



NOVEMBER 1, 1960

**Report from office of
Consultant in Church
Extension 327**

Religion and Politics meet 323

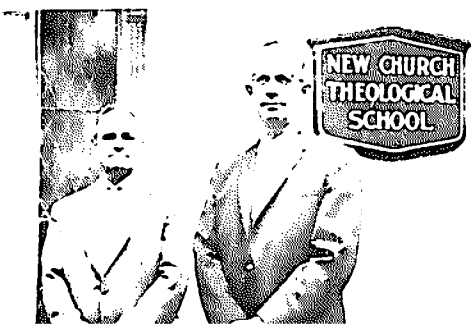
**A Roman Catholic
for President 325**

NEW-CHURCH MESSENGER

THOSE NEW-CHURCH PEOPLE who may be among the many 'snowbirds' flocking to the sunny Miami area this winter will not have to miss a New-Church Sunday service. In Miami they will find a thriving and hospitable New-Church Society under the leadership of the Rev. Ernest L. Frederick who guarantees a friendly and inspiring Sunday Service which will make anyone's Florida vacation more complete. Above is the Miami Sunday School. See page 328 for more pictures.

THEOLOGICAL SCHOOL OPENS — (See story.)

New students, Harold Taylor (R) and Galen Unruh (L)



NEW-CHURCH MESSENGER

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NOVEMBER 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.

E D I T O R I A L

Why the increase in crime?

"MAJOR U. S. crime increasing faster than population." So reads a headline in the daily papers. The story which follows quotes the FBI as its authority. Serious crime is rising four times as fast as the population, and if this keeps up, the FBI report says, "this country will face a crime problem of emergency proportions in the years ahead." Most alarming, the report states, is the increase of juvenile crime: The increase of juvenile arrests was two and one-half times greater than the growth of juvenile population.

It does not make for edifying reading to note that according to the FBI crime clock, there was in our country in 1959, a murder every hour, a rape every 35 minutes, a robbery every seven minutes, an aggravated assault every four minutes, and a burglary every 23 seconds.

How can we account for this in a country which is more affluent than any in either the past or the present? Where more money is spent for education, recreational facilities and activities than anywhere else? And more money is spent for law enforcement?

Various studies of the problem of crime have not been able to pinpoint the blame on any particular race or economic or social group, although the rate of criminality is more marked among some races and groups than others. Nor do such studies show a clear correlation between social and economic conditions and crime. Years ago, Quetelet, a Belgian statistician, believed he could demonstrate that as the price of food increases, crimes against property increase. This certainly is not the explanation for rising auto thefts, burglary and robbery in the United States, for despite inflation, the number is negligible of those who steal a loaf of bread because they are hungry.

Defects in law enforcement are, of course, potent factors. The police may be corrupt and subject to political influence, as shown by numerous investigations; court procedures are costly, drawn out, and uncertain. And there is more than a suspicion that judges at times can be reached through politics and by bribery.

But there are other factors which may be even more important. Of these we would put first the failure to instill the religious ideals into all members of our society and particularly our youth. We have tended to reduce ethical values to mere relativities which have no divine sanction and are therefore shorn of any absolute worth. A recent textbook on psychology makes the following statement: "Moral conduct is conduct of which a given society approves." The book does not say explicitly that moral conduct is nothing more than that, but this seems to be implied. Certainly this is the controlling idea in much of the current thinking. A high standard of living is substituted for the "good life", as this is understood by Christianity. The conquest of nature in order to produce a greater abundance of material things is considered the real aim of life rather than the conquest of the spiritual enemies that lurk within man. "Categorical imperatives" of human behavior are distastefully rejected, with one exception: It is regarded as an obligation to adjust ourselves to a technological society which can enable us to travel faster, have more gadgets with which to complicate our lives, reach farther into outer space, and destroy our enemies more quickly than they can destroy us.

We doubt that any society which reduces moral value to a relativism can long endure. And we are fearful that crime will increase unless we recapture the faith that the Decalogue has a divine sanction, and is not merely the product of social approval.

RELIGION AND POLITICS MEET

by Ernest O. Martin

A PROMINENT Washington attorney said to me recently, "I wouldn't vote for Jack Kennedy if the devil himself were the only other candidate!" This lawyer is a staunch Republican and violently anti-Catholic. He will not be swayed by debates, sermons, or editorials; his mind is made up.

But many people have been slow to make up their minds, and this factor has made it difficult to predict the outcome of the election. Independent voters are assuming an increasingly significant role in American politics. We are becoming more discriminating in our exercise of the ballot. Rather than blindly following the party line, we want to know something about the training, background, and qualifications of individual candidates.

In a book called, *This American People*, Gerald Johnson wrote: "It matters very little to the average citizen what name is borne by the mayor, or the governor, or the senator; it is far more important to make sure that, whatever his name or his party label, he is an honest man. Even honesty is not the most important qualification, for any candid student of history must admit that smart rascals have not done this country as heavy and lasting damage as has been inflicted on it by honest fools."

Whether we are to be served by smart rascals, honest fools, or smart and honest officials, depends a great deal on the way we assume our responsibilities as citizens of a republic. But is this civic responsibility any concern of the church? According to the constitution of the United States, "no religious test shall ever be required as a qualification to any office or public trust under the United States." Congress is also forbidden "to make any law respecting an establishment of religion."

One of the great principles of our nation is the separation of church and state. In most states worship services cannot be held on public school property. Billy Graham was refused permission to conduct an evangelistic service on state-owned property in the Carolinas. We hear it said that religion and politics don't mix, any more than oil and water.

To support this seeming truism, the Lord's words are quoted: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." His words have been distorted as sanctioning the complete separation of political and religious conduct.

Separation of church and state has often resulted in the "split personality" of Christians and churches—everybody trying to keep his religion, which is God's realm, out of his politics, which is Caesar's. One group that defied this tradition is the Committee of 150 that met in Washington a month or so ago, the National Conference of Citizens for Religious Freedom. The Swedenborgian Church was not invited to send a representative, and it is just as well. Because of the adverse publicity that resulted, the Rev. Norman (Positive Thinking) Peale has since concluded that his participation in the conference was a big mistake. The leadership was marked by bigotry and intolerance rather than a conscientious social concern.

Despite protests from all sides, religion became a major issue in the presidential campaign. Everyone got into the act and we were bombarded from all sides with opinions, arguments, and threats. Editorialists gave us their slant, readers expressed themselves in letters to the editor, radio and television commentators have had their say, and ministers make their comments. The most disturbing thought that kept coming up is that religion has nothing to do with politics.

Saintliness in politics

In the life of Mahatma Gandhi we have a wonderful example of the fusion of religion and politics. Gandhi said in South Africa, "Men say I am a saint losing myself in politics. The fact is that I am a politician trying my hardest to be a saint."

Louis Fischer comments that in politics Gandhi always cleaved to religious and moral considerations, and as a saint he never thought his place was in a cave or cloister but rather in the hurly-burly of the popular struggle for rights and right. Gandhi's religion cannot be divorced from his politics. His religion made him political. His politics were religious.

In the exodus to the suburbs there is a tendency for church members to sidestep their responsibilities in the community. With a sweeping generalization that you can't be a politician and remain honest, we self-righteously avoid the field of politics. We feel that we are too good for the sordid political profession and are content to step aside for those who entertain no such reservations.

And yet we are quick to complain and point the accusing finger when graft, corruption, and inefficiency are

brought to light. We don't hesitate to pass judgment on those at the city hall, the state house, or on capitol hill, but our high religious standards forbid us from personally engaging in politics. The Christian is also quick to point out the evils in the educational system, the labor unions, and big business, but how many aroused churchgoers step in to improve the standards of these institutions?

There are many who want to keep religion in a compartment separate from the more worldly concerns of everyday living. Some congregations are disturbed when their ministers mention economics, politics, or other current activities. The minister is supposed to stick to religion, and by religion is meant sweet-sounding platitudes about heavenly living and brotherly love. Many feel that the church has nothing to say or contribute in the practical fields of business and politics. Religion is thought of as being in a different province altogether from these more earthly and materialistic concerns.

Religion and politics are not synonymous, but isn't there a relationship, or shouldn't there be? Need we divorce loyalty to God from loyalty to Caesar? Certainly Jesus never divided the world into secular and sacred, or taught that any ruler has a realm or power independent of the Creator. The sovereignty of God extends to all things. God has created us; the heaven is his throne, and the earth his footstool. All of life is God's affair, and we cannot separate allegiance to Him from our loyalties and interests in any particular sphere. "Seek ye first the kingdom of God. . . ."

A duty civic government

"The Lord came on earth to usher in the kingdom of God. He said, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' He calls on us to be his partners in the establishment of his kingdom. Members of the kingdom are those who obey him, those who have fed the hungry, clothed the naked, shown mercy to the prisoner and outcast, who have done the works of Christ.

And among the works of Christ belongs a conscientious participation in civic government. The prophet Amos saw the sovereignty of God extending to every area of his country's life, and he spoke out against unrighteousness wherever he found it.

A church or its minister should not publicly support a particular candidate or political party, but our religion should make us more sensitive to standards of justice and decency. Our religion should help us to judge the qualifications of the candidates more wisely. It is the individual church member's responsibility to decide which party and candidate he should support.

In making this decision a candidate's religion is one important consideration. A religion that is worth its salt should have some effect on a person's occupational life, whether it be the presidency, teaching, law, medicine, accounting, or salesmanship. Religion applies to all of life, giving it meaning, direction, and purpose.

Membership in a particular religious group (whether it be Roman Catholic or Swedenborgian) does not auto-

matically qualify a person for the presidency, nor should it prevent one from gaining the office. It is not the religious label that is attached to the man that counts, but the kind of a person he is—as he has been molded and influenced by his church, family, schools, community, and all the other forces, within and without the person, that make him the kind of being he is.

Individual Christians must put their religious convictions into practice. Progress in good government will come as individual church members become concerned about the community's housing, sanitation, education, and recreation, and because of this concern go into city councils, school boards, and state and federal legislatures. Active Christian men and women belong in political parties, labor unions, and chambers of commerce. The Christian witness is needed in engineering, law, medicine, science, and industry, informing, arousing, stimulating the public conscience, intervening in any situation where wrong is being done, lifting up its voice against injustice and corruption, embodying and establishing Christian principles of social action.

As New Churchmen we do not identify the church with any one economic theory or with any political organization. But this does not lessen our social and political responsibility. We have to apply the standards of our faith to every department of our conduct. We have to ask ourselves before we vote, not what will best benefit me? but what will be best, in terms of Christian values, for the city, the state, the country, and the world?

A common political promise is that the candidate will work to bring more federal and state money back into the community than goes out. Such a promise attracts voters, for it appeals to our selfish interests. But it runs counter to the Christian teaching about concern for the neighbor and his needs. Our own church teaches that the term "the neighbor" applies to the individual next door, the surrounding community, the city, state, nation, and entire human race. If there is any conflict of interest, when a decision is to be made, it should be made in behalf of the larger number.

Swedenborg set forth this conviction long before the time of the United Nations. He said, "The Lord's Kingdom is the neighbor that ought to be loved in the highest degree, because the Lord's Kingdom includes both the universal church, sometimes called the communion of saints, and also heaven. He, then, who loves the Lord's kingdom, loves all those throughout the whole world who acknowledge the Lord, and have faith in Him and charity to the neighbor."

Our loyalty to God is in no wise lessened by our active participation in the affairs of the world. Rather, it is only by practicing our faith in concrete situations of everyday living, such as political elections, that we can bear witness to God's presence in our hearts. It is only thus that we demonstrate the reality of our living faith in the Lord God Almighty and render unto Him that which is due His Holy Name.

Mr. Martin is the minister of our National Church in Washington, D. C.

A Roman Catholic for President

by David J. Garrett

MUCH has been written in the last months about a Catholic candidate for the United States presidency. A number of readers of the *MESSENGER* have asked: Does this publication have something to contribute to the question?

This article avoids going over familiar ground already covered, and attempts to bring out some of the facts to be considered which, this writer feels, have been frequently glossed over or overlooked in the fever of an election year. It is a partial glimpse of the total picture. It makes no pretense of being peculiarly Swedenborgian. It is noteworthy, however, that much which New Churchmen may find agreeable, here, is taken from Roman Catholic sources. These are offered in the belief that hearing from our Roman Catholic bretheren will be more convincing, than if we were to say, this is the New Church position on the subject.

Discussion revolves around the questions: Can we, or can we not, endorse a Roman Catholic for the presidency? Is there any particular reason for making an issue of religious affiliation in the case of a Roman Catholic candidate?

Starting with general principles, we recognize that the United States is a pluralistic society which permits complete freedom of worship and religious belief. With the establishment of the separation of church and state, no one religion enjoys a favored position in influencing the government for its own ends nor of receiving special privileges from the government. The American political structure is such that by "checks and balances", it is highly improbable, if not impossible, that a single church could affect the running of the country against the wishes of the people. If this were to happen, the major responsibility for letting it happen would be the people's, not that of the church in question.

Now, to become more specific, a good deal of the alarm over prospects of a Roman Catholic in the White House is fear of Roman Catholic power. Fear of this power is based on the alleged policy of the Roman Catholic Church that it cooperates with the state only when doing so agrees with Roman Catholic aims. It is further held that the eventual Roman Catholic goal is for the state to become the civil instrument of the Church. This is a fear widely felt by Protestants. How well founded is it?

There is ample evidence that some Roman Catholic leaders do maintain the view that has aroused Protestant concern. In *Roman Catholicism and Religious Liberty* by Dr. A. F. Carrillo De Alborno, published by the World Council of Churches, the author points out that many Roman Catholic leaders affirm the theory of "thesis"

and "hypothesis", which can be summed up as follows.

1. "Concerning policy, where Roman Catholics are in the minority, they ask for religious freedom. On the contrary, where they are in the majority, they oppose the external freedom of other religious belief.
2. Concerning doctrine, there is only one Roman Catholic theory, which can really be called orthodox: namely, the distinction between 'thesis' and 'hypothesis'. In 'thesis', that is to say when pure Roman Catholic principles can be applied, 'error' must not be free to propagate or to be propagated. Only in the 'hypothesis', namely, when owing to adverse circumstances, Roman Catholics cannot prudently impose their principles, can freedom of 'error' be provisionally tolerated as the lesser evil."

But Dr. Carrillo De Alborno goes on to say, "... to think that all 'orthodox' Roman Catholics hold this position is, in our opinion, completely wrong. . . . Inside the orthodoxy of the Roman Catholic Church (there is) another quite different theory concerning religious liberty." Within the Roman Catholic Church, he emphasizes, there is a "real and sincere doctrinal division . . . on this matter."

He cites numerous quotations from Roman Catholics of diverse nationalities, to back this up. From a Spaniard, Carlos Santamaria, he quotes:

"The Roman Catholic Church is now said to be in favor of liberty. . . . (But) its attitude is not the same in France or in Poland as it is in Spain or in Italy. In one country it claims freedom of religion and human rights in general; in another it loudly proclaims its traditional thesis and emphasizes the classic concept of the 'Christian Society.' In view of 'these facts some conclude: The Catholic Church does not like liberty of religion; it tolerates it against its own will. It crouches in wait for an opportunity to resume its traditional habits, its customary intolerance. . . . We must recognize that there is some truth in these objections. They are very disturbing to us, Catholics."

A French Roman Catholic theologian, Father Augustin Leonard, O. P., is quoted as saying:

"Can the state approve the principle of religious freedom in the civil sphere, or does Catholic doctrine compel it, in theory (thesis) if not in practice (hypothesis), to grant the Catholic Church a position of privilege? The only answer which is fully in keeping with the free nature of faith is the promulgation of religious freedom, not as a lesser evil, to be borne out of unwilling tolerance, or as a relative good as long as we are living in the state of 'hypothesis', but as a principle, permanently and finally established."



From left to right: Rev. John King, Rev. Owen Turley, Rev. Richard Tafel, Rev. Antony Regamey, and Galen Unruh.

THEOLOGICAL SCHOOL OPENS

The New Church Theological School opened its 1960-61 session on Monday, September 19, with a service of worship in the school chapel followed by a social hour in the student lounge. The service was conducted by the school president, the Rev. Edwin G. Capon, and the Rev. John C. King of the faculty gave the opening talk. Mrs. Edwin G. Capon, Mrs. Owen T. Turley, and Mrs. Galen Unruh provided refreshments at the social hour. Theodore Foster, Robert Kirvin, and Richard Tafel, Jr, are continuing their studies at the school this year and have been joined by Harold Taylor of Vancouver, British Columbia, and Galen Unruh of Pawnee Rock, Kansas. A student from Egypt is expected to arrive later in the semester and Robert Tafel of Chicago is planning to enter at the beginning of the second semester.

ROMAN CATHOLIC FOR PRESIDENT (Continued)

An American priest, Father McCluskey, is quoted as writing:

"I take it that there is nothing in Catholic faith, nothing in the philosophy or theology of the Catholic Church, which extinguishes man's natural right to be the ultimate determiner of his own conduct, his dignity, his destiny. . . . Recent statements by the American Catholic "bishops repeat that there is nothing in the constitutional framework of America contrary to the Catholic's religious commitment. I do feel that the lack of comprehension of this among non-Catholics is the root of their anxiety."

Dr. Carrillo De Albornoz goes further, however, pointing out that some Roman Catholic thinkers insist the Church has a theological obligation to claim no special privileges from the state. Liberty in religion and separation of church and state are sound Christian doctrine and practice, according to a growing number of Roman Catholic leaders.

Cardinal Feltin, Archbishop of Paris, is quoted:

"Social pressure; spiritual emancipation. Which will win? As a man I cannot tell; as a bishop I am bound to choose. And my choice is freedom. At a higher level than the disputes of the schools and political ideologies, freedom assumes a pastoral dimension. The reason is not exterior and secondary, as if the Church were claiming freedom only to accommodate itself to the taste of the day. Freedom lies at the very heart of Christianity. . . ."

Turning to another source, we find the latter point of view echoed in the pamphlet "Religious Tolerance In Catholic Tradition" by Giacomo Cardinal Lercaro. Cardinal Lercaro deals mainly with tolerance of diverse religions. It may seem at first that this is not directly connected to the question of Roman Catholic power and the state. But Cardinal Lercaro shows us that where there is religious tolerance, there is greater freedom for the church and state to operate in their respective spheres, and there are better safeguards against one infringing on the territory of the other. He writes, quoting Pius XII:

" . . . the affirmation that religious and moral error must always be impeded when it is possible, because toleration of them is in itself immoral, is not valid absolutely and unconditionally. Moreover, God has not given to human authority such an absolute and "universal control in matters of faith and morality. . . . The duty of repressing moral and religious error can not, therefore, be an ultimate norm of action. It must be subordinate to higher and more general norms, which in particular circumstances permit, and perhaps even seem to indicate as the better policy, toleration of error in order to promote a greater good. . . ."

Cardinal Lercaro continues: "But what is the greater good which justifies, even demands, tolerance on the part of Catholics in respect to other religious confessions? . . . In substance, it can be reduced to this: no one should be forced against his will to accept the Catholic faith. Respect for the truth demands freedom of consent. . . . With this in mind we can now turn to a consideration of the greater good which justifies religious tolerance on the part of the Catholic—namely, the need for truth to be accepted as truth. . . . Where truth is imposed, there arises conflict between religion and politics. . . . This confusion of religion and politics has been typical of every form of paganism and reflects a situation which has been carried to extremes in the totalitarian regimes of today. . . . As a philosophical system Thomism best establishes the necessary distinction between the domain of the Church and the domain of the State. In general, Thomism distinguishes between faith and reason. It rejects the tendency to absorb the demands of the natural law into the sphere of supernatural justice, i.e., the law of the State into the law of the Church."

We carefully avoid drawing conclusions in this article which might suggest voting for one candidate, rather

than the other, in the coming election. The New Church has always steered clear of this kind of political utterance, and we commend it. Instead, we have presented information which is offered as an aid to casting an informed vote.

For your final consideration, these words of Dr. Carrillo De Albornoz are worth bearing in mind.

"Too many Protestants seem to believe that all Roman Catholics (even those who defend religious liberty) are of bad faith and voluntarily tergiversate in this matter with the Machiavellian intention of misleading Protestants or that they have as unique goal, in all they say and do, political domination. As for Roman

Catholics, many of them also seem to think that Protestants raise the question of religious liberty merely as a pretext to attack the Catholic Church. It should be an important task of the ecumenical movement and of the World Council of Churches in particular, to substitute for this general distrustful attitude a truly ecumenical spirit of charity and understanding. To begin with, ecumenical dialogue is necessary. But as a prominent Catholic said recently, 'One of the things essential for the dialogue to go on is the belief in the sincerity of the one who is speaking.' "

The writer is the pastor of the Wilmington, Del., Church.

REPORT FROM THE OFFICE OF THE CONSULTANT IN CHURCH EXPANSION

by Owen T. Turley

FIRST let me call your attention to my new address: 15 Meryl Street, Medway, Massachusetts. All correspondence to me or in regard to the Office of Church Expansion should be thusly addressed. Mail will also reach me if addressed in care of the New Church Theological School, but this could cause some delay.

Progress report on Convention self-study

We are now practically completed with the fact-gathering stage of the study we have undertaken of various aspects of Convention and its churches and people. Tabulation of the information gathered is now under way. The main work at the present time is the preparation for IBM tabulation of the Effective City Church Questionnaires which have been filled out by most of our members in the United States and Canada. (Any who may have been missed in this study may participate by sending their name, address and the name of the Society of which they are a member to the above address. A questionnaire will be mailed immediately.) It is our plan to submit periodic reports to the *MESSENGER* as the study progresses and significant facts emerge from the study. Watch for these reports. They will have significance only to the degree that the membership of the church gives its time and thought to them and the meaning of them in our hopes and plans for the expansion of our work.

Trip to Saskatchewan and Manitoba

The most recent trip for the study was a 10 day excursion with the Rev. Henry Reddekopp over his Mission Field in the Prairie Provinces of Canada. We held meetings in five centers of our church: North Battleford, Four Corners, and Rosthern, Saskatchewan, and in Roblin and Cranberry Portage, Manitoba. Visits were made in several homes of church members along the way. To say that we enjoyed their heartfelt and bountiful hospitality is to understate the friendliness and goodwill of these people.

Considerable concern was expressed by the members in the areas visited over the dwindling numbers in the Church. These are for the most part farming communities and although Canada is noted for growing the best wheat in the world (see article in the October *Reader's Digest*, "Go North, Young Man") it takes fewer people to grow the wheat. Hence, as in the farming areas in the United States, the move to the cities is taking its toll in the church circles, Canada is experiencing rapid

growth and from what we could observe, the future of Canada is bright, indeed. The growth of modern, beautiful cities such as Edmonton, Calgary, Saskatoon, and Winnipeg in the prairie provinces, is illustrative of the progress now going on in Canada. The building of fine new roads (even though many are still gravel surfaced) everywhere we went, was again a sign that Canada is fast moving forward as a country.

From the standpoint of the Church much careful thought must be given to ways and means of better serving the people who are now devoted to our work and to helping them serve their Church. The Rev. Henry Reddekopp who is the minister to all these groups is doing a masterful job in the old circuit-rider tradition. The call upon his talents in more and more ways (including the editing of the quarterly, "The Western Canada New-Church Magazine.") and the constant enlarging of the mission field which he must cover, calls for all of us in the Church to seek additional ways and means of leading aid to these and other isolated groups in our Church. Materials need to be developed that these people can utilize in their homes and in their small groups to make the Church and its message even more of a reality in their day-to-day lives than it is at present. Between visits of Mr. Reddekopp much could be accomplished by the Church when we become more aware of the need and the characteristics of that need.

The call to service

The above report on Canada serves to call our attention to one fact. The time has come when all in the Church must feel the call to service. The mission of the church, regardless of denomination, is in need of clarification. There is much to be done, but traditional methods and concepts of the Church need re-thinking. The time has come when we must look realistically at ourselves and the institution of the Church through which we work, and ask ourselves, are we being the best stewards of the life and resources God has given us. With a new sense of mission and an opening of our hearts and minds to the Lord's guidance we can move forward to greater service. It is my intention to spell out any significant facts that may come forward from the study in which so many have willingly (and some not so willingly!) co-operated. Only thus can we gain the full advantage of this labor. Only thus can we open our eyes and hearts to the opportunities which lie before us.

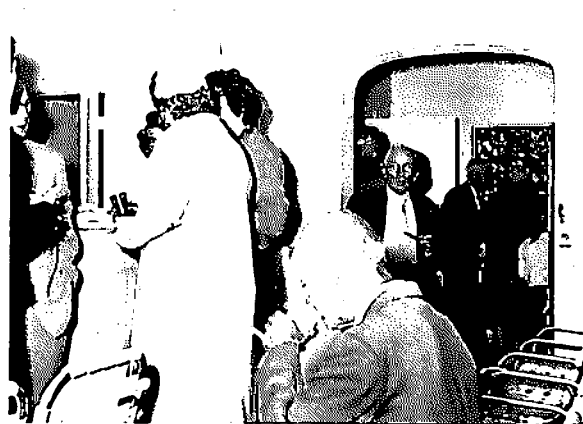


Coffee hour after the service

Miami Sunday School

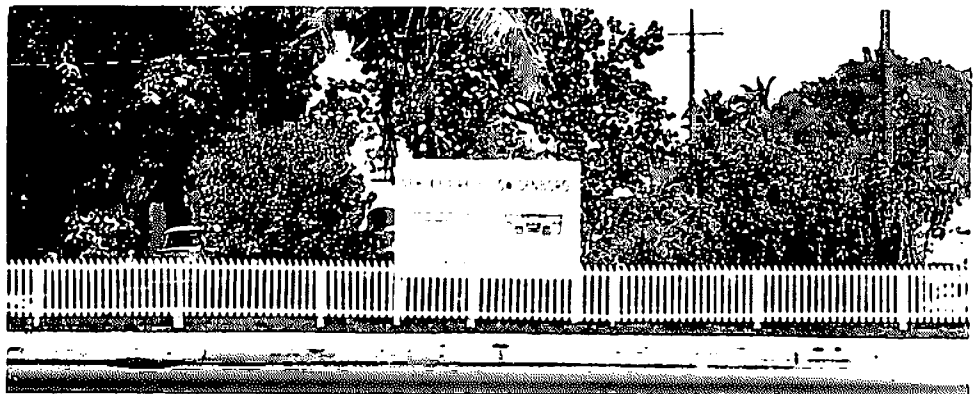


Coffee hour



A part of the congregation





View of the property of the Miami Society from N.W. Seventh Street, showing ground where it is hoped to build a chapel.

THE MIAMI SOCIETY

MIAMI THE
NEW CHURCH SWEDENBORG
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LETTERS TO THE EDITOR

FAVORS ANNUAL CONVENTION

To the Editor:

The editorial in the August 15 *MESSENGER* raises anew the question whether Convention would fare better by holding its sessions every two or three years, instead of annually. This has been debated in Convention before; and the decision has been in favor of annual meetings. I was told that the late E. H. Alden at one of these times stated that he was "tee-totally against a change".

As a Convention goer of long standing, having attended every session since 1929 until recently, I express the belief that Convention cannot forego its annual gatherings, despite the work and expense mentioned in the editorial. The spiritual sphere generated in these meetings holds us together and urges us on to greater performance. And time and again I have seen Convention rise to meet the problems that face it, courageously and constructively. And no amount of preparation, valuable though it may be, can take the place of the forum where the issues no less than the constructive movements can be brought out into the open.

It is not my desire here to bring forth the arguments pro and con in detail, except to say that it is my observation that the Convention sessions themselves have been found time and again, to benefit the host organizations and give them a new awareness of the Church as it is represented by the national body.

George Pausch
Baltimore, Md.

FEWER CONVENTIONS

To the Editor:

Hooray for your editorial of August 15 on "Fewer Conventions"!

There are strong arguments for and against holding our conventions every year. The question is how much weight to attach to the various arguments. People who attend conventions regularly obviously enjoy themselves. There is a social value which cannot be overlooked. "For 'tis always fair weather when good fellows get together."

But, except for re-electing officers and committees, what vital business do we transact each year? At the 1960 convention we conducted a heresy trial and elected a department of publications. That was the extent of our business.

It might be said that inspiration rather than business is the main purpose of convention. If this is so we must make a radical revision of our convention agenda and eliminate much of the routine, humdrum business. Our officers have tried to do this in recent years, and to plan for discussion groups, but the 1960 convention included no group discussions. The most insignificant items of business have a way of eating up most of the convention time.

As you wrote in your editorial, we certainly do not want to abolish conventions. Our delegates should establish the basic policies of the church and elect officers

and boards of Convention. But need we meet every year? Officers and committees could report regularly through the pages of the *MESSENGER* and thus keep the whole church (and not just convention-goers) informed of their activities.

I recommend that we have our conventions every second or third year and do our best to make them memorable occasions. People who cannot afford the time and money to attend every year could make a special effort to attend the more infrequent gatherings. The energies of our officers that are spent on planning annual conventions could be concentrated on a whiz-bang triennial affair. We could institute society representation at convention and realistically expect a full delegation from all of our churches.

A triennial convention would not prevent the Council of Ministers from meeting every year, or even twice a year. The General Council could continue its practice of meeting twice a year. Other boards and committees of Convention could meet as often as necessary. The elimination of convention two years out of three might facilitate more frequent meetings of our active boards.

The cause of the larger church and social-spiritual values could be developed between convention sessions by regional meetings of New-Church people. This would not have to be limited to Associations as presently constituted, although some of our Associations might find new reason for being if annual conventions were eliminated. The needs of our young people could be met through such regional meetings as well as summer camps, conferences, and leadership institutes.

Yours for fewer conventions.

Ernest O. Martin
Washington, D. C.

COMMENDS ARTICLES

To the Editor:

Thank you for your comments as contained in your recent editorial, page 242, *MESSENGER*, August 14, and particularly for the gentle reproof of the remarks you made on politicians. While timely, as stemming from a minister they could have been a little stronger.

The two other articles by O. T. Turley and Othmar Tobisch were appropriate, timely, and outstanding. They were also educational, informative, and should be very beneficial to a layman who can well study, and should take the time to digest, their contents.

E. A. Johnson
Seattle, Wash.

STRESS LOVE MORE

To the Editor:

When I read our *MESSENGER* which reflects the life of our Church then a painful emotion presses my heart, and I ask myself—are we Christians, whose essence of life is the love of God above all things and of neighbors as ourselves; or are we heathens? When I read the *MESSENGER*, then almost never I meet the word of "love". In the "special Convention issue" of Aug. 1, it seems, there is no mention of the word "love" except once in the advertisement for selling the Swedenborg's book *Divine Love and Wisdom*.

Consequently, I have to come to the conclusion that love has no place in the life of the Newchurchmen. This conclusion is based not only on the *MESSENGER*, but

also on observation of our mutual religious life. Here we do not find genuine brotherly love and love of enemies. We love only few personal friends who love us, and that is all. About the other church friends and strangers we do not bother. There is not general communication among us to make us genuine disciples of the Lord and one Christian family. We have one Father who is in heaven, but we are brothers and sisters who should form one family. The Lord taught His disciples that love has to be the first and governing element of life in all the affairs of man. When we help some of our brothers then we should do so with a heartfelt compulsion, and give joyfully and abundantly without thought of ourselves. Who of us can put his hand upon the heart and say: "I am such a Christian!" Of course, the spiritual rebirth cannot be attained at once, but is a matter of life until the grave.

Therefore let every one of us control himself and earnestly follow our Lord Jesus—as He taught and lived upon the earth. Now the task of the church ministers is to teach their people less to know, but more to love, concretely and actively. The Lord is spirit, is love. Therefore only in love can we come nearer to Him and to His kingdom. This is the time of the great change of the ages. Therefore we should come to love very earnestly.

Herman Mierins
Chatham, N, J.

MORE THEOLOGICAL RESEARCH

To the Editor:

The thought came to me recently that since the demise of the *New Christianity*, there has been very little theological research and writing in the New Church, and this, it seems to me, is a most unfortunate situation. The infrequent Blair lectures are perhaps the one exception to this observation. When one considers this matter, a host of subjects come to mind: The relationship of God's grace and man's freedom; The meaning of revelation and its relationship to reason; Comparing and contrasting general revelation with special revelation; God's will for mankind; How much can we know about God?; How does God's Kingdom come?; What exactly is the "new man in Christ", and how is it "put on"? And the list goes on. Should we not, as a Church, be inquiring into these and related subjects? How can we encourage and stimulate more theological research?

Paul Zacharias
Portland, Oregon

STRESS INSIGHTS

To the Editor:

It seems to me that the important things to stress in any advertising by the Swedenborg Foundation should be based upon the following:—

1—The insights of Emanuel Swedenborg are presented and published as a divinely inspired service in the direction of better understanding of the Word of the Lord Jesus Christ (the one God).

2—Study, reading and understanding of the Holy Bible is the only direct contact of men and angels with God.

3—The church is what is within every man and woman who lives according to the Two Great Commandments and heeds the entire Decalogue as a way of life. To disobey one commandment is to flaunt religion.

4—Religion and the good life are synonymous. Humans who live according to the Decalogue are religious people.

5—Any person who lives according to his ingrained religious (not necessarily denominational) belief is a member of God's family.

6—Lip-service, publicly indulged, is a beginning but not the end of true religion. Religiosity is a poor substitute for the God-Life.

7—The modern ecclesiastical institution is a means of teaching and promoting the God-Life but cannot be a substitute for true religion.

LEWIS G. WARREN
Boston, Mass.

An Unusual Saloon

Among a large lot of picture postcards recently sent to the Mission Board's stamp outlet in St. Petersburg was a card with the following inscription, "The Village Inn, Colorado Springs, Colo., is housed in a beautiful old church edifice, Superb food and cocktails served. It makes the Inn the favorite and most unusual in the West."

Indeed one may say it is the most "unusual" saloon in the west, but not for the reason, we opine, offered by the saloon keeper.

Speaking of picture postcards, will all our readers please note that the stamp outlet is anxious for picture postcards, unused or used, stamped or unstamped, old or recent, also the panorama cards. Send them to Rev. Leslie Marshall, Missions Stamp Outlet, Box 386, St. Petersburg, Fla., who will refund the postage if desired.

Another interesting item the Outlet reports is that having acknowledged a collector's order with one of the Swedenborg postcards as usual, of which perhaps 50,000 have passed through the mails, the collector noting our author's picture, and the reference from the encyclopedia terming him one of the world's greatest thinkers, wrote to St. Petersburg, asking where further information might be obtained about Swedenborg.

Also, a book was sent for from the Foundation, and some other literature was mailed by Mr. Marshall. Having perused all this the collector wrote expressing his amazement that so evident a great man in world history wasn't better known, and stating that he intended to make it his work to see that others heard of Swedenborg's accomplishments, and how they, especially his books, can help people.

The theme of this gentleman's remarks has run through many thousand such queries. It again brings up the question of how good a job we have made of the work we may rightly be expected to have done, and to do?—

L.M.

TO GOD

YOU shall be branch to my bird

And I, safely anchored against a stormy sky

Will tuck my head under a wing,

Cosily murmuring, await nothingness

While you rock me to sleep.

—MICHAEL GALE

BOOK REVIEWS

TALKING WITH GOD: THE HEALING POWER OF PRAYER. By Gwynne Dresser Mack. 66 pages. New Church Prayer Fellowship, Box 295, Pound Ridge, New York. \$1.00 (70¢ in quantities of 10, enabling Church groups to make profit on the sales.)

It is a delight to turn over the pages of a little book so attractive in its make up and print. The appearance invites perusal. The Bible quotations in italics at the head of each chapter catch the eye and take hold of one: "I will hear what God the Lord will speak"; "By this shall all men know that ye are my disciples, if ye have love one to another" (introducing a chapter on *Prayer For Others*); "... nevertheless not what I will, but what Thou wilt" (on *Success and Failure*). Since a New Churchman finds prayer most complete and powerful through the Word, it is good to be brought to it first of all, in these chapters on prayer. And then to teaching from Swedenborg's writings because, as the forward states, "they give a most satisfying and inspiring teaching of how to live life in peace yet with strength—of how to 'abide under the shadow of the Almighty' and 'to walk humbly with your God'."

As background to these passages, Swedenborg is briefly introduced at the opening of the book, with a fresh outlook. Repeated comments have already been made by readers of this booklet that it is a splendid one to give to people not acquainted with the New Church, outlining in the way it does the concepts of the New Church. "A wonderful little book. It should be in the Town library".

Gratitude has been expressed by a number of readers for the help that this book can be to those who have been "bereaved". All the chapters bring one into close touch with spiritual reality not as a world apart from this but as a higher level of this world. And the chapter on the *Meaning of Death* is especially helpful to one who has lost the physical presence of a friend as he "moves ahead" to the next step in life.

We are most grateful to Mrs. Mack for contributing this book. We welcome it for its soundness at a time when many who do not question the importance and efficacy of prayer still have doubts as to the appropriateness of taking part in the workings of Divine Providence and uncertainty as to what they should seek to accomplish for others.

This is a booklet not primarily of techniques in prayer, though helpful ones are here. It is a booklet of the order of creation and of the love and wisdom of Divine Providence, into which sphere we have the privilege and responsibility of bringing our desires that they may be reshaped in His loving care according to the divine plan. "The Lord alone knows what is the quality of man and what his evils are, thus in what order they are to be removed that man may be healed from within . . . in respect to what is eternal." (quoted from Swedenborg on p. 45.)

Talking With God has grown out of letters written by Mrs. Mack in leadership of the New Church Prayer Fellowship through its first two years. The letters were most helpful in the experience of Fellowship members. The clear thinking in the light of the New Church, the understanding of difficulties in the minds of readers, and the happy way of bringing things alive with new turns of expression all contributed to their immediate usefulness. The booklet does more than the letters alone

because of the way in which it brings one directly to the word and to new light in Swedenborg, and because of the concise form in which the whole is presented.

As examples of the author's happy turns of expression, we should like to quote:

"Joy in loving and sharing springs from ability to give and receive by choice rather than by compulsion" (from Ch. 2, *Living with The Lord*).

Regeneration or salvation is "Saving the potential use for which each is created" "Making ourselves over into something truly useful" (from Ch. 8, *Why Are We Here*).

After defining humility as "Not a sense of inadequacy but sense of proportion", she says "The Lord does things by means of people, and what He uses in people is humility". (Ch. 9, *Walk Humbly*).

It is our opinion that you will want to have on hand not one but several copies of this book *Talking With God*, and to put one in your public library. It can be a religious experience to read and to use the book.

—MARGARET W. BRIGGS

ILLUSIONS AND DELUSIONS OF THE SUPERNATURAL AND THE OCCULT. D. H. Rawcliffe. Dover Publications, N. Y., 1959, new edition '60. Stiff paper cover, 514 x, Index, bibliography, etc., \$2.00.

This is surely an unusual book, if only for the omniscience of its author. He introduces one to subjects, words and authorities in his field wholly unknown, one might hazard, to one reader in a million. Even hear of "autistic thinking," (gratification of unfilled longings by imaginary phantasy)? Perhaps you're unfamiliar with "scrying" (in short, crystal gazing). Respas is a Tibetan ascetic, not a state of somnolence! The purpose of course of producing this work is to "debunk," but it's no common disclouser. Each subject (topic or person) not only is dissected, or one might say vivisected, but microscopes and flood lights are brought to bear even on Dr. Rhyne's famous experiments and conclusions. The author is negative there as with "mental healing," "automatic writing," "other world experiences," "fire walking," "dowsing for water," and no less than seventy-six other "supernatural and occult" topics. We had wondered in securing this book whether Swedenborg would be included, and were relieved not to find him mentioned, for despite many much less authoritative works than this often confusing Swedenborg with the "mystics", this learned thinker does not do so. There will be numerous specialists in the fields plowed by Prof. Rawcliffe who will disagree vehemently with the grounds he takes, but his is certainly a book which gets one to thinking.—L.M.

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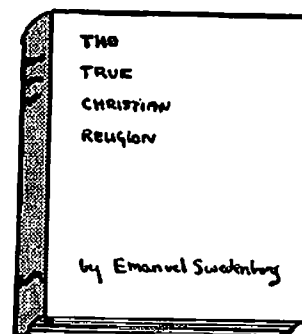
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51 East 42nd Street, New York 17, N. Y.

PREFACE to The New German Edition of True Christian Religion

by Prof. Dr. Ernst Benz

Abridged Translation by Waldo C. Peebles



TRUE CHRISTIAN RELIGION is supported by the intensely religious consciousness of its author's mission: "I testify in truth that the Lord manifested himself before me, his servant, and sent me to this office, and that He afterwards opened the eyes of my spirit and thus introduced me into the spiritual world, and this now continuously for several years. Likewise I affirm that from the first day of that call I have not received my revelations from any angel, but from the Lord Himself". This work claims to be the summary and systematic arrangement of the revelations and spiritual experiences in which he participated by virtue of the opening of his "inner sight".

The impartial reader who hitherto opened the available German translation of *True Christian Religion* and compared the literary form and style of the text with the lofty claim was tempted to discover a striking incongruity between the claim on the one hand and the literary form on the other.

This is due to the fact that in general our idea of the literary style of religious revelations is determined by the visionary style of John's *Apocalypse* which became the model for all later Christian visionary literature. Furthermore, there is the indubitable fact that the style of previously available German translations was wooden and pedantic.

Meanwhile, even in view of a better German translation, one cannot proceed to a real understanding of this work if one brings to it the traditional ideas of style and form of visionary literature. Precisely in the linguistic form of this concluding systematic work of Swedenborg, which to a certain extent represents his *Summa Theologica* (crowning summary of New-Church theology), is expressed the characteristic uniqueness of his religious and intellectual development.

Swedenborg's style

The original Latin version of *True Christian Religion* occupies a special position within the contemporary literature of the expiring 18th century in its literary form. This work is composed in a Latin that one may call classical and that differs very greatly from the language of ideas customary at that time, both of Protestant orthodoxy as well as of contemporary philosophy. In Swedenborg one finds none of the complicated artificial philosophical and theological concept forms that had arisen in Protestant neo-scholasticism under the influence of the Aristotelean renaissance introduced by Melancthon. Just as little did he make

use of the complicated academic language of the university philosophy as we find it for example in Kant's youthful Latin writings.

Swedenborg reveals in every line of his work that in his youth he passed through the school of Swedish humanism which is influenced in its classic clarity and simplicity of expression more strongly by Erasmus and the German and English humanists than by the more imaginative and stylistically rambling rhetoric of Italian humanism. Due to the geographical and linguistic remoteness of Sweden from the living Roman language tradition, a certain pedantry clings to the prose style of northern humanism, which gives evidence that a grammar and syntax is handled here that is foreign to one's own language spirit—a fact which places a difficult task before the translator. Taken as a whole, however, Swedenborg's style is characterized by the tendency toward simple clarity and intelligibility which shows that he kept to the simple style of Livy rather than to the complicated periods of Tacitus.

The second element of style which we would perhaps not suspect in a theological work is the strong impression made upon his mind by the language and systematic thinking of modern science. This is precisely Swedenborg's specific peculiarity, that he—as Oetinger expresses it—"was transformed from a famous philosopher into a prophet and seer". Swedenborg's mind was formed by the beginnings of his systematic investigation of nature in all areas of modern science. At the same time one must not overlook the strong interest which the study of modern technique evoked in the young assessor of mines. Many of the expositions about the operation of God in nature remind us immediately of corresponding chapters from the works of the great European contemporary scientists such as Swammerdam, Boerhave, and other important philosophers, zoologists and physicians with whom Oetinger compared in his great work, *Swedenborg's Earthly and Heavenly Philosophy*.

Influence of the Bible

The third element of style is the language of the Bible. Surely the strong orientation to the picturesque language of the Old Testament and of the Gospels helped to prevent any deviation in his language and thought into an abstract dogmatic language of concepts, and also to hold his scientifically systematic thinking within a simple and clear realm of ideas and symbols. To be sure, the employment of the Bible language with Swedenborg is

determined by a systematic basic principle, namely his doctrine of correspondences. The fact that he does not regard the writing of the Apostle Paul as a constituent part of the "Word", but as interpretations of the Word, has contributed even further to the simplification and clarity of his thought.

Precisely at this point of the interpretation of the Word in the sense of the doctrine of correspondences the connection with the fourth element that formed Swedenborg's thinking and style begins, and this is his special peculiarity, namely his visionary experiences. His visions illustrate heavenly truths. They have the character of visionary comments upon Holy Scripture which reveal the inner meaning of Scripture, the true

Christian religion.

Thus Swedenborg's style represents the basic structure of his thinking which is characterized by a unique combination of rational and religious elements which Swedenborg himself describes with the following words: "Every man is led through the natural to the spiritual, for man is born naturally, educated to morality, and afterwards created spiritually by the Lord. . . . The dogma which has been handed down by the Papists and accepted by the Protestants that the understanding in matters of theology must be held in bondage in obedience to faith has closed the church a second time. What else is to open it again except an understanding enlightened by the Lord?"

Authority of the Bible

by Wm. E. Fairfax

"I will not forget Thy Word."—Psalm 119:16

THAT IS WHAT the psalmist said. 'And he said it over and over again. This is the longest of the psalms, and it is all about the Bible. There are 176 verses in it, and in everyone of them mention is made of either God's Word; His testimonies; His precepts; His laws. And the reiterated refrain of the psalmist is: I will cling to Thy testimonies; I will keep thy precepts; I will not forget thy Word.

But now many people if they were to be frank about it would have to say, not "I will not forget thy Word," but "I have forgotten it;". And instead of advancing a hundred reasons why they have or will not forget it, they would offer a hundred reasons why they have forgotten it.

There is so much else to read. Our houses are flooded with papers. The Bible would easily be forgotten in those homes where there is current news and magazines to be read. With what frenzy we greet a new magazine. Then there are the books that appear in bewildering succession. To keep up with current literature becomes impossible. We have forgotten to read God's Word, because there is so much else to read. Or we have forgotten His Word, because there is so much else to read. Or we have forgotten His word because our ideas about the Bible have changed. To the plain man the Bible is no longer the book of books. Modern science, he understands, has disposed of *Genesis*. He is not impressed with the stories of the behavior of Noah and Isaac and Jacob. He says if men behaved like that today, they would be put into jail. He is repelled by the barbarities of the judges. Neither is he interested in the Kings of Israel and Judah. He is bored by the ceremonies of *Leviticus* and *Chronicles* and *Ezekiel*, and finds the minor prophets either dull or indecent or both. He even asks if the *Gospels* are trustworthy, and if Paul did not really try to start a new religion.

Now, the time has come to get back to our Bibles. The hour has struck for us to get our Bibles back. We have been celebrating the three hundredth anniversary of the landing of the Pilgrims. The American Bible Society has launched in connection with this anniversary a campaign for the recovery by modern Americans of

the use of the Bible. For it was the Bible which made the men and women of the Mayflower what they were. It was truly a lamp under their feet and a light unto their path. The Pilgrims were a people of that Book. All their hopes of personal and civil religious liberty hung upon their Bibles. On it the American Commonwealth may be said to have been built. The Pilgrims did not read everything else to the exclusion of the Bibles. They believed that the Bible was a Word to be obeyed. And that the Bible spoke with authority, and that the "thus saith the Lord" was to be obeyed. And in no way can we better profit from the example of the Puritans, or better honor their memory than by ourselves recovering our convictions of the authority of the Holy Bible.

For, if people have forgotten their Bibles, it is largely because they have lost faith in its authority. People are looking for the Voice of Authority. Students will have nothing to do with books other than those by authorities. It is because the old idea of Bible authority has gone, and no new idea of its real authority has taken its place that many people have forgotten the Word. When we realize that the Holy Bible speaks with authority, we will turn to it again as the psalmist did, and say: "I will not forget Thy Word."

Let me give you some reason why the intelligent person can have faith in the authority of his Bible. If you had a book that year after year was the best seller no matter how many new books came out you would say it was because there was something permanent and authoritative in what the book had to say. The Bible has long been the first of all best sellers. It leads by a wide margin all publications in copies purchased in the ordinary channels of trade. Any book store which undertakes to carry a full stock, sells the Bible, and at a profit, in spite of the competition of the Bible Societies which are disposing annually of millions of copies at cost or less than cost. Several important corporations confine themselves to the manufacture and distribution of Bibles, and of no other book can that be said. The head of a great concern said sometime ago: "We keep watch of the sale of books, even the most popular, so as to not get overstocked. But this never occurs in the case of the Bible. We just keep the presses going steadily at work, and if we happen to find that we have forty to fifty

BIRTHS

WELCH—Born June 18 in Kansas City, Kans. to Mr. and Mrs. Lauren Welch, a son, Timothy Brian.

LOSEMAN—Born July 12 to Dr. H. J. and Christel Chares Loseman, Baltimore Society, a daughter, Erica Anna Marie.

BAPTISMS

SEWALL—Abbie, Laura, and Gretchen Sewall, children of William D. and Phebe Sewall of Winslow, Wash. were baptized by the Rev. Louis Dole, July 6 at the summer home of the paternal grandparents, the Hon. and Mrs. Arthur Sewall.

POWELL—Rebecca Ann, daughter of Pat E. and Judith Trott Powell of Valley Station, Ky. was baptized in the Bath, Me. Church, July 22.

BOOG—Samuel David, son of Harold D. and Gretchen Trott Boog of Bannister, Mich. was baptized in the Bath, Me. Church by the Rev. Louis Dole on Aug. 29.

GUSTAFSON, GUSTAFSON, BARBER—Paul Victor, son of Mr. and Mrs. Gus Gustafson, Walnut Creek; Ken Lee, son of Mr. and Mrs. Gene Gustafson, South San Francisco; and Curtis Leo, son of Mr. and Mrs. Norman Barber, were baptized by the Rev. Eric Zacharias in the San Francisco Church on Aug. 14.

GRIFFIN—Michael Stewart and John Patrick, sons of Mr. and Mrs. Kenneth Griffin of Helo, Hawaii, were baptized in the San Francisco Church by the Rev. Eric Zacharias on Aug. 18.

CONFIRMATIONS

BILLET, KIRK, POOLE—Mr. and Mrs. Jack Billet, Mr. and Mrs. Herbert Kirk, and Mrs. Jerome Poole were confirmed in the faith of the New Church on July 24, 1960, at the Church of the Holy City, Wilmington, Del. The Rev. David J. Garrett officiated.

BILLET, KIRK, POOLE—Mr. and Mrs. Jack Billet, Mr. and Mrs. Herbert Kirk, and Mrs. Jerome Poole were confirmed in the faith of the New Church on July 24, 1960, at the Church of the Holy City, Wilmington, Del. The Rev. David J. Garrett officiated.

GUIU, ARCHER, GIUNTA—Cecelia Marina Guu, Susan W. Archer, and Joselyn F. Giunta were confirmed in the Cambridge, Mass. Church by the Rev. Everett K. Bray on June 12.

WEDDINGS

POOLE-BOSTICK—Jacqueline Bostick and Jerome Poole were married at the Church of the Holy City, Wilmington, Del., on Saturday, August 27, 1960. Officiating at the service were the Rev. David J. Garrett of the host church, and the Rev. Richard H. Tafel of the Church of the New Jerusalem, Philadelphia. Mr. Horace B. Blackmer, organist of the Church of the New Jerusalem in Boston, played for the young couples' wedding service. Henry Poole, the groom's brother, served as best man. Jerome Poole is the son of Mr. and Mrs. Stewart Poole of Wilmington. Mr. Poole is widely known as the vice-president of Convention, and Mrs. Poole as a recent president of the National Women's Alliance. The groom's maternal grandfather was the late Rev. Paul Dresser,

a much loved minister of the New Church. His grandmother, Mrs. Paul Dresser is presently living in Wilmington. Jerome Poole is currently studying at Colby College, Waterville, Maine, in preparation for entering the New Church Theological School.

HITCHCOCK-MAGRETTA—Miss Elizabeth Kay Magretta and Mr. John Hitchcock were married in the San Francisco Church on Aug. 20; the Rev. Eric Zacharias officiating.

MEMORIALS

STEWART—William C. Stewart, passed into spirit life on Thursday, Sept. 15, at the U. S. Veterans' Hospital, Biloxi, Miss., at the age of 63, following three and a half years illness. He was born Sept. 18, 1896 at Collins, Miss. His death occurred on his wife's birthday anniversary, and his funeral took place on the date of his own 64th birthday. A staunch New Churchman with membership in the Swedenborg Memorial Church in Gulfport, he had resided in a nearby tourist town, Ocean Springs, Miss., the past 24 years, having purchased considerable property and reared his family there. He was an overseas veteran of world war one. Due to a back injury sustained while serving overseas, he was unable to perform strenuous labor, and so had been a cab driver for five or six years prior to his illness. He became somewhat of a Johnny Appleseed. By permission of the Cab Company, he kept a supply of New-Church literature in his cab, and distributed it to his patrons while he was on duty. Formerly he had been a guard with Ingall Ship Building Co., of Pascagoula, Miss.

Mr. Stewart is survived by his wife, Mrs. Ella Tanner Stewart, three daughters, Mrs. Beauford D. Gragg, of Hudson, N. C., Mrs. Samuel Baker, Albany, Ga., Miss Betty Jean Stewart, Ocean Springs, and three grandchildren. He was brother of Mrs. Annie Loper, Mrs. A. W. Higgins, Mrs. Homan E. Mathieu and J. E. Stewart (Mobile) all of the Gulfport Society.

In addition to the church funeral service on Sept. 18, Masonic services were held at the grave side, with the Rev. N. B. Saucier, chaplain at the Biloxi Veterans' Administration Hospital, offering the prayers. Interment was in Southern Memorial Park Cemetery, on the beach west of Biloxi.

—MRS. HOMAN E. MATHIEU

HOWARD—Resurrection services were held for Miss Bessie W. Howard in the Cambridge, Mass., Chapel on June 3; the Rev. Everett K. Bray officiating.

HEDRICK—Mrs. Stella Hedrick of the Bath, Me., Society passed into the spiritual world on June 16.

ROUSSELLE—Mrs. H. J. Rousselle, the oldest member of the Detroit Society, passed into the spiritual world on Aug. 30. In the absence of the pastor, the Rev. Wm. Woofenden, the resurrection services were conducted by the Rev. Norman Reuter.

OLSON—The Rev. Othmar Tobisch officiated at the resurrection service of William E. Olson, who passed away suddenly in the Sequoia Hospital, Redwood City, Calif., leaving a widow and three year old son.

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Authority of The Bible (Continued from page 334)
thousand copies on hand, it gives us no uneasiness. We are sure to sell them, and we go straight ahead printing them." A novel which reaches its height in a season is called a phenomenal success; but the average sales of Bibles are forty thousand in a day.

Now, what inference can be drawn from this? People do not buy the Bible because they are superstitious, or sentimental. There is only one inference to be drawn from it, and that is that the Bible contains a fundamental and authoritative message which men feel they want and need beyond that contained in any other book.

Again, if I had a book in my library that I turned to instinctively whenever I was in any special need, or under any special strain, then I would have a right to think that this book spoke with an authority that other books did not possess. By that test, what shall we think of the authority of our Bibles? When business is bad, Bible business is good. When the world fares badly the Bible comes into its own. That was true during the Civil War. It was especially true in the South. As the terrible stress and grief of 1862 came home to every plantation, and as the great outside world seemed to turn its back on the South, the Bible became more and more precious to the leaders of the Confederacy and to its people. Since 1865 this southern section of English stock has been more like the Puritan and the Calvinist in its reverence for the written Word than any other portion of the country. It has been so during the terrible years through which we have just passed. During the war the sales of Bibles and of the New Testament reached unprecedented figures. Soldiers in camp, parents at home, all in the furnace of affliction, turned with gratitude to their Bibles and found a message there that they could find nowhere else. And if that is true of crises in national life, it is equally true of crises in the personal life. Many people, young and old, may forget God's Word when the sun of bliss is shining. But, let woe overtake them, failure befall them, and sickness lay them low, and they remember the Word, the Bible. Now, what will you say about a book like that? What is there to say, except that it speaks with an authority that other books do not possess? I quote Mr. Huxley, no prejudiced witness: "The Bible has been the Magna Charta of the poor and oppressed; down to modern times no state has had a

constitution in which the interest of the people has been so largely taken into account; nowhere is the fundamental truth so strongly laid down that the welfare of state depends upon the uprightness of the citizens." What shall we say of the authority of a Book which has done this for the world? Emanuel Swedenborg, the Great Revelator and servant of the Lord, brings the message, the greatest message of all ages regarding the need of the Bible, in his *True Christian Religion*; giving to the world a spiritual interpretation of the Holy Bible, life after death, and eternal happiness. This brings me to my last words. The Bible contains a message so personal that each one who truly reads it feels that it was written just for him; it fits his own case; the Bible speaks the universal language of the human heart. The wonder of the Bible is, that it never grows old; it has an original value for every age. And a private message for the secret needs of each soul.

In the hands of Christian physicians, psychiatry is very useful, but it is a poor substitute for Christianity. No book on psychology compares to the Bible in its understanding of human personality and its ability to help suffering, maladjusted people.

A large part of our modern problems, such as divorce, parental delinquency, is lack of God's Word. The increase of nervous breakdowns and mental troubles are by products of substituting what one already has for psychology; of turning from repentance, confession, and restitution to psychoanalysis; and from the Bible to modern health books.

The Bible, faith and prayer would have saved the marriage of these young people and most of the others that are breaking up on the rocks of secularism.

All the wisdom of all the writers on psychology and psychiatry cannot compare with the wisdom of the Holy Bible. Personality problems arise when man separates himself from God. His proper relationship to God is set forth in the Book of Books. The only thing that will stop the disintegration of personality and the crumbling of moral standards is a return to the Bible, God's plan of salvation for humanity.

It has an original value for every age, and a private message for the secret needs of each soul.

The author is the pastor of the New Christian Church Mission in New York.

FULL MEASURE

AFTER the sowing, the harvest,
After the bare branch, the crest,
After the season of plenty
Comes nature's autumnal rest.

From rich fields' garnered treasure,
From orchards where bounty is rife,
From mill streams and glory of service
Comes man's precious bread of life.

—MABEL C. FULLER

NOVEMBER 15, 1960

**O Give Thanks
unto the Lord**

Advent

**NEW-CHURCH
MESSENGER**

NEW-CHURCH MESSENGER

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NOVEMBER 15, 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 con-
tinuous, and the world of the spirit is
real and near.

EDITORIALS

O Give Thanks unto the Lord

NO DOUBT Pharaoh's butler was grateful to Joseph for interpreting the troublesome dream he had when in prison. Not unlikely he meant to speak a good word to the Pharaoh in behalf of Joseph, as the latter requested. But after he was restored to favor, he forgot (*Gen. 40:23*). Human gratitude is often of this sort, more an appreciation of favors expected than of favors received.

Again and again the Bible emphasizes thankfulness to God, but how often do we not forget! In times of distress or danger we may call upon the Lord, but when all goes well we forget Him. Thankfulness to the Lord for all the blessings He has bestowed upon us should not be confined to any particular season. Daily we should remember that we have been recipients of the Lord's bounty. Nor should such gratitude be confined to formal or routine prayers, but it should be manifested in our lives and actions.

The debtor whose lord forgave him a debt of ten thousand talents, could have better shown his gratitude by forgiving a fellow servant a paltry debt (*Mt. 18:34 ff.*), than by mere verbal thanks. By our efforts to live in harmony with God we can best express our gratitude.

Advent

THE FOUR SUNDAYS IN ADVENT, i.e., before Christmas, invite our preparation to celebrate worthily our Lord's coming in the limitations of our nature, and emphasize the necessity of a new birth of the spirit for all of us and for his church" (Book of Worship p. 209).

The above quotation links together a worthy celebration of the coming of God into the world and a "new birth of the spirit for all of us." In the mood of expectancy that most of us feel when Christmas is just around the corner, can we keep in mind this new birth of the spirit? Each one of us is a participant in this new birth, for the rebirth is for all of us.

There are a number who are skeptical about this *miracle above all miracles*, the Incarnation; yet admit that it is equally perplexing to understand the unparalleled power that began to operate in the human world with the work of Jesus—a power that has continued for nearly two thousand years. This cannot be interpreted in merely human terms. This is the more so when we consider the boldness of the claims made by the Lord; that He was King of kings, that He was the bread of life that he who had seen Him had seen the Father. To Pilate these were the claims of a harmless but ridiculous visionary; to the high priest they were the sheerest blasphemy.

But those are claims that have never been dismissed, nor can they be dismissed. To this day they continue to press upon the human heart and mind. To the extent that an individual accepts them, he finds himself reborn.

One may say that the birth of the new spirit in man is continuous with that miraculous birth which took place in Bethlehem long ago. Therefore the "hopes and fears of all the years" meet in Bethlehem in the birth of Jesus.

A Creative Minority

CURRENT EVENTS, especially those involving moral issues, are challenging to church members. We are a minority, it is true—whether considered as members of our particular church organization or as Christians in the world as a whole. A minority—but can we be what Toynbee calls a “creative minority”?

We sit comfortably in our living-rooms, with television or radio, and watch and listen to the United Nations meetings—current events on an international scale, of interest and concern all over the globe. Do we have a new realization and appreciation of the interdependence of all peoples? We rejoice in the newly won independence of many nations. We rejoice also when there is progress in mutual understanding between nations, with growing awareness of the need to work together to bring about world-wide peace.

Where do we fit in, as individuals? How can we be creative—in this vast scene?

For one thing, we can support the United Nations—and let our representatives know that we do. Public opinion is made up of the expressed ideas and opinions of individuals. Not only in communications to official representatives, but in our conversations with friends and acquaintances in everyday contacts, opportunities develop for exchange of ideas. Public opinion builds up; it grows from day to day. Are we contributing towards a peaceful world? Are we using our religious convictions as a basis for formulating our opinions? For example, our teaching about ends and means? At the UN (Oct. 2) Nehru said: “If we aim at right ends, right means must be employed. Good will not emerge out of evil methods. . . . The only real victory is one in which all are equally victorious and there is defeat for no one.”

Can we, as church members, be a truly creative minority?

—ELISABETH RANDALL

Apartheid

(A release from the World Council of Churches)

Alan Paton, South African novelist, says that both English-speaking and Afrikaans-speaking Christians must share with the government in bearing responsibility for the “unhappy situation” in the Union of South Africa today.

He spoke at a question-and-answer session following a luncheon given in his honor by the New York office of the World Council of Churches. Mr. Paton, attributed conditions in South Africa to “sinful men” wherever they are found, in churches or politics. He said, however, that leaders of English-speaking churches had attempted to exercise “prophetic Christian judgment” in the statements opposing apartheid (racial segregation).

Mr. Paton, an Anglican layman, said that apartheid was often expressed as a noble ideal of individual or separate development of the races. The policy of segregation in South Africa is currently called “autogenous development.” The end of such a policy, however, was white supremacy, he said, “with all the humiliation and deprivation it involves.”

He spoke of the tragedy of deluding oneself by expressing noble ideals in political policies and then

shutting one's eyes to the actual evil consequences “which are so harmful and cruel to human beings.”

The Dutch Reformed Church no longer attempts to defend apartheid on a Biblical basis, he said, but many members of the church believe that it is God's intent that the races should be separate.

The novelist said that many white people, both English and Afrikaans-speaking, in South Africa today were disquieted by apartheid though far too little expression is given to this unrest. This was true of members of the Dutch Reformed Church as well as the English-speaking churches, he said.

Affirming that he was not here to “give a gloomy picture or to be optimistic but to report the truth” Mr. Paton predicted that apartheid would come to an end within the decade. Forces both within the country and outside, elsewhere on the continent and in the world, would force a change, he felt.

Saving Human Life

WHEN WE read that over 12,000 delegates attended the National Safety Council's forty-eighth annual meeting, held about two weeks ago in Chicago, we get some idea of the magnitude of the effort now being made in America to save human lives.

Religion as well as labor and industry were represented at this meeting. Maybe some will ask why religious organizations should participate in an activity which is primarily concerned with eliminating hazards to life and limbs. Is this not a secular activity using legislation and engineering as its tools? Certainly, it is a secular activity, but it is more than that—it is also a concern of religion. “Thou shalt not kill” is a commandment which applies to the driver on the highway, to the builder of homes, to the industrialist responsible for safety in his factory. The law, of course, makes a distinction between one who injures or kills a fellow human being in a fit of passion and one who does so through carelessness, but there is a moral responsibility in the latter case as well as in the former. And this means that carelessness and negligence which may lead to death is a matter of religious concern. Religion seeks to inculcate the idea of sacredness of human life. It must condemn any attitudes which view life with indifference, or place it in a lower category of values than speed, alcoholic indulgence, profits, or money costs.

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"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth". *John 4:23,24.*

ENTERING HIS HOLY TEMPLE

by Paul Zacharias

HAVE WE EVER asked ourselves—what happens when we worship? What is going on within us, and around us, when we sing hymns, offer prayers, listen to sermons and meditate on the nature of God during a worship service? These are questions we must ask ourselves, and answer honestly, if we are to receive the greatest benefits from our worship experience. As growing Christians it is important that we have a clear understanding of the meaning and purpose of worship, for worship is the very heart of the spiritual life.

In America today there are various types of worship. One is that of the liberal church which stresses the social gospel; that is, preaching on racial prejudice, world affairs, and the various social ills which beset us today. In this type of worship man tends to loom large and God is sometimes rather hard to find. And too often, when God is found in such a service, He is seen as an "oblong blur", rather vague and far away. On the other extreme are the evangelical churches, which are rapidly growing today. These churches are certainly sincere enough, but their worship is pitched almost entirely on the emotional level—it produces temporary excitement and a feeling of holiness, but these feelings are usually rather short lived. It seems to me that neither of these approaches satisfies the whole man . . . what we need is a balanced, wholesome, enriching worship experience that appeals to every part of our nature . . . and with the Lord God at the very center of it. When the spirit of the Lord Jesus Christ lives and breathes within the worship service, when we feel something of His presence stirring within our soul, then we have worshipped the Lord in spirit and in truth.

This concept of worship is based on the premise that God is real, that He is knowable, that He responds to the genuine desires of His children. In other words, the first and proper task of worship is to make God real to men, women and young people. This is what Swedenborg means when he says that the chief work of the church is to keep the Divine among men. When God is slighted; when He is thought of as a Big Brother to be called upon in times of crises; then worship becomes an empty husk, because it is cut off from its cause and purpose. And so it follows that what we believe about

God has a vital bearing on the quality and the usefulness of our worship. We must know something about this Being whom we worship and adore. Our text tells us that we are to worship God in spirit *and in truth*. How we worship God depends upon how we think about God; how we feel about Him. This means that we must be willing to pursue truth, to think and reason about the insights God gives us, that we may know and believe in God with our whole being. Knowing God . . . this is something each one of us must do for himself, and it demands a conscious, determined effort on our part.

Now, many people grow impatient when the word "theology" is mentioned. But the fact remains that the nature of our worship and quality of our very lives is largely moulded by what we believe about the Lord God—and this involves theology. Theology is the systematic study of Divine truth; and truth is much more than the listing of formal propositions on a page. Truth, if it is genuine truth, is something that is very much alive and practical . . . it finds expression in man's trust and dedication. And truth becomes meaningful to us only when we live by that same truth. Knowing truth and not carrying it out in our personal relationships means that we really haven't absorbed that truth at all. It is knowledge in our mind, but it is not truth living in us. On this point, Swedenborg writes: "It is one thing to know truths, another to acknowledge them, and yet another to have faith in them. Only the faithful can have faith." Well then, how does all of this fit into our theme of worship? In this way. It is in worship that we learn about the nature of God; how we may recognize Him; where He is to be found; what He wants us to do. Here, in worship, we find truth and truth finds us. In sincere worship we reach out toward an ever fuller knowledge of God, not for the sake of knowledge itself, but rather, that this knowledge may become living truth in us. When this is done, the character of the worshipper takes on something of the character of God.

Worship, briefly, is becoming aware of the presence of the Lord God, our Savior, Jesus Christ. It is heaven and earth meeting. We come here together on Sunday mornings as a group—there is a conscious awareness

that God is accessible, that He is present, that He responds to the needs and aspirations of our soul. When worship is authentic, we become aware of God, high and lifted up, a God of supreme worth and majesty, in whose presence we are the humblest and most dependent of creatures. This is so vividly expressed for us by the 6th chapter of Isaiah, which gives us a perfect pattern for worship.

As with Isaiah, true worship begins with a vision, an ideal. In our mind there is an image of the sheer loveliness of the Lord; His arms reach out; everyone is invited into His holy temple. We are drawn toward Him, who is the center of all life. Thus begins worship. These should be our thoughts and our prayers just before the worship service begins, as preparation for the worship experience. It is important that we cultivate this receptive opening mood for worship; when we chatter with our neighbor or move about restlessly during the organ prelude we hinder God's purposes.

After this initial phase of meditation and aspiration we are to humble ourselves and confess our sins before the Lord. It was just following the vision that Isaiah felt so keenly his own sins and the shortcomings of his people. For this reason the confessional prayers are placed early in the service; and we might add that the general prayers in the Book of Worship are to be filled with our personal, specific prayers of confession. It is necessary that we have a sense of our own shortcomings; otherwise we should make very little spiritual progress. No fault can be conquered, no sin uprooted, until it is seen and recognized and faced squarely. There is no easy short cut in this matter. Then, as the worship service continues, through the anthem, Scripture readings and prayers, it helps us to see ourselves as we really are, and it guides us to the ideal we might become. It is impossible to say exactly how this transforming process happens—it varies with each individual. God moves in mysterious ways; to me the greatest wonder and mystery of all life is that human nature can be changed for the better. No one knows precisely how this happens. The fact remains that we are here—the Lord God is here in all His power—we accept His invitation to partake of His love and wisdom, acknowledging that of ourselves there is very little that is good in us. We try to fathom His will for us, at the same time emptying ourselves of our own willful, self-seeking desires. And we find that somehow spiritual strength and moral purpose, enthusiasm and courage, flow into our soul . . . and our fears and doubts are pushed to one side. Hasn't this happened to each one of us during a worship service? Then we want so much to live out our Christian faith and we stand dedicated before the Lord God, and we say with Isaiah, "Here am I, send me." This is Christian worship at its best.

I want to emphasize that Christian worship, in its finest sense, is a real action in and of itself. So often we think of worship as being a kind of spiritual exercise which precedes the far more important task of "going out into the world and doing something about it." May

we realize this: that sincere worship, in and of itself, is a genuine Christian action. It is the conscious, purposeful dedication of our life to God, and when that is seriously done, we have taken a step forward in our journey through life. Naturally, worship has its inner and outer aspects—it has its meditation and its service in the world—both are equally necessary and important.

Worship then is a meeting and mingling of heaven and earth. I don't mean to rush the Christmas season, but isn't this concept of worship graphically pictured for us in the Bethlehem scene—where we see the shepherds, the crude shelter, fields lying under a blanket of stars, cattle quietly grazing—a very simple, earthy picture. And then, filling this scene with a radiant glory, hosts of angels sing, "Glory to God in the highest." Here the two planes of life merge and intersect, and we have the highest expression of worship ever witnessed by mankind—the birth of the Lord Jesus Christ. Something of this same process takes place in all real worship, when the spirit of God comes down and touches our little lives. He enters into our very life if we have made ourselves ready for Him. Such is the wonder of true worship.

In thinking about real as opposed to apparent worship, someone has said, "Ordinarily the people in the pews think of themselves as an audience, for whose benefit the minister and choir give their performance. God's relation to this worship is like that of an absentee playwright. But a truer picture of worship shows us the church as a stage, rather than a theatre. The people in the pews themselves are the principal actors, and the minister and the choir are prompters, giving cues from the wings. And the audience, in this concept of worship, is none other than God."

W H E N

W H E N did He come to us, when first appear?
What was His date of Advent?" Lord, I hear
Prophetic Voices of the Golden Age
Proclaim that You were ever close and near
To love and cherish, teach us and assuage.

"When will the Christ return; upon what day
Shall we behold His Glory, Fullness, Might?"
Can He return who never went away
Nor left His Own to chance or human plight?
"Lo, I am with you always," was His vow,
And "always" is God's vast, eternal now.

—MARIE LUSSI

THE PRESIDENT'S CORNER

It is with a great deal of pleasure that, as President, I can announce through the President's Corner, the fact that the Washington Society has invited Convention to hold its 1961 sessions in Washington, D. C. From the letter of the president of the Washington, D. C. Society, Mr. Talbot M. Rogers, I quote the following: "This is to inform you that the Washington Society, at a special meeting held on Sunday, September 25, voted unanimously to invite General Convention to hold its 1961 session in Washington."



While the invitation usually finally reaches Convention through an association and this matter will be presented to the Maryland Association on Saturday, October 29, I feel that it is imperative that all of you who read the *MESSENGER* will know that Convention is planned for Washington, D. C., this year.

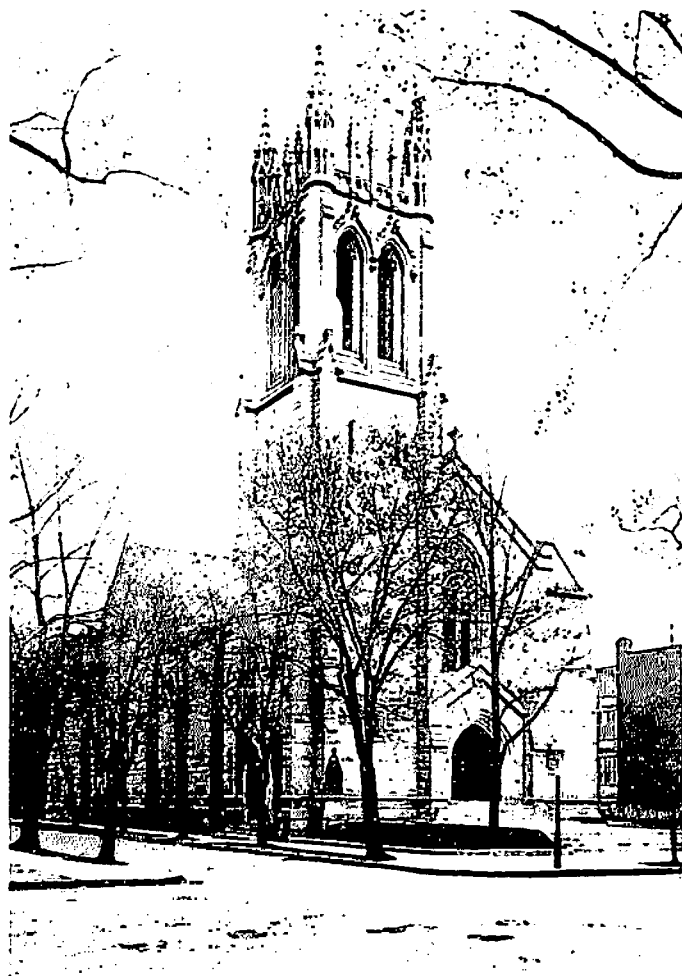
It will have been nine years since we have held a Convention in Washington, the beautiful capital of the

United States. This, we believe, provides an opportunity for many, not only to attend General Convention sessions in what will be also our election year—the year in which we choose our new president of Convention but will also provide the opportunity for many who have never visited the nation's capital to make this a sight-seeing vacation trip, as well.

The specific dates for the Convention have not yet been set, though it is anticipated that they will be some time in June. A meeting of the Convention Committee on Business, the national body's planning committee for Convention, is scheduled for November 11 and 12 in Washington, D. C. At that time the theme of Convention will be picked and the initial details outlined. Following this meeting, I will be able to give more specific information as to dates and plans.

Cordially,

David P. Johnson



16th and Corcoran Sts., WASHINGTON, D. C.

PROGRAM OF PRESIDENT'S VISITS

October 22, 1960—January 15, 1961

- Nov. 11 Convention Committee on Business—(evening)
Washington, D. C.
- 12 Convention Committee on Business,
Washington, D. C.
- 13 Preaching and Administration of Sacraments,
Gulfport, Mississippi.
- 14 Possible meeting of Executive of Council of
Ministers
- 15 Board of Missions Executive Committee—
Philadelphia or Cambridge
- 25 Public Relations Bureau—(evening)—New York
- 26 Public Relations Bureau—(evening)—New York
- 30 Leave for California
- Dec. 1 Riverside Society meeting—(evening)—
tentative
- 2 Wayfarers' Chapel Board meeting
- 3 Wayfarers' Chapel Board meeting
- 4 San Francisco—(evening)
- 6 Return to Kitchener
- 13 Board of Missions—tentative
- Jan. 10 Board of Missions—tentative
- 12 General Council, Philadelphia
- 13 General Council, Philadelphia
- 15 Preaching at Baltimore, Md.—tentative

What motivates the great chase

of the Avant Garde - by the Elite - by the Mass ?

by Robert L. Katz

I DO NOT KNOW whether we as a nation can preserve our individuality successfully by staying out of war in the international scene and by protecting our civil liberties and basic freedoms on the domestic scene. Historians and sociologists may be pessimistic. They may tell us that certain powerful historical forces and certain irreversible economic processes will inevitably plunge us into war and progressively impose a Fascistic way of life on our economy. If the mass media are controlled by the government or by business monopolies, and if the American people as a whole can be intimidated, brain washed, and manipulated, it may well be that we can be manipulated into self-destructive war as well as into Edsels, glasses of Geritol, and attractively wrapped books-of-the-month. But even if the historians tell us that our fate as a nation is predetermined, as individuals and as groups we shall try to resist brain washing and defy all who would impose censorship upon us.

While freedom from war and dictatorship is the most urgent question which faces us as a nation, we are more intimately concerned tonight with the specific question of the inner freedom of the individual and the opportunities he has of fulfilling himself here and now. Of course, in the long run, the welfare of us all rests upon the freedom and peace of our country but it should still be possible to focus on the content of the inner life of the individual at the moment. What kind of freedom does he have to grow, what kind of opportunities does he have to be creative, what is and what shall be his relationship to the forces of mass culture?

Our discussion implies that the individual has a sense of identity and a personal, individual character and quality that is threatened by mass culture. We are in danger of being *homogenized* into a monotonous brew. Something infinitely precious, private, and personal may be taken away from us unless we take steps to protect ourselves from mass culture. The assumption is made that mass values are inherently bad; uniqueness, non-conformity, and distinctiveness are the chief criteria for values. I wonder whether such a concept of individuality is not rather close to the worship of differentness as an end in itself. It implies a kind of aristocracy based on exclusiveness, on smallness of numbers. It suggests that *affiliation*, *sharing*, and group participation are inherently destructive of individuality. The individualist together with a few of his friends becomes a representative of the elite—the essential criteria of

the elite being non-conformity with the mass. Marks of the individualist are a taste for foreign cars, for fidelity, for Picasso, for Dylan Thomas—and a rejection of the *Reader's Digest*, the television, of Edgar Guest, and church picnics. And when foreign cars, hi-fis, Picassos, and Dylan Thomas become as commonplace and popular as the *Reader's Digest*, they must be dropped and something new, and exotic cultivated and hedged around from invasion by the mob.

Our sense of identity, our feeling of individuality, our enjoyment of things close to our heart and our taste, should be based on something more solid than the quality of being precious and exceptional and different. Our satisfactions from some aspects of mass culture can be diminished through repetition. I may be tired of Tschai-kovsky's Concerto No. 1 in B flat minor, *OP. 23* but I should not reject it merely because I bought it in a supermarket. What about the classics of literature and art? What makes a classic if not acceptance over a period of time by more than a few cognoscenti? Shakespeare still offers luminous insights even though a million high school students obediently memorize passages which seem trite.

A more basic question. Who are we? How do we get our sense of *identity* and *individuality*? Are we not to a great extent the product of cultural traditions and ideals which we fortunately were able to absorb from our parents, from our schools, from our religious institutions. And for our fulfillment, do we not need to share interests with others, *affiliate* with institutions, and join together in some effort, perhaps feeble and futile, to preserve America's freedoms?

Two quotations. One is from Hillel who taught Judaism 2000 years ago: "if I am not for myself, who will be for me? And when I am for myself alone what am I?" By this Hillel intended to stress the need to participate and affiliate with the community. The other is from a psychoanalyst—a vocation increasingly popular in mass culture, incidentally. He said that in Freud's time the problem of the patient was that he knew what he wanted to be, but was inhibited from becoming it. The problem of the patient today is to know what he wants to be. Man must be a follower of image bearers in religion and in politics, says Erik Erikson. "Ego integrity, therefore, implies an emotional integration which permits participation by followership as well as acceptance of the responsibility of leadership."

July to September

A LETTER from the night clerk of a leading Miami Beach hotel enquires what we would charge him for 20 copies of *Heaven and Hell*. So many of his guests were talking about Helen Keller's *My Religion* and were interested in reading some of Swedenborg's works that he wanted to present them with copies as a courtesy. The Foundation donated the number requested.

DURING a recent meeting of the United Nations Security Council a South East Asian, with a long string of letters after his name denoting college degrees and honorary titles, and on stationery indicating him to be a Broadcasting Company director wrote in for a copy of *Heaven and Hell*. A few days later he wrote expressing deep appreciation of the Foundation's activities and Swedenborg's teachings, and ordered a dozen copies of other Writings and collateral titles to be sent to his wife, in Malaya.

GENERAL of Ghana wrote asking us—if we have no objection—to send him some copies of *Heaven and Hell*.

A PROTESTANT PASTOR in Upper Egypt writes asking for a gift of used copies of Swedenborg's works as he is too poor to pay for any. They were sent.

A NEW JERSEY retired dentist, who was making a study of comparative religions as a hobby, called to express amazement at the ignorance of Swedenborg among the teachers of various courses he had been attending, and took away several copies of our Missionary Edition to share and discuss with Rabbi friends.

A TEACHER of comparative religion working in a well known State prison asks for 30 copies of *Heaven and Hell* as textbooks for his class at Alcatraz.

REV. PROF. E. T. WESTRUP, of Monterrey, Mexico, has sent in a manuscript translation into Spanish of the *Digest of True Christian Religion*.

MR. CHARLES K. H. CHEN, of Taiwan, translator of *Heaven and Hell* into Chinese, reports completion of printing and distribution of 10,000 copies among his outlets as follows:

- 1,000 copies in complete of both volumes in stock
- 150 copies in complete in fine cover bound
- 1,500 copies to Hongkong
- 100 copies to Japan
- 1,000 copies to Thailand
- 200 copies to Philippines
- 800 copies to various Southeastern Asia

- 1,800 copies direct to colleges, libraries and the related educational organizations
- 3,000 for sales in the leading book stores
- 450 copies to Kowloon

A HAWAIIAN writes from Molokai that he has found Swedenborg's teachings to be "made to order" for Hawaiians.

REV. WILLIAM F. WUNSCH'S new translation of *Divine Providence* is now in the hands of the printers and it is hoped that it will be available for distribution around the turn of the year.

A SAILOR on one of our large aircraft carriers sent in \$25.00 for specific titles for the ship's library.

AN AFRICAN theological student writes from Kenya that after taking courses first to become a Jesuit priest, and then for the Anglican clergy, that he has only found satisfaction in Swedenborg. He is interested in studying in a New Church Theological School, and has been referred to the competent authorities.

A WESTERN CANADA sheepherder, asks for the Writings in both Latin and English.

A JAPANESE DIPLOMAT in Washington, seeing our advertisement of *Heaven and Hell* in the Book Section of the *New York Times*, writes recalling having read it in Japanese before the war and expressing his interest in reading more of the Writings.

POPULAR LIBRARY, INC. paperback edition of *Heaven and Hell* is expected to appear on U. S. news-stands this fall.

The Foundation occasionally receives the donation of libraries of the Writings and collateral works from the liquidation of estates. These are redistributed among indigent interested enquirers who cannot afford to buy them. At the present time our inventory of used books is very low and we have been unable to satisfy certain such requests. Donations of idle used books for redistribution in this manner may be sent to the Foundation at Room 1603, 51 East 42nd Street, New York 17, N. Y.

Swedenborg Foundation Scrap Book

The Swedenborg Student

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

ARCANA CLASS—December, 1960

Volume VII, 5109—5149

December 1—7	5109—5115
8—14	5116—5121
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THERE ARE many things in this month's reading which help us to understand ourselves better. One of them is the distinction made between the butler and the baker of Pharaoh. We remember that in the natural plane of life—the plane with which we are dealing throughout the Egyptian period—there is an internal and an external, the internal being capable of opening toward the spiritual, and the external being open downward toward the world. The lowest part of the external plane is the sensuous, and this should be the servant of the higher part. But now we learn that the sensuous has two divisions, subject to the two divisions of the internal natural, the will part and the intellectual part. We recall that earlier in our reading Swedenborg told us which of the five senses minister to each of these two parts. The butler represents the sensuous which should be subject to the intellectual part and the baker the sensuous which should be subject to the will part. These two sin when they try to govern instead of to serve, and the state of temptation which follows is pictured by their being cast into prison.

The reason why the butler was restored to his place is outlined in number 5113, where we read that the spiritual church is treated of and that "it is the intellectual part which in the man of the church is regenerated and becomes a church," and in this man "the new will is formed by the Lord in his intellectual part." This helps us to see why it is never safe to trust our "good intentions" to tell us what to do. What we call our good intentions are uninstructed and unregenerate "natural good"—Esau—and are not the good will from the Lord which resides in the truth which we have learned and obeyed. We are not instructed by perception through our wills, as the people of the Most Ancient Church were.

The vine of the butler's dream, with its three shoots, represents the understanding of man with its three degrees. In number 5114 we read, "the life of man, which is from the Lord, passes through these degrees, from the inmost down to the last or ultimate degree." The sensuous is the ultimate. The restoration of the butler to his office is the bringing of the sensuous into its proper order—putting it in the last place and making it serve the spiritual. The sensuous plane of the understanding cannot be destroyed because it is the basis for the formation of the new will, thus of regeneration.

In reading the sections concerning the dream of the baker we should note again the importance to the spiritual sense of accurate translation of the Hebrew. The "baskets with holes in them" appear in the King James translation as "white baskets," although with a reference number giving the exact translation; the Revised Standard Version says "cake baskets" without any reference. Swedenborg says that the holes in the baskets indicate that there is no "termination" in the inner planes of the will. We may form some idea of what he means if we

think how frequently people who have not recognized and fought selfishness within themselves use verses from the Bible to defend what they want to do. The influx from the Lord as they read the Word, having no "termination" or resting place in the celestial or spiritual degrees—since they have done nothing to open these degrees—flows through into the corrupt sensuous and there is turned into evil. We shall speak of this dream next month in connection with Joseph's interpretation of it.

In number 5136, in explanation of the words "Out of the land of the Hebrews," we find a summary of the history of the churches which have been upon the earth. These churches, the Most Ancient Church, the Ancient Church—which includes the Hebrew Church—the Jewish Church, and the First Christian Church are often referred to in the writings. Spiritually interpreted, these churches give us the history of their spiritual development of the human race, as well as a knowledge of the Lord's operation in history, and also form the background for understanding the present state of the world.

This same number also tells us why the Lord was born in the land of Canaan and established the First Christian Church there. And it is noted that in the Scriptures "land" and "earth" signify the church, the "whole earth" representing the universal church and the "new heaven and new earth" a new church internal and external. This correspondence was well known to the people of the Most Ancient and Ancient Churches. The land of Canaan was the center of the first three churches or dispensations. Then we read, "But after the coming of the Lord it (the church) was transferred elsewhere, because representatives were then abolished." Thus after the Ascension the Christian Church was transferred from the land of Canaan.

Notes

5114². This tells us why animals do not survive death.

5116. "The insanity of the present age which is believed to be wisdom" comes from the denial that there is any delight above the natural plane.

5117. Unripe fruits correspond to the state when we do good for the sake of truth, ripe fruits to that when we do good from the love of good. There is no sweetness in unripe fruit.

5120³. Spiritual intoxication is reasoning from falsities.

5121³. The Jewish prophets did not know what their revelation meant. It follows from this that it is not particularly important for us to try to find out what Isaiah, for example, thought his words meant, as modern scholarship seeks to do.

5122. This number should be studied carefully, especially the last sentence on the Divine providence, as it tells us of the Lord's concern for every least thing that happens to us.

5127¹. Note this statement on the use of misfortunes and illness.

5131. This gives a good statement of the principle of correspondence.

5132². What charity is in its essence.

5135. This is an important number on education, and gives us a simple outline of the religious principles which should be taught to children.

"And God said, This is the token of the covenant which I make between me and you . . . and every living creature that is with you for perpetual generations. I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth." Gen. 9:12-15.

THE DIVINE NATURE

by Harold B. Larsen

IN THE NEW CHURCH it is acknowledged that the Lord Jesus Christ is the only Lord and God. Even while He walked upon this earth among men the Lord wanted men to know and accept Him as Lord. Upon one occasion He took Peter, James and John up to a high mountain apart and there revealed Himself in His glory as the angels see Him.

In the *Book of Revelation* we are told of how John was privileged to look into the real and substantial heavens where he "saw one like unto the son of man" whose glory was such that John fell at His feet as though dead and had to be revived by the Divine Presence.

And yet scenes such as these do not tell us of the Divine Nature and what it is. These scenes do not tell us that the Lord is infinite love and goodness, infinite wisdom and power. The material-minded man will sometimes doubt the existence of God although all of nature proclaims the Creator. Recently there appeared an article by a well-known scientist—president of the New York Academy of Sciences—author of the book *Man Does Not Stand Alone*. The article is called "Seven Reasons why a Scientist Believes in God."

His first proof of a scientific nature is that by mathematical law we can prove that our universe was designed and executed by a great engineering intelligence. Then he proves that life in its infinite varieties from cell to creature had to be made by one who was life itself. A third point he brings forth is that all animal wisdom with its countless varieties of instincts has been infused by an all-wise Creator. His fourth point is the power of reason in man, who himself has become a little god.

The fifth point he brings out is that power which resides in the genes. Imagine that a thimbleful of genes could hold all the individual characteristics of three billion human beings—with all their countless variations of size, color, shape and inherited traits!

The sixth point proves the Divine Presence in the economy of nature with all its checks and balances of how fast breeding insects or growing plants are permitted to go—so far and no further. As a final proof Dr. Morrison cites that the very fact that man can conceive the idea of God is in itself a unique proof of His existence. And then this man of science quotes those wonderful words of the psalmist: "The heavens declare the glory of God and the firmament sheweth His handiwork." But still, all the proof that there is in the world about us, that there is a God, does not teach us the nature of God. And so the Lord caused the message of His covenant of love and blessing upon Noah and his descendants to be written in the Word.

To the unversed reader of the story of Noah and the flood it appears quite simple: God was sorry He had gotten so angry with mankind as to destroy all but Noah and his family; and in order to remind Himself

that He would never cause a world flood again He placed a rainbow in the sky. Over the years millions of people would suffer and perhaps die from minor floods but never again would there be a world flood. And so God is made to appear benevolent. If men looked closely into the world of nature they could discover much that would lead them to know how lovingly and abundantly God has provided for man. In the animal, vegetable and mineral kingdoms the Lord has given man a marvelous exhibition of His loving nature. He has given all of these kingdoms to man to rule over.

It is only self-centered men who are not satisfied to rule over the animal, vegetable and mineral kingdoms. They spoil and defeat the largesse and abundance of good things from the Lord. These men want to rule over the human kingdom as well—even taking the name of the Lord in order to do so.

They fail to realize that the world was created for man but man was created for God. They fail to realize that mankind must work and live in freedom under God in order to bring joy and peace upon earth. Even as such men demand implicit obedience to their ruthless domineering will—they make themselves to be as gods.

And so the Lord left a visible record in the Great Book we call The Word of God. In the most emphatic way He declares that He loves mankind and will grant them every blessing that is possible for them to receive. At the same time He teaches us that insofar as we pursue our own selfish and contrary desires we are defeating His purposes for us. The Lord has even allowed men to blame Him for their own evil, and when they pervert His goodness and truth into evil and falsity He permits them to believe that He has been angry with them. He allows it to appear as though He would destroy them for their evil ways.

How simple is the religious acumen of so many millions who have read this story of Noah and the ark, and who have never realized or sought for a meaning beyond the literal text! It is only in the inspired Writings of the New Church that we are given the inner meanings which reveal the true nature of God's love.

He is not a God of anger and vengeance who opened the flood-gates of heaven and covered the whole world with flood until all living creatures were dead.

In the Writings we are given to know that the people of the Most Ancient Church had gradually fallen from their celestial state of love in which they received direct influx from the Divine through the heavens. Then they had finally been swallowed up in a flood of evil and falsity which ultimately destroyed them—all except those called the Church of Noah.

And we can see how this lesson applies to our own lives also when we understand how like Noah we ourselves may be. When we lose our first child-like faith and love

and, like Adam, we begin to look to ourselves and our own natural senses for guidance, then we become exposed to the dangers of the flood.

Noah signifies one who is reformed by truths from The Word. The ark with The Word in it represents the Lord and all that is holy fighting and overcoming the floods of falsity.

Today we see leaders of great nations flooding the United Nations of the world with their lies. They care not a particle for the truth as they go about their diabolical schemes to overcome the whole world with their godlessness. They make no bones about being ungodly. They train their people to be atheists and mock and scorn people who worship God.

We have seen the murderer of thousands of people pounding his fists upon the desk and shouting in his fury as the barbs of truth from an honest man struck his lies in the solemn council of the United Nations.

How long will the communists be content with each other? Already China is at odds with Russia. Already some of the satellites are beginning to think of the consequences of relying upon the word of a man who has a quenchless thirst for power.

We have the Savior

And what does the free world have? We have The Word of God and the promise of His covenant. We must never forget that the Lord is our Savior and Redeemer forever. We need never fear false and evil men as long as we remain true to the Lord. It is the satellite who is afraid and who does not have the Lord who can look to his very life in the Soviet hells that will soon burst forth.

We are fortunate in our time that there are so many God-fearing and truth-loving nations with us.

But at the time of Noah he stood alone against the mockery and temptation of a godless world. And so God saved him. This is the literal sense and it teaches a great lesson of faithfulness for these times.

But in the internal sense the story of Noah and the ark pictures the way in which the Lord established a new means by which a man could be reformed and regenerated. Swedenborg tells us that this was by separating a man's will from his understanding—a man's love from his truth.

In this season of Advent let us remember that the only thing that will help is the light and truth from heaven, and when we look to that source of Divine Power it will break through and overcome our clouds of evils and falsities.

When the Lord walked on earth among sin-filled men He was understanding, loving and forgiving. "Go and sin no more" was His admonition as He freed men from their evils and as He healed and cleansed them.

He did not come to judge or to condemn—to blame or to destroy. He came because we are His children who need Him so greatly. And He loves us with a love greater than our need and beyond our powers to appreciate. He loves us even in the midst of the floods of falsity and evil which we invite upon ourselves by disobedience to Him.

And so, beloved, when we are in the greatest strains and stresses of our lives—when all the world seems dark and gloomy—let us remember the Lord—the Ark of our salvation. Let us remember the Word of God. And when the storm is about over we will see the glorious colors of the rainbow in the heavens, revealing once more for us the great promise and covenant of love and salvation because this is truly the Lord's Divine Nature. Amen.

The author, a teacher in the New York schools, is the lay-leader for the Orange, N. J., Society.



THANKSGIVING

For every blessing, every good,
For march of seasons yielding food,
For earth's provident sustenance
We thank Thy vast Omnipotence.

For churchbells calling us to prayer
And freedom's emblems everywhere,
For strength to conquer doubt and fear
Gratefully Lord, we close the year.

Oh, let us put our trust in Thee
For all that ever is to be,
So shall we carry on and on
Thy Glory in thanksgiving song.

—MARIE LUSSI

THE HEAVENLY OBJECTIVE

A Justice scanned the erring works of man,
And saw in the church court a courtesan;
That Adam of Eden, in will of brute,
Had scorned the Law, and ate forbidden fruit.
God, being just in thundering accents said,
"In the sweat of thy face shalt thou eat bread";
So, through the centuries of blood and tears,—
Poor man will learn the lessons of the years.
While Heaven sorts false prophets from the true,
Peace hungers for the Universal view:
One Church, one family, one God Above—
In fellowship knit by the bonds of Love!
Ours to forgive an errant brother's sword;
Strive for Justice and Judgment from the Word!
Ours to build the walls of the Vineyard and—
To teach the Gospel which at least shall stand!

BOOK REVIEWS

THE NEW SCIENCE. *Max Planck. Meridian Books, Inc. 328 pp. \$5.00.*

Max Planck belonged to that small group called theoretical physicists. His contributions in this field rank among the most important of this century. The quantum hypothesis, which he evolved, is one of the foundation stones of modern science. Not only physics but other sciences and even epistemology is indebted to him for this concept. What Planck was in reality striving for, as Albert Einstein hints in the preface to this book, was a world picture deduced from certain elementary laws of nature. He was seeking an understanding of what Leibnitz called the pre-established harmony of the universe.

In this book Planck presents a picture of the universe in the light of modern physics. It is, of course, an incomplete picture, for by the nature of things no complete picture can be given. Yet it does clarify many problems, and it suggests what the philosophical direction of science is. In the main this work treats of the impact of modern physics on the ancient problems of causation, free will, and other metaphysical ideas. This is deep stuff, and although the book is written in as simple language as can be employed for subject matter of this sort, the reader without a fair background in physics will have difficulty in following the line of reasoning at times employed.

Planck does not hold with the indeterminists that in physics the law of causality has been refuted (p. 274). In the world image of quantum physics there is rigid determinism, but this often cannot be applied in the world of events, for here many unknown factors operate. But the law of causality is transcendent and does not permit of exceptions anywhere. The author reviews briefly some of the efforts philosophy has made to solve the causal problem. Then he sets out to explore whether causality operates in every field, including that of human action, thought and emotion. His conclusion, although not presented with dogmatic assurance, seems to be that it does. "Therefore if we could study the acts of the human being at very close and intimate quarters, we should find that they can be accounted for through causes which lie in the character or in the momentary emotional tension or in the specific external environment" (p. 107).

It would seem from Dr. Planck's comments on the universal validity of the law of causality that he ruled out the idea of human free will with all that it implies concerning the moral responsibility of the individual. But not so. Dr. Planck thinks that the tendency to extend the tenets of scientific determinism to human conduct is unwarranted. He asks, "Is there something in the nature of man, some inner realm, that science cannot touch?" (p. 114). And his answer is yes. "This point is the individual ego". Having said this, however, the author returns to causality by saying that in principle the individual can be the observer of what happens in this inner realm and link up his experiences in a causal relationship. That raises the question if freedom of the will is only apparent and results solely from the defects of our own understanding. But that way of putting the case is mistaken, thinks Dr. Planck. "We cannot possibly study ourselves at the moment or within the environment of any given activity. Here is the place where freedom of the will comes in and establishes itself, without usurping the right of any rival" (p. 118).

The argument is rather involved and we must content ourselves by saying that Dr. Planck's final conclusion is that in the conduct of everyday existence scientific knowledge has to give place to religious beliefs.

On the conflict of religion and science the writer says: "There can never be any real opposition between religion and science; for the one is the complement of the other" (p. 121).

In the section on "The Philosophy of Physics", Dr. Planck discusses such subjects as justice and equality. What he has to say can hardly be considered original. The ethical opinions he voices are part of our Christian heritage. Nevertheless, it is interesting to see a physicist of the stature of Dr. Planck re-affirm these on scientific grounds. In this connection he treats again of causality. He considers the best approach to this concept "consists in attaching it to the capacity of foretelling future events which we have acquired and tested in daily experience" (p. 262). He discusses in some detail the contention of the indeterminist who maintains that there is no genuine causality or law of nature, and who looks only for a statistical foundation in every law, and regards all laws as only laws of probability. But he does not accept that thesis for the world image of quantum physics—here a rigid determinism applies. The objection often made to this view is that events take place in the natural world, and only by substituting an ideal world (the world image) for the immediate world of senses can determinism be accepted. In answer to this Planck postulates an ideal intellect—something similar to the superintelligence postulated by Marquis Laplace—standing entirely outside all the events of the cosmos, but able to see all the causal relations in everything that happens. The ability to predict, the author thinks, is a "premonition of a certain harmony between the outer world and the human spirit" (p. 286). "The most perfect harmony, and consequently the strictest causality in any case, culminates in the assumption that there is an ideal spirit having a full knowledge of the action of the natural forces as well of the events in the intellectual life of men; a knowledge extending to every detail and embracing present, past, and future" (p. 286).

Theologians will be tempted to find similarities, if not identification, in Planck's idea of the "ideal spirit" to their concept of God. But Planck makes a puzzling statement which might make the theologian hesitate. He says, "Now such a spirit (ideal spirit) can only be subject and can never be object" (p. 285). No theological system is likely to find in Planck an ally, and yet this book as a whole gives the impression of a man of deep faith. Indeed, the last chapter of this work is a plea for a non-dogmatic faith in a rational universe.

SUMMARIES OF THE INTERNAL SENSE OF THE PROPHETS AND PSALMS. *Translated from the Latin of Emanuel Swedenborg by Arthur Clapham. The Swedenborg Society Inc., London, 136 pp. Cloth. \$6.00.*

"If man knew that there is an internal sense (in the Word of God) and in reading the Word were to think in accordance with some knowledge of it he would come into interior wisdom, and would be still more conjoined with heaven, since by this means he would enter into ideas like those of the angels."

The above quotation from Swedenborg is on the dust jacket of this small but handsome volume. This is certainly a book that any New-Church student of the Bible will find helpful. The summaries are very brief, and yet if perused carefully will in no small measure give an answer to many of the questions which are bound to press upon the reader of the Bible. How many people

have not been disturbed by the imprecatory (so-called) Psalms? Or the frightful doom called down on the human race, or predicted for it, by certain passages of prophecy? These just do not square with the God of love, described by the Lord. But these difficulties vanish when we understand that the condemnation is not of human beings but of evils and falsities that are to be uprooted and destroyed.

The present translation is based on a previous one made by William C. Dick. Opinions may differ as to how certain passages can best be rendered into English, but on the whole we think this work is an improvement on Mr. Dick's work. We were glad to note that the numbering of chapters and verses follows that of the *Authorized Version*, rather than that of the *Schmidius Bible* used by Swedenborg.

WORKING WITH GOD. *Charles A. Hall New-Church Press, Ltd., 20 Bloomsbury Way, London.*

This booklet should attain a wider circulation. It is the kind that can unhesitatingly be put into the hand of one who feels frustrated and anxious. The theme is simple: How do we go about accepting the irritations of life? And is not acceptance usually better than the struggle against that which cannot be escaped? Not that Mr. Hall preaches any blind fatalism. Certainly man must remain fully aware of the power he has when working with God to change certain things. But he must not be disheartened by the fact that there are many things about which he can do little or nothing.

Mr. Hall, a retired minister of the British Conference, is a well known writer. His books have probably had a wider circulation than those of any living New-Church writer. He always has a fresh approach, even when treating of old themes. His style is simple, easy and graceful. *MESSENGER* readers readily recognize him, for he has often contributed to its pages.

LUKE'S PORTRAIT OF CHRIST. *Charles M. Laymon. Abingdon Press, Nashville 2, Tenn. 162 pp. \$1.00 (paper)*

Pictures of the Lord in His humanity when done with paint and brush are, of course, a product of the artist's imagination. The Lord did not pose for any sculptor or painter. And authentic descriptions of His physical appearance are sparse. Nevertheless, efforts of portraiture of Him, mostly in words, continue to be made. These vary all the way from lofty poetry and scholarly studies to such fanciful and foolish books as Bruce Barton's *The Man Whom Nobody Knows*.

In the volume under review, the author is not aiming to present the human Jesus as he sees Him, but to discover what kind of a portrait of Him emerges from one of the Gospels. He seeks to bring out the traits that Luke in particular emphasizes. Luke seems to stress the Lord's compassion, His love for the individual human being, His desire to heal and to give peace and happiness to man. Luke avoids what may be interpreted as harsh or stern. Thus Dr. Laymon points out the difference between the story of the cleansing of the Temple as given in *Mark* (11:15) and in *Luke* (19:46). Mark's account suggests the use of violence such as the overturning of the tables of the money-changers. In John the story has it that Jesus made a whip with which to drive out traders. Luke omits these details.

Dr. Laymon argues that Luke wrote his Gospel as a defense of Christianity against the slander that Christians were subversives and enemies of the Roman state.

Illustrations and quotations are used freely and skillfully.

CONN. ASSOC. DRAWS CROWD

The fall meeting of the Connecticut New Church Association was held on Tuesday, October 11th, at the Center Church House in New Haven. The Reverend Clayton Priestnal conducted the morning worship service in the memorial chapel and administered Holy Communion.

The larger than usual attendance at this meeting was a cause for rejoicing as we gathered around the luncheon table and gave thanks for this opportunity to join together in worship and for the bountiful provision made for the feeding of the natural man and woman.

Mr. Priestnal had suggested that "The Power of Growth" be our theme for the day and asked that we each give thought to such questions as what is spiritual growth? how is it achieved? and can we know if we are growing spiritually? Because the notices of the meeting had included this information the afternoon discussion period was most helpful and all too brief.

STAMP HONORING CARNEGIE

"A 4¢ postage stamp will be issued November 25 in honor of Andrew Carnegie, steelmaster and philanthropist."

This brief announcement recently by Postmaster General Arthur Summerfield must have reminded many a New Churchman, especially in the Pittsburgh area, that the great industrialist who endowed so much of his fortune for good works, was as a youth librarian and an officer of the Society in the Steel City, and had been enrolled as a member of its Sunday School by his two aunts.

His parents Mr. and Mrs. William Carnegie had come to this country with Mr. and Mrs. John Pitcairn, all members of the Church in Scotland, in the mid 1800's, joining the Pittsburgh Society and contributing to its funds. One of the aunts, Anna Aitken, had hoped that "little Andy" might become a New Church minister.

His ambitions and genius were to take Andrew Carnegie far afield from the church whose books he had "kept," but he did not forget his parents' love for it, and it is believed that when he began his vast philanthropies which included public libraries, the church where he had received his early religious training received one of the first Carnegie organs.

Rev. Leon Carlyle LeVan, Pittsburgh's minister since 1949, and who supplied much of the foregoing information, states that this organ still provides good music despite its venerable eighty-six years.

The Mother Church of Universal Harmony, St. Petersburg, advertised a lecture recently under the heading "The Psychic Experiences of Great Writers: Kipling, Tennyson, Swedenborg, Dickens". A New Churchman attended the meeting in order to make note of any inaccuracies or lack of information so far as our "great writer" was concerned, but he was not mentioned, nor for that matter, most of the other authors announced. Afterwards the speaker stated that the intention had been to tell of the "Great fire in Stockholm," a well known incident, of course, in the Swedenborg epic. A copy of Helen Keller's "My Religion," together with the Diagram of our author's life and work were cordially accepted.—L.M.



NEWS

by Merle Haag

The Baltimore Society held a Hallowe'en Party Oct. 28 for members and friends of the Sunday School. The Maryland Assn. met in Baltimore Oct. 29. Among the guests were the Rev. Edwin G. Capon and the Rev. David P. Johnson.

The Maine Assoc. met in Bath, Me., Oct. 8-9.

At the Oct. 27 meeting of the Boston Ladies Aid the guest speaker was Barbara Swanton, daughter of Mr. and Mrs. John R. Swanton. Miss Swanton, who had just returned from a six months stay in New Zealand as an Exchange Student, told of her experiences and illustrated her talk with pictures. Cleveland Woodward, an internationally known artist, spoke on the "Art of Biblical Illustration" at the Boston Tea Party of Oct. 21. At the Oct. 14 meeting of the Men's Club Ted Foster spoke on "The Importance of a Right Idea of God." The Massachusetts Assoc. met Oct. 15, in Elmwood. The Young People's League held a meeting in Elmwood at the same time, the Rev. George F. Dole introducing the Y.P.L. speaker, Mutsuko Doi, daughter of our New-Church Missionary in Tokyo, Japan. Several Bostonians have been honored recently. Donald H. Hatheway was given a Testimonial Luncheon on the completion of 35 years service with the Boston Edison Co. On June 12 the congregation presented tokens of affection to Mr. and Mrs. Horace Blackmer in recognition of Mr. Blackmer's 50 years as organist in the Boston Church. Boston is proud of Caroline Burdett, who spent part of her vacation doing volunteer work at the Croched Mountain Home for Crippled Children in New Hampshire.

The Detroit Tuesday Guild sent 4 packages of clothing to the Vienna Society of the New Church. On Oct. 23 the Michigan Assoc. met in Detroit. Included on the program was a discussion of the phenomenal growth of the New Church in Africa and a tape recording of a native African New-Church Mission choir was played.

The El Cerrito, Cal., Society held a very lively Sunday School rally under the leadership of Henry Minassian. Yvonne Miller and Stephanie Cherniak led the devotional service. A film, "Israel An Adventure", depicted ancient and modern Israeli culture. The Youth Group's new project is to plant ivy on the hillside.

On Oct. 29 the Miami Society was the host for the Southeastern Assoc. This summer the Florida Youth League was organized in Miami at the home of the Rev. and Mrs. Ernest L. Frederick. Anyone interested in joining should contact Camilla Nicol, 1906 Floyd St., Sarasota, Fla.

Judy Smith and Leta Kraus, members of the Kansas Assoc., have enrolled in Ft. Hays State College.

On Oct. 26 Mrs. Joseph Kray was the hostess for a luncheon-card party for the benefit of the Lakewood, O., Altar Guild. The Guild sent a box of warm things to our Society in Vienna.

The Portland, Ore., Society now has 2 leagues—a Junior League for grades 6, 7, and 8 under the leadership

of Mr. and Mrs. Elmer Keith and a Senior League for high school students under the direction of Clyde Barrett and the Rev. Paul Zacharias.

The Philadelphia Society held its fall meeting and a dinner on Oct. 24. Stewart E. Poole, vice president of Convention and a member of the Wilmington Society, was the guest speaker. Mr. and Mrs. Philip Alden are in Spain visiting their daughter, Mrs. Daniel S. Friffin and grandchildren.

New officers in the Golden Gate League of San Francisco are: president, Wayne Collins; secty. editor, Sandy Jones; and treasurer, Kenneth Brown. James Lawry is making an extensive tour in Europe.

Washington, D. C.'s new Sunday School staff includes: John Harms, Brenda Huggins, Mary Ebel, Bob Somers, Talbot Rogers, and the Rev. Ernest Martin. The pianist is Anne Nielsen. On Oct. 10, Dr. Harmon H. Bro spoke on "The Religious Significance of Psychic Experience".

On Oct. 5 the Samaritans of Kitchener had a potluck supper at the home of Fran McIntosh and afterwards took a trip to hear Mrs. Eleanor Roosevelt speak on "The Need for Education in our Democracy". Several members of the Kitchener Society are attending a course on "The Use and Understanding of the Bible", given by Dr. F. E. Vipond Oct. 23 through Dec. 11. The Kitchener Church has some new stained glass windows. One was dedicated to the memory of Charles and Annie Ruby; the other to Walter P. Zeller.

Edmonton Society Annual Meeting

An annual meeting of the Edmonton New Church Society (Killarney Church of the New Jerusalem) was held at 8:00 p.m. on Oct. 3, with about 50 members and Associates present.

The meeting was preceded by a congregational supper at 3:30 p.m. prepared by the ladies of the congregation under the direction of Mrs. J. Serink and Mrs. A. Tabler. The second annual meeting of the Society since its beginning of operation in the Killarney district was called to order by the President, Mr. V. Almond.

The results of the annual election were as follows:

President, Mr. Vincent Almond; Vice President, Mr. James Spencer; Treasurer, Mr. Edward Einblau; Secretary, Mr. Robert Cooper; Executive Committee Members: Mr. Douglas Brown, Mr. William Watson and Mr. John Bennett.

BIRTHS

HERSEY—Born to Mr. and Mrs. George Hersey, August 2, daughter, Karen Elizabeth, at Gulfport, Miss.

THOMPSON—Born to Mr. and Mrs. Ralph Thompson, El Cerrito Society, a daughter.

REESE—Born Sept. 7 in Copeland, Kans., to Jerry and Sonya Unruh Reece, a daughter.

WARD—Born Aug. 31 in Pawnee Rock, Kans., to Harold and Jolene Dodd Ward, a daughter.

WILNERD—Born Sept. 11 in Pawnee Rock, Kans., to Everett and Carolyn Base Wilnerd, twins, a boy and a girl.

HAYDEN—Born July 22 in Detroit to James F. and Janet Locke Hayden, a son, James Frederick.

NUTILE—Born Aug. 27 in Revere, Mass., to Mr. and Mrs. Robert Nutile, a son, Paul Scott.

JOHNSON—Born Dec. 3, 1959, in Winnipeg, Man., to Mr. and Mrs. Alfred Johnson, a daughter, Penny Lynn.

SWAIN—Born Dec. 10, 1959, in Birch Hills, Sask., to Mr. and Mrs. William Swain, a daughter, Patricia Freda Jane.

ENS—Born June 7 in Calgary, Alta., to Mr. and Mrs. James Ens, a son Michael David.

DICK—Born June 12 in Calgary, Alta., to Mr. and Mrs. Carl Dick, a son Gregory Brent.

BRAUN—Born June 16 in Yorkton, Sask., to Mr. and Mrs. David Braun, a daughter, Sharon Louise.

EPP—Born Aug. 2 in Niagara Falls, Ont., to Mr. and Mrs. Lorne Epp, a daughter, Dianne Gayle.

BAPTISMS

WALL—Ruth Anna, infant daughter of Mr. and Mrs. Gordon Wall, Edmonton Society, baptized July 24 by the Rev. Erwin Reddekopp.

HAAG—George Byron, infant son of Mr. and Mrs. Edward Haag, Philadelphia Society, baptized Oct. 5 by his grandfather, the Rev. Bjorn Johannson.

SCHELLENBERG—Steven John, infant son of Mr. and Mrs. David Schellenberg, baptized Aug. 21 in Transcona, Man., by the Rev. Henry Reddekopp.

JOHNSON—Penny Lynn, infant daughter of Mr. and Mrs. Alfred Johnson baptized Aug. 21 in Transcona, Man. by the Rev. Henry Reddekopp.

SWAIN—Patricia Freda Jane, Wesley John, Frederick Newton, and Susan Katherine, children of Mr. and Mrs. William Swain, Rosthern, Sask. Society, baptized Sept. 4 by the Rev. Henry Reddekopp.

LEHNBEUTER—Kurt Louis Lehnbeuter, son of Mr. and Mrs. Ernst Lehnbeuter, was baptized Sept. 11 by the Rev. Ernest L. Frederick.

BRAUN—Sharon Louise, infant daughter of Mr. and Mrs. David Braun, baptized Sept. 8 in Roblin, Man., by the Rev. Henry Reddekopp.

SWITAJ, FORRESTER—David Donald Switaj and Paul David Forrester, Boston Society, baptized June 12 by the Rev. Antony Regamy.

SPRAGUE, HOGAN—Donald Albert Sprague and Mark Anderson Hogan baptized Aug. 28 at Blairhaven, Mass., by the Rev. Franklin H. Blackmer.

BROWN—Paul, infant son of Mr. and Mrs. Harold Tobisch, San Francisco Society, baptized Sept. 10 by his grandfather the Rev. Othmar Tobisch.

BLUNDON—Susan, daughter of Mr. and Mrs. Joseph Blundon, Washington, D. C. Society, baptized Sept. 21 by the Rev. Ernest O. Martin.

DIXON—Gerald Lewis and Peter John, sons of Mr. and Mrs. Lewis S. Dixon High Prairie, Alta., members of the Edmonton Society, baptized on Sunday, Oct. 9, 1960. Rev. E. D. Reddekopp officiating.

CONFIRMATIONS

GIDDENS—Mrs. G. W. Giddens was confirmed into the New Church on Sept. 22, the Rev. Ernest L. Frederick officiating.

WEDDINGS

SHIELDS-HOTSON—Robert W. Shields and Grace Augusta Hotson were married Aug. 20, in Green Mountain Falls, Colo.; the New-Church service being used in the ceremony.

FRIESEN-LABACH—Martha Bernice Labach and James Henry Friesen married June 16 in Rosthern, Sask.; the Rev. Henry Reddekopp officiating.

ERIKSON-FUNK—Gladys Leona Funk and Myron Leonard Erikson married Aug. 27 in Herbert, Sask.; the Rev. Henry Reddekopp officiating.

GAUL-MINGIS—Florine Mingis and Harold Andrew Gaul married Aug. 7 in the Philadelphia Church; the Rev. Richard H. Tafel officiating.

FARRELL-SWING—Sara Linette Swing and William Edgar Farrell married Aug. 20 in Springfield, Pa.

MEMORIALS

MELCHREIT—Albert Melchreit died on July 30. He sang in the Lakewood, O., choir for more than 20 years and had been a member of the Lakewood Church Council.

PFEIL—William Pfeil, Lakewood, O. Society, died on Aug. 20. He formerly sang in the choir.

JONES—Mrs. David (Ethel) Jones, Howell, Mich., a member of the Detroit Church, died on Sept. 15.

DOLPH—Henry V. Dolph, San Diego, passed away Sept. 13 at the age of 78. Resurrection services were held Sept. 16 in Portland, Oreg., the Rev. Paul B. Zacharias officiating. Survivors include his wife, Mrs. Elizabeth Dolph, and numerous nieces and nephews.

ELAM—Mrs. Warren (Elise Portia) Elam passed away Sept. 15 in Santa Cruz, Calif. She was very active in the San Francisco Women's Alliance. Her husband, who survives her, has been a member of the Board of Trustees, and her daughter Portia (Mrs. Andrew Shoras) is and has been for many years the treasurer and bookkeeper of the San Francisco Society. Her son Richard is with the U. S. foreign service in Rio de Janeiro. Resurrection services were conducted Sept. 19 by the Rev. Othmar Tobisch.

DAVIS—Resurrection services were held June 4 for Charles Herbert Davis in Brockton, Mass.

DICKINSON—Thomas Leon Dickinson, Mystic, Conn. entered the spiritual world on Sept. 30, at the age of sixty-six. He was born in Mystic, the son of Thomas Newton Dickinson and Fanny Foster Mather Dickinson, Oct. 19, 1893.

The truths of Swedenborg were brought to Mr. Dickinson when a young man. Weekly New-Church Sunday School classes conducted by his mother were held in his parents' home, attended by the family and neighbor friends. His mother, a New-Church member, had the complete works of Swedenborg in her library. Although the church of Mr. Dickinson's denomination was Baptist, he read Swedenborg throughout his life and believed in the revelation given through Swedenborg.

Mr. Dickinson was president of The T. N. Dickinson Witch Hazel Company, and a fire underwriter for the Hartford Fire Insurance Company for 31 years.

He was a man of varied interests and an authority on the lore, powers, and the distilling of Connecticut witch hazel. His miniature circus, which he had begun 35 years ago was widely exhibited in Connecticut and New York. In June 1953, it was exhibited at the annual Children's Day Service of the New York New Church. This circus brought Mr. Dickinson membership to the Hobby Hall of Fame of the Hobby Guild of America. He was an army veteran of World War I.

Surviving Mr. Dickinson are two sisters, Mrs. Carl W. Scholfield, Guilford, and Mrs. Martin W. Wright, Centerbrook, and several nieces and nephews.

Funeral services were held Oct. 3 at his late home in Mystic, the Rev. Leroy F. Emery pastor of the Union Baptist Church officiating. Mrs. Scholfield and Mrs. Wright, the sisters of Mr. Dickinson, are members of the Connecticut Association of the New Church.

LUETTI—Mrs. William C. (Louise) Luetti, well known musician for years organist for the Buffalo New-Church Society of which she was a faithful member, passed away July 12 in Las Vegas, Nev., where she had been living with her son, Arthur H. Palmer. Mrs. Luetti was born Dec. 20, 1873 in Montreal, Can., the daughter of Mr. and Mrs. Thomas Coghlan. Her parents moved to Buffalo in 1880, and most of her life she lived in that city. She was married in 1889 to Dr. Henry B. Palmer. Three children were born to this union: Arthur H., Las Vegas; Pearl E. (now Mrs. Davidson), Buffalo and Philadel M., Rochester, N. Y. All of these survive her. Dr. Palmer died in 1898. Several years later she married Dr. William C. Luetti, a member of an old New-Church family. Mrs. Luetti was reared a Catholic but became a fervent New-Church adherent. She worked hard to propagate the teachings. Mrs. Luetti was an accomplished musician, and noted for her artistic abilities and tastes. She had a host of friends who admired her for her intelligence and her helpfulness.

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