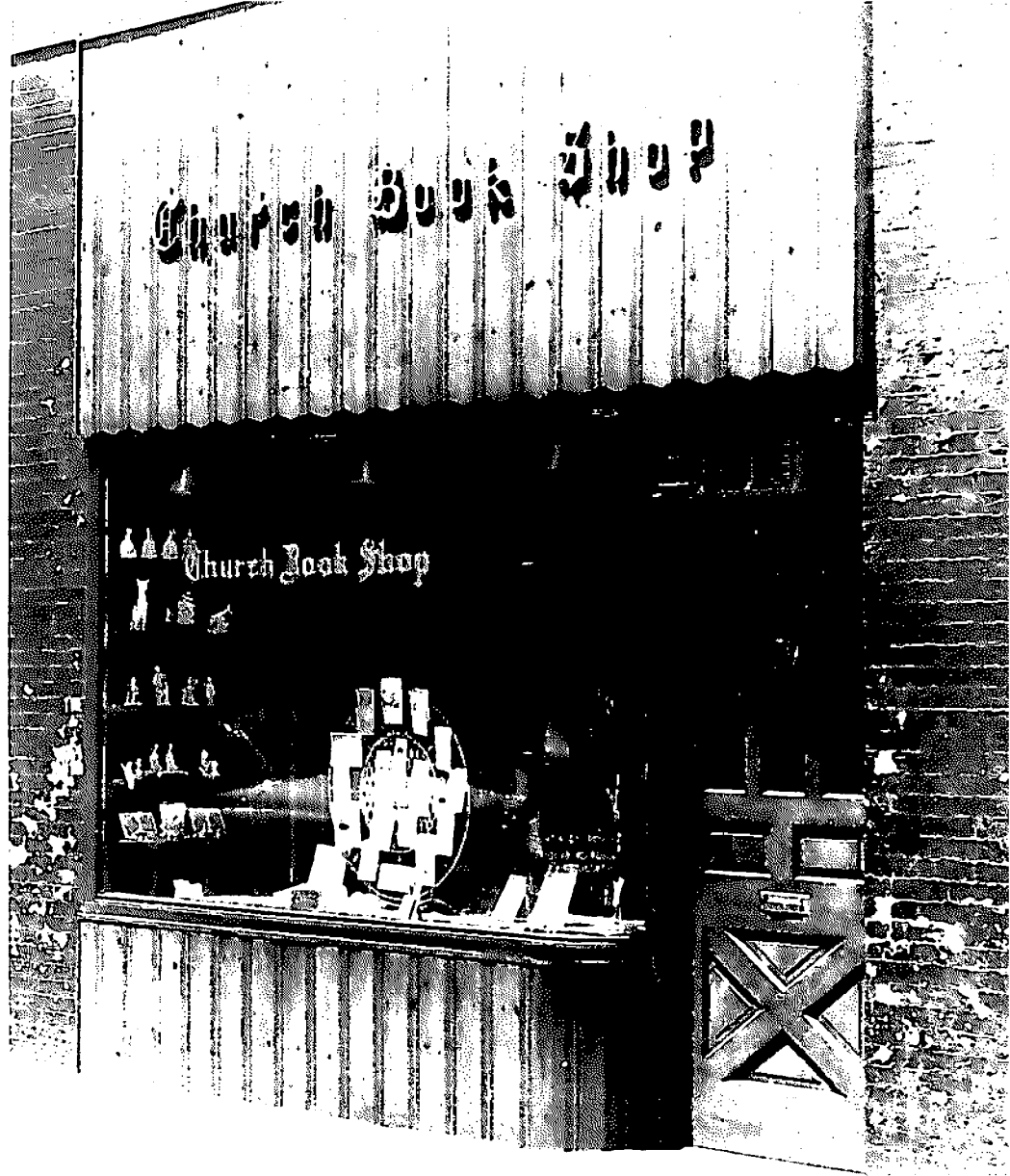


SEPTEMBER 1, 1960



New Book Shop of the New-Church Press at 79 Orange St., Brooklyn.

See story on page 262

The NEW-CHURCH MESSENGER

THE
NEW-CHURCH
MESSENGER

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

Vol. 180, No. 17 Whole No. 4784
SEPTEMBER 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.

EDITORIALS

A Letter to the Editor

DEAR BJORN: When you visited here last I don't believe I mentioned the summer program which the college has just entered. If success can be measured by numbers we are successful—42 students enrolled for non-credit courses. The college will run a little in the black on this program.

Greatest need continues to be for the proposed dormitory units. All other fund-raising activities become quite minor when measured against this need. I have just started a program with some industries in Ohio which will bring us a minimum of twelve additional male students next year over and above our own recruiting. All of these will be dormitory students and will be heavily subsidized by the industries who are sponsoring the project. In addition there seems to be more and more interest from New-Church people concerning the education of their children here; at least I think I see this, and I hope it is the case.

At any rate, our need for dormitories, (we need Oak Hall for offices and classes) is our really great press at this point. I have set a tentative date of December 1 for ground breaking. The architect is already at work on the plans, and the only thing we need is the money. \$50,000 would be enough to start the project; we could finance the rest or put the fund-raising program for the dorms on a three or more year basis.

Bjorn, I am so impressed by the need for these dormitories that I will go out in the field and start to dig the foundations myself on December 1 if there is no other way.

Now, the big question is, how can we light a fire under people to get at least \$50,000 in pledges before December 1. I felt the brochure which you mailed me was an excellent first step. Have they been printed? To whom should they be mailed? What can the office here do to assist you?

I feel that you and I should work together on this thereby eliminating any third parties or committees. If too many are involved the machinery becomes clogged and nothing moves. How do you feel about this?

I am contemplating an attempt to make a mosaic chess board. At the present it is strictly in the conceptual stage, but should it become a reality, I challenge you to the first game. If it holds up under one of our games it will have an indefinite lifetime.

Sincerely,
RALPH E. GAUVEY
President Urbana Junior College



A NEW PROGRAM
IN AN OLD COLLEGE

Urbana Catalog Published

THE 1960-61 Catalog published by Urbana Junior College reflects a sound, vital, growing, and exciting Urbana, which has every reason to have faith in its future. Examine the Urbana catalog to grasp what is happening at our New-Church College.

—LEON C. Le VAN

The College will be glad to send you a catalog: address The Registrar, Urbana Junior College Urbana, Ohio.

school for Angels

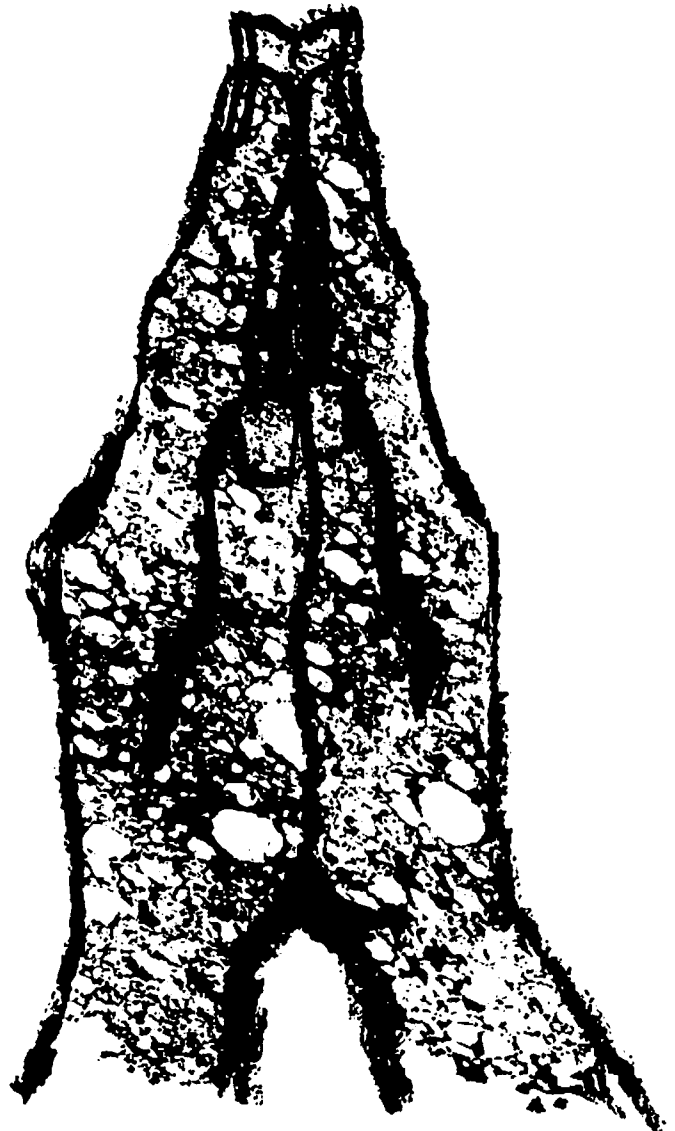
by Charles A. Hall

A READER on his first acquaintance with the writings of Swedenborg will be struck by his ever recurring mention of angels, by his familiarity with them and his reports of conversations with them. He gives the impression of meeting with them on common ground and equal terms. It is certain that no other writer on sacred themes has made such frequent mention of angels as Swedenborg has done, or been so explicit as to their nature and way of life.

It is inevitable that the reader fresh to Swedenborg will make his approach with preconceived ideas. In respect to angels, his thought will at first be confused by commonly accepted theories as to their character. He will think of them as an exalted order of beings specially created, unsullied by earth's coarse contacts—pure, holy and radiant, to be regarded with almost fearsome awe. But as he continues in his studies the freshman will come to realize that the angels Swedenborg wrote about are all human beings who have attained their dignity through regeneration, or the new spiritual birth. The great seer is explicit on this point. In his *Heaven and Hell*, 311, he insists, "There is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was created an angel of light and afterwards cast down thither: all, both in heaven and hell are from the human race: angels are men who lived in the world in heavenly love and faith: devils are men who lived in infernal love and faith."

The notion that angels are super-beings distinct from ordinary humanity has been fostered by poets and a too literal interpretation of the figurative language of the Bible and other sacred writings. As a matter of fact, angels, in our scriptures, are sometimes spoken of as men, and all the parts and virtues attributed to them are distinctly human. The Seer of Patmos who was disposed to worship the angel who showed him so many wonders, was restrained from such action—the enlightened one saying to him, "See thou do it not, for I am thy fellow-servant and of thy brethren the prophets, and of them that keep the sayings of the book: worship God"

Folk sometimes think and speak of "ministering angels." How an angel who had not known earth and experienced the sufferings and temptations of humanity could minister sympathetically to man passes comprehension. Angels can minister to sorrow because they have known sorrow; they can appreciate our temptations because they, too, have been tempted; they can show us the better way because they have found it. They are friendly, understanding men and women used by the



Lord to influence us in the direction of what is good and true. Generally, they are not visible to mortal eyes: it is by *influence* they help us. They abide in heavenly realms and have merged from the body of flesh. Yet I have met a few men and women I have deemed to be angels in the flesh. In them I have seen the Lord in action and have been aware of His gracious presence. Yes, indeed, I can solemnly asseverate that I have seen the Lord—in the angelic characters of a few choice souls I have been privileged to meet. Swedenborg assures us that the Lord's presence is with us all in the good and truth proceeding from him. He surely is in what is of His nature within mankind.

The word "angel" literally means a messenger. Every angel serves the Lord and mankind according to his peculiar individuality and talent. As no two men or women on earth are exactly alike, so is it with angels who are human beings who once lived on this earth or, maybe, some other earth. Each one is fitted to sound a note in the heavenly symphony which no other can sound as well—yet which is essential to the fullness and beauty of the whole. Young, in his *Night Thoughts*, set forth his conviction:

"Angels are men of a superior kind;
Angels are men in lighter habit clad."

Education for the Beyond

Could we but see the other side of death—that lovely process of life—we should behold a fair vision of angels, fine-souled, large-hearted, tenderly-affected, whose singular business it is to welcome new arrivals, make them

at home and guide them on their way. The heaven that "lies round us in our infancy" also encircles us on our awakening in the spirit realm.

Swedenborg tells us that children who die in infancy are received in heaven and are treated as their own by female angels animated by maternal tenderness. There they are educated for heavenly citizenship. Such education should be our first consideration here on earth, yet, in our too dense materialism, we tend to neglect it. In our civilization efficient technicians of all kinds are needed, but in our efforts to produce them we should not overlook development of those angelic qualities which may not only decide the right use of our inventions in earthly citizenship, but also qualify us for a heavenly destiny.



We are all pre-destined for heaven, and if we do not fulfill this destiny it is because in the use of our God-bestowed freedom and our lack of wisdom we have decided to follow a different course. No one is compelled to be an angel. The Lord cannot make us angels without our consent.

Yet God's aim in creation is the ultimate formation of an angelic heaven from the human race—so Swedenborg insists, and discerning men and women perceive the truth of his assertion. It is a generalization which demands some particularization. For instance, the word "heaven" really covers more than one heaven, and any one heaven embraces a great variety of angelic groups or associations. Indeed, every angel is a heaven in its least, most individual form. In the highest sense, the Lord alone is heaven, because He is the very life and soul of it. From what we are told about heaven, we may conclude that "the angelic heaven from the human race" is a glorious commonwealth of angelic societies in vast variety, each one a group of regenerated men and women of distinctive genius, held together by spiritual affinity and serving a peculiar use beneficial to the whole. This is Swedenborg's *Maximus homo*—a subject demanding more space than can be afforded in the present study.







What we have said so far is preliminary to our main theme, "School for Angels." If it be true, as doubtless it is, that the end of creation is a commonwealth of societies of angelic men and women, then we ought to see clearly that here on earth we are pupils in a school for angels, being educated for heaven. This is the solution of "the riddle of the universe", the truth which gives meaning to our existence. We are even now immortal spiritual beings. Kindly death will bring us awareness of a substantial spiritual universe which is eternal and in which we are to spend our eternity. In the heavenly regions there is an angelic civilization, not static, but expansive, growing from strength to strength, from perfection to even greater perfection. Earthly civilizations have come and gone: they will continue thus. Men have dreamed of Utopias and have tried to establish them, with disappointing results. We fail because we are not morally and spiritually equal to our dreams. It is right, almost terribly right, that we should strive after a more perfect civilization here and now, but

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- 1878  MISCELLANEOUS THEOLOGICAL WORKS (New York, 1878)
- 1892  THE FOUR LEADING DOCTRINES (New York, 1892)
- 1866  HEAVEN AND HELL (General Convention, New York, 1866)
- 1836  APOCALYPSE REVEALED 5 copies in the following Editions: Rotch Ed. (Lippincott) 1881; volumes 1, 2, 3 Boston, Otis Clapp Publisher, 1836 (2 copies)

NEW CHURCH BOOK CENTER

2129 Chestnut St.

Philadelphia 3

we should do so with the realization that here we are pilgrim souls groping along a faltering path to a higher destiny. In this world which we temporarily inhabit we can barely hope for more than a shadowy semblance of the commonwealth of heaven. As an old song has it, "Heaven shall make perfect our imperfect lives." There can be no heaven on earth, or beyond earth, in the absence of regenerated men and women. Character determines thought and action and is reflected in our environment. 'Tis the building of character which is the first concern. "Let us make man"—man whose character becomes the image and likeness of God, a veritable mirror of His Love and Wisdom.

The oft-quoted lines of Robert Burns are a reminder to the unregenerate reformer disappointed in his aims:

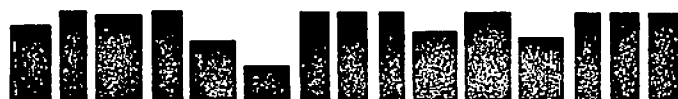
The best-laid schemes o' mice an' men
Gang aft a-glaid,
An' lea'e us nought but grief and pain
For promis'd joy.

Our reformers need to understand that self-reform is basic to all worthwhile reform, yet we have all known the assertive reformer who is anxious to reform everything and everybody but himself. We have too many busy-bodies seeking places in the limelight and striving to become dictators.

In our realization that in heavenly realms alone can God's finest commonwealth be expected, let it be stressed that no discouragement of earthly effort is intended. "Thy will be done, as in the heavens, so upon the earth." This is a prayer calling for action as well as aspiration but an angelic motive is essential. Life here is a school for the development of such motive. Right-minded effort here, even if it yields imperfect results, prepares and fits us for higher service and satisfaction in the hereafter. As Browning says, we see "on the earth the broken arcs; in the heaven, a perfect round."

Had we clear-sighted spiritual perception, we should have no hesitation in deciding that on earth we really are in a school for angels. We live in a friendly universe and amid circumstances that are friendly to our regeneration. There is a Friendly Providence over-ruling every smallest item of our experience so that the highest possible good shall emerge. It is not the Lord's fault that we do not always seem to benefit from His loving and wise action—it is our own failure to understand and co-operate. So much depends upon the spirit in which we react to various experiences.

In insisting that everything is friendly to angel-making I may be deemed to be an impractical dreamer, shutting my eyes to facts. Can there be anything friendly to angelhood in the present selfish materialism which ignores and even ridicules spiritual values? We can answer this question only when we see clearly that there is a providential over-rule which is in the constant effort to turn even our bitterest experiences and hardest circumstances to good account. We have to envisage life in terms of eternity rather than of time, for eternal issues are the



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only ones the Eternal has in view. Whether or no we become angelically advantaged by this Beneficent Over-rule depends upon our reaction to it. In the exercise of our freedom we can inhibit it or conform to it. We are wise if we cheerfully accept difficult experiences as stuff to try our strength upon, knowing that spiritual strength is developed through wise behavior under stress—not by dalliance in the primrose path of ease. Glasshouse conditions tend to softness ill-fitted to resist storm and stress.

The bitterness of an enemy has no divine sanction, yet it can be divinely over-ruled to angelic character-development by our refusal to retaliate in kind. In this sense it is rendered friendly. And so can it be with every evil thing we encounter on life's pilgrimage. In the earthly school for angels we are provided with abundant opportunities for acquiring patience, good-temper, forgiveness, kindness, compassion, graciousness and courtesy—of course, all by the enabling power of the Lord. We learn how to dispel hatred by love, to overcome cruelty by kindness, selfish competition by wise co-operation. By lessons learned and put into action here, the foundations of angelhood are established and we are prepared for glorious service in angelic associations in the Great Beyond.

Life is difficult and complicated for the self-seeker: it becomes simple, straightforward, even easy as angelhood is developed. The angelic way is the line of least resistance. That way is to be found on earth in its School for Angels.

The author, retired minister of the British Conference, is known for a number of charming books, among them "The Friendliness of Things," which we would recommend reading in connection with the above article.



In the new bookshop of the New-Church Press at 79 Orange St., Brooklyn, N. Y. one may buy anything, from A pen to Z books.

REPORT OF NEW CHURCH BOARD OF PUBLICATIONS

Although some time has elapsed since the meeting of the New-Church Board of Publications, May 18, a number of things in the Board's report to Convention will be of interest to *MESSENGER* readers. We note the following from the report of the president, the Rev. Richard H. Tafel:

"The outstanding event of the past year has been the removal of the New-Church Press from the premises of the Brooklyn Church, where we had for so many years enjoyed attractive and comfortable quarters. This move was made necessary by the sale of the Church. May I take this opportunity, on behalf of the Board, to thank the Brooklyn Society for the many favors extended to us over the years and for the many fond memories that our association with them has brought us. It was difficult, indeed, for us to leave the site of so many memories and so much of our history. Fortunately we have been able to secure quarters near by, here on Orange Street, where our old customers will continue to seek us out. Through the vision and untiring efforts of our Manager, Miss Werben, a very drab store has been transformed into a beautiful Book Shop, and our history will continue from here."

Sales amounting to \$11,852.67 were reported for the year, an increase of \$467.59 over the previous year, despite the disruption caused by the moving to a new location. The book showing the largest sale was Spalding's *Introduction to Swedenborg's Religious Thought*—1180 copies.

The president stated that a book by Robert Kirven, *Big Questions off Campus: With Answers Tried on for Size*, contains cartoon illustrations, will appear this Fall.

The following corporate members were present at the annual meeting: Adrienne Frank, Elinor Hart, John Hart, Rev. Clayton Priestnal, Marion Priestnal, Elizabeth Rowe, John F. Seekamp, Leonore Spiers, Thomas Spiers, Corinne Tafel, Rev. Richard H. Tafel, Cecile Werber, Rev. Wm. R. Woofenden.

Directors: of the Class of 1964 elected were: Marie Anderson, Adrienne Frank, Richard Johnson, Daniel Nielsen, and Immanuel Tafel.



And Cecile Werben, busy Girl Friday of this establishment, shown surrounded by her wares, will be glad to sell you a post card or a complete set of the Arcana.

At the Board of Directors' meeting the following officers were elected: President, Rev. Richard H. Tafel; 1st Vice President, Rev. Wm. R. Woofenden; 2nd Vice President, Rev. Wm. F. Wunsch; Secretary, Adrienne Frank; Treasurer, John C. Hart; The manager was reappointed.

The present Investment Committee was retained. Mr. Hart reported it had not been necessary to sell any securities despite our relocation.

The present Editorial Committee was retained. However, the Rev. Richard H. Tafel replaces the Rev. Wunsch as Chairman. The other members are: Elinor Hart, the Rev. Ernest O. Martin, the Rev. Antoney Regamey and Cecile Werben.

Since appreciation was expressed unanimously for the work done by Mr. and Mrs. Hart and Miss Werben in relocating the bookshop

With respect to the reprinting of the Book of Worship, it was reported that many corrections are necessary. Therefore, they will not be available until the Fall of 1960.

Because of their far greater use, and therefore susceptibility to wear and tear, Mr. Seekamp suggested that the first few pages of the Book of Worship be prepared in such a way as to be easily replaced. Rev. Richard Tafel reported that the Council of Ministers had already noted this and suggested printing extra and separate copies of these first few pages.

A warm message was received from Mrs. Anderson expressing her regret at being unable to attend today's meeting.

It was VOTED: that the President frame a message of greeting and congratulations to the Swedenborg Press in England on their 100th anniversary celebration.

Wind on the Road

Those
Poised may be sleek,
Meek are their emptied faces.

Those
Unwound and tossed,
Lost in their weed grown places.

We?
We are not taught;
Caught, soft putty for a whirling earth;

We
On our road, windblown,
Known as those hurrying since birth.

Yet for each, for all
Poignant, man destined call
Summoning our worth:

Heed the road!
For those who miss the Christ
Roadway will be gone.

Thinking grows cool;
Prophets in words spend their fire;
Desire and choose our road, gay friend?

Or do we merely hurry on?

—MELROSE PITMAN

HENRY JAMES, SR.

IN A BIOGRAPHY of Henry James, *The Untried Years*, Leon Edel devotes a great deal of space to the father of Henry James and his influence on the lives of his two famous sons, Henry and William, for this is an example of the way parents may make or break their children.

Henry James, Sr. (1811-1882) was brought up in the Calvinist tradition, fearing both his father and the wrath of God. At the age of thirteen he met with an accident in which he suffered the loss of one of his legs. As he lay abed day after day he did learn through their care that his parents loved him, but he felt that his accident had been the result of the wrath of God and was meant to punish him.

After two years in bed an artificial limb was improvised and the lad was sent to Schenectady, New York, to college. Here he indulged himself freely. The text says he "smoked cigars, wore fine clothes, read undevout books, ate oysters and ran up debts." He even ran away to Boston where he got a job as a proofreader, but later went back and finished Union College from which he graduated in 1830.

Still he continually felt the admonition, "Thou shalt not!" from his two fathers, his earthly father, William of Albany, and the invisible Almighty. They both followed him, he says in his journal, like spies and detectives.

In this atmosphere Henry James, the elder, grew up and married, but he continually suffered terrible dreams that caused a series of illnesses. In search of health he took his family to England. Then, one day just after a hearty meal, he had such a terrible "vastation" that he thought he was doomed. His health began to fail rapidly and the doctors feared he was losing his mind and ordered a complete rest.

At the "watering place" where he was taking treatments he met a Mrs. Chichester who advised him to read Swedenborg. Nothing more is known of Mrs. Chichester except the brief note in Mr. James's journal. "Mrs. C. was a lady of rare qualities of heart and singular loveliness as well." Nevertheless it was her words that lighted the spark that created an influence responsible for opening doors to new fields of knowledge.

Mr. James took her advice. He journeyed in to London and purchased two books, *Divine Love and Wisdom* and *Divine Providence*. Even though he had been warned not to exercise his brain he became absorbed in these books and began fitting his own thoughts and feelings to them. It was a spiritual liberation. "God's work wrought

in the very nature of human nature and in the commonest affections, and appetites—a transforming, redeeming, regeneration work that can lift mankind to an endless union with God.”

Edel says you can call it the first stages of James's regeneration, awakening, illumination or rebirth—it matters not. The fact is, the words of the great seer provided the ailing man with mental healing altering the whole course of his life. He never traveled thereafter without the morocco-bound volumes of Swedenborg in his possession.

He had found a God who was no longer angry with him—not a Deity of Discipline who requested absolute obedience but one of loving infinitude, endowing man with like qualities so that he, too, could dispense Divine Love and Divine Wisdom to others.

Upon his return to the New World, Henry James, Sr. became a highly entertaining lecturer. Such men as Emerson, Edgar Allan Poe, Thomas Hicks and Washington Irving were frequent visitors in his home. Moreover he became extremely wealthy as a landowner and could give his family every advantage.

It is little wonder that young Henry and his brother William growing up in a free atmosphere, absorbing much of a cultural nature from two continents should develop into men who themselves could contribute measurably to our culture; William as a psychologist and Henry as a critic and novelist.

Henry James's novels are understood and valued much more today than at the time they were written. That is because he was one of the first to delve into 'the Stream of Consciousness' in presenting his characters instead of presenting a series of external events. Today with our broader knowledge of both the conscious and sub-conscious, modern art and literature are following the James pattern.

—BESS FOSTER SMITH

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While the supply lasts we will supply the following "sets" of the six volumes of "Apocalypse Explained" as follows:

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5 sets, Vols. 1, 3 and 4 in Library Edition and Vols. 2, 5 and 6 in Standard Edition.....Per set	6.00

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"A ha

PORTRAIT O

THIS IS one of the happiest church families I've ever seen!" So said a member of a neighboring church, a guest at a recent supper meeting of the Bath, Maine Society of the Church of the New Jerusalem. This "happy church family" is shown below at one of their monthly gatherings.

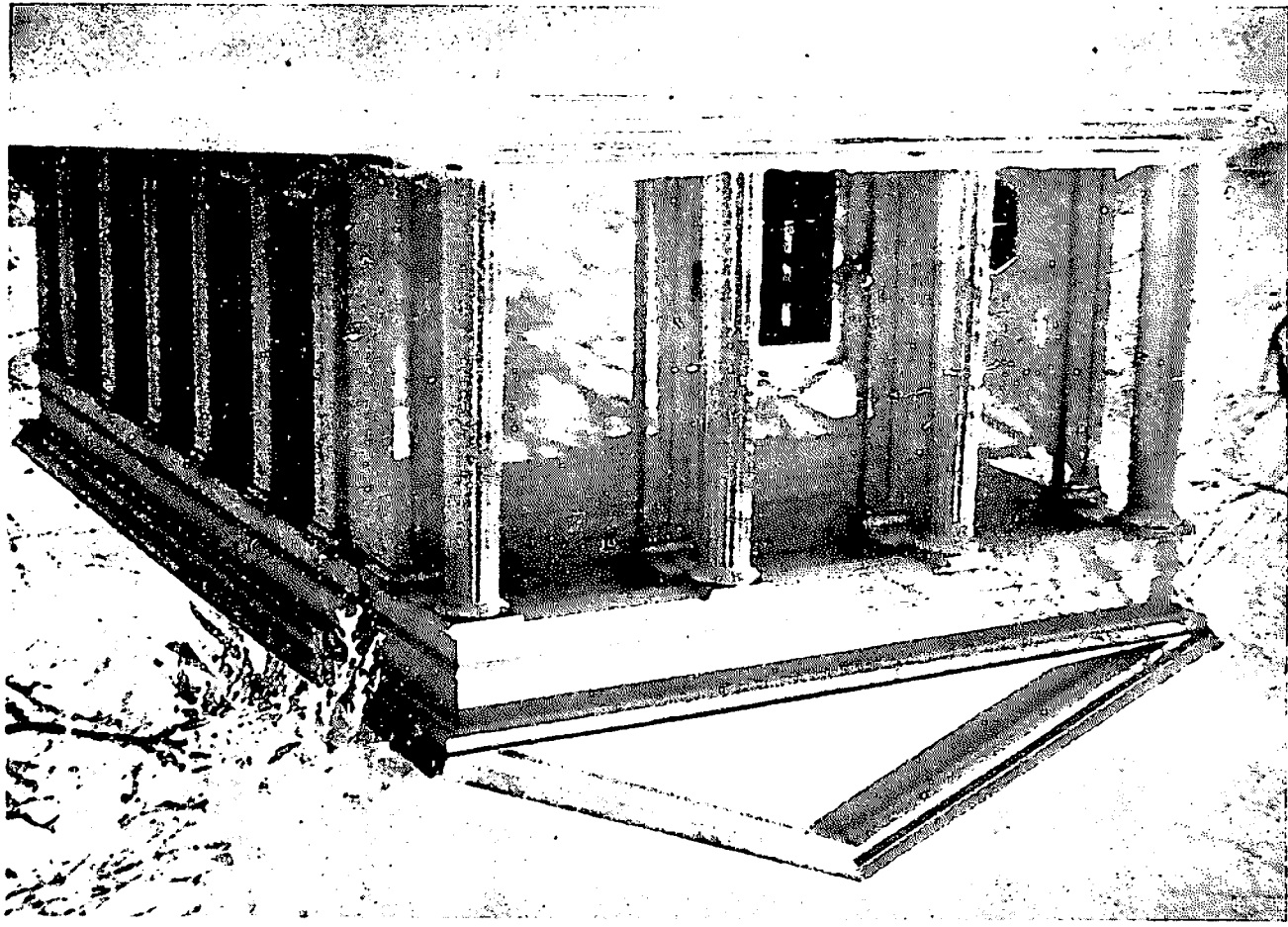
That the New Church can grow and prosper in the heart of a busy industrial community has been well proven by this group. Through the years the Bath New-Church Society, one of the oldest in New England, has made many lasting contributions to the growth of the historic ship-building city.

The writings of Emanuel Swedenborg are said to have first come to Bath in 1792 when a group of readers was gradually formed. In 1817 the group was represented by one of its members at the New Church convention in Philadelphia, and by 1820 meetings were held to read and discuss Swedenborg's works. At the invitation of the group, the Rev. Thomas Worcester presided at the formation of the society in 1829.

Meetings were first held in the home of one of the local members then for some years in a public hall. In 1843 the society built its church which was dedicated January 11, 1844.

Located in the center of the city's residential district, the church has among its neighbors a total of eight churches of various denominations, all within the radius of two small city blocks.

Built in the form of a Greek temple of the Doric order, the New Church stands as a prominent landmark and as



BATH SOCIETY

"a family"



one of the city's oldest churches as well as a symbol of architectural beauty and simplicity. It has been chosen as one of three of Bath's historic churches to be open to the public this summer during the annual tour of historic homes ff the region.

Twelve ministers, including the Rev. Louis A. Dole, present pastor, and his father, the Rev. George Henry Dole, have served the Bath Society. The Rev. Samuel F. Dike served from 1840 to 1890, a fifty year record which has never been exceeded in Bath. Not only was he a man of the highest scholarship and an able clergyman, but he became here a distinguished educator as well. Under his direction in the course of some twenty-five years' service as school superintendent (with a salary of \$50. a year), the Bath schools came to be ranked with the best in New England. Dr. Dike was the first in Maine and one of the first in the nation to have fee textbooks provided for all pupils. Today there are two streets and a school in Bath named for him.

Four members of the Bath Society have entered the New Church ministry. The Rev. Louis A. Dole has served as pastor of his home church since 1937. His son, the Rev. George F. Dole, has just been ordained and called to the Cambridge, Massachusetts Society as assistant pastor. The Rev. Wilfred G. Rice, of the St. Paul Society is a former member of the Bath Society.

Frank Sewall became one of the New Church's most able ministers. The former Book of Worship was largely his work.

Lay members of the parish have also played a large part in the life of the city. Among them was the founder of the Bath Iron Works Corporation, one of the nation's oldest and most noted shipyards. Another of Bath's master shipbuilders, whose fleet of vessels ranked with the finest of sailing ships the world over, was a member of the Bath Society. His son carried on the shipyard and ran for vice president with William Jennings Bryan. Another member of the society was for a time Administrator of Hawaii while it was a territory.

Like a number of the older church groups, the society during the first quarter of the present century gradually declined and closed its doors in 1931 and was pronounced dead. But, fortunately in 1937 four of the remaining seven resident members were courageous enough to vote to open the church and call a minister. Since then the society has grown slowly but steadily to its present membership of forty-eight and is again taking an active part in the life of the community.

NEW CHURCH CLASSICS

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

- 608—Heavenly Happiness and Its Principles and Means of Attainment The New Church
- 114—Unity Among Brethern
- 303—Love, the Light and Joy of Life
- 910—The Commandments the Infallible Guide to Every Good
- 810—Man's Ability the Measure of His Obligation Is It Unreasonable (An Appeal in behalf of the Doctrines of the New Church)

The following timely tracts are also available for 5 cents each:

- Evolution in the Light of New Church Thought by Warren Goddard
- The Creation of Man—A Divinely ordered Evolutionary Process by Lloyd E. Edmiston
- 518—The Mightiness of Love by James Reed

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The Swedenborg Student

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ARCANA CLASS I—September, 1960

Volume VI, 4828—4914

September 1—7	4828—4843
8—14	4844—4857
15—21	4858—4879
22—30	4880—4914

THE READING for this month seems to be a puzzling interruption in the story of Joseph. Joseph, at the suggestion of Judah, has been sold into Egypt. In the internal sense this seeming interruption is clear. Previous to verse 26 of the last chapter Judah has appeared only in the listing of the twelve sons. He has played no individual role in the story. So his correspondence has been merely his original and intended one: the "good of celestial love" in the natural degree. But when he suggested selling Joseph, he separated himself from conjunction with the Lord—Joseph's function among the twelve sons is this connection—and his correspondence was turned into the opposite: the complete rejection of all genuine good. So in our present chapter he has become "the religiosity of the Jewish nation" (4905).

Our chapter treats of Judah's marriages and the sons born to him from them. It is from these sons that the Jewish people are principally descended, for we recall that only the people from Judah returned to the Holy Land after the captivity to rebuild Jerusalem and the temple and restore the nation. So our chapter signalizes the complete break between the representative of a church which was to develop among the Jews and the remains of the true church carried over among the Gentile peoples from the Hebrew Church, the last of the

three developments of the Ancient Church.

With the descendants of Jacob there was no such thing as marriage as a spiritual relationship, and so their attitude toward marriage could be embodied in a code of law which was representative of their spiritual state. It was not contrary to this law for a man to have two or more wives and also concubines, and it was also a law that if a husband died having no son, it was the duty of his brother to take the widow to wife—even if he already had a wife—and raise up heirs to his brother. It was this law which was operative in the case of Tamar.

Judah's first wife, Shuah, was a Canaanitish woman, who represents "the affection of evil from the falsity of evil" (4818). Of her three sons the first two—Er and Onan, who died—represent "the quality of falsity" (4822) and "the quality of evil" (4826). Part of the tribe of Judah descended through the third son, Shelah; this, when interpreted, explains the constant tendency of the Jews to lapse into idolatry. The rest of the tribe of Judah, those descended through the son of Tamar, were born of fornication (4818¹⁻²), but Tamar herself represents a true church. From the genealogy of Joseph the husband of Mary in the first chapter of Matthew we learn that David and Solomon were descended through this son of Tamar.

True marriages represent the conjunction of good and truth. In fact regeneration is but the learning of what is good and true and doing it until it becomes written in the heart. Disorderly marital connections represent attempts to unite falsity with truth or good with evil or evil with falsity. Spiritually the story of Judah and Tamar is the story of the vastation of the Hebrew Church and its decline until it became completely external, with no knowledge of spiritual things and no desire for such knowledge. Tamar is the internal of the church and Judah its external, and the vastation is represented in the story by the difference between Tamar's attitude toward Judah and Judah's attitude toward Tamar (4899⁴). Judah's attitude pictures in very vivid terms what the unregenerate natural man—as well as the Jewish people—thinks about spiritual things.

Notes

4837². "A good from truths which do not agree together becomes none at all, since good has its quality from truths and their agreement."

4855. Note this interesting interpretation of Timnath, and its connection with the story of Samson and with the interpretation of Dan.

4868². Note this warning against the improper use of the literal sense of the Word.

4904²⁻³. Note this clear explanation of why the Lord abolished all the rites and observances of the Jewish Church and in their place established only the two sacraments, Baptism and the Holy Supper.

ARCANA CLASS II--September, 1960

Volume XII, 10725 -10837

September 1 - 7	10725 -10749
8 - 14	10750 -10772
15 - 21	10773 -10806
22 -30	10807 - 10837

WITH THIS assignment Class II completes the *Arcana*. The reading covers the last six chapters of *Exodus* but, as they contain material which has been explained before, Swedenborg passes them by with the exception of the first three verses of the thirty-fifth chapter.

This chapter starts with Moses' gathering together of "all the sons of Israel" and giving them the charge concerning the keeping of the sabbath. We are told that this signifies the gathering together of all the goods and truths of the church, and instruction concerning the primary things of the church, the first of which is worship of the Lord. The words "ye shall not kindle a fire in all your dwellings on the sabbath day" "signifies that nothing of man's own love, which is the love of self and of the world must appear in each and all things of man which are from the Lord—a fitting close to the *Arcana*."

The interchapter readings are on the Doctrine of Charity, and faith, and about a fifth and sixth earth in the starry heavens.

Charity and faith, or love to the Lord and the neighbor, are the two loves which make the life of heaven in man. Those who look to themselves for light and guidance are in spiritual darkness. All spiritual light is from the Lord, who is the Word, and the church is where the Lord is acknowledged and the Word is, for "the Word teaches how a man must live that he may receive love and faith from the Lord." These principles are given practical application in the concluding sections on charity and faith.

The fifth earth described is one far distant from our solar system. It is possible in the spiritual world for spirits to visit those of other planets, and spirits from our earth are described as having visited them. The inhabitants of this fifth earth were confused by the doctrine of three persons in the Godhead, as taught on our earth.

One's idea of God determines all his thinking, and consequently his internal life. When men pass into the spiritual world, they in time cease to think about the natural world from which they came. They can, however, be brought into a state in which they can speak with those of their earth by the opening of their natural memory so that they come into thought such as they had when in the world. This reading illustrates the darkness in which many of the clergy of this earth are today.

The sixth earth described is a planet still farther away. At the beginning of the description of this earth Swedenborg notes the immensity of the heavens, stating that the regions uninhabited "are so immense that if there were many myriads of earths, and in each as great a multitude of men as in our own, still there would be room for them to eternity, and it would never be filled." The people of this earth, too, were disturbed about the doctrine of the Trinity prevalent in the church on our earth, and also about our confused doctrine of faith.

On our earth in the beginning men lived in love to the Lord and in charity. Such is the type of life pictured on the earth under consideration. The nature of government in the heavens—in which government seeks the welfare of all—is described as similar. When the Lord rules, there is no thought of subjection or making servants of men but only of enlightening, guiding, and blessing them. The following quotation should be kept continually in mind: "But the rule of the love of self, which is opposite to the rule of love to the neighbor, began when man estranged himself from the Lord; because insofar as a man does not worship and love the Lord, so far he loves and worships himself; and so far also he loves the world more than heaven. It then became a matter of necessity for the sake of their safety—for the nations with their families to betake themselves into a united body, and to begin governments under various forms" (10814²).

At a religious meeting a few months ago the question of landing on the moon and finding inhabitants there was brought up, and one enthusiastic person suggested that we should be prepared, when this takes place, to send missionaries there to Christianize them. We are reminded of the saying "Charity begins at home."

It is an accomplishment to read through the *Arcana*, but there is so much in these volumes that additional readings bring a fuller and deeper understanding. It is now planned to discontinue Class II and to have only the readings for Class I printed in the *MESSENGER*—these will be enlarged to fill one page of the Messenger. Any member of Class II who wishes to begin again may, by writing to Mrs. Louis A. Dole, 887 Middle Street, Bath, Maine, have his name put on the mailing list for monthly mimeographed notes. A beginners' class starts every September.

In which Mr. Dole's Class II completes the *Arcana*!

LETTERS to the EDITOR

PERSECUTION BY APATHY

To the Editor:

Persecution by apathy or persecution because of apathy is one of the great dangers to the New Church. It enters from within and below to try to tell us that nothing we or others can do will "do any good."

Now if it was "against the law" to read Swedenborg, probably some of us would find that our consciences demanded that we read it. But as it is, when we do try to read we find it difficult and sometimes come across passages which tell us that the natural man finds this hard or impossible to understand and moreover doesn't care anything about it anyway. So why try to propagate such a religion? It is obviously true that much of what Swedenborg wrote out is not what many people are interested in.

Astronomy, in particular, is full of frustrations for us. The astronomers "know" so much about the planets, you would think they had been there! And we are such an infinitesimal part of the universe that our pretensions to any importance in it are ridiculous. And to cap the climax, we consider our "safety" to be secure only because we possess instruments capable of destroying us and the world.

Those who constituted the New Church when I was a young girl have now, almost without exception, gone into the spiritual world. Those of us still on earth wonder—as in fact those older members did in their time—how the New Church is to be established on earth? Our problem now, as then, is what to do about Swedenborg. Shall we read him and say so? Or shall we read him in secret, if at all, and try to win friends and influence people without saying anything about books written two hundred years ago? The Cumulative Index of books is published *each month* so that books two hundred years old are obviously out-of-date unless—and this is really important—unless they are really classics—with something to say which no other book has said so well.

Those who are discouraged by the voluminousness of Swedenborg might remember that though many people talk about the Bible, they really quote only here and there, because it is such a vast literature.

The Prophets of old continually called on the people to repent and worship Jehovah in the ways He had prescribed for them to worship, promising blessings from Jehovah if they obeyed and banishment and captivity if they ignored the warning. Situation after situation in the Old Testament tells how the remnant, who did worship Jehovah, were enabled to conquer their enemies, vastly superior to them in numbers.

The Jews have outlived all their enemies of Old Testament times and those who persecuted them in Christian times and have kept for us the Old Testament—the outer Word—even if they did not recognize THE WORD when it lived among them and caused the text of the New Testament to be written.

It is very hard for us inhabitants of the New Jerusalem to believe that it is only what we have from the Lord which is NEW, that is of great use. We think we share the Bible with Jews and Christians—but they do not think so! Those who come into the New Church by conversion or new conviction are those who have found

treasure in the works by Swedenborg which we all too often ignore or think "too difficult."

Those who yield to apathy and allow themselves to be carried away captive to Assyria and Babylon—will not return—only those who refuse to "sing the Lord's song in a strange land" will return to Zion and build their Jerusalem anew.

Cornelia Hinkley Hotson
Beth Ayres, Pa.

GROWTH OF THE CHURCH

To the Editor:

The perennial question "Why doesn't the New-Church organization grow?" has a satisfying answer it seems to me in the annual report of the Board of Home & Foreign Missions as found in the Advance Reports for 1959-60 just issued.

It is most encouraging to note that during the past year that Board's expenditures in its home and foreign fields were nearly three times the total used for that work at any time during 1930 to 1950 when it was my privilege to render the Board's annual report.

The growth is somewhat parallel to our English brethren's announcement as reported in *MESSENGER* for April 23, that a former orthodox body in South Africa numbering about 30,000 recently has been adopted by the Conference's Overseas Missions Board.

Leslie Marshall
St. Petersburg, Fla.

EXALT THE CHILD-LIKE

To the Editor:

Reading your interesting magazine, at times incites me to comment in a way similar to my comments on reading many of the other religious periodicals, to wit: that all theology that fails to "humilitize" and subordinate the intellect and "supreme" the child heart of love, worship, adoration for God and a vicarious love for all His created beings, fails in revealing Him to them as their Father, Who can bestow on the babe and the child, the gift of eternal life, and with it a super-consciousness of its "eternality" which human reason is unable to. None of the various theologies seem to sense the meaning of Infinity and the infinite minuteness of all finite thought.

John F. Miller
Berkeley, Calif.

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"Thy will, O Lord, be done!"

by Clara M. Parks

AND SEEING the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: And He opened His mouth, and taught them, saying, 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.'

The Lord's purpose in creating mankind, is to have a heaven of angels from the human race. In order to qualify, man must elevate his thoughts and affections to the heights of the Lord's Divine love, and become a recipient of His life: His love—His wisdom—His goodness—His truth. Before this blessed state can take place, it is necessary to set aside all selfish desires and cooperate with the heavenly Father in the fulfillment of His will for us.

The Lord made man to bless him. Bringing this home to ourselves, it is essential that we put our lives in order by freeing ourselves of all tendencies to pervert, or to, in any way, disturb or obstruct this heavenly influx. All have the God-given capacity for the reception of every form of truth and love which constitutes this higher state, and the Lord is in constant effort to develop these tendencies into actuality. Therefore, to the degree in which we cooperate with Him in this development, He can form His kingdom within us, and we will be blessed. Thus we put ourselves under the guidance of the power that will turn all things into blessings.

To be "poor in spirit" is a state in which we acknowledge that we know nothing of ourselves, but desire to be taught by the Lord. It is an affection for spiritual truth—a desire not only to know the truth, but to be led by it, knowing that God alone is its source.

Spiritual poverty consists in a keen sense of our spiritual wants, and the utter hopelessness of our ability to supply them. Our spiritual faculties grow by the application of spiritual food. "We must eat the bread of heaven, and drink the water of life" or we can have no life in us. We must be clothed in the white raiment of truth; we must earn a right to one of the mansions of heaven; we must acquire the qualities which will conjoin us with the angels. The Lord offers us all these things as a free gift, *but He does not force them upon us. We must accept them voluntarily.* But this we shall never do unless we feel the want of them. One who is wholly absorbed in the attainment of selfish and worldly ends, will find no time for the higher needs. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Man is aware that, in order to succeed in this natural world, he must fit himself for the work required of him. He must desire to put forth his best efforts; achieve the proper understanding; follow certain rules, regulations, and governing laws. In a somewhat similar manner, he must prepare for life on the higher plane by being willing to conform to the divine order. It means a life according to spiritual and divine laws.

The states of life denoted by the poor in spirit, the meek, the pure in heart, the merciful, and the persecuted,

must all be found in each one of us. They all represent qualities of the truly regenerate mind; they are all steps toward the possession of the heavenly kingdom promised to "the poor in spirit." Some may possess one quality to a fuller degree than others, but none can exist without the presence of all. Those qualities which are essential to heavenly blessedness follow each other in the order of their development. The state denoted by "the poor in spirit" is the first requisite in regeneration; it is the germ of all the states which follow. The state denoted by "those who mourn," and the blessings which flow from it, is the first effect of spiritual poverty.

Those who mourn

When man begins to feel a want for something more than this world can give, and becomes conscious of his utter helplessness in and of himself to procure the means of satisfying the wants of his spiritual nature; when the pride of reason and the lusts of power become abased, and he goes to the Lord with the prayer, "Show me Thy ways, O Lord; teach me Thy paths," then the Lord can draw nearer to him, and begin the work of forming His kingdom within him.

The presence of the Lord's light and life reveals to man more fully his actual state. He finds there is much within him that obstructs his spiritual development—much that he values and loves which he must give up. This is a sad discovery, and it causes him to mourn. Natural mourning is caused by the loss of what one loves—spiritual mourning, by the consciousness that one possesses qualities of evil and falsity that are antagonistic to the Lord and the neighbor. These two states are different in their quality but the promise of comfort is made to both, according to their degree and nature. The Lord regards our happiness as much in what He withholds from us as in what He bestows upon us. A kind and considerate parent disciplines his child for the sake of the child's better self, or his spiritual development.

A man in whom the kingdom of heaven is being established has causes for mourning of which the merely natural man knows nothing. But the mourning is evidence of spiritual life, and will be followed by a comfort (unknown to natural man) when once the evils—whose discovery caused much pain—have been subdued and overcome, for then a great obstacle to the spiritual progress has been removed.

Acceptance of the Lord's Divine truth—as taught in the doctrines of the Church of the New Jerusalem—can only take place in us when we have first eliminated the false beliefs and prejudicial barriers that obstructed this enlightenment and acceptance.

The state of mourning is attended with humiliation, and a yielding of ourselves to His divine power and guidance, and thus He is enabled to remove the evils which obstruct the entrance of His life. The effect of this

repentance and sorrow for sin, is to break up our natural opposition to spiritual principles—to subdue the hardness of our natures—and to render us submissive to heavenly influences. It opens our earthly natures to the quickening warmth of divine love. The result is the heavenly principle of meekness, or humility.

The meek are those who are mild, gentle, unselfish, kind, and obedient to the higher principles of their being. They are governed by divine and heavenly laws. The kingdom of heaven comes down upon the earth, and it lays the foundation for a new life and new blessings. Man recognizes the kind care and abundant goodness of the Lord in providing his food, clothing and habitation. Thus the wants of not only the body, but also the soul, are supplied.

Thirsting for Righteousness

When man has discovered how destitute he is of all the qualities which constitute the kingdom of heaven, and his own inability, of himself, to procure them; when he has mourned over his lack of goodness and truth, and has been led to abhor his falsities and sins; and has become subdued, gentle, and submissive to divine forces, which seek to mould even his natural faculties into the image of heaven, then, he begins to hunger and thirst after that goodness and truth which constitute the new life. New desires are awakened within him—wants that had hitherto been unknown to him—wants which no natural possessions can supply. Then, his soul hungers and thirsts after righteousness.

The body requires natural food for its health and growth—the soul also has a hunger and thirst peculiar to itself. The soul's hunger and thirst are its prayer for the means of preserving and increasing its own power and life. The Lord said to His disciples: "I have meat to eat that ye know not of" "My meat is to do the will of Him that sent Me, and to finish His work."

Righteousness dwells in the real good or the real use which a man does or performs. It is the right way of willing, of thinking, and of doing. And the rule which determines the right way is the divine order. It is a life according to true order—in the order of divine wisdom.

Mercy is the highest form of love. The promise is that those who exercise this love towards others, shall receive it from the Lord and from the neighbor, with all its blessings. An act of mercy sometimes entails momentary pain, but the purpose is to prevent a greater and more lasting pain. It requires spiritual principles, and a sincere and wise regard for the real good of others, to enable one to overcome natural sympathies and to inflict a present, though temporary pain for a permanent good. The Lord permits man to suffer when he sins, because suffering alone will prevent him from going beyond the Lord's power to save and bless him. Mercy consists in doing what is for the best and highest good of others. It does not withhold deserved punishment. If man had never sinned, there never would have been an occasion for the Lord to exercise this highest form of love, designated as being merciful. The motive that lies back of the deed determines the quality of the mercy

Purity

The heart is pure when it is in entire harmony with the divine will—when all its activities are in accord with divine order. The supreme law of life, for man, as given by the Lord Himself, is: "Thou shalt love the Lord, thy God, with all thy heart." Perfect purity of heart consists in living according to this law.

God is Infinite, and He seeks all forms in which to communicate Himself. He comes to us, from without, through the senses. He comes to us from within, or

from above, through the will and understanding. The will is the special dwelling place of the Lord in men—the mansion in which He abides in us. The will gives to each faculty of the mind its capacity to receive and report its message from the Lord to the soul. The understanding is the eye of the spiritual man.

Speaking in His humanity, the Lord says: "I am come a light into the world. I am come that men may have life." He invites us to believe on Him, to come to Him, to follow Him; and promises to manifest Himself to us and to show us His glory. He declares that all heavenly blessings will follow a true knowledge of Him, and, that to know Him aright, is life everlasting.

The will is to the spiritual body what the heart is to the material body. The message of the will is love. The message of the understanding is truth. We can see the Lord in His works, for where we see His love and wisdom, we see Him.

We are at peace with the Lord when our sins are forgiven, and we are conjoined to Him by the reception of His divine life into the will and understanding.

Persecution, when applied to us personally, is temptation. It is conflict between the spiritual and natural.

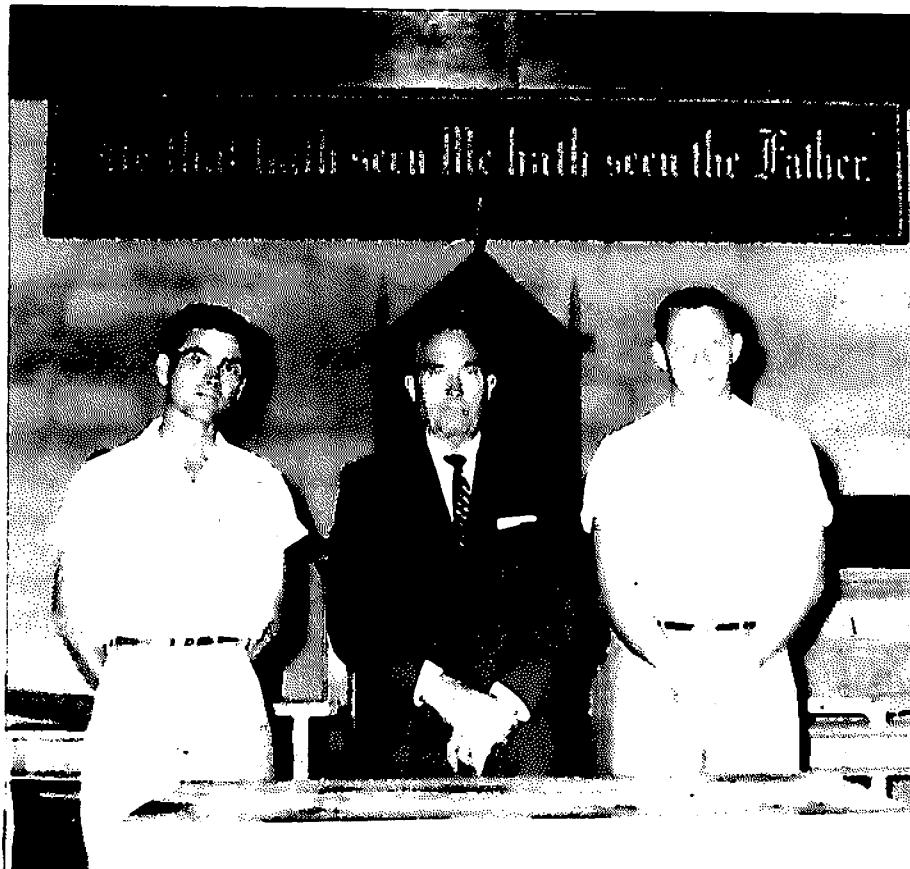
Man must be poor in spirit; he must mourn over his sins—he must be humble and meek in view of them; he must hunger and thirst after righteousness; he must be merciful, and pure in heart, and a peacemaker, (all, to a certain degree) before he obtains that righteousness which can be persecuted. In other words, we must exercise those heavenly qualities so as to open the way for the Lord and the angels to help us repel the evil and the false, and build up the heavenly kingdom within us. No evil can be overcome and removed from our natures, until it is seen to be an evil, and is combated with the truth. It is, therefore, absolutely necessary to our regeneration that we should see our evils, acknowledge them to be evils in us which are sins against God, and fight them, and overcome them. Until this is done, they still remain as secret foes, for they never leave us voluntarily. The good never makes the attack. The Lord seeks to build up His kingdom. It is only when obstacles oppose and strive to defeat Him, that He removes them.

This persecution shows that heavenly principles have become sufficiently established in our minds to arouse the enmity of the evil and the false. The DIVINE TRUTH is the weapon used in the combat. The Lord can gain access to us only by means of the good affections in our wills, and the genuine truths in our understandings.

Each blessing earned and received serves as a stepping stone in the progress of our spiritual development, and the reward for thus doing God's will, is Life Eternal in the heavenly kingdom of uses.

The writer, has long been a devout student of the Writings. She lives in Cedar Rapids, Iowa.





Gulfport Church Published

From Mrs. Homan E. Mathieu, Biloxi, Miss., corresponding secretary for the Gulfport Society, we have received the following communication:

"Several weeks ago Clark Dristy sent me a copy of Robert Ripley's 'Believe It or Not,' on Emanuel Swedenborg; you may recall that several years ago it came out in numerous news papers? I sent this to Mr. Ray Thompson, editor of the KNOW YOUR COAST department of our local newspaper the *Daily Herald*. As a result he came to our home and gathered information on our church efforts here, and on July 15, the enclosed article appeared in our daily paper."

The article mentioned by Mrs. Mathieu bears the title of "Have You Ever Heard of Emanuel Swedenborg?"; is about a column and a half long, and has a photograph of the Gulfport Church with a group of its members standing in front of it. The article is laudatory of Swedenborg, and tells briefly about some of his achievements as a scientist, inventor and theologian. About the Gulfport Church Mr. Thompson writes:

It will be interesting to KNOW YOUR COAST readers to learn that there is only one New Jerusalem Church in the entire Gulf Coast area . . . the next closest one being in St. Petersburg, Fla.

"This lone Coast place of worship, founded on Swedenborg's teachings, is the Swedenborg Memorial Church at 35th Street and 12th Avenue in Gulfport. It is now eight years old and has less than 40 members, some of them from all over Louisiana, Mississippi and Alabama and as far away as Texas who attend when they can. The story of its establishment is the story of the determination and patience of a few Biloxi and Gulfport members of the New Jerusalem Church who decided about 8 years ago they would have a Coast Church, even if there were then less than two dozen of them.

"Church services up to that time had been held in the homes of the few members, mostly in the home of Capt. A. W. Higgins, a river pilot who now lives in New Orleans and who is President of the Swedenborg memorial Church Society, but who then lived at 324 Hoxie in Biloxi, and in Gulfport in the home of Mr. and Mrs. George Bommer on 12th Ave., all charter members of the Swedenborg Memorial Church built in Gulfport.

"The tiny group of Gulfport members donated the land, cash contributions for the building materials came from all the members. And the church was built from the ground up by the volunteer labor of several of the male members, most of the pouring of the concrete and the actual construction being done by Homan Mathieu of Biloxi and George Bommer and Robert Loper of Gulfport and other members.

"With a 32 x 55 new church built on their 300 foot deep lot, with room enough in the back for a future parsonage, the Swedenborg Memorial Church was finally dedicated in 1953 and Rev. P. Peters came from Canada and became their minister.

"Reverend Peters served both the Church and the coast for the next seven years being very active in behalf of the needs of the aged. He died last October, and at present the regular 11 o'clock Sunday services of one of the smallest but one of the most earnest churches on the Mississippi Gulf Coast are being conducted by lay workers Robert Loper and George Hersey."

In the accompanying photograph is shown, left to right: Robert Loper, Capt. A. W. Higgins, and George Hersey.

Mrs. Mathieu expresses in her letter the appreciation of the fine work being done by the lay-leaders; also of a guest speaker, Earl Hood, who was trained for the methodist ministry but is now a teacher in the Biloxi Public Schools.



Mrs. F. W. Newman

Mrs. Newman, 353 West 35th St., Ashtabula, Ohio, is a great grand-niece of John Chapman (Johnny Appleseed). This picture was taken in October, 1959, at the "Eisenhower Tree" near Johnny Appleseed's grave in Indiana.

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SEPT. 15, 1960



—Cincinnati Enquirer

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(CONSTITUTION DAY, SEPTEMBER 17)

The NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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Essential Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

From Dawn Till Dark

"Awaken me now, from peaceful dreams . . .
the dawn is breaking through.
The hours ahead are fleeting
and I have much to do.

I must face the day with outstretched hands
seeking the path for me
Strewn with fragments, from those whose needs
are mirrored for me to see.

I must find my way past the noon-day sun,
while the dwindling hours and twilight meet,
Knowing each step is measured true, compassionate
and complete.

As I watch the evening shadows fall,
my body is taxed, though my soul is free.
I can feel I am paid a thousand times
if someone . . . found peace and hope through me."

—JANE CARSTEN

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WESTERN CANADA CONFERENCE

by Rev. Erwin D. Reddekopp

**"Behold, I (have) set before you an open door."
Rev. 3:8.**

THIS is the Divine invitation to the angel of the Church in Philadelphia. It is the invitation and challenge to every church today which would call itself after the name of its founder, our Lord Jesus Christ.

Four years ago, on July 7, 1956, it was my privilege to address the assembled members and delegates of the Western Canada Conference on the occasion of its forty-ninth anniversary. (The first meeting of the Conference was held in Herbert, Saskatchewan in July 1907.) At the time of our anniversary meeting in Edmonton we rented a small hall on 118th Avenue. Today, the Edmonton Society again being host to the Conference, we meet in our own recently built and dedicated house of worship. Indeed, the Lord has set before us an open door, and it is now for us to enter through to a larger and more useful church life, dedicated to His service and to His Church,

We are privileged to have with us, at this meeting of the Conference, our chief link with the General Convention of the New Jerusalem, its president, the Rev. David P. Johnson. He brings to us that feeling of unity and strength in the larger organization of the Church which today has points of contact and out-reach in most parts of the world. Our host society, now increased in size with new members, since our meeting of three years ago, has a "new look," and seems to symbolize a new approach to the "open door" through which we, as a Church, may enter in.

If this new approach is providentially another means by which the Lord Jesus Christ is making His Second Coming, and we pray it is, then the Conference is going to take on a new responsibility, a new meaning and a new program.

The Doctrine of Uses is one of the distinctive teachings of the New Church. A use must always be served. This is a law of the Divine Providence. Uses are served by both good and evil means. Either individually or collectively, society serves a use in the Divine plan, consciously or unconsciously. This knowledge should help us to understand that all that the New Church has done in the past, and more specifically the Western Canada Conference of the Church of the New Jerusalem, has served some real purpose, some use in the spiritual

evolution of mankind. What has been done in the past, whether right or wrong, wise or unwise, with good motives or selfish ones, the Lord has used for some

eternal purpose, and it is not right for any of us to look back with regrets, saying that it should have been done otherwise. Our mistake would be in not learning from the past, and failing to see what seems to be of most use for the present and future, because of some personal preconceived ideas and opinions.

I believe that our Church at large, and the Conference in particular, is in something of this situation. Certain methods for the extension of the church were used by our forefathers in the early days of the Conference in western Canada which were quite adequate and useful at that time. They served a real use for the infant organization but do not have the same value for us today.

The organized New Church in Western Canada seemed destined to be originated by people of a solid religious back-ground, (largely Mennonites) who rebelled against the narrow theological views and dogmas of their inherited faith. Because of their background, in which the church was the centre of their social and personal life, so different from today, a small but strong and active organized church evolved. Theirs, like so many of the other early churches of the New Church, was a studying church. Many of the parents had a very good training in the literal sense of the Bible since it had been their chief text book in school. With their new-found doctrine revealed to them by means of the theological writings of Emanuel Swedenborg they were most humble and grateful to the Lord. Converts to the newly organized church, very simple in its form, were men and women with a deep faith in traditional Christianity, but with minds opened to a new understanding of the Word of God. They could no longer accept the old doctrine of the atonement, the teaching of salvation by faith alone, the idea of the resurrection of the physical body on the Judgment Day, or that God condemned all unbelievers to eternal literal hell fire. The writings of Emanuel Swedenborg were to them truly "gems of wisdom" and a liberation from the crippling dogmas of their forefathers. When these pioneer New-Church families gathered together on Sundays or on any other special occasion, the

Honoring a man who spent his life giving away apple-seeds and religious leaflets to the early settlers in the middle west, and whose birthday is Sept. 26.

JOHNNY APPLESEED

He knocked at our door: a lad with naught
But pleading eyes, and a slender pack;
Although uncouth, there seemed no lack
Of simple grace as he warm shelter sought.

The wind blew cold: "This needs God's Grace,"
one thought;
'Twould be inhuman thus to turn him back
into the forest where wolves might scent his track."

He came with gift of apple-seeds he brought.
And then, with bag of seeds, he left one page
Which told of "Heaven and Hell". So strange it was
One wondered if this planter had turned Sage
Who preached a new queer-sounding Cause.
Yet the seeds Johnny left were but tokens of love
From a God whose Revelations are Seeds from above.

—THERESA S. ROBB

WESTERN CANADA CONFERENCE

chief topic of conversation was religion. At these gatherings they shared with each other some new-found truth recently garnered from the Writings. If there were other friends or neighbors present who had not yet come into contact with this new theology they were not long 'left in the dark.' Books were passed around, and it was not unusual for a new convert to sit up all night reading. We say 'converts,'—often they were not converts until they had read diligently and had become convinced of the truth. This new revelation was to them truly the Second Coming of the Lord in the power and great glory of His Holy Word. They learned to know of His infinite love and mercy which showed Him to be incapable of anger, jealousy or desirous of revenge;—they learned to understand something of their own character in relation to Christ their Redeemer;—they learned that their characters are formed here in this life and that they take with them into the spiritual world everything that is a part of man as a spiritual being. How different were these teachings from those which they had been brought up with. These were truths which they could accept rationally and with deep conviction. With kindred spirits joined together in small groups, often as one or two families, the Church of the New Jerusalem in western Canada, organizationally, was started. And so it grew and flourished for a time;—serving a use in that era which could be served only in the way which those devoted and zealous pioneers of the Church could understand. But I believe that every era or age comes to a

close and that all too often we do not recognize the time or the culmination of effort. I believe that the Lord speaks to people of all ages in the same language, and that He speaks to us now as He did to John on the Isle of Patmos, as He did to the early Apostles and as He did to our forbears in the New Church: "Behold, I have set before thee an open door." Do we recognize the change that has taken place in the religious thinking of many people;—do we now see our opportunity, offered by the Lord alone, in His all-wise providence, to present the teachings of the New Church anew, with a new approach, a new zeal and devotion? The open door presented to us as a church and individually is the Lord's promise of heaven to all who will in sincerety enter into the true life of charity.

Throughout Convention as well as within our Western Canada Conference there has been for years what seems to me a sincere effort to make our church more effective in our civilized society, but without much seeming success. Where have we failed, or have we really failed? Who can say? Have we been going through a transition period in which we have been trying to get our bearings, to organize our resources and to become "endowed with power from on high." If this be the case then we might look to the future of the Church with confidence, and with faith and trust in the Lord Jesus Christ. "May Thy will, not mine, be done."

The Holy City, New Jerusalem, seen by John, in vision, had a wall great and high, with twelve gates;—three on each side. This part of the revelation to John presents us with a wonderful picture descriptive of the innumerable means by which people of all races and creeds may enter into the heavenly life, both here and hereafter. These gates are the knowledges of truth and good without which we are powerless to do good. The Lord Jesus Christ was Himself the Divine truth incarnate, and He said, "I am the way, the truth and the life."

"Without Me ye can do nothing." These two statements emphasize to us the absolute necessity of a life of faith united with charity;—or more simply stated: A life in accordance with the Divine truths that we learn from the Bible. In this lies the great challenge to our Church. In this we can help humanity as no other Christian church organization can.

To most of us who have been privileged to be closely and sincerely associated with the Church of the New Jerusalem has been revealed a deeper understanding of the Word of God. This gives us a larger responsibility to our neighbor; and this is where we so often fail. We have learned more but we have not done more. Because this has been our weakness and our failing there has grown up within our organization strong tendency to de-emphasize the distinctiveness of the New-Church teachings, almost to the point of submerging them to extinction. It appears in some quarters that doctrine is becoming less and less important; so much so that some New-Church sermons can hardly be recognized as such. While this may be a new approach to our

church's position in Christendom, and worthy of respect, it does not appear to this writer to be the one that we should align ourselves with. We are told that our church has been too concerned with the promulgation of doctrine and too little with the life of charity. While this may be true to some extent, it does not follow that our church has failed because of its emphasis on doctrine. I believe that our church will fail in its real task if we fall down in our distinctive responsibility, namely, to teach the Word of God to our neighbors and help them to an understanding of its deeper sense. Disorganized and inactive doctrine is like the valley of dry bones seen by the prophet Ezekiel when he said: "Can these bones live?" Yes, they can, when put in order and filled with the spirit of the Lord to form the framework of a devoted and zealous church eager to serve.

For a long time we in our own Western Canadian field have given a goodly portion of our Conference session time to study and discussion of ways and means to make our church more effective. While nothing specific ever came out of these discussions, I believe that the accumulated thoughts and devoted efforts of devoted New-Church men and women has been the spiritual cause of a new impetus directed to the widening of our horizons, a renewal of effort and an increase in our courage.

In the three areas in western Canada where our church activities are centered, we see signs of new effort, some new growth and new enthusiasm. In Vancouver, B.C., the church, under the leadership of the Rev. John E. Zacharias and Lay Leader Mr. Harold Taylor is increasing in strength and membership. Local advertising of the writings of Emanuel Swedenborg, sponsored, I believe, by Mr. Len Short and the Swedenborg Foundation, has resulted in a number of new members coming into the church, and general increased activity. In the Saskatchewan and Manitoba field our travelling missionary (the Rev. Henry Reddekopp) keeps in touch with all of the isolated members and groups, and, with the assistance of Mr. Paul Tremblay edits and publishes a very interesting and inspirational quarterly, *The Western New-Church Magazine*. This publication already has wide circulation and may well be one of the chief means of keeping our isolated members in touch with the church. In Alberta, particularly in Edmonton, today our host, the church has made a unique contribution in the development of our church extension program, in that it has built a new church in a new community where even the name of our church has never been heard before. Within a space of one year there were over 60 new families participating, in some form, in the life of the church, and 35 new members. In Calgary a new and enthusiastic group has been formed with a number of the people having moved from Sunnyslope to Calgary. They look to a building program in the near future.

There is great work to be done in the Lord's name and for His kingdom. He knows our strength and our weakness, and He knows our works too, as He said: "I know thy works: behold, I have set before thee an open door."

CANADIAN PRESIDENT REPORTS

THE ANNUAL meeting which was held in this the fifty-third year of the Western Canada Conference is now history; it is hoped that this report will keep the members who could not be present abreast of its activities. I would like to say at this time that I was quite disappointed at the relatively poor attendance during the business meetings in the afternoon. The attendance was approximately 30, compared with about 80 members and children for the evening's supper and entertainment, and a congregation of about one hundred and twenty for the Sunday morning service. I feel that more interest should be expressed in the business sessions of the W. C. C.

At 1:30 p.m. on Saturday, July 23, the opening service was conducted by the Reverend Henry Reddekopp. The business session was then called to order by its president, the Reverend Erwin D. Reddekopp, who called upon the Edmonton Society's president, Mr. Vincent Almond, to deliver the 'welcome address'. The business sessions continued until adjournment at 5 p.m. with a fifteen minute recess for coffee. A considerable part of the business session was taken up with the question of 'campships.' These campships, which are subsidies, are to be awarded on a need basis, especially for those campers who have to travel a great distance to attend the summer camp.

Members were elected as follows:

President—Rev. Erwin D. Reddekopp
12843—89th Street, Edmonton, Alta.

Secretary-Treasurer—Mr. Paul Tremblay
St. Brides, Alta.

Vice-president—Mr. J. L. Sonmor
Box 39, N. Battleford, Sask.

Executive Members

Manitoba—Mr. John Schellenberg

Saskatchewan—Mr. David Krahn

Alberta—Mr. John Bennett

There was no British Columbia executive member elected; this was because there were no members from British Columbia present at the conference. This position will be filled in the near future via an appointment by the conference president according to by-laws of the W. C. C.

Saturday's supper was catered by the Edmonton Women's Alliance and was apparently enjoyed by all present. The Master of Ceremony for the evening was Richard H. Tafel, Jr., who is a student minister from Cambridge, Mass., and is assisting Rev. Erwin D. Reddekopp in the Alberta field this summer. Highlights of the evening's entertainment were musical selections on the accordin by Johnny Jeffery, and a Sunday

School choral group; this was followed by a slide and sound production entitled 'Your General Convention'; and a talk by Convention's president, Rev. David P. Johnson; next several children's films were shown but enjoyed by all; the evening ended with a Mission Offering and hymn. Mr. Ted Foster, another visitor from Cambridge, gave the benediction.

As mentioned before, the Sunday morning service was well attended, with the sacrament of Holy Communion being administered by the Rev. David P. Johnson.

The President of the Western Canada Conference gave the annual address on the theme, "Behold I set before thee an open door". (Rev. 3:8). This theme was particularly appropriate because of our recent new building in a new community. After the service, lunch was provided by the Edmonton Women's Alliance.

I do not feel that in this report it is necessary to give a verbatim account of the business sessions. However, I would like to suggest that the minutes of the meetings be published.

—VINCENT ALMOND



A JAPANESE STUDENT IN URBANA

The following, written by Miss Mutsuko Doi, daughter of the Rev. and Mrs. Yonezo Doi, New-Church minister in Tokyo, was sent to us by Mrs. Franklin Blackmer. The language used is entirely that of Miss Doi—neither Mrs. Blackmer nor the editor has made any changes in it.

TIME PASS so fast as a stream. It is so hard for me to believe that almost a year has passed since first I came to America.

My life at Urbana College had started when I got off from the plane and warmly welcomed by Mrs. Blackmer at Dayton air port. At my leaving Urbana as I look back upon the year at Urbana, it has been a wonderful, happy, and blessed year though short and busy.

It was a great privilege for me to have chances to meet so many New-Church friends during last ten months.

When I arrived in San Francisco last September, Rev. Tobisch and Mr. Lloyd came to see me at the air port and while staying at the Tobischs', I had chances to visit both San Francisco and El Cerrito Churches and meet people. On the way to Ohio, at the Diaconoffs' in Los Angeles I could meet several Los Angeles Church people and also had an opportunity to visit the Wayfarers

Chapel. At Chicago air port, I had a couple hours between the planes and young people from La Porte came to see me at the port with Rev. Blackmer.

Last Christmas vacation I was invited to spend vacation at the Prestons' in Baltimore. So my first Christmas, away from home, was just wonderful and I could meet many Baltimore Church people.

During the spring vacation one of my roommate took me to her house in Phila. and one Sunday I could go to Philadelphia New Church.

One weekend in May, Mrs. Parker (our house mother at Browne Hall) took me down to her church in Detroit and we had a nice time on Saturday evening at Detroit church with many church people.

The last weekend in May I was invited to visit and talk to the Sunday School in St. Louis and also had a chance to meet church people there.

The feeling of among New Church people makes me always very at home and when people asked me if I got home sick or not, made me answer "No, everybody is so nice and kind to me so I don't have time to get home sick."

Talking about college and dormitory life, the first couple months had been just hard and strained days

for me as everything in English and everything was new to me. I remember some funny things I had done in these days because of my misunderstanding of English, lack of knowledge about the customs in this country, etc. Yet, gradually I became accustomed to everything as one of my friends told me one day when she was kidding me, "Mukko, you spoke perfect English when you came here but now . . ." now even subconsciously I became using slangs. (the living language?)

I enjoyed both college and the dorm life at Urbana College, and I learned awfully lots about America, the people's thoughts, point of view toward the subjects which are based on the American culture through the courses I took. And through the dorm life, on each occasions I learned very much about "people", especially young people, in America.

Besides that I learned a great thing through our friendships that we are created the same as human beings. It is true when we get to know and understand and love each other there are no feeling about the nationalities and races any more.

This summer after attend the concention, I am planning to go to American Floral Art School in Chicago in July. After finish courses there I hope to get a job and work day time and take interior decorating course in the evening if it is posible. Now I am looking for a job at the florist in some city.

Now a days Japan, especially in the city, became westernized day by day yet the problem is people don't know the true western way of doing things. From that point there are some needs for the interior decorating area, too. There are possibilities to get job at hotel, department store, big business company and at the special school as a teacher. And also I would like to help the church interior decoration for each occasions such as wedding, funeral, Christmas, Easter, etc.

I do hope to stay here another year and through the working experiences, I would like to see and know the different life of the people in this country which I couldn't have chance to get to know the last ten months of my staying in America.

LETTERS TO THE EDITOR

ANY FLORIST READING THIS?

To the Editor:

I want to make an accounting to all the friends of Mutsuko Doi who have so generously contributed to the fund that was established to make it possible for her to study in this country this year. May I use the columns of the *MESSENGER* to express her gratitude and mine for your gifts and to tell you how they have been used so far?

A little over half of the money received so far was used for board and room at the dormitory and for books. Mutsuko earned most of her spending money by working in the cafeteria and baby-sitting. Except for one trip to Philadelphia her travelling expenses have all been paid by the people who invited her to visit them. You will see from her own account that she has seen a good deal of this country in the short time she has been here.

One of the purposes Muko had in coming here was to get training in floral decoration, an art she hopes to use in Japan where western-style arrangements are coming into fashion more and more. She will go to a highly recommended school in Chicago this summer for an intensive course. It was her preference to get greater proficiency in speaking English through a year's work at Urbana before she enrolled at the floral decoration school.

At the college Mutsuko has contributed at least as much as she has gained, and in many ways that we could not have foreseen. Everyone has been delighted with her personal grace and beauty, the skill of her hands, and the courtesies that reflected her homeland and her family. Her roommates found her a good companion, and she took an active part in student government. It was good for all of us to have someone who represented another culture in all phases of our college life, for it made us more aware of the qualities we lack in our American education. On one critical occasion, Mutsuko spoke out very courageously for standards she had learned from her New-Church background. She is probably the first foreign student who has been welcomed through the new Open Gate plan that the New-Church League has established. The benefits she has brought us should encourage us to welcome many more foreign students to this country. I should like to add here that the League has made the largest single contribution to Muko's fund, having given \$200.

There is a balance in the fund now of \$148., after having paid tuition for the floral school and provided for room, board, and transportation in Chicago for a month. It would add greatly to Mutsuko's training to have practical experience in American florist shops, and the man at the head of the school in Chicago will recommend her to florists he knows if we can provide for her living for the rest of this year. She is allowed to work at a part-time job as an alien if it is part of her training, but she will need funds for travel and a place to live. We hope the Open Gate plan will find her homes in which she can stay for short periods of time. It is my faith that the New Church in Japan and in America will be brought into closer understanding through this lovely young emissary.

Carolyn A. Blackmer
Urbana, Ohio

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Theological School makes progress

DURING THE past year our Faculty has again consisted of the Rev. Everett K. Bray, teacher of Pastoral Care and Christian Social Ethics; Horace B. Blackmer, teacher of Church Music and New Church History and Secretary of the Faculty; the Rev. Antony Regamey, teacher of Homiletics and Worship; the Rev. John C. King, teacher of Scripture Interpretation and Homiletics; and myself, teacher of Theology and Parish Administration. Dr. Coleman C. Bender, Head of the Speech Department at Emerson College, has worked with our students in Voice. And we have had special lectures by the Rev. William F. Wunsch and by Dr. Ernst Benz of the University of Marburg in Germany, who was a visiting professor at Harvard Divinity School during the Spring of this year.

Our student body has consisted of George F. Dole, Theodore Foster, Robert H. Kirven, Werner S. Schmidt, and Richard H. Tafel, Jr. Mr. Dole and Mr. Schmidt were both graduated in May. Mr. Tafel and Mr. Kirven are working under our interseminary program and are candidates for a degree in theology at Andover Newton Theological School as well as for our diploma. Besides working with us, Mr. Foster is working toward a doctorate in theology at Boston University School of Theology. During the coming year we expect four new students to join the three who remain.

The Chairman of the Board of Managers has mentioned in his report that thought has been given to a new building for the School. This has resulted in a feeling upon my part that an over-all development program needs to be worked out on the basis of which such an important decision as putting up a new building and other similar decisions may be made. As a part of this development program a Committee (of the Board of Managers) on Faculty Building met twice during the past year and at its second meeting adopted certain guiding principles which were subsequently endorsed by the full Board. These principles, which I now quote, indicate that the Board and the Administration do not conceive of the School as merely a trade school training men for a profession. We see it also as a place having the kinds of functions traditionally associated with universities in the Western world. I quote now from the Minutes of the Board of Managers:

"2. The report of the Committee on Faculty Building was given by Mr. Tafel. It was voted to accept the following statement of principles on which faculty building would be based.

I. Thinking of the principles on which faculty building should be based, we conceive of the function of a theological school faculty as follows:

A. To be a company of scholars to provide creative leadership for the Church.

B. To carry on original research and study of the life and work of Swedenborg and the teachings of the Church, looking to the continual production of articles and books.

C. To provide a stimulating and scholastic environment where young men may receive a broadening and deepening preparation for the ministry.

Seeking to carry out the above principles, the Board has taken several significant actions in regard to the

faculty. It has encouraged the Rev. John C. King to give a greater percentage of his time to the work at the School and has markedly increased his compensation. It has voted to request the Rev. Owen T. Turley to join the faculty on a part-time basis to teach in the field of Home Missions and Church Development and of the Sociology of Religion. It has encouraged Mr. Robert H. Kirven to work toward his doctorate in the field of theology and assured him of its intention to find financial help for him in this work. And it has further voted to invite Dr. Friedemann Horn to be a guest lecturer at the School during the academic year 1962-63.

It is my hope and expectation that the Executive Committee and the Faculty will work with me further on other phases of a long range development program during the coming year.

It seems to me that at this time I can safely speak an encouraging word to the Church at large about its Theological School. We have made great improvements in our facilities, including a number during the past year. We are encouraged by the prospect of an enlarged and well-educated faculty. We are beginning an intensive consideration of changes that may be needed in the curriculum of the School as a result of changes taking place in the Church and in the society in which we work, and we think we have some stimulating experiments in mind. Finally, we are encouraged by the prospect of larger student bodies and in many cases of especially well prepared men coming to us in the next few years. We hope that the Church will be prepared to offer these men challenging opportunities for service not only in presently existing parishes but also in new ventures in a rapidly growing country which has real need of spiritually effective churches.

EDWIN G. CAPON

President

New Church Theological School

Pastoral Records

Col. Winthrop Sargent, Jr. recently placed in care of the Theological School, the Pastoral Records of his grandfather, the Rev. Samuel Worcester. These include records of his baptisms, weddings, funerals, and administration of the Sacrament of the Lord's Supper. Many of them cover the period when he was pastor in Baltimore.

NOTICE

The annual meeting of the Maine Association of the New Jerusalem Church will be held at the church in Bath on October 8 and 9, starting with the business meeting at 3:00 p.m. on the 8th, and closing with service on Sunday morning at 10:30 followed by Communion. Delegates and those planning to attend should send their names to Mrs. Louis A. Dole, 887 Middle Street, Bath, Maine.

Secretary,

Maine Association of the New Jerusalem Church
Mildred H. Marshall

THE GLORY OF GOD

IN
THE
FACE

OF

JESUS CHRIST

by Eric L. Wethey

THE GLORY of God in the face of Jesus Christ. How could that be? Did St. Paul really see such an amazing thing? What human face could possibly contain and shew forth the glory of God? It would become something ineffable, glorified, transfigured, supernal, full of grace and truth, something not of this world. And we? Could we look upon it? John tells us what the disciples saw, several years before Paul was called. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. . . . And of his fulness have we all received" *John 1: 14-16*.

The Only Begotten of the Father. This is out of the ordinary. What can it be? We need spiritual thoughts to comprehend this mystery, for that is what it is, one of those mysteries Swedenborg has told us we may now comprehend rationally. It does not belong in this world of mere natural phenomena, but to the realm of spiritual realities. We are thinking of the glory of God.

"It came to pass, that Jesus took Peter and John and James, and went up into a mountain to pray, and as he prayed, the fashion of his countenance was changed, and his raiment was white and glistening . . . and there came a cloud and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved son, Hear him. And when the voice was past . . . and they had lifted up their eyes they saw . . . Jesus only" (*Luke 9:28 and Matt. 17:8*).

They did not know it then, but they had been in heaven, and had seen the Lord in spiritual environments. The light they beheld was spiritual light, in which things looked different. The cloud was for their protection. They could bear only so much. Peter, indeed, became unconscious "and they that were with him were heavy with sleep. When they were awake, they saw his glory . . . and two men which were Moses and Elias, who appeared in glory" (*Luke 9:28*). They were to fall asleep in Gethsemane, at another moment of crisis, when only the Lord was awake to the inner happening. How little they understood of the wonders happening to the Lord before their very eyes. They have told us what they saw, but what did they see? Whatever it was, it concerned the Lord, no one else, for when the great moment was over Jesus only was still there, the same, but different. Something had happened.

In this scene we have a beclouded revelation, a veiled disclosure, a significant vision, something unknown made known in part, as though through a glass, darkly: glory in a cloud, like the fire in the burning bush that did not burn, of Moses' time. Here was glory in the Lord's face, a nearness of spirit, the unveiling of the invisible, the divine Nature manifesting itself in the Lord's Manhood. The Most High God, on another Sinai, had spoken to His children gathered before Him, but not through Moses this time, but through something much nearer to Him, much closer, more personal, His "beloved Son", intimately connected with the invisible Source behind the cloud.

How understand?

Shall we understand this naturally or spiritually? It surely surpasses natural explanations. There is no other incident like it to compare with it. The Lord knew things others did not know. He could do things others could not do. And He could say things only He understood. He could perform miracles. And He was always teaching

His disciples the things they had to know, sometimes in secret. "What manner of man is this?" was a big question in their minds.

How little they knew. One day he made the difference very plain. "Ye are from beneath; I am from above; Ye are of this world; I am not of this world" (*John 8:23*). We wonder if they understood.

On one occasion they said unto Him, "By what authority doest thou these things?" and indeed that was just the question. He was not a priest, nor even a rabbi. In whose name did He speak? "Who gave thee this authority?" (*Matt. 21:23*). But that He would not tell them, and yet He did tell them. His own life was the answer, He Himself the evidence, if only we can understand.

The glory that shone in the Lord's face, the power it displayed before the eyes of men, was indeed from above. It was also from within, for in the Lord's earthly manhood, and in His very body, there was something from above and something from the world. Something dwelt within Him, continually manifesting itself more and more, to be found in no one else. To many He was a man like other men. To His disciples He was much more. To Himself—but He alone knew that secret, in its heights and depths. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal him" (*Matt. 11:27*). Is it not plain that in the Lord there was a divine Secret, He alone could reveal?

What then is this "Glory of God"? It is His very divine Nature. All that God is, Love, Wisdom, Power, Omnipotence, Omniscience, Infinity, Reality Itself, the

I AM. None of these things man is, but all of these things God is. As the Psalmist says "Such knowledge is too wonderful for me; it is high; I cannot attain unto it" (*Psa. 139:6*). All this is meant by that wonderful word "The Father". And this was what was present in, and operating through "the Son", the same God visible and present before men in the world, and of Whom it

was written In Isaiah "His name shall be called Wonderful . . . The Mighty God, the Everlasting Father" (Isa. 9:6).

The veiled face

All this, this "Fatherhood", as the Lord lived his life on earth, shone out, more and more, from His sacred face. Sometimes they could not bear to look upon it. Sometimes it was veiled, the inner glory hidden. There were the moments when the Lord was very much "man", troubled, in prayer, tempted, weeping, and there were moments when He was very evidently "God", moments when "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. 22:46).

"There shall no man see me and live. Thou canst not see my face". "The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; ye heard a voice only". "Ye have neither heard his voice, nor seen his shape" (Exod. 33:20; Deut. 4:12 and John 5:37. And yet, wonder of wonders, the Lord Jesus Christ in His Manhood was the incarnation of all this glory and Divinity and Godhood, revealing it to men as they could stand it, carrying on His great work of redemption for a fallen world, and glorifying that Human Nature so that it should be more and more the perfect vessel of His Divinity to all eternity. In such a way, God from His Divine Nature incarnated Himself in the world, the body itself being provided by a woman of the world, chosen for this purpose.

All this came about by the incarnation. If no human eye can behold the Invisible God, every eye may behold Him clothed in His Human, when He so pleases to reveal Himself.

"Moses" wrote St. Paul, "put a veil over his face . . . their minds were blinded. Even unto this day, when Moses is read, the veil is upon their heart, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them. For God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ," and Paul went on to add his famous words, that had they been accepted by his own people, would have changed the fate of Israel for ever. "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). You would know where God dwells, where to find Him, where He is to be found? "Had ye believed Moses, ye would have believed me, for he wrote of me (John 5:46). "Verily, verily, I say unto you, Before Abraham was, I AM" (John 8:58). And St. Paul advises us to "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Heb. 12:1).

Is this also the teaching of the Lord? Does He agree with St. Paul? His teaching is the same. He reminded those who heard Him that they would know of the Father if only they knew Him. Recall the day when the Lord said unto Thomas, "I am the way, the truth and the life. No man cometh unto the Father but by me . . . and from henceforth ye know him and have seen him. Phillip saith unto him, Lord, shew us the Father . . . Jesus saith unto him, Have I been so long time with you, and yet thou hast not known me, Phillip. He that hath seen me, hath seen the Father. Believest thou not that I am in the Father, and the Father is in me. . . . The Father that dwelleth in me, he doeth the works. . . . Believe me, that I am in the Father and the Father is in me. He that seeth me, seeth him that sent me" John 14:6 and 12:45).

There were moments in the Lord's earthly life of both distance and closeness in the spirit. There were moments when the divine God-Nature made its presence and

power actual and visible before the eyes of men, little though they understood what it was, and what it was doing there. They could not fathom that wonder, and the Lord had many times to teach them about it. And there were moments when the Lord was incorporated, embodied, caught up into that unseen Godhood. And there were moments when both seemed far apart, as though working independently of each other, and the Lord had to pray for help, as though He were, as He felt on one occasion, forsaken. But, as we have seen, The Father, that nature, so much the very soul of him, was within him, and working within him towards those around Him who were listening to His teaching and following in His footsteps. That was, indeed, why the Lord God of all, had veiled himself in flesh, as a Man, but a Man with all the resources of God at his command. All that was of God came to earth in Jesus, to be our God and Saviour.

There are thousands of people who have been taught to believe that in his efforts to pacify an angry God, the Lord prays to him on our behalf. In fact they are taught that "he ever liveth to make intercession for us" (Heb. 7:25), as though all the Lord endured upon the shameful Cross accomplished nothing, and God's implacable anger could not be assuaged. The Lord is not engaged in any such useless praying. He even tells us so, "At that day, ye shall ask in my name and I say not unto you, that I will pray the Father for you, for the Father himself loveth you" (John 16:26). There is neither hatred nor anger in the nature of God. St. John says so at the beginning of his gospel; "God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life" (3:16). Divine Love led to the incarnation, and moved within the Lord. Given, sent, come forth, manifest, whatever the term used to express the advent of God to man in His own Divinely formed Manhood and Body, it was that One God at work, in both worlds, before angels as well as men, whether they comprehended the mystery or not. Would you know where God is? He is in Jesus. Would you know where Jesus is, eternally? He is in God. We are talking of One Supreme Being, who is God and Man both.

All that God is; all that is called the "Father", is in the Lord, in that manhood that was sent and came into the world, that was to rise after men had done all they could do to it, and be the MAN that God is, to all eternity. All that God is, is in the Lord, like the soul in its own body, God in Christ, and Christ, GOD. Such is the glory of God in the face of Jesus Christ.

The author, now living in Montreal, is from New Zealand.

The Rev. and Mrs. Henry K. Peters landed in Hawaii on July 10 where they were met by Kenneth and Marlene Lingo who showed them the sights in that fabulous vacation land.

Mrs. Alice Van Boven stopped over in Denver on her way back to California after attending Convention. Mrs. H. M. Herrick took advantage of that and invited the members of her classes, in which Swedenborg is being studied, to meet this New-Church woman so well versed in the Doctrines. They met in Mrs. Herrick's apartment where Mrs. Van Boven told about Convention, after which a symbolic rug was displayed, designed by Edwin Herrick in the colors of correspondences, and some other art work was shown illustrating correspondences, after which light refreshments were served.

BOOK REVIEWS

THE MASTER'S MEN. William Barclay. Abingdon Press, Nashville. 127 pp. \$2.00.

Perhaps few of us, if asked to name two of the Lord's disciples, would fall into the error of Tom Sawyer in Mark Twain's tale, and answer David and Goliath. But most of us would be hard put if called upon to state who Thaddaeus was, who Labbaeus was, who Judas, the son of James, was. No wonder, all three are the same man, and only once in the Gospels is there recorded any word or action on the part of Thaddaeus, and there he is called "Judas, not Iscariot" (Jn. 14:22-3). Yet early Christian history has a place of importance for him.

A book such as this about the twelve men who followed the Lord during his earthly ministry is helpful, especially as it points out the impact of the Lord on these men. Peter, the impulsive, sometimes the cowardly, becomes the rock, symbol of firmness. John, the tempestuous and the ambitious, becomes the Apostle of love.

Dr. Barclay naturally draws primarily upon the Gospels in his portrayal of these men, but he supplements this with legends and stories from early Christian traditions and writings. This work contains both scholarship and human interest. The portrayal of the disciples is that of ordinary humans who were transformed into greatness by the influence of the Lord.

TALKING WITH GOD. *The Healing Power of Prayer.* Gwynne Dresser Mack. New-Church Prayer Fellowship, Pound Ridge, N. Y., 66 pp., paper, \$1.00.

THE Index of the *New Jerusalem Magazine*, the New Church's official magazine for more than a century, discloses a wealth of articles treating of "spiritual healing," long before Mrs. M. B. Eddy appeared on the scene, and the Church's publications since then have dealt considerably with the subject.

We do not mention here the many references in Swedenborg. Yet New Church people as a whole have shown comparatively little interest in the subject, by practice anyway.

One may wonder why? And wonder more we believe after reading this admirable little book by a former associate editor of *THE MESSENGER* whose earlier years were professionally concerned with occupational therapy in the field of psychiatry. In fact, in one respect at least her ability to write such a book comes by inheritance, for her paternal grandfather Julius Dresser was the right hand man of the Phineas Quimby, to whom as her biographies record Mrs. Eddy went for "healing" in Portland, Me., where also forgathered in 1863 the "Swedenborgian missionary," as he always loved to call himself, Dr. Warren Felt Evans of Claremont, N. H.

The foregoing is not a digression, but some necessary facts to indicate the author's authority on a subject with which a thousand quacks and cranks have and still expatiate. The trained mind now dealing with the subject is shown in her approach to it! The reader is first led to see the power of prayer, and the ever living presence of the Lord in time of trouble; the need of humility is introduced in chapter or section 9, and then we are offered some helpful thoughts respecting the wonders

of the human body. The extracts from Swedenborg there, as preceding all the sections, are particularly well chosen it seems to us.

The topic itself is begun with a quotation from *Deut.* 7:15, perhaps not too often quoted, "And the Lord will take away from thee all sickness." In the extract from Swedenborg we read "Nothing can take place in the body except from the mind." We do not recognize this as a direct quotation, but by reference even to *Brief Readings* No. 8, ("Extracts on Sickness and Health") it sums up well the teaching.

How Does Spiritual Healing Work? is the query heading section 15. A typically reasonable answer is given on p. 51, following, where we read, "Belief is the final and indispensable ingredient for making healing a reality. Many who think they are praying for help are only talking to themselves, because they do not fully believe that God is listening and will answer." Then follows a discussion as to what "belief" really is.

Writings in *THE MESSENGER* May 10, 1958, on the subject "Spiritual Healing," the Rev. Warren Goddard one of the church's esteemed retired ministers, concludes his article by saying, "(It) is one of the laws of Divine Providence . . . that the Lord's love and wisdom ever desire the liberation of man from disease, with the resulting restoration of his freedom, and so for his continuance on his upward way to heaven.

In a summary, it may be said, we think, that Mrs. Mack's valuable contribution before us can be quite a help in finding that way. Her book deserves a wide reading and use.—L.M.

BIBLE LOTTO

The PENGAD COMPANIES, INC. of Bayonne, N. J., have developed a new Bible game called BIBLE-LOTTO.

BIBLE-LOTTO enables children to become more familiar with the exciting wonders of the Creation and the early days of man. It consists of 120 questions and answers dealing with the great heroes of the Bible, important Bible incidents and many of the sites upon which Bible history was implanted.

Each of the 120 questions is printed on substantial two-ply cardboard to withstand constant use. The lettering is large for easy reading, with the answer cards printed in two colors. The game can be played by from three to fifteen people, by children age 8 thru 80, and by all persons genuinely interested in Bible instruction. It can be played in the home, at Daily Bible School, on trips, in youth organizations and by just about every youth gathering. BIBLE-LOTTO comes in a compact package complete with simple, explicit instructions.

Relying on one of the most effective pedagogical methods ever developed in the teaching curriculum—the question and answer approach—BIBLE-LOTTO enables teacher and pupils to participate jointly in the fun of discovering the answers. To introduce BIBLE-LOTTO to Christians all over the United States, the Pengad Companies, Inc., Pengad Building, Bayonne, New Jersey, are offering one game free to every church and editors of Christian publications who request it on official stationery.

BIRTH

HOECK—Michael, infant son of Mr. and Mrs. Kaare Hoeck, Birkerød, Denmark, baptized July 10, the Rev. John E. Zacharias officiating.

WEDDING

ALLISON-GOFTON—Jerene Louise Gofton and John Aiken Allison were married July 9 in the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

MEMORIALS

SEWALL—Miss Maud G. (Gilchrist) Sewall, passed into the spiritual world, July 18, at the age of 88. She died peacefully in her sleep. Services were conducted at the National Church by lay-leader Daniel Nielsen. A suitable biography of her life will appear in these columns at a later date.

MEMORIAL ADDRESS FOR

MRS. ALICE B. HATHEWAY

(1874-1960)

Dearly Beloved:

In his teachings, Emanuel Swedenborg tells us that "The Church, and all it stands for, must be a reality within us before it can be truly said that we are in the Church." In a very special sense we can find a telling example of this, I am sure, in the very dear friend to whom, at this hour, we are bidding God-speed, and whose gentle spirit we now commit to the Lord's tender care and keeping.

For there are few of us here who could ever think of Alice Hatheway without thinking at the same time of our Boston Church. She gave the best years of her life, nearly thirty of them, to its service. As Church Secretary, as Hostess, as Keeper of the Records as well as an active member in its women's organizations, she so identified herself with the life and the interests of the Society that, in the mind of many, she became as it were the embodiment of it.

And that is to say that the Church was her whole life. It was not simply the typing, the filing, the mailing, the vital statistics, the ordering of supplies and other mechanical work. To her the Church was much bigger than the task she was employed to perform and her heart was in the whole of it.

To her the Church was people. It was like a larger family. She knew all its members through at least two or three generations. She had a keen interest in them all. Their friendship was precious to her. She made their joys and their sorrows her own. And this, with the passing of time, extended not only to the sick and the shut-ins, but to those who had moved away and still thought of the church as "home".

Deeper than this, her heart was in that inner life the church stands for, a personal relationship to the Lord, its faith, and particularly its worship. As long as she had the strength she seldom missed a service. It was in these things that she found her inspiration and incentive. And if there is one word that best explains the quiet determination with which she kept on at the task far beyond what her waning powers would allow, that word is "consecration".

Yes, her heart was in the church she loved, to the end. But what we call the end was only the beginning. Life goes right on. The joy of our serving the Lord and his purpose here, hereafter and forever is all of a piece. It is what, inwardly, makes both the church and heaven to be one. It is what already here and now makes heaven "home" to us.

For, what are angels but our "fellow-servants", as the Bible calls them? Fellow-workers with us in the same cause? Sharing our trials and difficulties and joys and victories, encouraging and supporting us in our labors, in ministries no less powerful and vital because silent, unobserved and unseen? Have they no part to play in the fulfillment of our daily prayer, "Thy Kingdom come, Thy will be done, on earth as it is in heaven?"

Surely our fellow-workers here, remain our fellow-workers there, if one can speak of the kingdom of heaven as being "here" and "there", while it is "within us" and ever "at hand". Surely, in the measure of our consecration to the task, our "fellow-servants" here still remain close to us when called into higher service, inwardly the same service, if we keep on loving them as they keep loving us.

As a matter of fact, as we advance in years, and because the ties that bind us to them can never be destroyed, for us there are more of them on the other side of the veil than are left on this. This was the case with our beloved friend. Long since they made heaven home to her. And now she is one of them. Now she too makes heaven, home to us. Now we can see the leading hand of our Lord's good Providence, not only in that phase of her life here, but also in her advancement.

That is our comfort and our assurance. What a harvest of experience she takes with her now to grow on and to live by, in the new life that now opens before her! What joy in her happy reunion with all her dear ones gone before! What exhilaration must be hers in the new strength, the new freedom and the deeper peace she has gained, and the wider outlook for what was the inner-most delight of her life! For, was she not one for whom the greatest reward for the joy of serving the Lord here could only be the still greater joy of higher and larger service in the world above?

If that is so, despite our natural sorrow, at this hour we can only rejoice with and for her. With her beloved family, who knew even better than we do her sweet and gentle nature and the lofty motivation of her life, we know that this hour is not a moment of defeat, but one of victory. And as she walks ahead, with our affectionate thoughts, and gratitude in our hearts, confidently we follow her into those new fields of service, knowing that in the love of Christ we never are separated.

—ANTONY REGAMEY

The Swedenborg Student

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

ARCANA CLASS—October, 1960

Volume VI, 4915—Volume VII, 5020

October 1—7	4915—4930
8—14	4931—4961
15—21	4962—4985
22—31	4986—5020

THE FIRST PART of our reading for this month concerns the birth of twin sons to Tamar, Judah's daughter-in-law. Swedenborg states, "The subject treated here and through the remainder of this chapter is primogeniture" (4923) and in 4925, "The subject treated of here in the internal sense is primogeniture in the case of those who are being reborn or regenerated by the Lord, consequently primogeniture in the church."

Charity and faith, or good and truth, are the essentials of the church, and this question as to the priority of charity or faith "has been a matter of dispute from the most ancient times—which is the first-born, whether the good which is of charity or the truth which is of faith" (4925). The setting up of faith as the first-born and making it the prime essential of the church has led to the destruction of charity and to the many errors in thought and perversions of life that have infested the church all down through the ages. The result has been and is that those who hold this doctrine "at last do not know what charity is, nor do they care for it; and finally they do not believe there is such a thing, nor consequently that there is a heaven or a hell. The reason is that faith without charity, or truth without good, teaches nothing; and the more it recedes from good, the more foolish it renders a man" (4925).

We recall that when the twins, Jacob and Esau, were born, Esau represented natural good and Jacob natural truth, and that later Jacob succeeded in taking from Esau both his birthright and his blessing. A little later in the Arcana we shall have the story of Joseph's two sons, Manasseh and Ephraim. Manasseh represents the good of the church and Ephraim the truth of the church, and when Joseph took them to his aged father to be blessed, Jacob by crossing his hands gave the primary blessing to Ephraim, who was the younger son (*Genesis* 48). In both these cases the lesson is that, although love or good is actually primary, truth must for a time—because we are not born regenerate—take the leading place. This lesson is even more clear in our present reading, in which the hand of Peres appears first but, after the midwife has bound upon it the scarlet thread, is withdrawn, and Zerah appears instead. Peres represents good and the hand power. Power is from good but it is exercised only by means of truth. Zerah represents truth.

This suggests one reason why the interchapter reading on the Grand Man concerns the correspondence of the hands, arms, feet, and loins. We note the statement in number 4932 that "They in the Grand Man who correspond to the hands and arms, and also to the shoulders, are those who have power by the truth of faith from good."

The interpretation of the first fifteen verses of *Genesis* 39, which constitutes the major part of our reading, tells of Joseph's growth in favor with the captain of Pharaoh's guard and the plot of the captain's wife against him. As Jacob represents the natural or external

man and the Jacob stories tell of the Lord's bringing His external man into order, so Joseph represents the internal man, which the Lord in His glorification also brought into order.

Joseph's going down into Egypt treats of the Lord's acquisition of "memory knowledges." The memory knowledges which Egypt represents at this time are "the correspondence of the natural world with the spiritual world, and the representatives of spiritual and celestial things in things natural and earthly" (4964). In the day of the Ancient Church these knowledges were specifically cultivated and developed in Egypt from the Ancient Word, which they had and from which Moses took the opening chapters of *Genesis*. It is these which Egypt represents rather than the memory knowledges of today, such as scientific facts and philosophy. In Moses' day this knowledge had already degenerated into magic.

This reading testifies to the importance of a knowledge of correspondence, which is basic to an understanding of spiritual things. The purpose of the Second Coming was to reveal this key to the Scriptures. No interior understanding of the Word is possible without it.

Joseph's serving his lord the Egyptian pictures the office of truth, for it is the office of truth to serve, but the setting of Joseph over the house and giving all into his hand pictures the apparent primacy of truth over good. First truth has to govern until good can flow into it and make it its own. Man is spiritual before he becomes celestial, and the truth he learns becomes the receptacle of good.

"And the blessing of Jehovah was upon all that he had, and he left all that he had in Joseph's hand." The "blessing of Jehovah" is in its inmost sense love to the Lord and charity to the neighbor. In its external sense it is being content with one's lot, and regarding as of first importance the things of eternal life. The blessing of the house represents the increase of goodness, and the blessing of the field the increase of truth of the church.

The desire of Potiphar's wife, who represents natural truth, is the desire of the natural to conjoin itself to the spiritual. This would be to make the natural all sufficient in itself. The natural man can keep the laws of society when inwardly he is averse to them; then they have no life in him and, when external restraints are removed, he rushes into evil. The spiritual must be within the natural for good to have any saving power. Of those in purely natural good Swedenborg writes: "When such come into the other life, they wonder why they are not received into heaven, saying that they have led a good life; but they are told that a good life grounded in what is natural or hereditary, is not a good life, but only when grounded in those things which are of the doctrine of truth and good, and a consequent life: by these they have principles impressed upon them concerning truth and good, and receive conscience, which is the plane into which heaven flows." Good outward works are not in themselves sufficient for salvation.

Notes

4963¹. Note this clear statement of the difference between the Lord and man.

4966. This is an interesting statement of the origin of the Greek myths as well as of certain ceremonies.

5013. This is also an important number in relation to modern thinking.

THE SWEDENBORG SOCIETY, 1810-1960

THE 150th Anniversary Celebrations which began with the dinner in Swedenborg Hall on February 26th, continued on May 27th and 28th in the Victoria Halls, Bloomsbury.

Tea was served in Swedenborg House before the meeting on the Friday, giving an opportunity to greet and welcome distinguished visitors, notably Rev. and Mrs. Wm. F. Wunsch, who had come from the United States to bring a message of goodwill from the Swedenborg Foundation in America.

At 7 o'clock, in Victoria Hall, North, the President of the Society, Mr. Roy Griffith, opened the formal meeting. With him on the platform were the two lecturers, Rev. Clifford Harley and the Rev. Eric Sandström and the guest of honour Rev. William Wunsch.

a half will continue in increasing strength and effectiveness long into the future!"

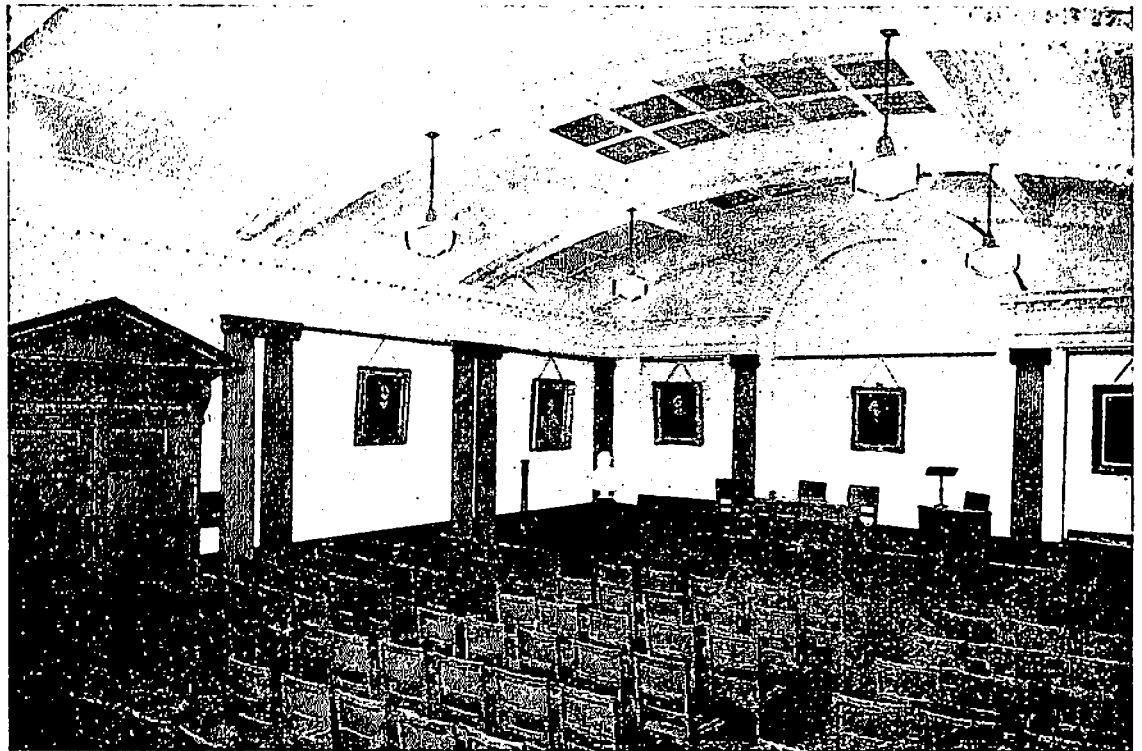
There were messages to convey. Time would not permit them all to be read. He would read those from representative Institutions with whom the Swedenborg Society had close and happy relations—the Swedish Academy of Sciences, the General Conference of the New Church and the General Church of the New Jerusalem. Greetings and messages of congratulation and goodwill had come from all parts of the world. The Swedenborg Foundation of New York, founded in 1848, had objects similar to those of the Society; friendliness between the two bodies was shown in their sending Rev. William Wunsch as their representative to this celebration. It was a joy to have with us also Mrs. Wunsch. (Applause.)

"awful questions".

Mr. Harley thanked Mr. Griffith and proceeded with his lecture on "Ultimate Values: What do they mean?"

Since both the lectures will eventually appear in print, all that can be given here must be a very brief, totally inadequate summary. Defining the terms, we conclude that "ultimate value is of such value that we cannot go beyond it". The mystery of life is no simple thing. Is life worth living? Here is a present use of the idea of value. Unlike other philosophers, ancient and modern, Swedenborg seeks a value that is not a means to an end but an end in itself and finds this supreme value in the infinite givingness which is the Divine Love. The created things of this purposive love are forms of use; their value belongs solely to their use. God is the source of every value. Goodness, truth and beauty are in God and are revealed in the nature of man as he reflects them, being created in the image and likeness of his Creator.

*The Hall,
Swedenborg
House*



The President expressed his great pleasure to congratulate the Society on attaining 150 years of useful service. It had been consistently loyal to the objects laid down by its founders in 1810, namely the printing and circulation of the Writings of the Hon. Emanuel Swedenborg—the diffusion of genuine, spiritual, divine truth in a benighted world. He continued, "We hope that what has been well and consistently done for the past century and

Rev. W. F. Wunsch rose to offer to the assembly his personal greeting and, on behalf of the Foundation, congratulations and good wishes. "These feelings have intensified over the miles as we have come here." He appreciated being "squeezed in".

The President introduced the first speaker. Rev. Clifford Harley had a natural gift of public speaking: experience had made him an expert in dealing with

Divine Love is the ultimate reality, the only meaning of life for man and rest for man is in God.

The President introduced Miss Madge Crane whose beautiful pianoforte playing of selections from Brahms and Chopin refreshed and invigorated the company before the second lecture.

Mr. Griffith spoke of the great service rendered to the Society by Rev. Eric Sandström on the Advisory and Revision

Board; he was a Swede able to give expert advice on English language.

"The Essence of Swedenborg's Philosophy" was the subject chosen by Mr. Sandström. Swedenborg, gifted with great capacity of mind, a zest for knowledge, for probing for truth, had from his earliest youth been prepared under Providence for his great work. Even this Atomic Age is not in advance of Swedenborg's concepts of the secrets of nature. The essence of all his writings is the recognition that without revelation the secrets of nature cannot be rightly understood and in this spirit he sought to discover first, that and how God created the world; and second, that and how He is present in His created work. As a "spiritual fisherman" he sought natural truth that he might discern spiritual truth. Thus he became the revelator of the doctrine of the "Divine Human". Our Lord Jesus Christ is the knowable, visible God Whom man can worship; of the Very Divine it was written, before the Incarnation "There shall no man see Me and live". The revealed doctrine of the Divine Human is needful to man if he is to become—as he was created to become—"an image and likeness of God". As a student of nature Swedenborg was an interpreter and revelator; as a servant of the Lord in His Second Advent he was an ordained instrument.

Sir Thomas Chadwick proposed a vote of thanks to the lecturers and to Miss Crane. He recalled on this historic occasion the great International Swedenborg Congress of 1910. Then, not understanding a fraction of the speeches, he had been deeply impressed and inspired. He welcomed Rev. Wunsch who was "so much with us in spirit in this work" and Mrs. Wunsch. He had greatly appreciated Miss Crane's music. "We must be keen on the Society's work and make attractive those publications which are essential for the salvation of the world." This meeting would be remembered for two masterly addresses.

The meeting closed with a hearty vote of thanks as moved by Sir Thomas and a few final announcements made by the President.

The Saturday meeting was of a more social character, and held in the larger South Hall. A display of some of the Society's most precious possessions, manuscripts, first editions, pictures and records was tastefully exhibited and aroused much interest.

The President again took the chair and had with him on the platform Dr. Freda Griffith and Rev. W. F. Wunsch.

A bouquet of pink carnations and roses was presented to Mrs. Wunsch which she received with a gracious reply.

The President, observing that it was a "unique situation", introduced his wife, Honorary Secretary, to speak on the subject of the Swedenborg Society. She

said that she had read so much of the history of the Society during its 150 years' existence that she felt she had lived these years and could talk for a very long time. (Mrs. Griffith is the compiler of three publications on the history of the Society; the latest is a special brochure produced for this celebration; a very attractive little booklet that is on sale as a memento of this occasion and costs two shillings and sixpence.) In her address, she mentioned among hosts of interesting facts, that in 1772 only three of Swedenborg's theological works had been translated into English and published. By 1810 there were English translations of most of them. From that time the work had continued always in the endeavour to produce good readable translations which at the same time were accurate, faithful renderings of the original text. The long work of collecting, preserving and copying the original manuscripts had been completed in 1930. Through the generosity of men and women in the past, the Society had been placed on a firm foundation and now were housed in a fine building; continued financial support was needed from this generation. In conclusion, she quoted from an early record: "The prosperity of the Society requires all members to lead a life of use".

There followed a delightful violin recital by Miss Violet Pusey accompanied by Miss Norbrook—a happy sonata by Grieg; and then came an address by the guest from America, Rev. W. F. Wunsch.

Mr. Griffith had already enumerated the various ways in which Mr. Wunsch has served the New Church in the United States—Minister for fifty years, professor and principal of the New-Church Theological School at Cambridge, Massachusetts, the author of several books, a director of the Swedenborg foundation.

Mr. Wunsch said he had been in St. Giles' Cathedral, Edinburgh, on the previous Sunday. The service "came from days far back"—a chaplain to the Queen was being installed. The sermon dealt with "The deepest needs of today". He observed that "Reformation is unending and must continue. The world is opening up to new ideas. The spirit of enquiry is afoot and in America the climate is more auspicious for the reception of new truth". He described a number of facts to support this conclusion. The name of Swedenborg is widely known and the doctrines are being disseminated in theological schools and the universities. "The doors are opening. Use is made of paper-backs, radio and television. Translations to meet enquiry must possess the property of readableness while at the same time preserving high fidelity to significance."

Mr. Wunsch concluded: "The seer is moving along; I seem to hear his cane tapping on the floor as he moves along".

Again Miss Pusey and Miss Norbrook gave pleasure with music, and then Mr.

Fred Chadwick was called upon to express the thanks of the company. Of the five members of the Society who have been members for fifty years—Mrs. Neal, Mr. Reg. Lang, Mr. Harold Gardiner and Mr. A. E. Friend are the others—Mr. Chadwick was its Honorary Secretary for an important period in which was celebrated the 250th anniversary of Swedenborg's birth. He reminisced somewhat while thanking Dr. Griffith for her address and the brochure—and paid tribute to her work for the Society. He told about Council meetings, translation troubles and the generosity of people like Mr. David Wynter, Mr. R. W. Kenyon and others, and moved a vote of thanks to Dr. Griffith which was carried with acclamation.

The President then thanked Rev. Wunsch for his address and the musicians for their lovely performance. He called attention to the exhibition and the brochure, announced that refreshments were now available and that there would be dancing until 11 o'clock.

Mr. Fred Nicholls then took charge until this celebration came to an end with the singing of *Auld Lang Syne*.

There were many younger people present. May many of them be present fifty years hence, active and zealous to maintain the noble aims of this honourable Society.

H. G. S.

New Church Herald, July 2, 1960

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To you who read the above title it may mean only the change of address of The Church Book Shop (New-Church Press, New-Church Board of Publication, Swedenborg Publishing Association) from its home at The Church of The Neighbor (Brooklyn Society of The New Church) to new quarters. To those here who survived the move it has been a major operation—anaesthesia, surgery, convalescence and now, we hope, renewed health and vigor.

The action was made necessary by the sale of the Brooklyn Church which was home to us so long. We had a time limit to vacate and had to decide quickly the "what, where and how" of the future for the publishing societies.

It was difficult for us to think of ourselves apart from the cozy room with the bookcases and fine old Franklin stove whose glowing warmth on cold days attracted and charmed everyone; of the spacious friendly "Neighborhood Rooms" which were ours for luncheon meetings; of the kitchen where one could get a hot or cold drink for a break during a busy day; of the services of the sexton who did much for us, not because of duty, but for the love of the organization. All this and much more would we be leaving.

We spare you the details of our moving dilemma, but will give you an idea of what it involved.

The store we finally found was grim—a filthy hole in the wall with no improvements—even heat. Grimmer was how to adapt it to our use, retaining the unique character we felt desirable to appropriately represent the Swedenborgian tradition once separated from the local church building. Grimmest was handling the thousands of books we have published over the years, stacked to the ceiling of the stock room, accumulating dust over their wrappings. (We have so many and they move so slowly.)

Willing hands

Well, we did it—or there'd be no story.

The manager, Cecile Werben, valiant toreador, boldly, with trembling knees, took the bull by the horns. She got Corey Mills to help architect; hired contractors—heating, lighting, carpentering, flooring, painting etc. etc. and etc.—all with a sharp eye for the best buy without sacrificing quality or effect. While the new place took shape we started packing. Harvey Tafel came from Philadelphia a few days to help. He looked like a weary coal miner each night. His father "the boss" and Mrs. R. H. Tafel, came to inspect and stayed to pitch in. Some husky neighbor boys, under the direction of Ernest Clark, the afore-mentioned faithful sexton of the Brooklyn church, heaved heavy bundles of books from balcony to floor of the stock room and wilted after a few hours. The Harts lugged things, trudging back and forth between the two shops. We all worked days, nights, Saturdays and holidays during February. Did

we have "Charley Horses"? (Believe it or not, we even served customers through it all, digging for buried cards to keep them happy, although the shop wasn't officially open.)

Moving in was as hectic as moving out. Again we spare you the ghastly details and skip to the results.

The rear third of the new store is very high, with a skylight. Its tin covered walls and ceiling were freshly painted, the floor covered with linoleum, the walls lined with racks and cabinets, a packing table and work desk, mostly salvaged from the old building, and decent lighting, make it unglamorous but efficient. An ugly structural column made the logical spot for the partition between rear and front sections of the place. The ceiling from the partition to the front of the store was lowered, to conserve heat as well as for appearance. It is of white Celotex with bright but diffused flush flood and spot lights. The lower part of the two long side walls was covered with dark brown composition wood panelling; the upper section (sort of a ribbed tin) was painted a beautiful lime shade, as was the whole rear partition wall. The floor was covered with a light spatter vinyl tile. Our light wood card racks run the length of one side wall, gay and colorful against the dark wood. Along the rear wall the focal spot is devoted to Swedenborg. A table holding a tall lamp displays collateral literature. Flanking bookcases contain a Standard Edition, English publications, Bibles etc. There is a small desk and comfortable chairs to encourage relaxed inspection. Our Swedenborg portrait will hang there after it is cleaned. Along the other side wall and in the isles formed by long tables and racks (also salvage), are books, gifts, stationary etc. Eventually the framed photographs of our "literary hall of fame" will hang along the upper walls where they will add interest. We also plan to add touches of burnt orange on seat covers and a window drape (to dim street glare) thus simulating that glow of our abandoned-by-necessity fireplace. The manager's desk and work spot is next to the window near the door to catch the customers coming and going.

Finally our Easter window was dressed and we felt that we were in business again (although our doors had actually never been closed and we had many curious and friendly visitors). Just then a beautiful bouquet of spring flowers arrived with good wishes from an old neighbor. It was such a heart warming gesture that we forgot our weariness and the many problems and adjustments still to be faced in losing our church home. We also realized that we are not actually "on our own" or isolated, but are a part of The General Convention to whom we are as close at 79 Orange as we were at 108 Clark. (And since the shop exists solely for your benefit we can't resist this plug—"Buy Books, we will be glad to send you a catalogue on request").