Washington, D. C., Society held an open house on June 19. Washington's Sunday School picnic was on June 3. On June 5 the Society celebrated Helen Keller's birthday by showing "The Unconquered". Copies of *My Religion* were given to everyone present. On June 12 the Washington, D. C., Society had a film, "The Navaho". Mr. Clifford Natani, a resident of the Navaho Reservation, spoke. Baltimore held its picnic on June 18.

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**Consider the Word of God**

For your consideration it is submitted, that the essentials of the Church are:

To acknowledge the Divinity of the Lord Jesus Christ;  
To acknowledge the Holiness of the Word;  
To lead the life called Charity.

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• • •

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• • •

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