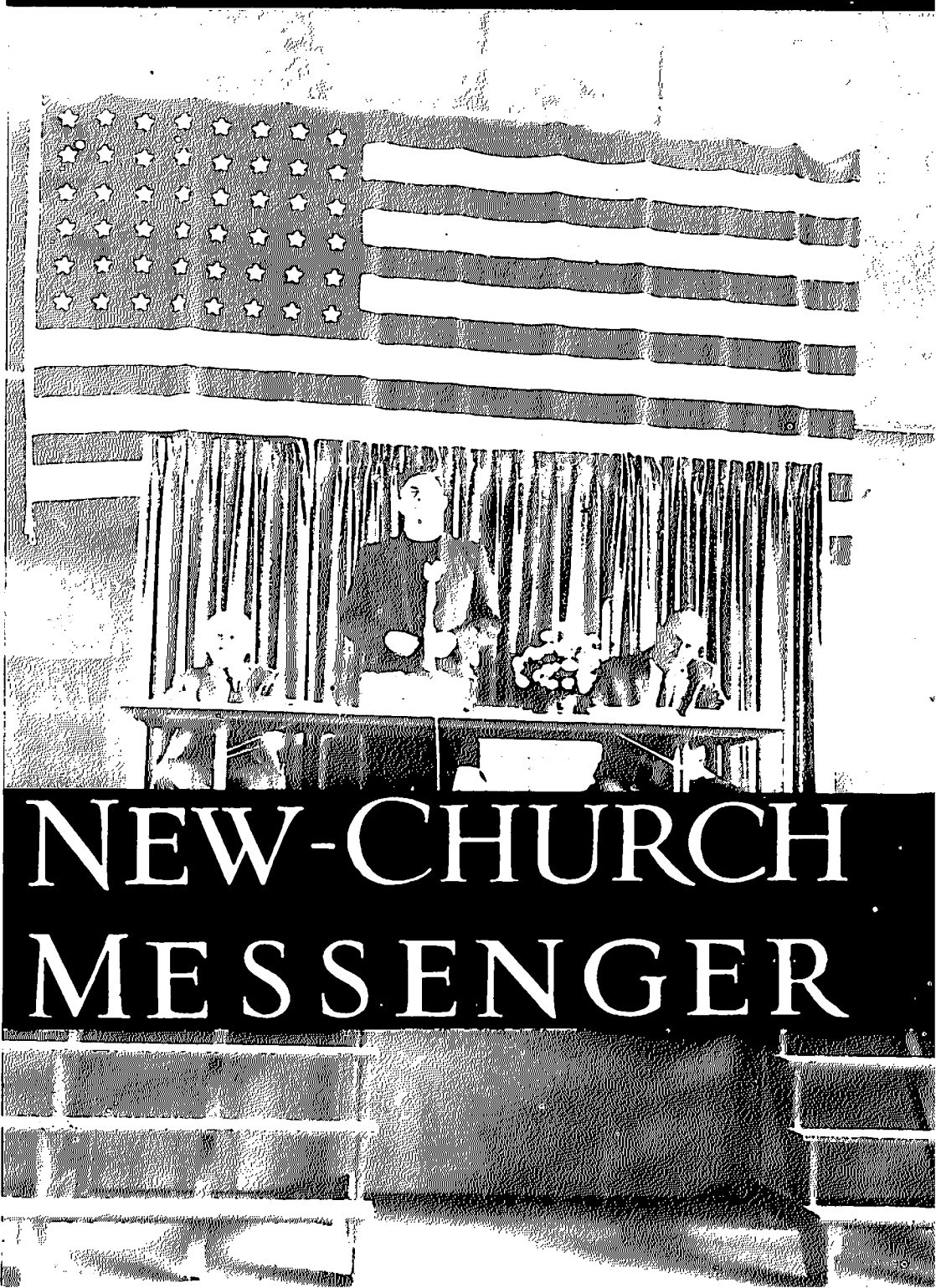


**SPECIAL  
ISSUE**

**GENERAL CONVENTION  
OF THE  
NEW JERUSALEM**



*The*

**NEW-CHURCH  
MESSENGER**

**AUGUST 1, 1960**

THE

## NEW-CHURCH MESSENGER

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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. 15 Whole No. 4782

AUGUST 1, 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.

## AS SWEDENBORGIANS CONVENED

**N**EVER have so few undertaken so much" was the slogan adopted by the Chicago Society, host to the General Convention for its session of 1960, June 23-26. That the few who undertook so much were equal to the task, was amply demonstrated by the efficiency with which all arrangements were made for the entertainment of 103 delegates, 29 ministers, and many visitors, for rooms for meetings and for exhibits, and numerous other details. Some expressed a word of pity for Mahn Tafel, the host pastor, who had to "treble" (if not more) as secretary of one of the busiest sessions on record of the Council of Ministers, as director of the Swedenborg Philosophical Centre (which also held a meeting during Convention), and as minister of the host society. But he took everything in his stride, and was quite as jovial at the end of the session as at the beginning. But he had good help: Mrs. Mahn Tafel, son Robert, Mr. and Mrs. Thornton O. Smallwood, Mr. and Mrs. Vincent E. Ewald, Miss Agnes Cowern, and others.

THE MAIN SESSIONS of Convention as well as the Sunday service were held in the Field House of the Lake Forest College, Lake Forest, Ill. Inasmuch as the many public and closed meetings of Convention and its subsidiary bodies were held in the college buildings, and the greater part of the delegates and ministers were housed in dormitories, the college campus practically became an all-Convention possession. Wide lawns, spreading trees, and extremely pleasant weather, together with comfortable beds and good meals, made the physical conveniences quite acceptable—even though distances from dormitories to chapel, commons, and fieldhouse were evidently designed for college athletes. Here, too, were the exhibits, more in number and better in quality than any we have seen on previous occasions. Artistically arranged exhibits for the New-Church Press, with its manager, Miss Cecile Werben, in charge, and for the New-Church Book Center, Philadelphia, with Miss Betty Stine in charge, drew many admiring viewers and customers. No less admiration was expressed for the flower-decorated Missions exhibit, where Mr. and Mrs. Thomas Spiers were on hand to explain the significance of the display. The more ambitious part of the Board of Missions' display, on which the Rev. Rollo Billings lavished much work, involved the showing of slides from many parts of the world. Very interesting was the exhibit of the Theological School, perhaps the more so to us because we did not recall having seen a similar one before. Other exhibits included a "wee one" by the MESSENGER, featuring a bound copy of the first two years of this publication, which is now over a hundred years old.

PRIOR TO THE OPENING of Convention there were meetings on June 21 to June 23 of the Council of Ministers, the National Alliance of New-Church Women, the association ministers' wives, the Sunday School Association, the American New-Church League, as well as of the General Council, the Board of Missions, the Board of Education, and other groups.

## IN 1960

THE COUNCIL OF MINISTERS of the General Convention discussed a variety of matters of importance to the church, and in its Open Meeting, on Wednesday night, June 22, in the Durand Institute Auditorium of Lake Forest College, it heard an address by the Rev. Bjorn Johannson of Cincinnati, Ohio, chairman of the Council's Committee on Spiritual Healing. Mr. Johannson examined the validity of the evidence, the history and the present meaning of the healing of bodily diseases and deformities through prayer and healing services. He presented from well-authenticated sources evidence of the fact of spiritual healing, and showed a rational explanation of the process from the works of Emanuel Swedenborg.

THE WORSHIP SERVICE on Thursday at the opening of the General Convention was conducted by the Rev. Wilfred Rice, St. Paul, general pastor of the Illinois Association. The Rev. David P. Johnson, President of Convention, gave his presidential address. (See page 230).

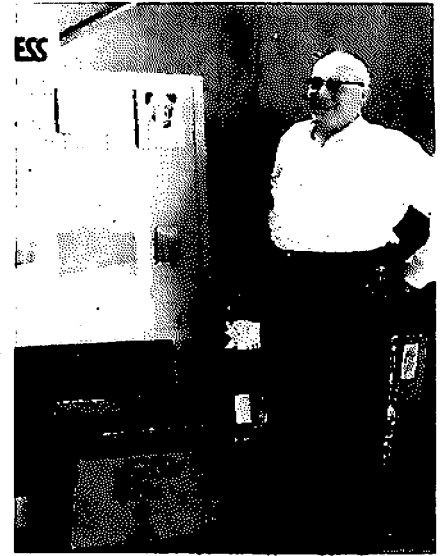
On Friday, following an early communion service in the chapel of the Lake Forest College, the business session of Convention convened, hearing reports, including that of the Nominating Committee, and receiving nominations from the floor.

The afternoon session featured an address by the Rev. Reginald H. Fuller of the Seabury-Western Theological Seminary. (See page 231). The 137th annual Convention then divided into discussion groups on the Bible in worship, in the home, in the school, and in our occupations. Leaders of these discussions were Rev. Calvin Turley, Don Schmidt, Mrs. Wilfred Rice, and John L. Hitchcock. Also a discussion was carried on by the young people's group on "The Relationship of the New-Church Teachings to our Daily Lives: Choice of Vocation, Marriage, Love, and Regeneration."

In the evening the League had a get-together, and the Board of Missions had its public meeting with Rev. Ernest Frederick, Rev. Erwin Reddekopp, and Rev. Calvin Turley as the speakers. All three men are engaged in the home missions field, although these are as widely separated as Miami, Florida, and Edmonton, Alberta. It was encouraging to note the response these men are getting in presenting the New-Church teachings to those unfamiliar with them. As usual the "mite-box" offering—the largest up to this time—of the Women's Alliance was presented. The amount was over \$1,075. The offering taken on missions night, it was voted, will be used to help the Rev. Werner Schmidt, soon to return to Freiburg, Germany, obtain furnishings for his home.

WITH THE ELECTION of officers on Saturday morning most of the business was finished, although in the afternoon a number of boards and committees met, and the Council of Social Action, of which the Rev. Andre Diaconoff is chairman, held an open meeting.

The feature of this day was the Saturday night banquet with the "Ceremony of the keys" and the awarding of the Shaw trophy to the



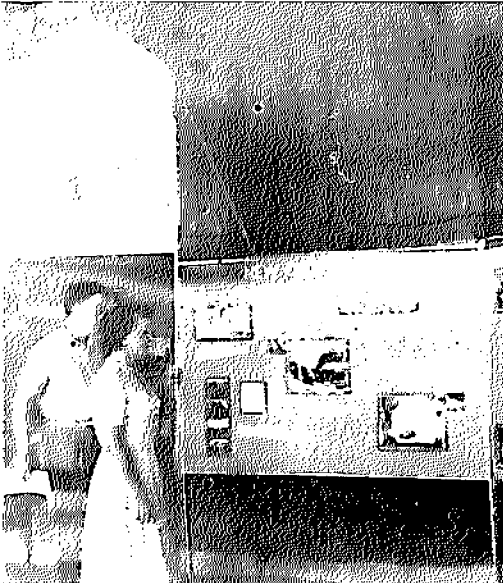
*Mahn mans exhibit  
of Swedenborg Press*



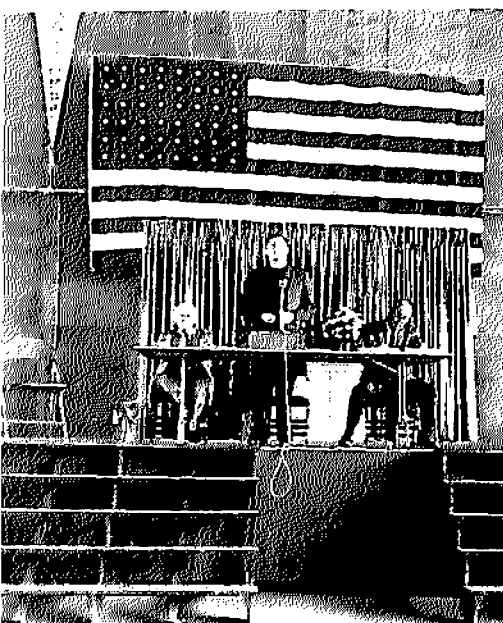
*as Miss Werben  
stands amid wares  
of New-Church Press*



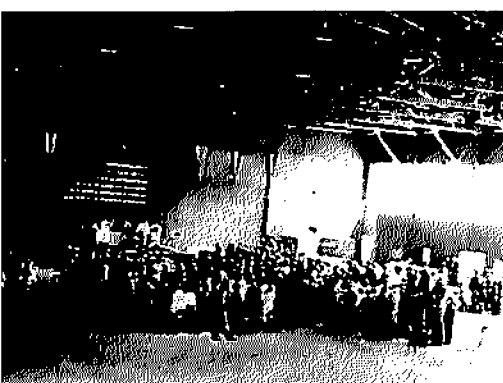
*Delegates pause outside Field House where exhibits and meetings were* ➤



**NCTS exhibit**



**Convention's officers  
facing business session  
l. to r. Blackmer,  
Johnson, and Poole**



**Sunday Services, left and next page above right,...**



#### **LEAGUERS**

Young People's League of El Cerrito, Calif., for having the most members, distance considered, present at Convention.

Especially appreciated was the concert by the "Musiehorale", a group of sixty singers from the Chicago area, which rendered a variety of music.

**THE GENERAL CONVENTION** and its associated bodies heard reports and took action on matters in all areas of church life. One of the most far-reaching was a decision referring to General Council, the national organization's board of directors, a detailed proposal for complete reorganization of the structure of the church on a departmental basis, with the establishment of a permanent national headquarters. Until this time, the church has operated through a structure of standing boards and committees, with all offices moving with the officers as they are elected. The present proposal is one of several coming out of a four-year study of the entire operation of General Convention, which has included group-discussions of all areas of church life in every individual congregation.

The Convention also heard a report from the New Church Theological School, the seminary in Cambridge, Mass., which trains men for the ministry of the New Jerusalem Church. The Theological School announced new steps in a program of new development, including the building of a larger and stronger faculty. The plan for the faculty is to gather a community of scholars to work in research and publication in conjunction with their teaching duties. This goes with an older program of complete financial support when needed for ministerial candidates showing promise, and a two-year-old program of partial support for college students pursuing preseminary studies.

**SUNDAY** witnessed a well-attended early communion service in the Chapel, and the regular eleven o'clock service, in the Field House, together with the ordination of Werner Schmidt and George Dole, recent graduates of the Theological School. The Rev. Louis A. Dole, general pastor of the Maine Association, served as the ordaining minister; the Rev. Rollo Billings had charge of the services, and the sermon was preached by the Rev. Owen Turley, his topic being "Discipleship and the Wholeness of Man."

**AMONG THE HIGHLIGHTS** of the Convention sessions were: 1) Passing a resolution setting up a Committee of Publication to co-ordinate and promote the publication of New-Church literature; 2) Passing a resolution, introduced by the Rev. Ernest O. Martin, opposing the use of capital punishment; 3) Passing a resolution, urging that there be no discrimination against anyone because of race or religion; 4) Voting to donate \$500 to Helen Keller to aid in her work in behalf of the blind. The Women's Alliance voted to present Miss Keller with a six-volume set of the *Divine Providence* in Braille; 5) Rev. Othmar Tobisch (of San Francisco) proposed to Convention the holding of a great "World Assembly of the New Church" in 1971, the 200th anniversary of the publication of Emanuel Swedenborg's *True Christian Religion*.

## RESULTS OF CONVENTION ELECTIONS

*Vice-President*.....Stewart E. Poole  
*Treasurer*.....Albert P. Carter  
*Recording Secretary*.....Horace B. Blackmer  
*Editor of THE MESSENGER*.....Bjorn Johansson  
*Augmentation Fund Committee*.....Stewart E. Poole  
*Board of Education*.....Dr. Dorothea Harvey  
*Nominating Committee*.....Mrs. William R. Woofenden  
*General Council*.....Rev. Wilfred G. Rice  
   Stewart M. Ayton  
   Roger Unruh

### *Department of Publication*

One-year term.....Rev. Immanuel Tafel  
Two-year term.....Rev. William R. Woofenden  
Three-year term.....Robert H. Kirven  
Four-year term.....Robert K. Somers

*Board of Managers of Theological School*..... Rev. Ernest O. Martin  
   Rev. Eric J. Zacharias  
   Dr. Waldo C. Peebles  
   Dr. George L. Walker

*Board of Home and Foreign Missions*.....Rev. Antony Regamey  
   Rev. David J. Garrett  
   Talbot M. Rogers  
   Robert W. Tafel

(Signed) Horace B. Blackmer  
*Recording Secretary*

## National Alliance Elects Officers

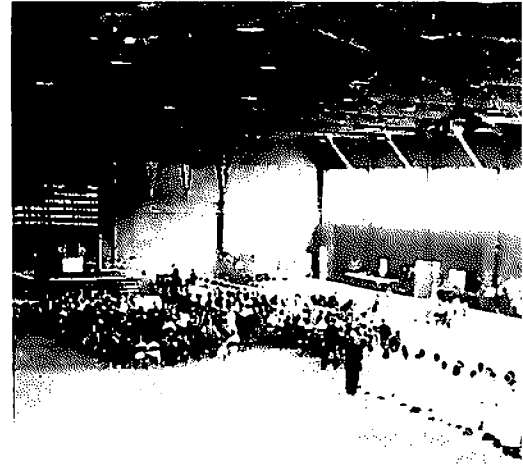
The National Alliance of New-Church Women heard a talk by Mrs. Trula M. Braun, a director of the Church Federation of Greater Chicago, in which she described the tendency and stressed the need for cooperation and mutual love between the different denominations within the Christian church. The writings of Swedenborg are often referred to, both within the New Jerusalem Church and by other leaders such as Walter Marshall Horton, past Dean of Harvard Divinity School, as providing a basis for ecumenical cooperation. (See page 234).

At the Annual Meeting of the National Alliance of New-Church Women held in Lake Forest, Illinois, Thursday, June 23, 1960, the following officers were elected:

*President*.....Mrs. Richard H. Tafel, Philadelphia  
*1st Vice-President*.....Mrs. Robert L. Young, San Diego  
*2nd Vice-President*.....Mrs. Harold P. Berran, New York  
*3rd Vice-President*.....Mrs. Wilfred G. Rice, St. Paul  
*Recording Secretary*.....Mrs. Alice L. Dullea, Brockton  
*Corresponding Secretary*.....Mrs. Alan W. Farnham, Brockton  
*Treasurer*.....Miss Frances Spamer, Baltimore

Three members-at-large and the New-Church Service Guild of Pretty Prairie, Kansas, were welcomed into membership.

The Round Robin Committee reported that 18 groups of letters are in circuit, reaching 107 women, most of them isolated members of the New Church.



... featured ordination  
of George Dole  
below, left,  
and Werner Schmidt



Dormitory Lounge  
and loungers



# ... who will go for us? Here am I Lord, ... Send me.

**T**HERE LIES before any church today a challenge greater than ever before. Are we ready for that challenge? Whether any religious faith shall survive the impact of civilization about it, depends largely on its ability to "grow," its perceptiveness, its flexibility, its willingness to accept those areas of its teaching that are hypotheses, for what they are, without feeling obliged to make them dogmas.

Science and religion both propose hypotheses for the reasons things are as they are or things happen as they do. True science, when it finds an hypothesis wrong, discards it and tries another. Or if it finds part true and part false it will retain the true and discard the false. Too often religion, after presenting an hypothesis, makes it dogma and by so doing forever ends any further growth or development. Christianity, the faith in a living God, must have a teaching that lives! This means its doctrine must be "open ended," forever ready for change as man gains new insights through science or revelation.

Emanuel Swedenborg, above all a man of science, just because his mind was skillfully trained in the ways of scientific study and investigation, examined carefully all he heard and saw. His questions and inquiries were limitless. He was aware of his own human limitations, stating that it was impossible to record in finite terms much spiritual information he had gained. Swedenborg invites the student of his work to consider, observe, check, and to verify if what he reads is so. That spirit of inquiry pervades Swedenborg's scientific and religious life. He encourages his readers to do likewise. Any faith that is ready to leave the data it presents open to study, inquiry, questioning, revision and hence growth and development will survive. In fact, I believe it will be a leader in the world of religious faith!

I am convinced that this role could be that of the General Convention of the New Jerusalem in the United States of America. But to truly play this role we shall need the humility, open mindedness and spirit of inquiry that made it possible for Emanuel Swedenborg to be a "servant of the Lord Jesus Christ." There are no boundaries before

us. No limits set walls about us. No one can prevent our spirit of growth and development, expansion, service and influence save ourselves.

More than ever before we must ask ourselves what we want to do, where we are going, how are we going, how best we can serve our Lord and fellowman? Before us lies a potential for service in spreading a realistic growing faith that has hardly been scratched! Very recent experiences have confirmed my belief that the potential for the New Church is unlimited. If we are ready to flex our muscles, bend our stiff backs, turn inquiring eyes in all directions, and promote the spirit of the seeking mind within and without our Church, nothing can stop our forward strides in the service of God and fellowman.

Throughout this Convention, you will be hearing of our plans for expansion and growth. About the walls of this room you will see display after display of the efforts we are making. These displays themselves, appealing, interesting, and striking tell of the spirit abroad in our Church. You will talk with those building new churches, of new churches in the planning, of new projects for old church sites. You will be told of plans for a headquarters office; of reorganization of our structure. You will vote on the establishment of a Department of Publications.

In order to continue this budding, — we hope soon we can say burgeoning — spirit of expansion, we will need to call on every resource available. For instance at our Theological School, plans are already begun to support study and research and writing. The school sees itself becoming a center for scholarship and research. We are encouraging men to train for the teaching, research, writing, administrative and other ministries of the Church. Where there is a man ready and available, we are ready to begin new churches in totally new areas. Where a church can better serve in a new locality, we are anxious to help, if necessary, in its relocation.

But this growing "plant" will need all the support and encouragement it can get. We need dedicated men to serve in the various areas of the ministry for which we are ready to train them. We need men to fill our present

pulpits. We need men with the spirit of adventure and faith in God to go forth into new areas to build new churches. One man pleaded with our Consultant in Church Expansion to establish ten churches in the Los Angeles area. Already the venturesome spirit of some of our men has disproved the once almost proverbial belief that because we were labeled "Swedenborgians" we didn't have a chance.

To support this program will take more money than we now have. Today is the day to think of dedicating more of our personal earnings to the expansion of our Church. The opportunity for stewardship in the Lord's household is a challenge greater than we can imagine. We shall need stewardship of time in the increasing use of dedicated laymen. Some retired men, might very well give a goodly number of years to Lay Leadership or business guidance to the Church. Many with special skills may be able to help meet our coming needs in the extension of our work in church buildings, business leadership and know-how, public relations or full time ministry (in its many phases) and Lay Leadership.

The potential before us has only the limits we ourselves impose upon it. To all of us the words that Isaiah heard should ring in our ears, "I heard the voice of the Lord saying, whom shall I send, and who will go for us." And our reply may well be that of Isaiah's, "Here am I, send me."

## MR. FULLER'S ADDRESS

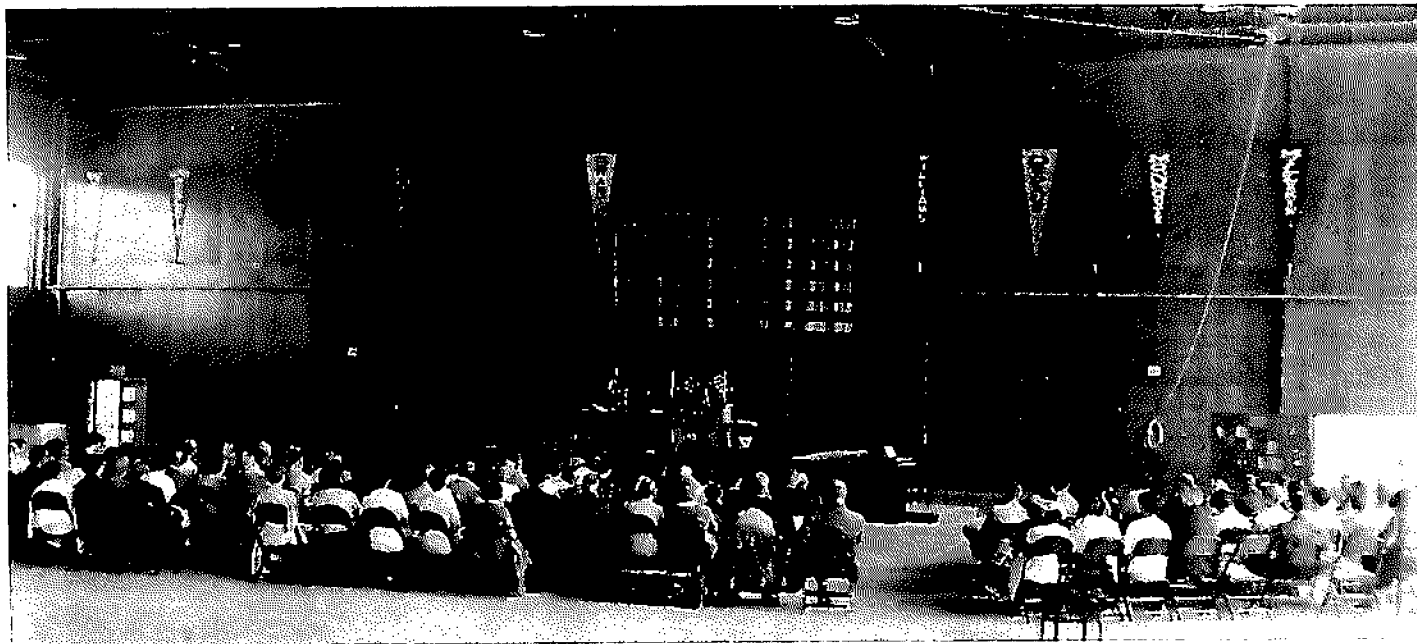
The Rev. Reginald Fuller, Professor of New Testament at Seabury-Western Theological Seminary, Evanston, Illinois, addressed the 137th Annual General Convention

of the New Jerusalem Church, meeting on the campus of Lake Forest College, Lake Forest, Illinois, at their Friday afternoon session (June 24). Mr. Fuller's topic, "The Book that Tells of the Acts of God," was concerned with the rising trend toward the new biblical theology, which he finds in modern religious thought.

In his talk on biblical scholarship and its relevance to religious life, Mr. Fuller reviewed the history of biblical interpretation from the time of the end of the Reformation. Tracing its development from use of the Bible as "an armory of proof-texts to fire at one another" through the pietistic movement to the scientific classifications of historical and literary criticism. This development, accelerated by the great shocks of geological discoveries which seemed in conflict with Genesis, and Darwin's theory of evolution, led to a totally new concept of the use, purpose and nature of the Bible. One characteristic of this concept was a strong question as to the nature of the inspiration that is claimed for the Bible.

Since World War II, in Mr. Fuller's opinion, the concept of the Bible has been changing again. Today, the growing conviction in scholarly circles, he says, is that "The Bible is the witness of the Apostles and the Prophets to the mighty acts of God." The Bible, he says, "was not written to the glory of man, but to the glory of God. There is no attempt in the Bible to white-wash the nature of man." In support of this latter point, he cited Judas Iscariot and the story of David and Bathsheba as examples of the Bible's realism in picturing mankind. Seeing the Bible as written by the Church, for the Church's use, and to the glory of God, Mr. Fuller feels that the new rise of biblical theology is an arrival at a good and proper use of the Bible.

Mr. Fuller had been invited to address the Convention, because the New Church has a strongly Bible-centered theology.



*Convention in session*

## The New By-Law:—

### Article XX—*Department of Publication*

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

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

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

Most of the photographs in this issue are by Robert Kirven.

**Andre Diaconoff's RESOLUTION in behalf of the Council on Social Action, which was passed unanimously:**

#### A Standing Resolution

"The Convention of the Church of the New Jerusalem, assembled in Chicago, June 1960, reaffirms its belief that the Church Universal includes those of diverse origins.

"It therefore urges New Churchmen everywhere to acknowledge this truth and to act in this spirit. Let no Society of the Church exclude any from membership on the basis of ethnic origin, race or color, but, seeking those who acknowledge our Lord and Savior Jesus Christ as the Redeemer of the world and who accept the essentials of faith of the Church, welcome them with joy and affection into the full and free fellowship of the Church."



*The line-up*  
*Gentleman in hat is Ned Hinckley*



*This was worth the waiting*



**Ernest Martin's RESOLUTION  
which was passed:**

**BE IT RESOLVED:** That the General Convention of the New Jerusalem in the United States of America record itself as opposed to the legalization and practice of capital punishment in our various states, recognizing that capital punishment is not a proven deterrent to crime and is vindictive rather than redemptive.

*Informal caucus.*

*John King, chairman,*

*Nominating Committee,  
second from right*

Thursday afternoon, the Rev. Leon C. LeVan, Pastor of the New Jerusalem Christian Church, Pittsburgh, Pennsylvania, addressed the American New-Church Sunday School Association on the subject of the Dead Sea Scrolls and the Qumran Community, illustrating his lecture with a scale model of Khirbet Qumran.

*The Music Chorale ,below.*



Together—  
at the luncheon



## THE 'GRAND ALLIANCE' IN CHICAGO

Mrs. William C. Braun, 48 North Menard, Chicago, Illinois, spoke Thursday, June 23rd, at a luncheon meeting of the National Alliance of New Church Women in Hixon Hall on the tree-lined campus of Lake Forest College.

Her topic was "Positive Togetherness." Mrs. Braun, a member of the Church of the Good Shepherd in Oak Park, Illinois, and a member of the Board of Directors of the Church Federation of Greater Chicago, spoke on the importance of the greater strength that could be developed through more unification of Protestant church activities. She gave a brief review of early Christian Church history, how large groups broke into small sects which later grew into large denominations. She went on to describe how churches of various denominations are now working together often with the Church Federation, to improve conditions in their own community. Mrs. Braun described many inspiring examples of how the Church Federation of Greater Chicago is working with individual churches of many denominations to aid them in problems of relocation and expansion and providing chaplains for hospitals. She also described the wonderful work of the United Church Women, whom she has served as their president for the past two years. She told of their work in gathering and shipping tons of clothing to all parts of the world, and of their organized fight against indecency in literature found on news stands and in the mails and on radio and television programs.

All through the talk Mrs. Braun stressed the necessity for Protestant churches to unite in a strong voice for good in fighting evils throughout the world. She said that all the world should point to the Protestant Christian Churches and say, "See how they love one another." In private conversation Mrs. Braun made her point so beautifully by saying that it is as though the Protestant churches had branches branched out from Christ's teachings as spokes from a wheel and now it is time for them to join hands and unite as a rim to a wheel.

*During the meeting of the Women's Alliance, in which it was decided to send the Braille books to Miss Keller, one of the members, Mrs. Malcolm Robb of St. Louis, Missouri, wrote a poem which she dedicated to Helen Keller.*

### To Helen Keller

We who have a common cause with thee,  
In the area of spiritual sight,  
Send you our greetings: in heaven's light  
Your way has trod God's heights to see.

The troubled world has heard your timely plea  
To help the blind: and thus we here indite  
A message which may set the heart aright  
And give the mind a light by which to see.

In sending you this holy help and word  
We trust that in its pages may be heard  
The voice of God who stills our troubled tears.  
As thus your hopes grow with the years  
Hold on, dear Helen We have watched you grow  
Into that angelhood which all the blind may know.

—THERESA S. ROBB

### JOY IN DETROIT

Following two years of service in the American Embassy in Athens, Greece, Joylyn Ives is being welcomed home to Detroit by her parents, Mr. and Mrs. Howard L. Ives, and fellow members of the Detroit Society. At an Open House held in her honor July 20 at the Church, Joylyn showed slides and spoke of her experiences in Greece and other countries. Following a visit of several weeks with her parents, Joylyn plans to return to her post in Athens.

## Alden son earns Phd.

Thomas Hyde Alden, youngest son of Mr. and Mrs. Philip M. Alden, was awarded the degree of Doctor of Philosophy by the Massachusetts Institute of Technology, June 10. Mr. and Mrs. Alden with their son, Peter, have moved from Philadelphia to Schenectady, New York where Mr. Alden has accepted a position as Research Engineer at the Knolls Laboratory of the General Electric Company.



Thomas Alden

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*or request billing.*

## *LETTERS to the* **EDITOR**

### **ABOUT PROPOSED AD**

To the Editor:

I see nothing gained by continually stirring up a hornet's nest about what name we give the three BIG O's of true religion.

E. S. refers in the Diary Minus to those who eternally "burn" in the delight of fruitlessly causing "disturbances".

By any other name God (the Lord Jesus Christ) is just as Omnipotent, Omnipresent and Omniscient; I am sure!

This proposed advertisement makes the common mistake of misnaming "religious leaders" when it means ecclesiastically paid employes with an ax to grind. E.S. clearly tells us that religion is one thing while ecclesiastical institutionalism is another. No amount of advertising can change this unless it undertakes to explain this known truth. Any thinking man, scientist or layman, can see through the ecclesiastical clouds of sectarian promotion. This leaves only the "simple good" for the ecclesiasts to work on. Being simple good, it is doubtful whether they need any sectarian ecclesiasts to play around with their everlasting souls.

Don't misunderstand me; I love the Lord's Church (all Faiths) and depend on it for courage and strength. Yet, I like to have my ecclesiastical leader call the turns as they are, not as emotionally excitable half-truths that are only a little more than almost right. Any advertising project to be effective must know how to appeal to the rational-spiritual or the intellectual-celestial man which is in character with his scientifically trained mental processes.

Me, I see no reason to go beyond the Two Great Commandments for a Religion. Beyond this we drift into inhibitions and to its abstractions which become in a sense, cultishly befogged and thus tainted.

Fitch Gibbens  
Boston Mass.

### **LIKES DOLE'S ARTICLE**

To the Editor:

This is just a word of thanks for the Rev. Louis A. Dole's article "Stewardship" which appeared in the June 18 issue of the *MESSENGER*. Many timely and important thoughts were expressed in that brief article.

Mr. Dole states: "The Lord in His Second Coming opened the Word specifically to meet the needs of this new age, giving the doctrines on which the New Church was to be founded. The New Church is therefore distinguished from other churches by its teachings." This, it seems to me, is the reason why the New Church need not, and in fact *cannot*, be made to conform to the ever-changing popular notions of what a church should be.

Forrest Dristy  
Tallahassee, Fla.

**Copy deadline for September 1 issue  
of THE MESSENGER is August 17.**

# Why I believe in heaven and hell

by Ezra Snider

AS AN INTRODUCTION I would like to quote the concluding paragraph in Swedenborg's book, *Heaven and Its Wonders, and Hell*. He writes: "What is said in this work will be obscure to those who have no interest in spiritual truths, but will be clear to those who have such an interest and especially to those who have an affection for truth for the sake of truth, that is, who love truth because it is truth."

Some fifty years ago one of my brothers, a young man of twenty-five, lay dying in a Toronto hospital. As he breathed his last, he looked up, smiled, and whispered, "Lord, help me!"

Now, if there were no life beyond, would my brother have seen at that moment what he undoubtedly did see, someone waiting to usher him into a new world of interesting activity? I believe in heaven because this earth is too small, this life is too short, to allow the full development of the marvellous possibilities wrapped up in the human soul. Where that new world called heaven is, does not matter. But if we say there is no such place because we do not comprehend its nature or its environment, we are like the gold fish looking out of his bowl and wondering how anyone could possibly live outside the water he is swimming in.

I believe in heaven and hell because I believe in a God of justice as well as of mercy. I believe in God because He has spoken to me as He has spoken to multitudes of others, not always in the same manner, but just as clearly and unmistakably. I believe He was manifested in Jesus Christ, and I accept as divine the revelation of truth contained in the Bible, which clearly teaches the existence of both heaven and hell.

## Other beliefs

It is the custom in some quarters to compare Christianity with other religions to the disadvantage of the former. "By their fruits ye shall know them." Buddhism says, "By self purification man can make himself into a god." It tells us not to look to any external agency for salvation, but to rely entirely on our own efforts. Yet the son of a prominent Buddhist has given the following estimate of the religion in which he was brought up: "The chief condemnation of Buddhism is its powerlessness to recreate a fallen nature or restore a broken life. It is beautiful and sweet as an idea, as a sad and poetic philosophy of paganism; but it is not a religion. If it is a religion, it is inadequate to the world's needs, pitifully inadequate. It is an inefficient religion—therefore it cannot be true."

Of Hinduism, a high caste native of India has this to say: "This religion has never lifted a finger to save the sinner or to make men better." Mohammedanism is thought by some to be similar to Christianity, but the followers of this religion do not believe that Jesus

actually died on the cross, but at the very last moment something in his shape was substituted for him and he went straight to heaven. Such a fantastic belief denies the basic truth of Christianity: that sin must be atoned for. Love, sacrifice, atonement—these three words spell the redemption of man. A noted thinker once said, "Only by sacrifice could the Divine Love fully utter itself." The writer of *Hebrews* says in the tenth chapter: "It is not possible that the blood of bulls and of goats should take away sins, wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Then said I, Lo, I come . . . to do thy will, O God!"

Christianity differs from all other religions under the sun, first of all in the fact of its divine origin. Other religions contain truth; Jesus Christ said, "I am the truth." Christianity is a revelation from God and a blessing to humanity. All other religions are human explanations. Christianity is a gift from God to man, not a guess by man about God. Its proofs lie in the changed lives of the vast multitudes whom the Lord has sought and saved. Christianity does what the Lord says it can do through Him. It is the power by which men can be born again.

## What the Lord taught

Now if we concede that Jesus is the Son of God in the unique sense He claimed to be, then we have no alternative but to accept His teachings as true. What did He teach regarding the future of men and women after death? In the fourteenth chapter of *John's Gospel* we are told, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." In the parable of the rich man and Lazarus the Lord gives us a vivid word picture of the startling contrasts between the future states of two representative characters. Of course this parable should not be taken literally, but a parable that does not represent reality would not be a parable at all. It would be without purpose or meaning. In this story (*Luke 16*:

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19-31) the one person is rich, living in a palatial residence, the imposing entrance to which looked down upon the common crowd. "Clothed in purple and fine linen" he "fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. . . . The beggar died and was carried by the angels into Abraham's bosom: the rich man also died, and was buried." Was that the end of the story? No. We read, "In hell he lift up his eyes. . . ."

The plain truth to be drawn from this parable is that character determines destiny, that heaven and hell are tremendous realities. Selfishness makes hell on earth. How can we doubt that it will bring hell hereafter? Every time Dives walked past Lazarus, without trying to help him, he was making his own hell. Every time Lazarus refused to be soured by the bitter bread of poverty, he was sending up materials for his home in heaven.

Emanuel Swedenborg, whom Thomas Carlyle once described as "one of the loftiest minds in the realm of minds," saw that living for self was shutting oneself out of heaven, even when such living was joined to religious exercises. He wrote: "Those who have lived an outwardly holy life, constantly attending church and praying and afflicting their souls, and at the same time have thought constantly of themselves that they would be esteemed and honored for all this above others, such in the other life are not in heaven because they have done all this for the sake of themselves. Heaven consists in desiring from the heart the good of others more than one's own, and in serving others with a view to their happiness, not with recompense as an end, but from love." Further, he says, "Since man is the cause of his own evil he is led into hell, not by the Lord but by himself."

The Bible tells us all we need to know in advance about the future life. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life." The rich man in the parable begged Abraham to send Lazarus from heaven to his five brothers still on earth to warn them "lest they also come into this place of torment". But Abraham said "they have Moses and the prophets; let them hear them." And, further on, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The Bible plainly teaches the way to salvation. It is not necessary to have a college education in order to know how to live. "Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine. . . ." (John 7:14-17). Commenting on this passage, Dr. Henry Drummond said, "It doesn't read, 'If any do his will,' which no man can do perfectly, but if any man be simply *willing to do his will*—that man will know what truth is and what falsehood is. Obedience is the organ of spiritual knowledge."

#### *Heaven on earth*

A striking illustration of the power of the Book to change what the Encyclopaedia Britannica called "a hell on earth" into a community noted for virtue, contentment and upright living, is found in the history of the inhabitants of Pitcairn Island, in the Pacific Ocean between Australia and South America. In 1790 it was

taken possession of by nine of the mutineers of H.M.S. "Bounty", together with six Tahitian men and twelve women. According to one account, the white men and the Tahitians murdered one another, till at the end of ten years John Adams was left alone with eight or nine women and a crowd of half-breed children, his own and his companions.

In one of the Sea-chests Adams found a Bible. He read and pondered its contents. He asked himself what was likely to become of this community which had such a poor beginning. He repented of his sins and resolved to make good men and women of those children. So he taught them to read that Book.

Years passed. The children grew up and married, and more children were born. Then one day, nearly twenty years later in 1808, the island was re-discovered by Captain Folger, of the American ship, Topaz. What did he find? There was no jail, no hospital, no insane asylum; no illiteracy, no crime, no disease. The people had no doctors, took no medicine, and drank no liquor. The island was definitely Christian. Nowhere on earth could life and property be safer.

What changed that place from a hell on earth to a little bit of heaven down in the South Seas? What else but the teachings of the Book?

I believe in a heaven, in the future as well as on this earth, because the human spirit demands an after life, where wrongs can be put right, and inequalities smoothed out; where those who have been thwarted and cheated and persecuted are given a fairer field and a better chance.

I believe in hell as a future darkness beyond our power to conceive because justice and reason demand that sin must be punished. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

*The author lives in Orillia, Ont., and is a frequent contributor to magazines.*







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## NEWS FROM HERE AND THERE

by Merle Haag

**Although officially** our Church has never taken any stand on education, the level of education among our members is quite high. In view of this, it is fitting that we honor a few we have heard of who graduated from high school or college this June. Pretty Prairie, Kans.—Jess Unruh, a degree in Veterinary Medicine and Curtis Graber, a degree in Agricultural Economics. El Cerrito, Calif.—high school graduates: Jana Slezin, Graham Seibert, Denny Krentz, and Virgil Clifton. Brockton, Mass.—high school graduate—Joanne Lenoci.

**Welcome** to the following new members of the Cincinnati Society: Graham P. Hunt, Mr. and Mrs. Sidney Tipton, Lois Penney, and Mrs. Philip Chapman. Donald Ausman requested admission to membership and will be received at a later date through confirmation.

**Congratulations** to the following members of the Brockton, Mass. Society: Pins for excellent attendance—Beth Blaisdell, Linda Burke, Jeanne Farnham, Paula Holmes, Jeffrey Johnson, Bruce, Thomas, and William King, and Kenneth Martin. The above named plus the following received books for regular attendance: David Burke, John Gilfoy, Kenneth Lifchitz, and Thomas Walter.

**The Washington, D. C. Society** has special praise for the following: Talbot Rogers for his able conduct of the worship service on June 5, John Harms for leading the Children's Sunday program, Vickie Harms for her beautiful solo singing, Virginia Riley for directing the Cherub Choir, Ruth and Rachel Martin for perfect Sunday School attendance, Dan Nielsen for supervising the Helen Keller program, Bob Somers for running the movie projector, Lucile Borza for taking charge of refreshments, and Bill Huggins for ushering and general assistance.

**George F. Dole**, recent graduate of the Theological School and the son of the Rev. Louis Dole of Bath, Me., will be the Assistant Pastor of the Cambridge, Mass. Society next fall.

**Our sympathy** to Irma Guest of the Detroit Society who suffered a fractured jaw and ankle in an automobile accident.

**The New York Society** was the host for the In-Service Training Seminars for the teaching staff of Day Care Centers in Manhattan. It also acted as host for the East Midtown Community Council, a group of agencies, schools and churches whose sole purpose is "community betterment through cooperation, and sharing of ideas, information, and programs."

**The Portland, Ore. Society** will have a religious retreat at the Davis Rancho Aug. 20.

**The Bellevue and Portland Societies** are sponsoring a church camp in the Puget Sound area Aug. 1-8 for those between the ages of 12 and 17.

**Congratulations** to Mr. and Mrs. Charles Libka of the Pawnee Rock, Kan. Society who celebrated their golden wedding anniversary June 26.

**Ethan Brown** of the Lakewood, O. Society presided over the Study Group sessions which commenced June 26 and concluded July 31.

**Detroit** recently honored Wm. Eggebrecht, a member of that society, who has donated his services as organist and choir director. Unfortunately, Mr. Eggebrecht will be unable to continue these duties in the fall.

**Among those attending convention:** Jean Allan, San Francisco Society. Mrs. Helen Hundley and Danl. Schmitt, Pretty Prairie, Kans., Mr. and Mrs. Galen Unruh, Roger, Eileen, Stanley, and Sharon Unruh, Mr. and Mrs. Alvin Friesen, Mrs. Lena Moore, and Bob Kroeker—Pawnee Rock, Kans., Alice Van Boven—Riverside, Calif.

**Newly Elected officers** in the Church. Cincinnati, O.—Committee of Ways and Means: James Chapman, Robt. Lawson, Howard Kaupp, Charles Townsend, and Charles Coch, *ex officio*. Riverside, Calif.—*President* and *treasurer*, Mr. Fulmor; *Vice-president*, Mr. Denning; *Secretary*, Mrs. Van Boven; Church Board, Mr. Carlson, Mrs. Jackson, Mrs. Hammond, and the Rev. Mr. Peters. El Cerrito, Calif.—*Chairman*, Bob Acker; *Vice chairman*, John Hitchcock, and *Secretary*, Florence Eastin. San Francisco—Church Committee: Leslie Gaboury (*chairman*), Rena Utz (*secretary*), Jean Allan, Dr. Frederick Howe, Paul Azadian, Frances Bergstrom, Erla Auz, and Ann Parsons (*alternate*). Youth Fellowship representatives—Sandra Jones and Sara Bowman.

## ENTHUSIASM PLUS

A Saturday in June found the members of the Johnny Appleseed Memorial Foundation meeting in Ft. Wayne, Indiana.

Becoming interested in Johnny Appleseed lore members of the Men's Garden Club of America founded the Memorial Foundation. The graveyard where Johnny's body was buried is about a mile from Route 27 on the northern outskirts of Ft. Wayne. This graveyard is included in the twelve acre plot which the Country gave to the Foundation.

The members of the Foundation are very enthusiastic planners. Their plans include the landscaping of the twelve acres, a small lake and the planting of a large number of apple trees.

A chapel to seat at least seventy-five is to be erected. Also a large auditorium to be used by apple growers from all parts of the country for conferences is in the planning.

The Educational Director hopes to have a plot for school children to have gardens for flowers and vegetables. There will be research for the apple industry and a look into the history of the thousands of varieties of apples.

This enthusiastic group plans a nation wide drive for funds, so be ready to help in this Memorial to our Johnny Appleseed. You may contact John Blocker, 1122 Lynn Ave., Ft. Wayne Indiana for further information.

—MABEL PARKER

## BIRTHS

HOGAN – Born Apr. 26 in Boston, Mass., to Mr. and Mrs. Lawrence G. Hogan, a son, Mark Anderson.

SILVERA – Born May 25 in San Diego, Calif. to George and Miriam Douglas Silvera, a daughter, Vicki Jean.

PEARSON – Born May 20 in Pacifica, Calif. to Mr. and Mrs. Pearson, a daughter, Margaret Dandridge.

STONE – Born to Harold and Charlene Stone of the El Cerrito Society a son.

## BAPTISMS

ELWELL – Wayne George Elwell, Boston Society, baptized Apr. 3 by the Rev. Antony Regamey.

GERMAN – Terry Loraine, daughter of Mr. and Mrs. Charles German, Baltimore Society, baptized May 29 by the Rev. Clayton Priestnal.

HONEMANN – Daniel Denton, son of Mr. and Mrs. Daniel H. Honemann, Baltimore Society, baptized May 29 by the Rev. Clayton Priestnal.

PEQUEGNAT – Steven Paul, son of Mr. and Mrs. Paul E. Pequegnat, Kitchener, Ont. Society, baptized May 7 by the Rev. David P. Johnson.

POOLE – Allane Lynn, daughter of Mr. and Mrs. Allan L. Poole, Brockton, Mass., Society, baptized May 8 by the Rev. John C. King.

ANDERSON – Howard Douglas, son of Mr. and Mrs. Gale S. Anderson, Kitchener Society, baptized June 5 by the Rev. David P. Johnson.

MEYER – Pauline Elizabeth, daughter of Mr. and Mrs. James Meyer, San Francisco Society, baptized May 22 by the Rev. Othmar Tobisch.

## CONFIRMATIONS

SAUL, CONGER – Rita Saul, Karen Conger, and Stewart Saul were confirmed in the Los Angeles Church on Palm Sunday; the Rev. Andre Diaconoff, officiating.

GILLESPIE – Mrs. Robert S. Gillespie, Boston Society, confirmed Apr. 1 in Revere, Mass. by the Rev. Antony Regamey.

MAGEE – Miss Janet Magee, Boston Society, confirmed Apr. 2 in Brookline, Mass. by the Rev. Antony Regamey.

PEDERSEN – Mrs. Alice Pedersen, De Forest, Wis., was confirmed June 19 in the Lenox Township New Church, Iowa, by the Rev. John W. Spiers. Mrs. Pedersen is now the authorized Lay Leader in the Lenox Church, having received her letter of authorization from the General Pastor of the Illinois Assn., the Rev. Wilfred G. Rice, at the recent Convention at Lake Forest, Ill.

## WEDDINGS

LANE-McCREIGHT – Joy McCreight and Donald Lane married May 21 in the Portland, Oreg. Church; the Rev. Paul Zacharias officiating.

WELCH-ARGUE – Betty Lou Argue and Lynn A. Welch married May 12 in the Pawnee Rock, Kans., Church; Mr. Galen Unruh officiating.

HARVEY-BASE – Betty Lou Base and Lanny Harvey married May 29 in the Pawnee Rock, Kans., Church; Mr. Galen Unruh officiating.

NIELSEN-RICHMOND – Paula Richmond and Daniel Nielsen, Jr., were united in marriage June 11 at the Palisades Community Church.

## MEMORIALS

BRANDAU – Resurrection services for Andrew Brandau, who died on May 21, were held on May 24 in Detroit; the Rev. Wm. R. Woofenden officiating.

GOSS – Mrs. R. S. (Julia) Goss passed away on Apr. 10, in Boulder, Colo. She had been a member of the New Church since 1918, and served for many years as organist of the O'Farrel St. Church in San Francisco. She is survived by two daughters, Julia Lynch, San Francisco and Marian Bernzen, Boulder, Colo.

MOLLENHOFF – Gustav Mollenhoff, age 79, passed away Jan. 7 at Phoenix, Ariz., where he had gone for his health. He was a life-long devoted student of the New-Church doctrines. Resurrection services were held in his home town, Iron River, Wis. He is survived by one sister, Miss Emmy Mollenhoff of Iron River.

KURKJIAN – Resurrection services for Pearlina H. Kurkjian, Boston Society, were held Apr. 14; the Rev. Antony Regamey officiating.

THOMAS – Frank Thomas, El Cerrito Society, passed away June 10. Memorial services were conducted by the Rev. Eric Zacharias June 13.

SMITH – Resurrection services were held June 7 for Mrs. Julia Mercer Smith, Washington, D. C. Society. The Rev. Ernest O. Martin officiated.

WENBAN – Mrs. Edith Amelin Wenban, one of the oldest members of the Portland, Ore., New-Church Society, died peacefully in her sleep, Feb. 18. "Gram" Wenban was born in Macedonia, O., and moved to Portland in 1907. She was confirmed in the Cleveland New-Church Society. Surviving are two daughters: Mrs. Edith Evans and Mrs. Ellen LaRue, 9 grandchildren, and 19 great grandchildren. Resurrection services were held Feb. 22, the Rev. Paul Zacharias officiating.

CHAPMAN – Grace Chapman, for many years the beloved organist and choir director of the Church of the New Jerusalem, Cincinnati, passed away quietly, on the morning of June 13. Resurrection services for her were held in the church on June 15, the Rev. Bjorn Johansson officiating.

Miss Chapman is best known as a musician of high talents. She was the class musician on her graduation from the Hughes High School of Cincinnati, a graduate of the Cincinnati College of Music, and a member of the Matinee Music Club. For 11 years she was the choir director and organist for the large Seventh Presbyterian Church, but her devotion to the New Church, in which she was brought up and to which all her family belonged, was such that when that Church needed an organist she was willing to accept that position.

Music was more than a career for Miss Chapman—it was a ministry. This writer once quoted to her Herbert Spencer's words, "Music must take rank as the highest of the fine arts—as the one which more than any other, ministers to human welfare." Her answer was, "I believe that—music should minister to human welfare."

Not infrequently those who heard her play spoke of how they felt their souls carried heavenward on the wings of her beautiful renditions. Music seemed so inbuilt into her as to be an integral part of her personality. Sidney Lanier said the music was love in search of a word. But no words could have given such eloquent expression to the message of love as could the tones from the organ on which Miss Chapman performed. With richness it always spoke of order, proportion and harmony. To the listener it brought an inner peace. Sometimes it seemed like some powerful magic that called up the tenderness, the joy and the exultations of youth and memories that one thought had long since drifted away on the river of time.

Miss Chapman was born in Campbell County, Ky., Apr. 20, 1881 the daughter of James Neeves and Helen Anderson Chapman. She is survived by two sisters, Sallie and Helen Chapman, and one brother, James L. Chapman, as well as a number of nieces and nephews.

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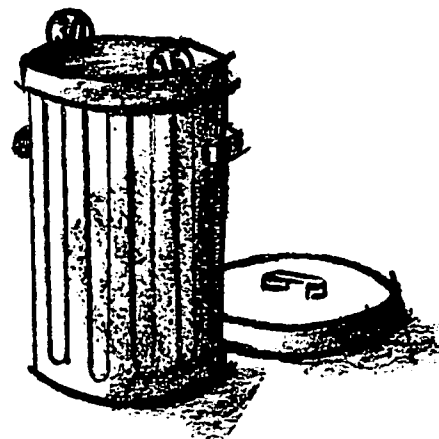
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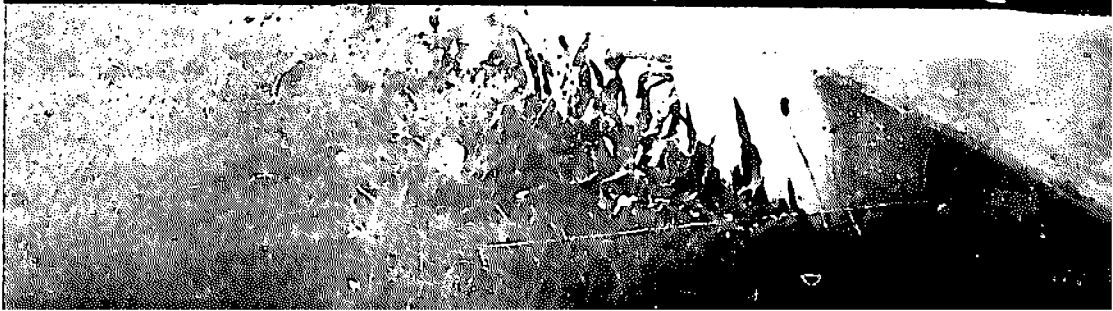
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*The*

# NEW-CHURCH MESSENGER

AUGUST 15, 1960



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## Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

# EDITORIAL

## Fewer Conventions

**M**ILLIONS of Americans in recent weeks, through the magic of TV, have attended the political conventions of the two great political parties of our country. They have listened to much noise, seen much activity in the form of marching and milling crowds--demonstrations, these activities are politely called. They have heard much oratory, in which the usual time-honored clichés such as "the great challenge", "the man who stands out", "best interest of the country", "fearless courage", and "great leader" have been trotted out. (We had hoped that Madison Avenue with all its bright young men had done something about reducing the number of clichés and about endowing political oratory with the thrill it had in by-gone days.)

One impression was given with equal force by both conventions: These gatherings are emphatically not deliberative assemblies. Practically all important decisions have already been made before the gavel falls. There is no discussion worthy of the name of problems that press for a solution. Differences of opinion, if sharp enough, are solved by adopting some generalities that say everything, therefore nothing.

Not a few have remarked that political conventions serve little purpose today. Some have suggested that they be replaced by a nationwide primary. Others have advocated the substitution of a small deliberative body which would meet over a period of some weeks, and which would dispense with the hoopla, the banners, the parading, and similar accessories.

We are not going to offer any opinion on this subject, but we have wondered how much of the recent criticisms of political conventions might not apply to church assemblies which meet annually, semi-annually, or less frequently. For the purpose of exercising restraint over church organizations through a democratic procedure these gatherings are not

—photo by Velma B. Ramirez



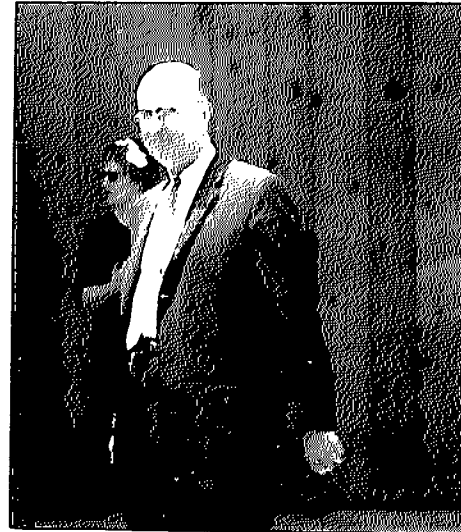
without value. And many consider them a means of giving spiritual uplift and encouragement to those who attend. Other things could also be said in their favor.

But as deliberative bodies where important matters are weighed and debated, and where decisions based on calm, independent reason are reached, these assemblies can hardly be said to be a success. However, no method which preserves the democratic traditions of our Protestant churches, and yet makes for greater efficiency, has yet been accepted widely.

What about our own Church? We certainly do not want to abolish conventions. But is it necessary to hold one every year? Might this not be the time to look carefully into whether or not a convention held every other year or every third year could not accomplish everything that now is accomplished? This would mean a considerable saving of money, which could, for example, be used to defray the expense of a central headquarters.

To be sure, such a change would require considerable revision of our constitution. Officers and board members would have to be elected in such years as Convention meets. There would have to be a change in the term of service of those chosen. The objection might also be made that certain business, such as amendments to the constitution, would be delayed. But even this could be taken care of by means of a letter vote directed to those designated by the Associations as delegates.

There will, of course, be other objections, not the least of which will be that many who come to Convention regularly do so because they enjoy the annual gathering. They welcome it as an opportunity to be with members of their faith from near and far; to meet old friends whom they seldom see. The validity of an objection based on such grounds cannot really be weighed. It is emotional in its nature. But it can no more be dismissed because of a cash consideration than can a visit to a loved one. Perhaps the first task in exploring the question of having fewer conventions would be to ascertain how many find a spiritual and social value in these annual convocations. It may be that these outweigh the more tangible reasons for fewer gatherings of our national body.



—photo by Velma B. Ramirez



—photo by Velma B. Ramirez

#### CONVENTION DELEGATES



# Discipleship and the Wholeness of man

by Owen T. Turley

**O**UR PRESIDENT, the Rev. David P. Johnson, in his opening address to this Convention, set before you the challenge that lies before any church today. It is the challenge to move forward in greater and dedicated service to Our Lord and the building of His kingdom. It is literally true that the only limitations that stand in our way are the limitations we place upon ourselves.

I would like therefore to begin with that challenge and attempt to share with you some thoughts concerning one of its major aspects.

We are living today in a period of social and religious revolution. We talk about the changing world and if we mean by "world," the people living it, then indeed we are in a changing world. It is difficult for us to comprehend what has and is taking place all around us. It is utter confusion that faces us when we attempt to take even a glimpse at what lies ahead.

The past couple of years have been the most rewarding and stimulating years of my life. It has been my opportunity and responsibility to represent you and our Church, as a non-member participating denomination, at many meetings of departments of the National Council of Churches. I spent two weeks at a Planning Institute sponsored by the National Council of Churches. I have attended two sessions of the Religious Research Association of which I am a member. I was able to attend the Annual Pastoral Conference at the Pacific School of Religion in Berkeley, California, again this year after several years absence. I have had the privilege of sharing in the thoughts and ideas of many persons as individuals through these various relationships. And to top it all off, it has been my pleasure to visit most of our churches in the United States and Canada in the past few months, and to have asked questions and shared experiences and ideas.

My purpose in mentioning all this is, that it is through these experiences that I have come to a realization of a basic need in that challenge which lies before the churches of today. The men and women in the various departments of the National Council of Churches represent those who have great responsibility for the work of the

major Protestant Denominations. The Religious Research Association is composed of men and women working in the top echelon in the field of religious research from the Protestant, Catholic and Jewish faiths. The Pastoral Conference at the Pacific School of Religion draws men and women from churches all over the West who are seeking to learn and to share in the latest ideas in various fields of thought in the religious world.

There is one characteristic trend that has emerged in every one of these meetings. If I were to attempt to give that trend a name it would probably be something like "Re-valuation in Depth." No name, however, could convey the tremendous importance of this trend. Perhaps some idea of it will shine through a few quotations which I have selected from various sources.

Rev. Jon L. Regier, Executive Secretary, Division of Home Missions, National Council of Churches, spoke these words which came out of his own personal experience, "... one indelible impression of the Home Missions enterprise persists: the impression of internal uneasiness. Within the classical categories of home missions, we are hard at work, just as we have been for one hundred and fifty years. At the same time, we are asking ourselves serious questions about our operations; about our methods; about our structure; yes, even about our mission. On the one hand we know that there are more millions of souls than ever before to whom the Gospel must be preached. On the other hand, in spite of our bulging church rolls, the Church seems to be finding it increasingly difficult to speak to people with clarity and penetration.

"Many recent discussions in Home Mission circles indicate that the pressure behind our questions derives generally from our growing awareness that as a nation and as a Church, new times are upon us. Yet on the part of the Church, this realization is articulated only in vague terms, and the Church bemoans the changes. Home Missions dares not be characterized by either attitude; by vagueness, or by lamentation. . . .

"The rapidity of change in man's social structures and relationships shatters human traditions and institutions,

compounding our internal unrest. To the blind, this shaking of the foundations portends the doom of civilization. Fortunately there are sources of wisdom to point out that the struggles of our time are really birth pangs. A new world is struggling to be born.

"... In practice, too often the churches act as though the structures for administering missions were the mission. . . . We need to press the Church to spell out its mission."

Then, a top professional city planner has said, "Comfort has been a goal of planners. Living effectively has not."

Another planner says, "We must help people to help themselves."

Still another says, "Somewhere and somehow we are going to have to identify a new meaning of community for our present day. If we don't we will be forever, and in futility forming committees, calling conferences, and projecting 'solutions' which will not come to pass. There is much to suggest that this identification will come first in the area of *values*.

Still another, "We need to develop the individual and the spiritual community." (Remember, this is a professional city planner speaking.) "Only the Church can add the quality of spirituality to a materialistic world."

And so it goes in the fields of psychology, psychiatry, sociology, education and medicine. Field after field, where people are dealing with human beings, there is a reawakening that something is missing. I could give you extensive examples from all fields of thought and study each of which would show that we are on the threshold of a new and significant advance in the New Age in which we live.

#### *Dealing with the new age*

Man's first feeble attempts to deal with this New Age, or as we are likely to call it, the "Second Coming," have been to manipulate the external manifestations of that New Age—to devise methods, techniques, systems, all for the purpose of exploiting the resources of thought and material for the security and comfort of man. In the first years of the New Age, an awakening occurred in the minds of men of the social needs and injustices existing in the world. Man's response, however, was to cast his lot to man's self-sufficiency. So in love was he with his new-found strength in the advance of human ingenuity and capability that he failed to see the hand of God reaching into lives making a new creation. Those within the walls of the church stubbornly resisted the new creation and those outside went blindly on, throwing their reliance upon human capabilities. Gradually, the church, too began to respond to the obvious vitality of the New Age but then it, too, fell guilty of idolizing man's abilities rather than God's. Rather than seeing in the new era of enlightenment and material wealth the hand of God acting, the church, too, said man can now save himself.

Well, everything was going very nicely until World War I struck its blow. But this was easily explained. It

#### **To Those Who Attended Convention at Lake Forest:**

The Chicago Society Committee Chairmen in charge of local arrangements for the General Convention held at Lake Forest College wish to take this means of expressing appreciation to all of you who attended Convention for your patience, understanding and wonderful cooperation. Particularly in relation to the problem of assignment of dormitory rooms, your willingness to share a double room with someone else, when you had requested a single room and your reservation had been so confirmed, was much appreciated. As we did not have time during registration at Convention to fully explain the situation, we would like to do so now. In the original, early plans made with Lake Forest College, it had been expected that the attendance would be larger than it was, which meant more dormitories were promised for our use than were later made available. Some of these dormitories had as many single as double rooms. Therefore, reservations, as they came in, were confirmed according to requests made. The College had requested that we fill New Hall first, as this had more rooms than any of the other dormitories, but unfortunately there were only two single rooms on each floor. As the College had another church conference group of around five hundred coming in the week following our Convention, it would have required extra time and work to be ready for them if they let us spread out and use more buildings than would actually house our people. Therefore, upon your arrival, it was necessary for us to ask many of you to share a room, and in some cases there were delays because we did not know all of the people and had to wait until your arrivals to see what combinations could be made. We hope that the experience of sharing a room with someone else was in no way unpleasant for anyone, but perhaps even enjoyable. Anyway, we greatly appreciate your cooperation in this matter and in other ways which helped make Convention a memorable experience for all of us who served on local committees.

#### **--CHICAGO SOCIETY CONVENTION COMMITTEES**

was "the war to end all wars." Terrible depression followed. But this was not beyond our capabilities, either. It was just the aftermath of the war. Then the supreme blow—a second World War. Even then, the slogan became "the impossible takes a little more time." Even the "impossible" was not beyond man's mastery. Today we have more knowledge and more material possessions than we ever dreamed we could have yet slowly man is coming to the realization that something is missing. We're not comfortable, we're not happy. All the wealth we have has not made life worth living. All the medical and psychological and sociological ideas and systems, all the social services, all the attempts of rebuilding our cities, the urban renewal programs, have not solved the basic problems. People are in revolt. *Beatnikism* becomes a symbol of the unrest which lies everywhere. *Beatnikism* is not a resistance to conformity—they are the most conformist group you could find in

the world today! It is the symbol of a growing urgency to seek more out of life than comfort born of plenty.

What I am saying is simply this: Concern for the physical, mental, and material comfort of the individual has proven not to be the panacea for all humanity's ailments. Our great wealth and technical knowledge has proven that this cannot bring real life. So we find sociologists, psychologists, planners, educators, churchmen who are arriving at this realization and are seeking for something of greater depth. And we cannot leave the church out! The church has been as guilty as all the rest. But I believe that the church too is beginning to seek that greater depth. We have begun to ask, "why?"—to probe deeply into the basic philosophy and structure of things. If confusion seems to reign in our present day it is probably because of this questioning.

The situation today is something like the little centipede who was found in a gutter beside the road, beating his head on a rock, crying "decisions, decisions." When someone asked him, "what's the matter?" he replied: "Everything was going along fine until someone had to come along and ask me how do I know which leg to lift up next?" Well, let's not despair. We are a little confused in the world today as to just where we need to take the next step. Let us not despair—we will learn to walk again!

What is emerging, in all of this, is a concern for the total individual in his total environment. A concern that can lead to action, that will raise men to newer heights than he has ever known before. That total environment includes man's relationship to God and to the life of His Love—to the life that His Love has created us to live. It includes that area of the world which we speak of somewhat vaguely as the spiritual side of man as well as an increasing knowledge of the world about us and how to live in it. There will always be change and growth—and hence, conflict, but the continuing struggle of man to cope with that "growth—conflict," brings men closer and closer to the image of God—the total involvement of the whole individual in a life responsive to God's love for us.

### *In His Word*

Now if that sounds like big words which do not say very much, let me turn to those words of John "If you continue in my word, you are truly my disciples, and you shall know the truth and the truth shall make you free" (*John 8:31*).

The world has skipped lightly over the first half of that statement and therein lies our problem. How often we find the latter half of that statement quoted and carved into the stone walls of our churches and institutions of learning. Leaving off the first half we say, "You shall know the truth and the truth shall make you free." When I say what is needed is more concern for the total man, the wholeness of man,—to be involved in the wholeness of life, in a life responsive to God's love, I am simply saying that we need to listen more closely to the Lord's words, "If you continue in my word you are my disciples"

and then "You shall know the truth and the truth shall make you free."

Well, can we turn back? Can we throw aside all that man has learned? Should we put a halt to man's searching for knowledge of his world and environment? Certainly not! To do so would be to deny, the very coming of the New Age, the Second Coming! What is needed is to add to that environment the understanding of the reality of the spiritual qualities of that environment. Recognition that man *is* a spiritual being. That his life *is* a spiritual life here—now. If there is any one short passage which we could select from the writings of Emanuel Swedenborg to illustrate this need, it would be the simple statement that "man *is* a spirit and he has a body." The way we carry on most of the time we think we are a body and somewhere we have a spirit. This is not so. We need to go on asking questions. We need to be critical of our institutions and our methods and techniques. What is the purpose of the church and then what tools will best serve that purpose?

I wish I had more time to develop that thought. Perhaps at some later time I shall. For now, I would like to say to you. Do not be afraid. Step out ahead. Yes, we will stumble but then we stumbled when we first learned to walk. But we walked! And we will do it again and with greater assurance of where we are going, when we have stopped to seek the Lord and His Word in every step of our lives. We will be able to reply as did Ezekiel in his vision of the valley of dry bones when he was asked, "Son of man, can these bones live?" He answered, "Oh, Lord God, thou knowest" (*Ezekiel 37:3*).

*This year's Convention preacher, Mr. Turley, is a consultant in church expansion, employed by Convention.*

• • •

The president of the New Church Theological School announced recently the coming to its faculty of the Rev. Owen T. Turley, presently Convention Consultant in Church Expansion. Mr. Turley, who has been undertaking a survey of Convention's churches and of the prospects in the various areas where we work, will continue his work for Convention while giving half of his time to the School. His School responsibilities are to include teaching in the fields of The Sociology of Religion, and of Church Development and Expansion, and assisting the president of the School, the Rev. Edwin G. Capon, in public relations and recruiting.

Mr. Turley was ordained in 1947 and served a long pastorate with the Berkeley, later El Cerrito, parish of the San Francisco Society. He was the parish's minister at the time of its move from Berkeley to El Cerrito and played a large part in the building up of this strong church. For the last several years Mr. Turley has worked for the New York Association and for Convention in the field of Church Development and Expansion and will bring a very valuable experience with him to the School. He is purchasing a home in Medway, Massachusetts, and expects to move there with his family early in September.

# NEW-CHURCH WORLD ASSEMBLY: 1970

by Othmar Tobisch

**D**URING THE RECENT meeting of the General Convention in Lake Forest, Ill., I had the privilege to propose a resolution directed to the General Council and the president of Convention, to take initial steps toward planning a world-wide New-Church assembly in 1970. These initial steps would be the opening of a correspondence with other New-Church bodies around the globe, leading toward such gathering of New-Church people from all nations and races.

There are several reasons for such an assembly.

## *Historical reasons*

As all readers of the *True Christian Religion*, crowning work of Emanuel Swedenborg, know, he appended a note saying in it that at a specific date on earth, namely June 19, 1770, "the Lord had sent forth his twelve disciples, who had followed him in the world, to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages and ages."

In 1970 then, it will be exactly *two hundred years* since this happened. It is a notable date in the history of the Christian Church made new. This is the two hundredth anniversary of new, spiritual, missionary journeys by the apostles, the commencement of new evangelization in the realms within. Much should be made of it.

As this sending forth, this "apostelling," took place, another event of earthly importance took place: it was the completion of the *True Christian Religion*, containing the universal theology of the New Church as foretold by the Lord in *Daniel* and *Revelation*.

During the summer of 1776 Swedenborg left Stockholm for the last time and journeyed to Amsterdam, where he began work on the publication of this great book.

There is then, both a spiritual event to be celebrated and an earthly event also.

## *Reason of churchmanship*

There never has been a world-wide gathering of New-Church people in any one place on earth. To be sure there was a great INTERNATIONAL SWEDENBORG CONGRESS in London in 1910, (July 4-8), during which many distinguished scholars and scientists paid tribute to the scholar and scientist, Emanuel Swedenborg. There were also papers on his philosophy and his

theology by New-Church ministers. But this was an intellectual affair and feast, concentrating on the gigantic, mental production of the "servant of the Lord".

What I have in mind is something else. It is a gathering of the men of the church, men, women and children, of course, to get the "feel of each other"; to discover spiritual friends among other races and nations, to create the "sphere" of a New-Church gathering from divergent cultures and pasts; to get a fore-glimpse of heavenly societies closely associated with each other.

This is not to be an exclusively intellectual assembly of great thinkers. It is to be of the common membership, predominantly a laymen's gathering, the rich and the poor, the simple and the wise, the pink and the brown.

All five continents must send their representatives, Americas, Australia and New Zealand, Europe, Africa and Asia. There are New-Church societies in all of these.

This gathering is not to be distinguished into membership by statistics; it should not matter whether one is of the General Conference, General Church, General Convention, or none of these. Of course, these latter three have the organizational "know-how" and will have to cooperate in the setting up of such an assembly.

## *For World Peace*

There is a further reason in this, that such an assembly will contribute to world peace, in that it will show us how we are not so much different from each other, but similar, though not alike. It will demonstrate that people of good will and like faith in the Lord Jesus Christ can come together without prejudice as to race or ethnic origin, seeing that they are "brothers within the four seas". This coming together may even lead to the forming of a World Federation of the New Church.

It seems reasonable that such should exist. There is now a world-wide Roman religiosity and realm, Islam boasts adherents everywhere, and the Buddhists are busy building temples in Berlin and Boston. Why not have a world-wide New-Church Federation for purposes of co-operation, publication, mutual support and intensified sending forth of new apostles of the glorified Lord Jesus Christ?

What gatherings do I envisage in 1970? Surely there must an assembly in the "holy hill", a worship of the Lord Jesus Christ in many tongues, as at Pentecost. Surely there must be the communion of the Holy Supper

There could be also solemn considerations of the needs and wants of each culture, brought to us by their representatives, and the contributions which they can make, should be made known to all. Above all and most important, there should be talks, man to man person to person, the showing of the bonds of a spiritual friendship, so characteristic of the members of heavenly societies. It should be held in a large garden, a veritable spiritual "Garden Eastward". In my mind's eye, there rises the pleasant place of the New-Church College in Woodford Green, Essex, England. Who knows?

This is now only a great spiritual desire in me and others. Much work must be done to see it fulfilled. Much time is required to prepare adequately, to get the consent of others to such a meeting.

It will mean that most of us who wish to go must begin to lay aside travelling money, to open an "account of savings" for 1970. This is not impossible if we show enough zeal and interest.

It is a long-range goal. Other movements have had international gatherings, the Boy Scouts, the World Council of Churches, the Red Cross, the Roman Catholic Holy Year.

Why not we?

*The resolution introduced at Convention by Mr. Tobisch;*

*Whereas:* Other Church Bodies are accustomed to hold from time to time world-wide meetings as a culmination of a Church Year, but the people of the Lord's New Church have not as yet gathered as a world-wide Church; and

*Whereas:* In 1970 it will be 200 years since the *True Christian Religion* was finished as the crowning summary of New-Church Theology, and the reign of the Lord Jesus Christ was proclaimed in the whole Spiritual World; and, in order that this event should be duly commemorated, it seems right and proper now to begin planning toward such an international event;

*Be it Resolved therefore:* That the General Council be asked to empower the President to begin correspondence with other New Church bodies around the world to prepare ways and means to bring together, about June 19, 1970, at some suitable place, representatives from all New Church groups anywhere on this globe.

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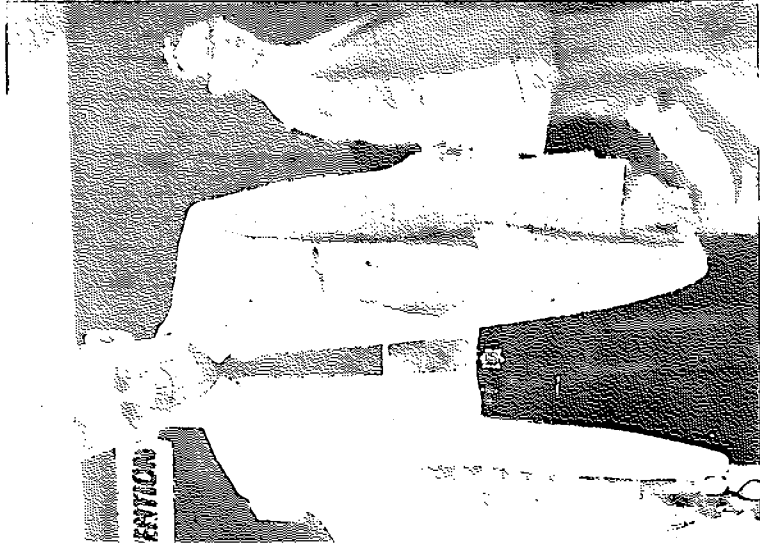
Mr. and Mrs. Richard H. Tafel, Jr. (Dick and Ginger) are spending an interesting summer in Edmonton, Alberta. Dick, who has completed two years at the Theological School, is assisting the Rev. Erwin Reddekopp in the work of the Edmonton Society which has been in its new community and its new building for such a short time. It is hoped that on their return trip to Cambridge Dick and Ginger may represent the Theological School at the Fifth Triennial Interseminary Conference at the Iliff School of Theology in Denver, Colo. Students from more than a hundred seminaries on the North American continent will be present at this conference which has as its theme "Jesus Christ In Man's Conflicts".



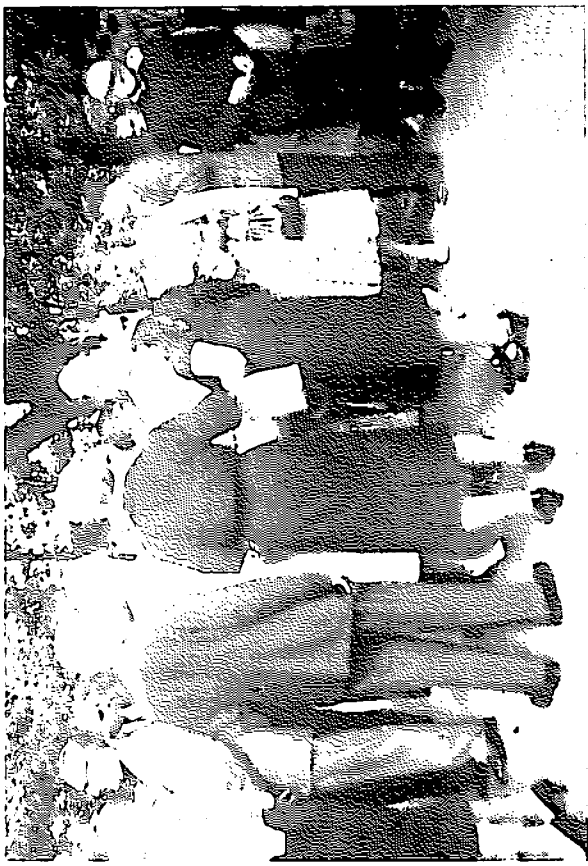
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# BOARD of EDUCATION

## Report to Convention—June 1960

**T**HE BOARD OF EDUCATION has held two meetings during the past year, on October 10, 1959, and on May 26, 1960. One of the chief activities of the Department, and the main concern of the Board, has been the leadership education institutes. This work has been carried on by the Leadership Education Committee under the chairmanship of the Rev. David J. Garrett.

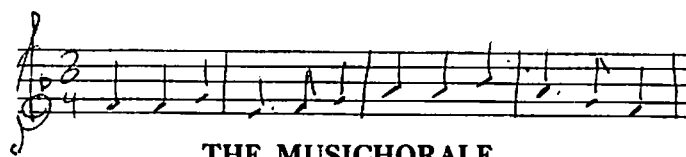
The 1959 Institute was held at Urbana Junior College, Urbana, Ohio, between August 19 and September 2 under the direction of the Rev. Andre Diaconoff, director of the Mill Valley Institute in 1958. Twenty-seven young people from all over the United States and Canada participated in the program. The Institute theme was *Patterns and Paths of Serving*. The curriculum developed the theme by taking up different avenues of services:

Serving in Worship Activities: the Rev. Immanuel Tafel The Resource of Bible Study: the Rev. Andre Diaconoff Program Planning (camps, leagues, etc.): Ethel Swanton Dramatics (writing plays, production, puppetry, etc.): Margaret Tafel and Ethel Swanton—Communication in Human Relations: Carolyn Blackmer Convention's Organizational Structure: the Rev. Franklin Blackmer.

A two-day seminar was held during the Institute on Christian vocations led by the Rev. Edwin Capon. An informal recreational program offering swimming, tennis, golf, dancing, record-hops, outings, etc. was directed by Mr. and Mrs. William Armstrong of Cleveland, Ohio.

At the October 1959 meeting, the Board carefully reviewed the August institute and made recommendations for the future. The chairman of the Board met with the Leadership Education Committee three times during the year, evaluating the Urbana Institute and planning for the 1960 institute. The Rev. David J. Garrett resigned as chairman of the Leadership Education Committee and the Rev. John C. King was named chairman pro tem. Mr. Garrett continued to serve on the committee. Mr. Ellsworth Seibert was named chairman of the 1960 institute to be held at Blairhaven, South Duxbury, Mass., in August 1960. The Rev. Immanuel Tafel is the new chairman of the Leadership Education Committee.

The Rev. David Johnson and Mrs. Edwin Capon interpreted for the Board the results of the Task Force discussions on education. They spoke particularly of the two recommendations voted at the 1959 convention: 1) that the Board of Education develop and establish an effective teacher training program, and 2) that an evaluation of our church school program be made at a



## THE MUSICHORALE

The photograph appearing on page 233 of the Aug. 1 *MESSENGER* is of the group which rendered such delightful music at the Convention, June 25; also at the Sunday service the following day. Director of the Musichorale is Arthur Silhan, seen in the front row. In charge of public relations is Sandra D. Mishur. Says Mrs. Mishur:

"Musichorale was founded in 1947 by Mr. Silhan. The original group although smaller, was not much different from the members we have today, people from 16 to 60 with many different vocations who love to sing. We seek professional perfection but no member receives a salary, neither do our director or accompanists. We are entirely independent.

"Being an independent club is a wonderful way for a choral group to operate, but it has a serious drawback. When the bill for the music comes, and the rent has to be paid, and the piano needs tuning there's no one with a check book to say 'you sing, I'll pay the bills.' Because of this, and it's a good thing too, we have become Chicagoland's busiest singers. We have sung for every occasion imaginable. Conventions, civic meetings, private club meetings, weddings and funerals. We have sung on State Street at Easter and on the picturesque stairway of a loop bank at Christmas. We sing at many concerts each year, at least 2 a month, at various churches all around Chicago. In addition to these, we give 2 major concerts a season. One at Christmas, this year at the 8th Street Theatre, and our Spring Concert, usually a benefit program. All the appearances I have just mentioned with the exception of the Spring Concert pay for the cost of running Musichorale. We have really 'sung for our extensive music library, robes, risers and our own rehearsal hall.'



professional level. The Board is consulting with the Rev. Owen Turley about the Sunday School survey. It is hoped that a teacher training program can be carried out in 1961.

The Rev. Paul Zacharias, retiring chaplain of the American New-Church League, has been working with the Board in the preparation of a new handbook for the League. It is hoped that the book will be published and distributed in the fall of 1960.

The Rev. Thomas Reed has been serving as chairman of the Committee on Audio-Visual Resources. A list of available materials will be published in the *MESSENGER* from time to time.

A new Sunday School curriculum, edited by Ernest Martin, was authorized by the Board for distribution on a trial basis during the last year. Notes were published for the primary and senior age levels and were used by fifteen schools. A curriculum for juniors is being written by the Rev. Eric Zacharias and the Rev. Paul Zacharias.

—ERNEST O. MARTIN

Chairman, Board of Education

# Evidence Notes

## Two Items

Two items called to the Evidence Committee's attention of late perhaps deserve some notice. The first is something of a curiosity being a poem entitled "Kinship of Natural Gas and Christian Science," as published in the late Rev. Henry Weller's magazine, the *New-Church Independent* for March 1890.

Ostensibly it is in praise of Mrs. M. B. Eddy's "discovery," but in a verse descanting on Christian Science "leading the way," we suddenly read:

"Yes, pure at length, as Jesus taught  
Clothed in philosophic thought  
Of the Illumined Swedish seer  
A gospel science for the poor."

Swedenborg's well known answer to an inquirer to the effect that if his works were of use they gradually would become more widely accepted, has interesting confirmation in that within the past few years some part of his writings have been, or are in process of being, translated into several more languages: Japanese, Formosan (Chinese), Hungarian. The *Divine Providence*, in the first named translation, which follows several, has now reached this country.

## Jacob Lorber

That fine New-Churchman, former member at Riga, Latvia, Herman Mierins, now of Chatham, N. J., has of late mailed to our ministry some extracts from the writings of Jacob Lorber, musician and mystic, if the latter title may properly be used.

A few inquiries having been received, on behalf of the Evidence Society we have secured some information concerning the life and work of this Austrian thinker, whose principal writings seem to have been embodied in an eleven volume work entitled "The Great Gospel of John". Mr. Mierins writes:

"Jacob Lorber was born July 22, 1800, in Steiermark, Austria, where he attended the village school. In 1817 he went to Marburg to prepare himself for teacher of the primary school, and after studies there worked as a teacher's helper. In 1819 he started to attend highschool in Marburg and later in Gratz, the district capital. Ten years later Lorber prepared as a highschool teacher. But after graduation he could not find any work, so he decided to study music. Beside that course he was attracted to astronomy, and later became interested in the subject of the spiritual world. He read some works of Justinus Kerner, Jung-Stilling, Swedenborg, Jacob Boehme, Johann Tennhard and J. Kerning, and the Bible was ever at his hand.

In 1840 Lorber received an invitation from Trieste to conduct an orchestra. This was a very favorable proposition which could advance his position in life. But on March 15, 1840, at 6 o'clock in the morning, when he was ready to get up, he heard in his heart a clear voice: 'Stand up, take your pen, and write!' Lorber obeyed, took his pen, and started to write what was dictated to him. It was the beginning of the first work *The God's Economy Housekeeping*: "So speaks the Lord for everyone, and it is true, and right, and sure . . ." and so on.

Lorber refused the invitation to become a conductor, and became a diligent writer of the Lord for twenty-four years.

The most important work of the new revelation made through Jacob Lorber is *The Great Gospel of John*—eleven volumes, each about 500 pages. Lorber wrote that the Lord's voice was heard in the region of the heart, but the voice of one of the spirits would be heard in the back part of the head.

When Lorber wrote down the Lord's words he had not any materials at hand except the Bible.

Evidently he had no deep scientific or religious knowledge and could not write from himself alone such works. They must have been "Divinely inspired". —L.M.

## NEW CHURCH CLASSICS

### For Sale

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

- 608—Heavenly Happiness and Its Principles and Means of Attainment The New Church
- 114—Unity Among Brethern
- 303—Love, the Light and Joy of Life
- 910—The Commandments the Infallible Guide to Every Good
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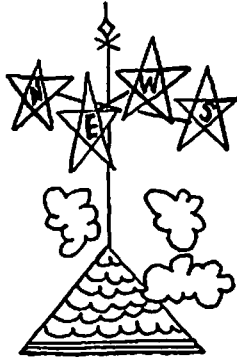
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**Quentin**, 16-year-old son of Gwynne and David Mack, is spending three months in Europe visiting New-Church families in Switzerland, Austria, and Germany. Among the eight hospitable families who have opened their homes to him are those of Horand Gutfeldt, Vienna, and of Erich Reissner, Berlin; and Dr. Friedemann Horn was at the airport in Zurich to welcome Quentin when his plane arrived from New York. This is a demonstration of the League's "Open Gate" idea and should encourage young people on both sides of the Atlantic to try this heart warming way of experiencing international New-Church friendships and travel.

**The Pawnee Rock, Kans. Leaguers** had a Social on July 17, at which time a report was given about the ANCL activities at Convention. A free will offering was taken to help the leaguers who plan to attend the Almont Summer New-Church Camp.

**The San Francisco Society**, in response to the plea for help from Chili, sent six large cartons of clothing, five blankets, and a small sum of money for medical supplies.

**More than 20** of the San Francisco young people attended Sunshine Camp. The Rev. Eric Zacharias was the director. Counselors were: Mrs. Roy Bateman, Mrs. Dwaine Boblitt, Dr. Esther Perry, Mr. and Mrs. Ronald Schnabel, Mrs. Donald Waits, and Mr. Recht—a student from Pacific School of Religion. Mrs. Major served as nurse and Lt. Major gave assistance to the counselors.

**The Philadelphia Society** held services all summer under the direction of Mr. Robert W. Tafel, chairman of the Church Committee.

**The Rev. and Mrs. Ernest L. Frederick** were the hosts for a group of young people who met the weekend of June 4-5 to discuss the formation of a Youth League for Florida and adjoining states.

## HARVARD '20 MEETS AT NCTS CHAPEL

On Thursday, June 16, members of the Harvard College Class of 1920 held a Memorial Service in the Chapel of the New Church Theological School. The class was in Cambridge for its 40th reunion. Those participating in the service were the Rev. Miles Hanson, Jr., the Rt. Rev. Frederic C. Lawrence, D.D., Rabbi Joseph S. Shubow, and the Rev. Ernest Van R. Stires.

**The Garden Chapel** at St. Louis established a precedent when it inaugurated an annual Fourth of July celebration this year for the community of Creve Coeur, in which it is located.

In cooperation with the Town Council, Fire Department and Police Department, it held the first Annual Ice Cream Social and Fireworks Display on its grounds the evening of July 4. More than a thousand were present on the grounds or sitting in their cars nearby. The roads surrounding the area were choked with cars, and the fireworks display, which lasted more than an hour, was watched by people more than ten miles away, according to reports from St. Charles. Several of the community and city papers carried articles about the program for a total of twelve column inches publicity. Walter Orthwein had an article in the *Globe-Democrat*. People were driving in all week-end before the fourth to see the Chapel. At least two of the larger radio stations, and perhaps others, carried spot announcements all day on the fourth.

A number of New-Church people who have been out of touch with the church for many years came to re-establish contact. Five or six of these recalled the pleasant memories they had of being in Mrs. Theresa Robb's Sunday-school class as children. A number of families indicated that due to this affair they were going to attend this church. Many members of the community afterwards expressed appreciation for what the church has done in helping to build a community spirit in Creve Coeur. To quote the Chief of Police, "Nothing like this has ever happened before in Creve Coeur. We need more of it." Mayor John T. Beirne, who spoke at the Ice Cream Social, said "We are proud of Garden Chapel and its evident interest in serving the community".

Professor and Mrs. Raymond Koch of Drury College, Springfield, Mo.,—old time New-Church people—sang a number of solos and duets on the program, as well as at the service on Sunday morning.

Further news from the Garden Chapel concerns the large, seven-foot lighted cross which the St. Louis Society will erect upon the campanile of the church, and which not only will focus attention of the community upon the church for some distance around, but which, because of the location, will be visible for as much as ten miles. The cross will be observable from three main highways.

It will be erected in memory of John H. and Anna M. Quermann by their children, Mrs. Estelle Morrissey, Mrs. Clara Oberhaus, Mrs. Martha Schmidt, Mr. John Quermann and the late George H. Quermann.

**The El Cerrito Hillside Church Youth League** won the Shaw Trophy which is presented annually to the League having the largest percentage of its membership coming from the greatest distance to attend Convention. Crystal Eastin was reelected President of the National League.

**Mr. and Mrs. Paul Ripley** were the hosts for a picnic on their Newcastle Ranch to the Sacramento Swedenborg Circle.

## Miriam Rice studies Shakespeare at Stratford-on-Avon

Miriam Rice, daughter of the Rev. and Mrs. Wilfred G. Rice, St. Paul, has extended her European stay to include a summer course in Shakespearean literature at Stratford-on-Avon, England. She will return to this country about Labor Day.

# The Swedenborg Student

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

## ARCANA CLASS I—August, 1960

### Volume VI, 4750—4827

August 1—7	4750—4766
8—14	4767—4780
15—21	4781—4806
22—31	4807—4827

**T**HE NUMBER with which our reading for this month begins is important from the point of view of church history, as well as for our understanding of the spiritual meaning of the story of Joseph. Among the sons of Jacob, Judah has the same correspondence which John has among the twelve Apostles. In a good sense he represents the “good of celestial love,” and in the Old Testament we frequently meet the name of Judah used in this good sense. But we have to keep in mind that the Old Testament is the history of a spiritual decline, whereas the New Testament is the account of the beginning of a spiritual ascent. Jacob represents the natural plane of life and his sons the various human qualities as they manifest themselves on that plane, and also we must remember that Jacob was the last representative of the true Ancient Church, and that the church developed by the Lord through the twelve sons of Jacob—the Jewish Church—was not a true church at all, but merely the representative of a church, given to tide men over until the Lord Himself could come into the world and establish a true church again. So although in the Gospels John prevaillingly appears in a good correspondence, the Old Testament is full of passages in which Judah’s meaning, though originally the same as John’s, is turned into the reverse. And Judah in a bad sense is very bad, for his quality is described as “to be against all good whatever.”

We have seen that the desire of all the brothers except Reuben was to slay Joseph, but it is Judah who suggests selling him so that they may receive some profit from putting him away. In this Judah is compared to Judas (4751<sup>2</sup>), who sold the Lord, and we may note that *Judas* is the Greek form of *Judah*.

Spiritually the subject treated of in our reading is the rejection of the Divine truth by the Israelitish Church and the perversion of the Word so that they made the Commandments of none effect by their tradition. Joseph represents “the Divine spiritual which proceeds from the Lord’s Divine Human . . . the Divine truth which is from Him in heaven and in the church” (4669).

To this interior truth the Jewish nation—because it was in externals only—was averse. The hatred of his brothers toward Joseph pictures this interior hatred, which would destroy everything that does not favor the love of self. Judah said, “What gain is it if we slay our brother and cover up his blood?” So they did not kill Joseph, but sold him into Egypt. Today there are those who have no desire for true religion, but they see that if all spiritual knowledge were destroyed, men would be given over completely to self-seeking and so their own property and their own lives might be endangered. The true church, even if they have no personal interest

in it, makes their own lives safer. So the truth with them is not denied altogether but is merely relegated to Egypt, the realm of memory knowledge.

But truth is preserved with those who are in simple good. This is selling Joseph to the Ishmaelites, and it is through them that the Lord continues to operate in the world. In this story both the Ishmaelites and the Midianites are mentioned. The Midianites drew Joseph out of the pit, but Joseph was sold to the Ishmaelites. Then it is said that he was sold to Potiphar by the Midianites. In the letter there seems to be confusion here and the integrity of the text has been questioned. Swedenborg recognizes this apparent confusion, but explains it. It is necessary for the internal sense. Spiritually the Ishmaelites represent those who are in simple good and the Midianites those who are in the truth of that good. Truth cannot be sold by those in good, but only by those who are in truth separate from good (4788).

### Notes

4754. One reason why belief in the doctrine of faith alone is often concealed is because it is against common sense.

4783. The sense of the letter of the Word has “general things, which are as vessels and can be filled with truths and also with falsities, and thus be so explained as to favor anything.” Note also the three origins of falsity.

4793. “There are at this day interior obsessions, but not as formerly external ones.” Interior obsession is being controlled by selfish and evil desires from the hells.

## ARCANA CLASS II—August, 1960

### Volume XII, 10631—10724

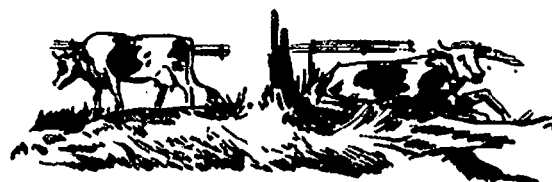
August 1—7	10631—10643
8—14	10644—10659
15—21	10660—10685
22—31	10686—10724

**T**HE READING for this month is about the giving of the commandments on the second tables of stone after the first tables had been broken. The commandments are often called the “Law,” and the word *Law* applies also to the Word as a whole. The Word was given in this most external form so that it might reach all classes of people, and this it has done. It has been printed in almost all of the languages of the earth, and ever-increasing numbers of copies are printed. No other book has even approached it in this respect. Today it is just as living as when it was written hundreds of

centuries ago. It will never become “out of date,” but will continue to give forth greater light through all future ages. For it is the covenant between God and man. Within its letter are ever deeper meanings. From it not only men but also angels in the heavens get their wisdom and understanding. This is because it is a living book: the Lord is in the midst of it. “Let the Lord, I pray, go in the midst of us.” Just as the affections and

# Go WEST, YOUNG MAN

or The Young Tafels in Edmonton



After many miles of detours and dirt roads,\* hamburgers and soda pop, we finally arrived in Edmonton, Alberta, Canada. Edmonton is a busy little cow town with a population of around 300,000 counting all the cattle. Actually, Edmonton has grown in leaps and bounds during the past few years. New developments are continually being constructed. The pace of advancement out here is so fast that the city has a hard time keeping up to it.

The weather out here is wonderful. I had my doubts at first if it would ever stop raining, but the Chamber of Commerce assured me it would. Now we are having excellent weather. The temperature during the day is around 75-80, and at night around 55-60. Just wonderful weather!

I preached for the minister of the Edmonton New Church, the Rev. Erwin D. Reddekopp, while he was attending Convention. **ACTIVITY** is the pass word for the New Church out here. Except for the months of July and August, Brownies and Guides, Cub and Boy Scouts are just a few of the activities sponsored by the Church.

I would like to mention that the church building is lovely. I saw a picture of it in the *MESSENGER*, but that really does not do it justice. Right now the men of the Church are busy landscaping the property, and getting ready the lawn.

Sunday the third of July, my wife and myself were in Sunnyslope, a tiny town about 170 miles southeast of Edmonton. After twenty miles of dirt road, we came down into a lovely little valley. The people there built a little church about twelve years ago. We had a morning and an evening service.

The following Sunday we went to Calgary which is about 200 miles south of Edmonton. There is quite an active group there and they hold their service once a month in the chapel of a funeral home. Calgary, like Edmonton, is a cow town with a population of around 250,000. Last week that population more than doubled because of the Stampede held there. This is the largest rodeo in the world.

Right now we are busy helping the Reddekopps get ready for the annual Western Canada Conference on July 23 and 24. At the close of the Conference, we are leaving for the Church summer camp which runs from July 24 to 30.

I plan to send another cattle report after the summer round-up.

Respectfully submitted,

—RICHARD TAFEL, Jr.  
The Edmonton Cowboy

\*The roads out here are not really that bad.

(Continued)

thoughts are the man, so the Divine affections and thoughts that are within the letter of the Word are the Lord. "In the beginning was the Word, and the Word was with God, and the Word was God." Children love to hear the Bible stories, for the Lord is present with them as they hear or read them. Even those who hold the Word in contempt are indebted to it for whatever orderly life they have, for the fundamental precepts of the Decalogue are incorporated in the laws of the society in which they live. In explanation of the words "And called, Jehovah, Jehovah, God, merciful and gracious" we are told that the Word was given in its present form from the Divine love and mercy toward all mankind. In its internal meaning it tells us how He deals with us in every state of our life.

In the closing verses of Exodus 34 we might note especially the representation of Moses and Aaron. It is recorded that Moses spoke to the people from Mount Sinai and that when he had finished speaking, "he put a veil over his face." Moses represents the external in which is the internal. His covering his "face" with a veil means that the internal of the church and of the Word and of worship would not appear to the Israelitish nation, but only the external without the internal. Aaron represents this external without the internal and was "as a mouth" to the people for Moses. The Israelitish nation was wholly in externals, and was but a representative of a church. The natural world exists from the spiritual. "All things that appear in the three kingdoms of nature are ultimates of Divine order, because in these close all the things of heaven." Thus the spiritual is

represented in the things of nature. The worship of Israel had to do with these external representatives.

The interchapter readings are a continuation concerning a fourth earth in the starry heavens, and about the doctrine of charity and faith. The readings concerning the different earths in the universe seem at times strange. We should expect this. They are important in that they show similarities as well as differences among the inhabitants of the various planets. Doubtless we and our customs would seem as strange to others as theirs do to us. Our way of life is not necessarily attractive to others.

## Notes

10637. On the abrogation of the Jewish laws by the Advent.

10642. "To worship men instead of God Himself, who is the Lord, is diabolical." "If man is worshiped as a god, then someone from hell is adjoined to him."

10643. The setting up of pillars represents the worship of the Lord from truths, "for the pillars were stones and a stone signifies truth."

10645. "From this it is evident that to believe in the Lord is to imbue one's understanding with the truths of faith; and that to love the Lord is to imbue one's will with the goods of love, and that this cannot be done except by learning truths from the Word, by willing them, and by doing them." This is a very practical number all through. Love and faith in the Lord imply keeping the commandments.

10646. "Whose name is Zealous." A good number to study on the doctrine of the Lord.

10659. An analysis of the doctrine of faith alone.

## BIRTHS

**HAAG**—Born July 15 to Edward R. and Merle Johansson Haag, Philadelphia Society, a son, George Byron.

## BAPTISMS

**FILIPEK**—On Sunday, July 3, Brenda Jean Filipek, infant daughter of Mr. and Mrs. Harry Filipek was baptized in the Church of the New Jerusalem, Edmonton, Alberta; Rev. Erwin D. Reddekopp officiating.

**GLOVER**—Kerry Jean, daughter of Mr. and Mrs. William Glover, El Cerrito, Calif. Society, baptized June 19 by the Rev. Eric J. Zacharias.

## CONFIRMATIONS

**COURTNEY, DOYEN**—Mrs. C. R. Courtney and Paulene Doyen were confirmed into the faith of the New Church June 19 by the Rev. Othmar Tobisch, San Francisco Society.

**GUIU, ARCHER, GUINTA**—Cecelia Marina Guiu, Susan W. Archer, and Joselyn F. Guinta, Cambridge Society, were confirmed by the Rev. Everett K. Bray on June 12.

**NEW MEMBERS OF EDMONTON SOCIETY**—Received into membership of the Church of the New Jerusalem in Edmonton on Sunday, June 5, 1960, were: Mr. and Mrs. Alfred Tabler and Mr. and Mrs. Ovid Dahl.

## MEMORIALS

**BEALES**—Margaret Betsy (Hutchason) beloved wife of Rev. William H. Beales, passed to the Higher Life on Sunday, June 18, after a long illness.

Mrs. Beales was born in Nottingham, England, on May 15, 1878. Her mother died when she was four months old; she was cared for in the home of her grandfather, Thomas Hutchason, who was a prominent member of Blue Coat Street New Church. A great-grandfather was a charter-member of the group which met in the London Coffee House in the early days of the New-Church movement in England.

Coming to Canada alone, in April 1912, with a letter of introduction from the minister of the Blue Coat Church Mrs. Beales soon made friends in the Toronto Church. She was married early in September of that year.

Mrs. Beales' illness was due to hardening of the arteries which caused mental disturbances at times. When it became evident that she would need special care, she entered a Nursing Home, accompanied by her husband, who was with her when the call came.

As an evidence of the esteem and affection which all who knew her felt towards her, Mrs. Beales was unanimously chosen the "Lady of the Year" by the members of the Detroit Tuesday Guild, her name being the first to be engraved on the bronze plaque provided by the Guild for that purpose. She passed away quietly, without suffering.

"Jesus said: I am the Resurrection and the Life".

**BENEDICT**—Margaret Elizabeth Benedict, a member of the Jacksonville-East Palatka, Fla., New-Church Society, passed away at her home in East Palatka on June 28, at the age of 88. Mrs. Benedict was born in Bradford County, Fla., and spent most of her life in this state. Like her late husband, Neal Dow Benedict, who was born in Litchfield, Conn., she was a devoted student of the Bible and of the Doctrines, and a confirmed member of the New Church.

Mrs. Benedict is survived by a son, Louis K. Benedict, East Palatka, and a daughter, Mrs. George H. Carter, Ellerson, and Flagler Beach, Fla.; as well as by seven grandchildren and nine great-grandchildren.

**FRIZZELL**—James Guy Frizzell passed into the higher life at Lacombe, Alta., at the age of 78, on May 27. The Resurrection service was conducted by the Rev. Erwin D. Reddekopp on May 30, at Red Deer, Alta., with interment in the Fairview Cemetery at Lacombe.

Mr. Frizzell was born at Summerside, Prince Edward Island, on Oct. 1, 1881. He moved to Alberta in 1902, taking up at a homestead in the Lacombe district where he also became engaged in his trade as blacksmith. He lived also at Botha and Three Hills before moving, in 1930, to Sunnyslope, Alta., where he became acquainted with the New Church. While not formally a member of the church, the New Church was the one in Sunnyslope which he attended and supported. One of his sons, Donald, married Margaret Reddekopp.

Mr. Frizzell was pre-deceased by his eldest son, Clifford in 1943, who was serving in the Royal Canadian Air Force in Europe, and by his wife, Alice, in 1953. He is survived by five sons: Everett of Fort St. John, B. C., Donald of Sunnyslope, Alta., Dean of Kimberly, B. C., Howard of Red Deer, Alta., and Lloyd of Portland, Ore.; and one daughter, (Alice) Mrs. William Cheyne of Calgary, Alta., and 14 grand-children.

**HARRIMAN**—Harry Harriman, Portland, Ore. Society, passed away on June 17 after a brief illness, at the age of 78. He is survived by his wife, Ruth, and daughter, Mrs. Marion Boss of Ely, Nev. Resurrection services were held June 20, the Rev. Paul B. Zacharias officiating.

**HOWARD**—Resurrection services were held for Miss Bessie Willis Howard on June 3, the Rev. Everett K. Bray officiating. Miss Howard is survived by a niece, Miss Dorothy C. Howard of Connecticut.

**KLASSEN**—Helen Klassen, Vancouver, B. C. New Church Society, passed away on June 1 at the age of 68. She is survived by her husband, Jacob Klassen; daughter Norma of Vancouver, and 2 sons, Wilbert of Vancouver and Stanley of Regina, Sask. Resurrection services were held in Vancouver on June 6, the Rev. Paul B. Zacharias officiating.

**TYRRELL**—Miss Phoebe Evangeline Tyrrell, 68, passed into the higher life July 2, 1960. Religious services were conducted by Rev. E. L. McClain of the Calvary Baptist Church where she had attended a bible class for many years, and Layleader Daniel Nielsen. Former Sunday School teacher, Treasurer of the Washington Society, member of the chancel guild for many years, Miss Tyrrell was a regular attendant at church services, having joined the Society in 1910. She leaves her sister, Jessie, and brother, Daniel.

**WATSON**—James Watson passed into the higher life on June 1, at the age of 83 at Edmonton, Alberta. The resurrection service was conducted by the Rev. Erwin D. Reddekopp at the Chapel of Chime in Edmonton and interment was in the Beachmount Cemetery.

Mr. Watson was born in Blantyre, Scotland and came to Canada with his bride in 1904. He spent most of his life in Edmonton where he was head gardner at the Royal Alexandra Hospital. Mr. and Mrs. Watson became interested in the New-Church in Edmonton through reading an advertised copy of Heaven and Hell. They were formally, though not actively (because of infirmity) members of the Edmonton Society.

Mr. Watson was pre-deceased by his wife, Elizabeth, in January 1959. He is survived by two sons: William of Montana, and James R. of Edmonton; three daughters: Elma, Mrs. R. C. Philips of Vancouver, B. C., Mary, Mrs. R. Cross of Tangent, Alta., and Lillian, Mrs. R. Hole, of Calgary, Alta., and 7 grandchildren and 2 great-grandchildren.

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## Library on Alcoholism

A unique reference library on alcoholism is now available at the headquarters of the National Council on Alcoholism in the New York Academy of Medicine Building. Containing books, pamphlets, rare documents and papers of medical and scientific interest, this library was made possible by a gift from the collection of the late Dwight Anderson, by his wife, Marie Warner Anderson.

Important additions have also been received recently from E. M. Jellinek, Sc.D., and from the papers of the late Haven Emerson, MD.

The National Council on Alcoholism, which is the national voluntary health agency in this field, is happy to announce that the resources of this library are open to all persons interested in the study of alcoholism.

The National Council on Alcoholism's program proceeds on "three basic concepts", namely that:

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2. The alcoholic can be helped and is worth helping
3. This is a public health problem and therefore a public responsibility.