

**NEW-CHURCH
MESSENGER**

JANUARY 1, 1961

ADORATION OF THE UNPOSSESSED

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BUSINESSMAN LOOKS AT STEWARDSHIP

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THE NEW CHURCH GROWS IN ASIA

THE NEW CHURCH
ON THE EUROPEAN CONTINENT

PROGRESS REPORT FROM OUR
THEOLOGICAL SCHOOL

Give to your ANNUAL APPEAL

Love for your church cannot be bought.

But it can be given.

NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published semi-monthly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 70 Orange St., Brooklyn 1, New York.

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

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

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

Vol. 181, No. 1 Whole No. 4792
JANUARY 1, 1961

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

ADORATION OF THE UNPOSSESSED

by CALVIN E. TURLEY

ACCORDING TO THE latest findings in motivation research, the nature of man seems to have changed considerably since the time that the Lord told the parable of the "Foolish Rich Man." This man built great barns for his surplus grains and then said, "Soul, take your ease." This man loved his possessions and looked forward to years of enjoying them in peace. Motivation research has discovered that modern man is not in love with his possessions, but is rather driven by an adoration of things unpossessed. Advertising agencies have taken these new findings seriously, focusing their sales talk on our most sensitive spot our "adoration of the unpossessed." We are consequently stimulated to love not so much things possessed as to long for things unpossessed.

Many people, I suppose, would assume that ministers would find here a ready target of attack. How damable are the "motivation researchers" in thus exposing our weakness to temptation! How sinful are the ad-men for exploiting our vulnerability and stimulating our wants beyond our means! But, rather than being the devil's advocate, these men of research are truly a blessing!

From time immemorial, religious teachers have warned against the worship of Mammon and "lusting after the things of the world." But it takes the insights of motivation research to tell us what those religious teachers were really talking about! Now we see that the problem lies not with what is, but with what is not. What keeps us dissatisfied is not the little that we have, but the much that we want!

What a happy insight for the sincere Christian who is honestly seeking to understand his own motivations. We all know the price we will pay in the pursuit of things unpossessed. People will mortgage their homes, their personal possessions, and their future income so that they may have today what they did not have yesterday, and perhaps ought not to have until tomorrow.

Now this adoration of the unpossessed is not necessarily evil, and it certainly was not created by Vance Packard or the "Madison Avenue Boys." It was created by God and implanted in man! Here is a key difference between man and animal. There is ever a "holy unrest" within human beings. This unrest has been the stimulus for every advance throughout history. Having acquired the known, man always reaches for the unknown. Christians, of all people, should recognize this as a divine challenge implanted in the order of creation.

The future is an unknown. But of this we may be sure, the future belongs to the people who care the most about it. World Communism denies God and glorifies the state. World Christianity does not deny the state, but it does glorify God. To whom does the future belong? It belongs to the one more dissatisfied with the present and to the one with the greatest adoration of the unpossessed. The question for us is, "How much do we care?"

What can you and I, individual Christians, do about it? For one thing, we can give serious thought to our own dissatisfaction with the present, to the direction in which we are moving in our own adoration of the unpossessed. The Christian ought to ask himself, "And what is unpossessed?" The list may be as long as you care to make it. Certainly the things of the world belong on the list. They are not evil, but are they worthy of our adoration? Each indi-

A WORD ABOUT THIS ISSUE

THE RESPONSE to the Committee on Christian Stewardship's request for a Stewardship issue of the MESSENGER has been tremendous. The editorial staff welcomed us to its pages and has given unstinting assistance. Equally heartwarming has been the response of our writers. So much material has come in that a second issue is called for, and will appear in the MESSENGER shortly. This is truly a tangible expression of the NEW SPIRIT in the church, about which you will be reading in browsing through these pages. To our writers we wish to convey warmest thanks for a splendid job done. To the MESSENGER editorial staff, the Rev. Calvin Turley, chairman of the Committee on Christian Stewardship, and the Rev. David Johnson, president of Convention, we are grateful for counsel in shaping the content of this edition. To the Rev. Richard Tafel and Priscilla Garrett we are deeply indebted for help in editing and typing. Theirs have been massive efforts to stimulate, inform, and provoke thought about a church that is dearly loved and steadily moving to a new day.

—DAVID J. GARRETT, Guest Editor

vidual must formulate his own answer to the question, and he must establish his own "totem-pole" of values. It seems to me, however, that we Christians ought to be characterized by a militant devotion in our commitment to the faith. The minds and hearts, and the stomachs and backs, of millions of people are unpossessed. Not all of these unpossessed are overseas, either. Four million of them are born in our own country every year. Millions more are without an adequate purpose in life. They are half dead for want of a worthy challenge to their abilities, for they know not even why they were born. Right here then, we are confronted with the decisive question of our time: Can people become for us the object of our adoration of the unpossessed?

I do not know what your answer will be. But if in some degree your answer to the question is yes, then we must ask ourselves how we can do something about it. This could well be a question for exploration and action by every Christian congregation in the country. But every individual Christian has an avenue of immediate action open to him. He can support his church's program, now! It is not necessary that we agree with every effort of programming—may the Lord forgive us if we should . . . but here at least is one worthy means of a concrete expression for our own adoration of the unpossessed.

A MINISTER LOOKS AT STEWARDSHIP

by DAVID P. JOHNSON

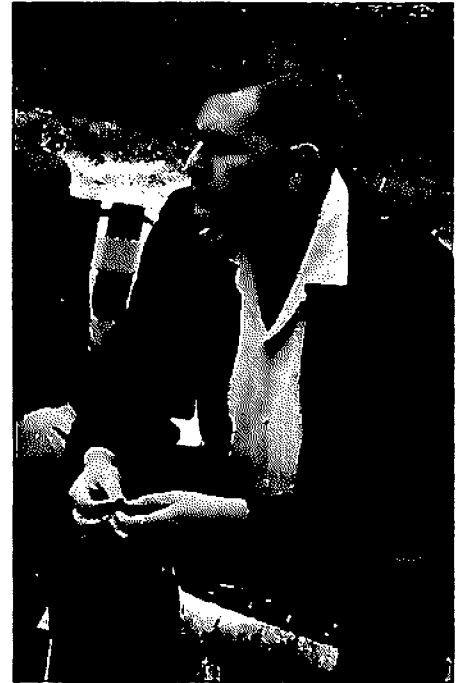
THE GUEST EDITOR of this issue of *THE MESSENGER* has presented me with a challenging and soul-searching subject. He asks for something on "where we go from here as a church".

I must confess a great difficulty in approaching this theme without the danger of dealing in generalities and abstractions. But this very realization suggests to me a possible way to give effective consideration to our future. This is the need for the people of our church: to sit down and deal with some very searching questions.

Is increased membership in our societies a real and vital concern? Do we tend to be content with the familiar faces that attend our meetings and services? Do we have the attitude of a person in one growing society who asked: "Do we really have to have all these new people?" Do we consider new people as "strangers" or "outsiders"? In order to think clearly about our future we need to consider what we mean by growth, increased membership, and integration of new members. It should require some down to earth, frank, honest, penetrating discussions in every existent society.

Another area to which we need to give careful attention is the expansion of our church. We need to think about the establishment of new congregations in areas where there may now be only a small group or no group at all. Do we as a church really want to do this? Are we willing to experiment in new approaches for the presentation of our message? Do we lull ourselves to sleep with the assertion that "when it is the Lord's will, the church will grow?" How much are we willing to give financially, and of our time and talent, to make such expansion a reality? Do we have the kind of zeal to extend the New-Church message that will make sacrifice for it a joyous and satisfying experience? If not, why don't we?

As we look to a departmentalized organization in Convention, bringing better communication, and greater efficiency in the use of time, talent and money, we must look toward individuals who will consider church administration as a career. There are several sources to which we might turn for personnel. Young people ready and willing to train for this service. People in middle life who are willing to turn



secular experience to church use by accepting administrative posts in the church. Men of retirement or near retirement age who can devote their years of experience and special talents to our organization. All this will require leadership in searching out such persons, and much soul-searching on the part of those approached or who volunteer their services.

We must ask ourselves how we can present to our young men the challenge of the ministry. If we expand our church organization we must have an increasingly larger influx of men into our ministry. What does our ministry offer in terms of the opportunity to spread the Lord's message and extend his church? How can its many fields of service which include ministry to the sick, counselling, teaching and community service, be presented with power so that they challenge a man? What opportunities does the ministry present in terms of satisfying leadership experience? Can we offer reasonable financial support for the minister and his family? Is there room and encouragement for scholarship? Do we want men trained for full time service in special areas of church leadership such as scholarship and research, writing, publication, religious education, public relations, teaching?

To make any of this effective, new sources of financial support must be sought. Perhaps the first is to be found by going more deeply into our own pockets. We will have to ask ourselves how much the growth and development of our church means to us. Are we willing to deny ourselves enough to supply the needs of a growing church? Will we make the financial sacrifices that are required to make the vision become a reality?

The words of a wise man recorded in Proverbs (29:18) tell us: "Where there is no vision, the people perish." This can be readily paraphrased to read, "Where there is no vision, the church perishes." Our forebears were captured by the significance Emanuel Swedenborg saw in the vision of the New Jerusalem as seen by John on Patmos. It was Swedenborg's conviction that this vision must become a reality. All his teaching leads to the expression of faith in life. I believe this was no abstract concept in his mind. We still must have the vision, and we still must have the zeal to make it real in the plain down to earth facts of membership, churches, personnel, and necessary funds.

A BUSINESSMAN LOOKS AT STEWARDSHIP



by STEWART E. POOLE

I HAVE JUST FINISHED studying the financial statements of Convention for the past several years and I find a very grim picture. It is similar to most other charitable organizations and something drastic must be done. It is simply a case of higher expenses and only a slight increase in income.

During the past decade we have seen a terrific increase in the cost of living. This increase affects the life of everyone who is employed by Convention, just as it affects the rest of us. Our missionaries need increased salaries as well as larger expense allowances. The cost of traveling, office help, insurance, publishing, building maintenance has increased all along the line.

In addition to increased costs we have been called upon to enlarge our program. This is necessary if we are to keep pace with the increased demands of the day. We must develop departments of education and publications. As you may know we have allowed ourselves to fall behind in both fields. There is a crying need for a more modern and active educational program in our church. During the last twenty-five years we have published practically no new books and very few new pamphlets.

For the past two to three years Convention has been endeavoring to overcome this deficiency. We have established a Department of Education and a Department of Publication. The development of these is vitally needed, but they cost money.

If we are going to develop an active and forward moving church, we must know how. The General Council has

authorized a fact-finding survey which is already at work. It is also necessary for our ministers to better understand the problems that face both them and the Church. To help them do this a Ministers' Institute is held each year. Both of these programs cost money and add to the overall expense.

Another activity which is carried on through the Augmentation Fund is financial aid to Theological School students. We not only assist students at the School. But recently we have begun to aid prospective ministers with the cost of their college education before they enter the Theological School. This program has increased the number of prospective theological students and is increasing the number of students in the school. While this is a most desirable and beneficial program, it has added many thousands of dollars to the annual budget of Convention.

Now what does this mean in dollars and cents? It means that we are going behind too far and too fast. We must stop deficit spending and the only way it can be done is for each of us to assume more than our share of the cost.

For the past several years Convention has had a gross income from all sources of about \$160,000.00. This includes the Annual Appeal which has brought in an average \$16,000.00 for the past ten years, although it was only \$12,800 in 1960. Our expenses have moved since 1957 from about \$168,000.00 to over \$225,000.00 for 1961. We are facing a deficit on March 31, 1961 of \$75,747.00, which is approximately \$15.00 for every member of our societies.

Let us take a closer look at what we have been doing for our church. During the past decade we have received annually between \$145,000.00 to \$150,000.00 from income on invested funds. These funds were given to the Church by members of past generations. We have given during the past ten years approximately \$160,000.00. In other words we have given about as much in nine years as our forefathers are still giving in one year. This is a sad commentary on our generation.

Were our forefathers more interested in our Church than we? Did they have a greater sense of responsibility to the Lord and their fellow man? We cannot say that they had more money, for we are in an age of the largest personal income in the history of our country.

When Convention's Stewardship Committee makes its appeal to you, your society and your Association, they will probably ask for about \$75,000.00. This is a minimum figure. We could use more. Do you realize how little effort it would be for us to give this amount? For those who smoke it would mean one less pack of cigarettes per week. For those who go to the movies two less shows per month. For those who like hamburgers and milkshakes one less per week. So you see our Convention is not an expensive organization when measured in the light of what we individually do every day.

While there may be a few who cannot do all they would like to, most of us can do much more than our share. When the appeal is made, let us accept it as a responsibility for ourselves, our societies, and our associations. We cannot expect someone else to do it for us.

THE WAYFARERS' CHAPEL

by KENNETH W. KNOX

ON A CALIFORNIA PENINSULA jutting into the Pacific stands the Wayfarers' Chapel, a national memorial to Emanuel Swedenborg, and a symbol of what the New Church has to communicate to the world.

Thirty years ago when the Chapel was first proposed, the peninsula was a barren rocky wilderness. The idea of a chapel at such a remote spot was considered impractical by many. But a nucleus had faith in the project; twenty years later Convention was presented with the opportunity to do something about it. A church of startling, unique architecture was proposed as feasible in this wild but beautiful country. Its purpose: to communicate in a simple, objective way the all-embracing, universal concept of Christianity found within the writings of Emanuel Swedenborg. This was a bold proposal! Many were understandably skeptical of the outcome. But it was finally undertaken. Now, after ten years of patient faith, under prophetic leadership and a competent, reliable staff, even those who were skeptical are convinced that the Wayfarers' Chapel is meeting a definite need in an impressive way.

Although without a permanent congregation the Chapel fully functions as a church with regular morning and evening worship services. There is a Sunday church school with an enrollment of 75 and a boys' choir of 25. There is a monthly study group in which twelve people participate regularly.

It is eye-opening to look at some of the Chapel's statistics. Since it opened in 1950, about six million people, from all parts of the world, have visited the Chapel and have thereby been exposed to the names "Emanuel Swedenborg" and "The Church of the New Jerusalem." From every conceivable background, nationality, and vocation, visitors express, in diverse ways, their sincere appreciation for what they feel and experience as they sit in the sanctuary and tour the gardens. There is evidence, too, that lives have actually changed as the result of visits to the Chapel.

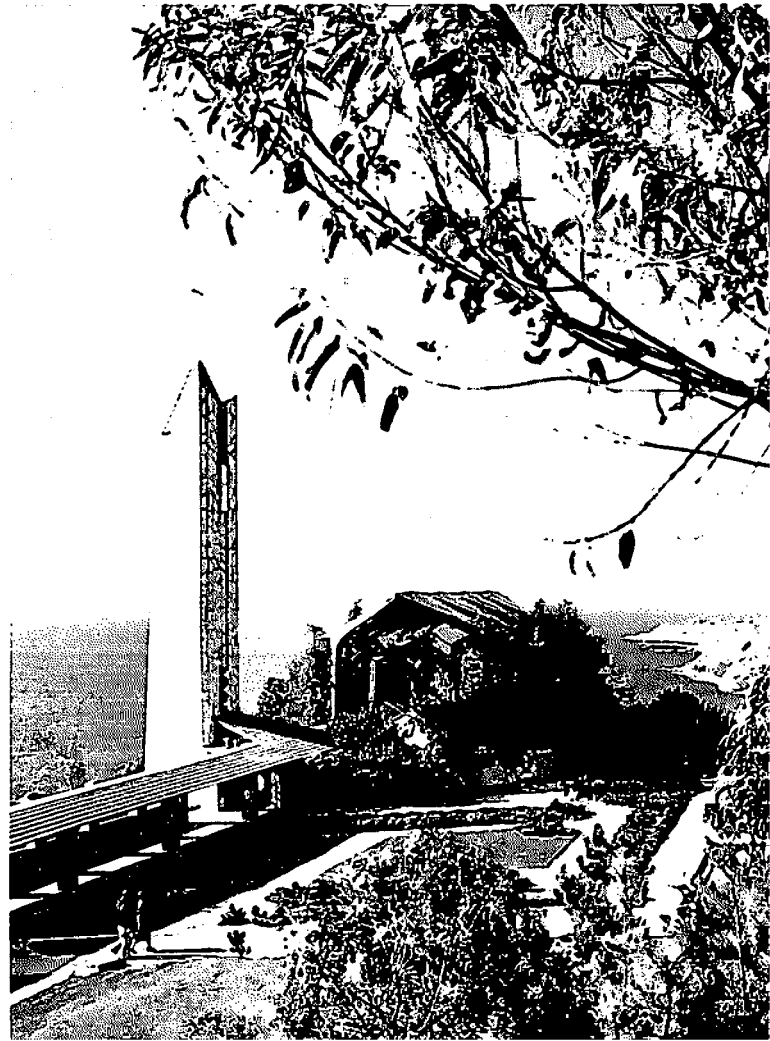
In the past six years, over 250,000 have received the message of the New Church through attendance at worship services and as guests at marriage services. Nearly 3000 couples have come to the Chapel to be married or to have their children baptized. All have received marriage and baptism counseling, and the basic principles of the New Church have been explained to them. The remarkable publicity we have received through newspapers, magazines, television, and radio has broadcast to the nation that the New Church exists. The greatest single asset in this communication is that the Chapel beautifully expresses in concrete imagery the spirit of the New-Church teachings. It has been a means of awakening in those who are exposed to it the wonderful possibilities of the Christian life.

Another arresting statistic is the staggering amount of New-Church literature distributed through the Wayfarers' Chapel. Visitors have taken over 4,000,000 pieces in the last six years: 28,363 copies of *Our Daily Bread*, 27,234 books, 30,700 colored slides, 34,981 Swedenborg calendars, 542,598 Chapel brochures, 2,659,576 postal cards, and 846,198 miscellaneous pamphlets. And more could be

easily distributed if our printing presses produced a greater volume of literature.

Finally, let us look at the financial picture. The operating expenses of the Wayfarers' Chapel are met entirely by its income. Its annual budget is about \$81,000.00. The Chapel was built on a \$65,000.00 loan from Convention and \$25,000.00 in gifts from individual donors. Additional building and landscaping have come out of income. Convention receives \$2,600.00 in annual interest on the loan. When the landscaping and paving are completed, the principle on the loan will be paid off. The value of the property, buildings, and landscaping is carried on Convention's books at the conservative figure of \$230,198.36.

All this has not taken place by chance. It has been the result of faith and trust in the unique message of the New Church and in the conviction that the New Church does have something that the world needs. If we honestly and sincerely believe in what the New Church has to offer, Convention can step out in other ventures confident that its investments in growth will be safe ones. But more important, we shall be doing our essential task of helping build God's kingdom on earth.





“ . . . an angelic spirit has laid his hand upon my shoulder and smiled at me and told me,— See, what can be done for the Church as it descends out of heaven, prepared as a bride adorned for her husband.”

—G. P.

(MESSENGER 8-17-57)



Love for your church cannot be bought. But it can be given.

A CHURCH REORGANIZING

by ERNEST O. MARTIN

AS THEY SAT on the grass at Fryeburg, Maine, overlooking the Saco River and the White Mountains of New Hampshire, a group of New Churchmen talked of a new spirit of hopefulness within the church. How could this hope be translated into an effective church program? Those who were most intimately involved in the leadership of the church, nationally and locally, were increasingly frustrated over the obstacles posed by outmoded organizational machinery.

In the fall of 1957 a committee (designated Task Force No. 2) met in Wilmington, Delaware to make preliminary studies of our church organization. It was almost overwhelmed as George Pausch unfolded an awesome six-foot organizational chart of our present church structure, revealing the intricacies of the organization and the lack of relationship and communication. We were confronted with a maze of boards, committees, and auxiliary bodies, going their separate ways, duplicating efforts, and having little or no ties to the parent body. When asked, "Where is the national headquarters of your church?", we could only reply, "Under the president's hat." Something had to be done if the new spirit pervading the church was to be implemented!

Around a table in Bridgewater members discussed the organizational needs of our church. Men and women spoke freely of what they looked for in a national organization. A circle of New-Church people meeting at the parsonage in Wilmington discussed the advantages of a central headquarters for our church. Members in Pretty Prairie, San Francisco, and Kitchener also tackled the problem. Church societies throughout the United States and Canada met to discuss six vital areas of our church's work, and one of the areas of study was ORGANIZATION.

Recorders took notes, tabulated them, and sent them on to Convention. The reports from the many churches were consolidated and the information referred to the appropriate 'task forces' for further study. At the 1959 convention in Asilomar, California, the task force on Organization made

its report. It was studied by delegates especially concerned with this phase of the church's work, and recommendations were made to the entire convention. The following recommendation was adopted by a unanimous vote:

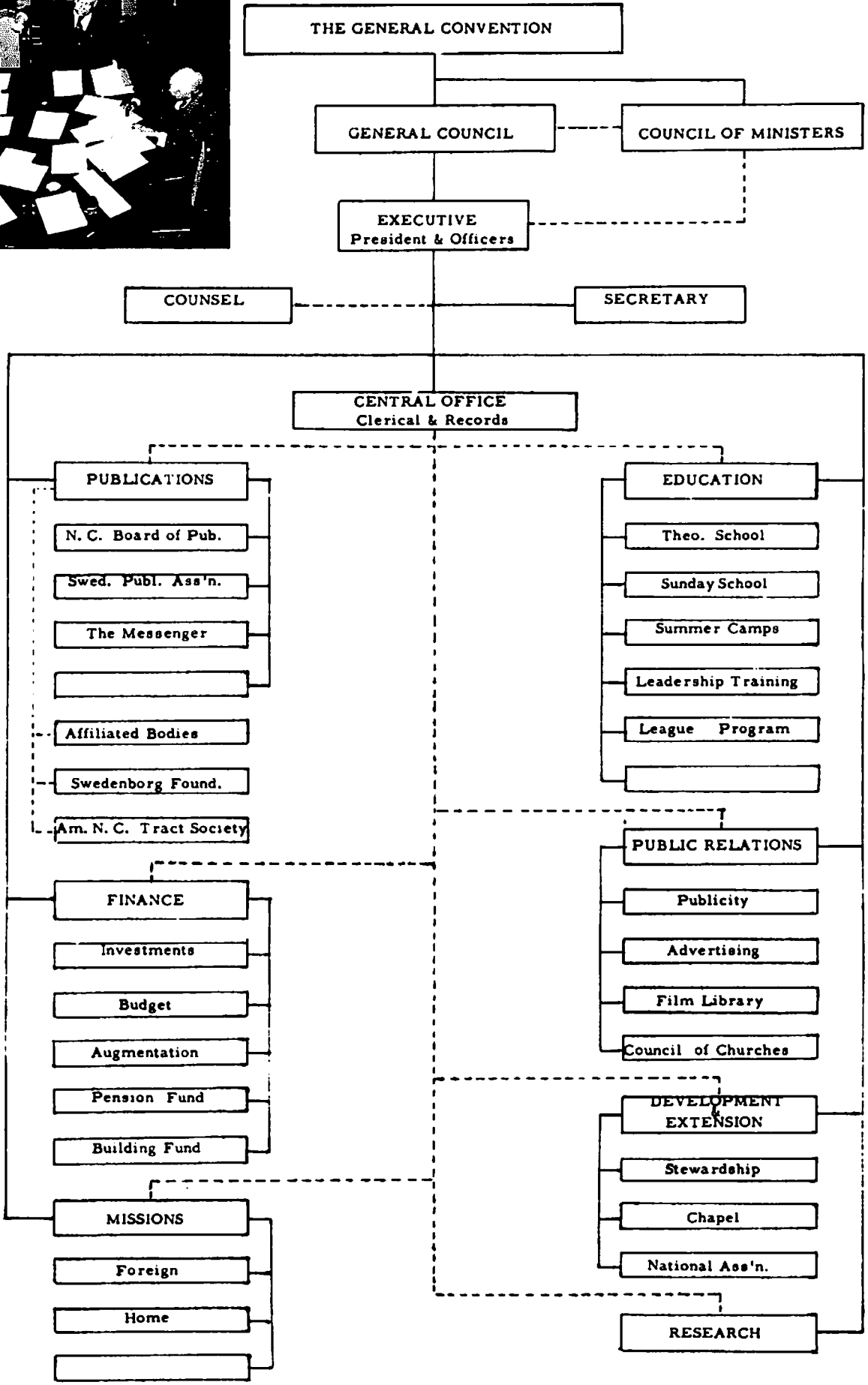
"We recognize the need for the establishment of a central office, the employment of a permanent staff, and the reorganization of Convention on a departmental basis, and recommend to Convention that it direct the General Council to have a study made toward the realization of these goals."

A committee composed of Stewart Poole, Thomas Spiers and George Pausch was appointed to make the recommended study. A report of their findings and conclusions was mailed to everyone in the church in May 1960. The diagram shown here gives you a picture of the departmental structure that is recommended.

The committee reiterated the need and advantages of a central office and commented on its function, personnel, costs, and location. It recommended the establishment of seven departments, shown on the chart, that would coordinate, initiate, and promote the work of the church. The report of the committee was well received at the 1960 convention at Lake Forest College, and it was voted to urge the General Council to continue its Reorganization Committee, instructing it to proceed with its work.

What can we expect from a reorganized church? Will a proposed Finance Department find ways to cut Convention expenses in half? Will our Convention be able to discontinue its appeals for financial support? Will we be able to sit back and live off the contributions of the past?

A centralized organization is bound to operate more efficiently and economically than our present welter of boards and committees. But no overall cutback in expenses is anticipated. As the departments and central office prove themselves, more tasks will be assigned to them, intensifying the need for intelligent and whole-hearted Stewardship. By implementing the proposed reorganization, however, we can realistically expect the church to become a more vital force in our lives and in the religious life of the nation.



Solid lines denote direct responsibility. Dotted lines show cooperation and the carrying out of policy.

How the Board of Missions invested in church extension in southeastern Florida

THE MIAMI STORY

by ERNEST L. FREDERICK

THE MIAMI STORY began in 1955, when the Board of Missions requested a special appropriation for work in southeast Florida. What has happened to this investment in church expansion during those five years. There were some who questioned the wisdom of sending into a new field a recently ordained minister at a time when there were many unfilled pulpits. Why should a minister be sent to a city which had no New Church, while there were so many vacancies in already established churches? But the Board of Missions had faith and vision. It knows that a growing edge is as much a necessity for Convention as for any denomination.

This kind of foresight and concern for the future growth of the New Church is one form of Christian Stewardship. It is the thoughtful, conscientious use of ability and resources for the furtherance of the Lord's kingdom on earth. Here is what happened in Miami as a result.

The first step was to tell as many people as possible about the New Church which was accomplished through large newspaper advertisements and the opening of a Swedenborg book room. Soon a long list of readers was compiled, and personal calls were made on them. After forming discussion groups and study classes, services started in Miami and at the pastor's home in Fort Lauderdale. Later a hall was rented in the southwestern section of Miami for regular services.

Attendance increased and work progressed so well that by April 1957 a small group applied for a charter from the State of Florida. Receiving this, the Miami Society began its official existence with a list of twelve members. Although few in numbers, these people set to work with a will to serve and build the New Church in Southern Florida.

The first goal of the group was to acquire a church home as a base of operations, one not too large for a small group, but yet adequate for future expansion. What kind of place could be found that 12 members could pay for and maintain? The problem was solved when through thought, prayer, and searching, a large piece of real estate, consisting of several adjoining lots and two buildings, was found in a suitable part of town. The vacant corner lots formed an ideal site for a future chapel. There was ample room for parking, and the present buildings with five rental units could furnish temporary church quarters and much needed income to help pay for upkeep and mortgage costs. On the same street as the Miami Orange Bowl, and adjacent to a north-south artery, the property met all requirements set by the society. This was 1958 when by this time the membership had grown to 16.

After lengthy negotiations with the owner and consultations with Convention officers, the property was bought for the society in June 1959. Then began the tedious job of cleaning, repairing, altering, and painting, all the work being done by the members. When October rolled around, everything was ready for the first worship service. It was a great day for everyone. The text chosen by the pastor for this special occasion was, "Build thou the walls of Jerusalem" (Ps. 51:18). Truly the walls of the New Jerusalem were being built in Miami in more ways than one, for by this time membership had increased to 27.

The first goal had been achieved, but there was still much to do. The first Sunday there were no chairs and no money to buy them. A call was sent out for members to bring folding

or lawn chairs with them. The congregation responded nobly. At the service there were seats enough for everyone. But no two seats were alike. An appeal was launched for contributions towards the purchase of new seating. During the service, one of the chairs collapsed, and this even unwished for as it was, triggered the first donation. Soon other contributions flowed in from members, well-wishers in other parts of Florida and the United States, and especially from our good friends in Brockton, Mass., and the Ladies' Circle there. It was just a matter of time before the hall was filled with sturdy new seats, all the same size and shape.

For a new society, this was but one of many emergencies and problems encountered. Having started with nothing, the church needed almost everything. But as needs arose, it is amazing how ways were found to fulfill them. Then something was received which was distinctly not anticipated, and that was a visit from hurricane Donna.

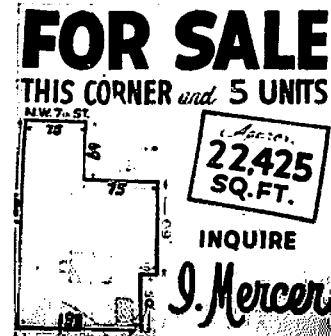
Not too long before the annual meeting of the Southeastern Association, hurricane Donna came sweeping by. Fortunately, it skirted Miami without doing too much destruction except to billboards, awnings, and trees. Our church buildings were unharmed. But many trees on the grounds suffered. Immediately, the members went to work with saws and pruning shears to clean the place up, renting a truck to cart away litter. By the time the Association meeting was to start, no sign of Donna remained.

After the hurricane, a remarkable thing happened. This was the speed with which trees and plants put forth new growth, so that within a matter of weeks, leaf damage caused by the storm was no longer evident. During the onslaught, many plants and trees were denuded of foliage. Others suffered wind burn and bruising to such an extent that their leaves withered and died within a few days. Even palm trees were affected. Yet in a very short time new leaves and new growth took place rapidly. Had it been spring, fast growth was to be expected. But it was fall, and now every growing thing put on fresh green garments in a special effort to overcome the depredations of Donna. The New-Churchman might learn from this not to fear life's tempests, even if they seem to rend the very garments of his faith, for "if God so clothes the grass of the field, will he not much more clothe you?" (Mt. 6:30).

It was in this spirit of faith and trust that the Miami venture began and has continued. From the spark of an idea in the minds of a few with faith and vision, it has grown into a strong society of 41 members, having its own property, well-stocked book room, hall for worship, Sunday school rooms, and space for a future chapel. Even a building fund has been started.

The Miami Society faces the future convinced that having built a firm foundation in the early years, the next ones will be the productive ones. The time is not too distant when the Miami Church will not only stand on its own feet, but will be able to assist the Southeastern Association and Convention in other ventures in Christian Stewardship.

This is the Miami story as of 1960, the true account of an experiment in church expansion. It shows how the challenge of presenting the New-Church message in a new area has been met. This is not the end, however. The Miami story has really just begun.



A mission church in Bellevue, Washington, shows the potential of church extension under the Home Division of the Board of Missions.

WHY I SUPPORT THE CHURCH OF THE GOOD SHEPHERD

by GORDON W. McLAREN

MY WIFE AND I attended a neighborhood Sunday School as children. Our response to this early exposure was limited, as was borne out by the fact that neither my wife nor I attended church from our early teens until we had children of Sunday school age.

When our oldest boy was five years old we decided he and his four years old sister should have some religious education. We attended church as a family for a year. During this period we attended churches of two different denominations, but found little to identify with our religious philosophy at that time.

Shortly after moving into the Woodridge Community of Bellevue, Washington, we were visited by the minister of the mission church of the Church of the New Jerusalem. My first reaction was to be wary. However, during these first discussions, there was an indication that here was a religious philosophy that made more sense than ones I had heard elsewhere. We attended the church worship services and Sunday school, and as the church's philosophy became defined, an awareness of the soundness of its approach became increasingly apparent.

Very early in my relationship with the church I found an absence of dogma. In previous contacts with other churches I was told that I should learn and subscribe to certain lengthy explanations of their particular beliefs. Frequently, these teachings were difficult to believe. Within the broad outlook of the Church of the Good Shepherd I found that sincere doubt was not frowned upon but respected.

In an era when conformity is urged on members of our society, this was a different approach allowing independent and individual thought. To me, conformity meant conforming to mediocrity. So within the philosophy of the Church of the New Jerusalem was ample opportunity to aspire to and strive for a life beyond mediocrity.

In addition to its emphasis on the individual I found that the Church's philosophy also stresses man's individual relationship with God. Membership in this church is not presented as the only route to Salvation. It had always been disconcerting to me that there are so many denominations claiming to be the exclusive means of Salvation.

It was also apparent in my relationship with the Church of the Good Shepherd that the national church body does not make all the important decisions and dictate all policy for individual congregations. Placing responsibility on the individual was important to me as I feel there is a vigorous movement within our society to weaken the individual's responsibility for his actions and welfare. National trends

indicate a growing number of people are looking to the Federal Government and national agencies for direction. It was my understanding that in the Church of the New Jerusalem responsibility for a local church's effectiveness is placed on the local congregation.

The Church of the New Jerusalem's concept of continual growth is another appealing and logical concept to me. I could not understand a prevalent idea that a specific act qualifies a man as being saved. I was convinced that as a man expresses his sincere response to God's love in his day-to-day relationship with his family and fellowmen, he grows toward achievement of his ultimate spiritual goal.

Another difficulty for me was to reconcile a literal interpretation of the Bible with facts developed by modern science. In being exposed to the religious philosophy that many parts of the Bible are written in picture language, the conflict was resolved for me to a large degree.

Probably one of the most important realizations I have gained is that a man's religious philosophy is the foundation upon which he builds his life. The extreme importance of this became apparent as I realized that even the absence of a religious philosophy is expressed in the sum-total of lifetime decisions, big and little.

Association with the Church of the Good Shepherd has led to my growing awareness of the true meaning of a pastoral ministry. Prior to joining the Church of the Good Shepherd, I felt that pastoral ministry consisted of a sermon on Sunday morning. Now, I discovered that the spiritual needs of a congregation require countless ministrations in addition to the Sunday sermon. Moreover, I found that the layman of the church can make a worthwhile and meaningful contribution to this ministry with the guidance of a capable minister.

As the years of my life go by, a consciousness of the power of good and evil in the course of human events becomes increasingly apparent. A deepening relationship with the Church of the Good Shepherd increases my awareness that by working in this church I am cooperating with a potent force for good within our community and nation. This force for good can survive only as a result of active support from the community. As a member of this community, and as a citizen of our nation, my support is necessary.

Looking back, I see the support I have given this mission church has been amply rewarding to me personally. As our dreams of an expanded religious program, a larger congregation, and a permanent church building are realized, these rewards will increase many-fold.



Love for your church cannot be bought.



NEW-CHURCH GROUP , OKINAWA



REV. HIGA



DOI FAMILY

THE NEW CHURCH GROWS IN ASIA

PART I

by THOMAS H. SPIERS

FIFTY YEARS AGO, there were no New-Church groups in Asia. In the last five decades, substantial nuclei of an Asian New Church have come into being. We bring you word of some of the exciting developments that have taken place in the Far East, with news of intriguing events that are making history now.

The Philippines The earliest New-Church stirrings in the Far East appeared spontaneously in the Philippines a half-century ago. Idelfonso Angulo, Jesuit-trained for the priesthood, came upon a copy of *True Christian Religion* and decided to dedicate his life to the teaching of New-Church doctrine. Pursuant to Philippine law, he persuaded Protestant clergymen to ordain him as a minister of the Church of Jesus Christ, New Jerusalem. By 1915, he had organized a New-Church society numbering 150 people, which was duly incorporated in Manila in 1919. The church affiliated with Convention in 1921, at which time, Mr. Angulo was given New-Church ordination by Rev. Mr. Pulsford. Later, the group chose to assume independent status. Mr. Angulo died in 1923 at the age of 39 shortly after his investiture as a General Pastor.

A chapel was built by the congregation in 1922, followed by the establishment of a mission in the Manila suburbs. A membership of 300 was recorded. Some of Mr. Angulo's converts were ordained into the New-Church ministry by the Rev. William Worcester. One man, Felix Evangelista, came to America for seminary training, and was graduated from our theological school in Cambridge, Mass. He was employed by the Board of Missions for several years, working with the independent Philippine New Church. In the absence of reports from him about his activities, his relationship with the Board of Missions was regretfully suspended. He has written recently to inquire about aid for reprints of his Llocano translation of *Heaven and Hell*. He is apparently located on the island of Mindoro, but has not furnished information about his work. Activity has continued in the Philippine New Church, though our knowledge of it is meagre. During the war in the Pacific, Convention members in the armed forces were imprisoned by the Japanese in Manila. Philippine New Churchmen came to the prison camps frequently with gifts of food and words of comfort.

Japan First news of Japanese interest in Swedenborg's writings reached the Board of Missions in 1906 through a British New-Churchman. It was not until 1917 that this interest became organized. In that year, Isaburo Watanabe, a Japanese student, came to the United States under Y.M.C.A. auspices. Learning of Swedenborg, and becoming interested, he contacted the Board of Missions. Returning to Tokyo, he gathered a small congregation for worship and study. Funds

building. Under provisions of Japanese law at that time, the building was established as a School of Music. This type of arrangement was instrumental in the passing of control from church to secular leadership eventuating in the eclipse of New-Church influence.

There still remained a nucleus of faithful members. Yonezo Doi and his wife had gone to the United States for education. Yonezo Doi had graduated from our Theological School and was ordained by Convention. Mrs. Doi had completed work to become a teacher graduating from Perry Kindergarten School. They returned to Japan in 1923 as representatives of the Board of Missions to take up the challenge of developing the New Church in their native land. From this time on, the church began to extend its influence consistently in random areas of the country. The Tokyo society erected a mission chapel with funds generously provided by Mr. Wayne Collins of California. Today, in addition to serving his own parish, Mr. Doi makes a number of trips a year to scattered groups and individuals. When they meet, several people bring their friends forming sizeable gatherings. Mr. Doi's parish and the isolated people are served by a monthly periodical published by their leader carrying sermons, local news, and sometimes news of the church in America. The Tokyo church has a resident membership of about 25 adults, an equal number of non-resident members, and a Sunday church school of 40 children.

The Board of Missions, jointly with the Swedenborg Foundation, contribute funds to translation work, publishing, and distribution of literature in the Japanese language. The following run-down of published Japanese translations is of interest.

- "Heaven And Hell", Translated by Dr. Susuki Circa 1910
- "Divine Providence", Translated by Dr. Susuki Circa 1910
- "Divine Love And Wisdom", Translated by Dr. Susuki Circa 1910
- "The New Jerusalem And Its Heavenly Doctrines", Translated by Dr. Susuki Circa 1910
- "Life Of Swedenborg", Translated by Rev. Dr. Kanai 1934
- "Doctrine Of The Lord", Translated by Rev. Dr. Kanai 1934
- "The New Jerusalem And Its Heavenly Doctrines", Translated by Rev. Doi 1938
- "Heaven And Hell", Translated by Rev. Doi 1939

Dr. Susuki, surprisingly enough, was not a Christian. An eminent Buddhist scholar, he did translations for the Swedenborg Society of London. Unfortunately, the books that came from his hands and the hands of the other men are very difficult to locate. Supplies of their books were destroyed during the war. Occasionally, the books are found in second-hand book stores. But being highly prized as collectors' items, they fetch prices prohibitive to the man on the street.

Dr. Kanai is a prominent Presbyterian preacher and president of the Japan Bible Theological School. His congregation

is perhaps the largest of the indigenous non-Catholic churches in the country. During the war, he was appointed to head the Kyodan, an organization set up by the government to supervise the interests of non-Catholic churches. Though known as a Swedenborgian, his college faculty is drawn from many denominations, and the seminary receives the support of many denominational mission boards. Swedenborg is included in the school's Religious History course among other Christian theologians. While no special attention is given to Swedenborg, Dr. Kanai's personal convictions sometimes influence individual students. The graduation thesis of his assistant pastor was titled "Bible Correspondences According To Swedenborg."

Translations more recently completed and in circulation are:

- "True Christian Religion", Translated by Rev. Yanase 1955
400 copies distributed
- "Earths In The Universe", Translated by Rev. Yanase 1958
650 copies distributed
- "Intercourse Between The Soul And The Body", Translated by Rev. Yanase 1959, 500 copies distributed.
- "The Last Judgement", Translated by Rev. Yanase 1959
500 copies distributed
- "Divine Providence", Translated by Rev. Yanase 1960
500 copies distributed
- "Heaven And Hell", Translated by Rev. Torita 1960
450 copies distributed

Rev. Yoshii Yanase graduated from the Japan Bible Theological School in 1941. After the war, he combined pastoral work with a small congregation on Kyushu with teaching English in a local high school. His wife is a licensed physician. Two years ago, the couple moved to Tokyo and

established an independent New-Church mission with a medical clinic. Mr. Yanase ministers to a small group. His main interest is in translating and publishing Swedenborg's writings. He is currently translating *Divine Love And Wisdom*, which is expected to appear shortly.

Rev. Shiro Torita, introduced to readers of the *MESSENGER* in 1959, also ministers to a small number of people. He has two congregations, one in Kodaira, the other in Yokohama. His main efforts, like Mr. Yanase's, are directed to translating and publication of a monthly magazine, the latter featuring sermons, articles, and excerpts from Swedenborg. The magazine is called "The New Church." It is sent to a subscription list of 250 in Japan and Okinawa, among them being twenty Protestant pastors. Orders for back issues sometimes run to 100 monthly. His work has attracted the attention of several leaders of the "Non-Church Christians", a group numbering 50,000 adherents. The group appears to offer a fertile field for discreet cultivation of interest in New-Church doctrine.

Space permits bare mention of other independent New-Church workers in Japan. There is Rev. Nakamura in Hyogo, central Japan, who declared himself a New-Churchman in 1956; a pastor of a large congregation in an industrial center who prefers not to be identified; Mr. Ichikawa in Kyushu, an ex-Non-Church-Christian worker who publicly embraced Swedenborg's teachings in 1956; Dr. Sato in Sendai, a resident doctor in a government hospital and an ex-non-Church-Christian leader, who conducts two New-Church meetings weekly as a lay leader.



DR. HORN



NEW-CHURCH CENTER, ZURICH



ITALIAN N.C. FRIENDS

With the Board of Missions in Europe

THE NEW CHURCH IN EUROPE

by FRIEDEMANN HORN

THOSE WHO HAVE a comprehensive knowledge of the writings of Emanuel Swedenborg, the humble "servant of the Lord Jesus Christ", are quite aware of the fact that in his terminology the expression "New Church" never, not in a single case, means a new church body. It means nothing else than a second and more deeply rooted Christian era, after the first one has come to an end, being the subject of the "last judgment" to which Swedenborg himself was admitted as an eye-and-ear witness in 1757. In this connection the paragraphs 73 and 74 of his *The Last Judgment* have always been of special interest. Swedenborg says there that after the last judgment, which took place in the spiritual world, and caused a fundamental change in the relation

between the Lord and his human creatures in both worlds, "the state of the church . . . will be dissimilar; it will be similar indeed as to the external appearance, but dissimilar as to the internal. As to the external appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and the same religions as now will exist among the Gentiles. But henceforth the man of the church will be in a freer state of thinking in matters of faith . . ." because spiritual freedom has been restored to him. . . . In other words, the outcome of that complete upheaval will not be the foundation of a new church body, but a new spirit, penetrating "the man of the church"; the spirit of freedom, a sort of independence for the Christian to examine

his inherited set of doctrines. Swedenborg was realistic to the point of not expecting a complete and sudden change of the old dogma. We know from other passages (e.g. *True Christian Religion* 784), that he expected a gradual change in this respect, a slow and organic change, not a revolutionary one.

If this is so, and we have no reason to question it, where then does the function of a special New-Church body enter into the picture? We quote from the same text, a few sentences later:

"All things in the heavens and in the hells are now reduced into order, and all thought concerning Divine things and against the Divine inflows from thence. . . . But man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing of spiritual freedom and of influx; nevertheless it is perceived in heaven, and also by man himself after his death." Here is the point where a special New-Church Body indeed becomes most necessary; here is truly its "raison d'être", or "Sitz in Leben". As Swedenborg was the divinely commissioned witness of the great change of state between the Lord and mankind, we, who believe in his witness and his divine mission for Christianity, are to carry on and witness to our Christian brethren that the last judgment has been effected, and that a new era for the church has already begun. Indeed, it was not enough that Swedenborg's testimony was written down and printed during those 29 years of his service to the Lord. Here we come to another, just as important reason for the formation of a special New-Church Body. Swedenborg continues: "Because spiritual freedom has been restored to man, therefore the spiritual sense of the Word has now been disclosed, and by it interior Divine truths have been revealed; for man in his former state would not have understood them. . . ." If this disclosure of the spiritual sense of the Word has its place in books alone and not in the hearts and lives of men and women, Swedenborg's disclosure would be merely of historical interest to a few specialists in church-history. It is because we so-called Swedenborgians exist that Swedenborg's service on behalf of the Word is still effective.

So the organized New Church is not an end in itself, but its function is within and for the whole of Christianity, to make it aware of the new spiritual environment, the spiritual sense of the Word, and the second coming of the Lord in the clouds of the Word's letter. Once this function is fulfilled, the special New-Church organizations may, and perhaps should, disappear. But this seems to lie in a distant future.

Historical developments and obstacles

On the European continent, the early receivers of the New-Church message were particularly aware of its universal character. Enthused with the new ideas, they evidently hoped that the different churches they belonged to would soon accept the ideas too. Only much later, in the second half of the 19th and the beginning of the 20th century, when it was no longer possible to maintain such dreams, did some of them join or form the first New-Church societies. This happened in many countries, in Austria, the Baltic States, Czechoslovakia, Denmark, France, Germany, Holland, Hungary, Italy, Sweden, and Switzerland. From the beginning, the German speaking field was relatively strong in numbers and activities.

It is now evident that the pendulum gradually swung to the other extreme. The original universalism was put off as "dangerous"—which it was as long as no organized societies existed—and in its place grew the idea: "We are the New Church Swedenborg talked about." This is easily understood because Christianity on the European continent was still dominated by the big State-churches, which through their unchristian attitude towards all other creeds, made it almost impossible to believe they would become "new" through

the influx from the new heaven and by the message of the Writings.

Meanwhile, many things changed, more than our New-Church pioneers were able to imagine. The State-churches, especially after the two world-wars, became much more broad-minded and ready to listen to other Christian opinions. In the German field one of the most remarkable examples of this general improvement was the work of Professor Ernst Benz, the well-known church-historian from the University of Marburg, who wrote several excellent books on Swedenborg, and a fine foreword to our new German edition of *True Christian Religion*.

How under present conditions the functions of the New Church can be realized.

If it is true not only of single Christians but also of Christian organizations that "man is born not for the sake of himself but for the sake of others" (*True Christian Religion* 406), then the first task of the organized New Church should be to train ministers and laymen for an unselfish life of service to the whole of Christianity. The first aim of missionary efforts should not be the winning of new members, but to assist at the birth of the New Church everywhere in Christendom. That does not mean, of course, that we shall not always be glad to have new members! New members open new prospects for the realization of the church's role as a mid-wife.

How can our missionary role be fulfilled under present conditions? Unfortunately, in Europe, we are still barred from the modern mass-media of radio and TV. A few exceptions only confirm the rule. So the old media of lectures and printing and mouth-to-mouth witnessing remain our major channels of communication. The most important one seems to be the printing and distribution of printed materials. But our means are limited and printing is getting more expensive. Sometimes we cannot print a small booklet, pamphlet, or book-catalogue, in order to save money for the bigger projects, the printing of new books. Of course even this has been possible only with the assistance of the Swedenborg Foundation and Swedenborg Society. The Swedenborg-Verlag in Zurich, Switzerland, the printing centre for a German speaking field of 80 million people, does its utmost. It publishes new books and two periodicals that appear regularly. Much more could be done if we had the necessary machines in our office to do the printing of booklets, pamphlets, catalogues, and periodicals. For the first time in its existence the Swedenborg-Verlag is in a position to do that. It is fortunate to have an able and versatile employee who is a specialist in the setting up and illustration of printed materials. He could do the necessary composition and printing work. And many of our younger members would be willing to be trained as assistants. To do our printing, we are especially thinking of the famous American Coxhead DSJ-composing machine (Vari-Typer), which costs about \$3000.00, and an American offset-printing-machine (Multilith) which costs between \$3000.00 and \$4000.00.

Of course, the New Church on the Continent has many other needs, but the ones we have mentioned seem to be among the most urgent. A printing-office in Zurich such as has been described would meet not only the needs of the whole German field, but in part, the needs of the French and Italian fields. Lausanne, the headquarters of the French field, is so close to Zurich, cooperation in the use of the equipment is feasible. The Italian field, being under the pastoral care of the Zurich-society's minister, could also profit from it and have many of their manuscripts printed. However, this project is too big for us. Help would be highly welcome and appreciated.



Signet of the
Swedenborg-Verlag
Zurich, Switzerland



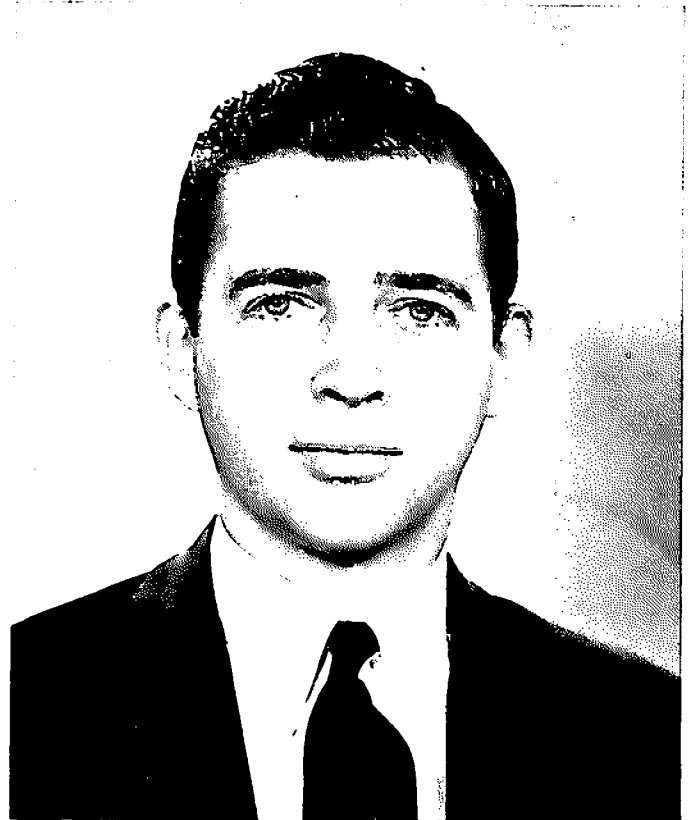
PROGRESS REPORT FROM THE THEOLOGICAL SCHOOL

Training workers to reap the harvest

IT IS SOMEWHAT beside the point to talk of "progress" without having in sight our goal, and without having in mind the steps that will lead us to it. Our goal as a New Church Theological School is sending forth in ever increasing numbers dedicated ministers of the highest calibre, imbued with the New Evangel and prepared to proclaim it with intelligence and power. The minimum steps to this goal are a competent faculty, an adequately equipped library, the necessary class-rooms and student accommodations, and an increased budget. Your School is happy to be able to report substantial progress in almost all these steps towards our goal. Such progress should also rightly include the planning that is being done for the future.

The Committee on Faculty Development, a new committee of the Board of Managers, has been giving much prayerful thought to the securing of the best possible faculty for our School. In the president, the Rev. Edwin G. Capon, and in the Rev. John C. King, we have two young, dedicated and finely prepared teachers, who have many years of fruitful teaching and leadership to give us. Next year, due to retirement, we shall lose two of our older teachers, the Rev. Everett K. Bray and Mr. Horace Blackmer, who have given long and faithful service to the School. However, we shall continue to enjoy the services of the Rev. Antony Regamey, teaching in the fields of worship, spiritual exegesis, and sermon work. Also, this year, the Rev. Owen T. Turley was added to the faculty to teach in an area of great current concern: church planning and development in a rapidly changing community. The Committee on Faculty Development has also been active in planning for the future. It has worked out with Robert H. Kirven a program of graduate study, whereby it is expected that he will be granted a doctor's degree in theology in a few years and be equipped to take an important place on the faculty. We believe that these men greatly add to the present and future potentiality of the faculty, and that they are testimony to the determined purpose of the Board of Managers to provide our future ministers with the quality and number of teachers that can give them the fullest guidance.

It is trite, but true, to say that the heart of any institution of higher learning is its library. Books are the primary tools for both students and faculty members—effective education



MR. CAPON

cannot proceed without them. For several years we have been seeking to make our library more adequate, so that it may contribute to the total task of the School. Part of this effort has been to increase the number of periodicals subscribed to and the number of new books purchased. Another part of this effort has been the furnishing of a comfortable and well-lighted reading and reference room, where the



most frequently used books are readily at hand, without having to check the card catalogue and search the stacks. Since a library is only as good as the librarian, the next step we hope to take is that of providing a specially trained librarian. This will further increase the use of the library and will, we hope, develop new ways in which it may be of service to the School and to the Church as well.

Facilities have been greatly improved at the School in the last few years. Comfort, convenience, efficiency, and attractiveness have been the aims behind these improvements. Classrooms, offices, students' rooms and apartments, the student lounge, the main school kitchen, as well as the school grounds have taken on a new appearance. These changes have required new furniture, painting, carpentry and electrical work, and discarding of out-moded equipment. While this has not brought us the school we dream of, it has brought us closer to the best possible utilization of our present buildings.

Progress at the School must continue. It must continue, not only to meet the needs of the present student body, but also to meet the needs of a student body large enough to provide Convention with the number of ministers it now demands. This will require not only more building space but will also necessitate additional financing. Even now we could not do our task without the support which Convention's Augmentation Fund gives our students. To do our job in the future, we shall need greater Convention support. We are confident, however, that progress is clearly evident, not only at our Theological School but also throughout the church, and that new resources will be found to meet our needs.



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WE ARE PROUD TO PRESENT: THE COST!

HOW FORTUNATE we are to be able to serve our Lord through our church. Have you ever stopped to think how many uses we can serve by sharing together through our church, and how frustrating it would be if every man tried to be "a law unto himself?" Our predecessors were certainly good stewards in their support of it. We can and shall build on their example. With an average of just \$15.00 per member, we can do all of the following:

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Jesus said: "Go therefore and make disciples of all nations. . . ." Not all of us can literally fulfill this commission, but through our Board of Missions the message of the Lord's love and purpose for man is proclaimed by our missionaries at home and abroad. This year we will increase our service through missions.
It will cost..... \$69,365.00

TRAINING FOR THE FUTURE

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This preparation will cost..... \$31,500.00

TEACHING THE WORD

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This teaching ministry will cost..... \$44,402.00

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From the very birth of the church, Christians have found great strength and courage in their fellowship together. This is as true of our church today as it was of the church in ancient Corinth. Youth camps, Convention sessions, the work of our Council of Ministers, workshops and institutes bring our church closer together as a working fellowship. To continue and expand this fellowship of service,
It will cost \$13,169.00

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It will cost..... \$32,100.00

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Every program has expenses that won't fit any heading. Public relations is one of our most important items here. All in all, to cover the miscellaneous items of the program,
It will cost..... \$21,836.00

TOTAL COST OF OUR PROGRAM OF SERVICE FOR OUR LORD

\$226,672.00

"How much should I give?" This will differ for each one of us, and each one will have to decide for himself. An average of just \$15.00 per member will do the job. Small cost for the privilege of joining in the search for "the pearl of great price?" Some will want to and can give more than \$15.00. They should. Some will want to, but cannot give more. They should not. Let each man give as the Lord has blessed him, but let each man give with joy.

Be sure your response reaches Mr. Albert P. Carter, 511 Barristers Hall, Boston, Mass. not later than March 30. Don't delay and then forget your response. As Edmund Burke said, "The only thing necessary for the triumph of evil is that good men do nothing."



MISSIONS



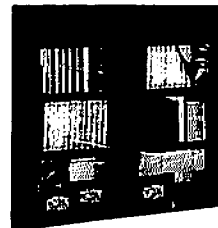
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TEACHING THE WORD



"WHERE TWO OR THREE . . ."



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CHINA

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(Temporarily suspended)

CUBA

Havana, Campanario 609

CZECHOSLOVAKIA

Prague, Legerova 6, Praha-Kral, Vinohrady

DENMARK

Copenhagen, Forhaabningsholms Alle 8

DOMINICAN REPUBLIC

Monte Christy, Palo Verde

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ECUADOR

Cojimes, Manabi

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MY RELIGION by HELEN KELLER

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

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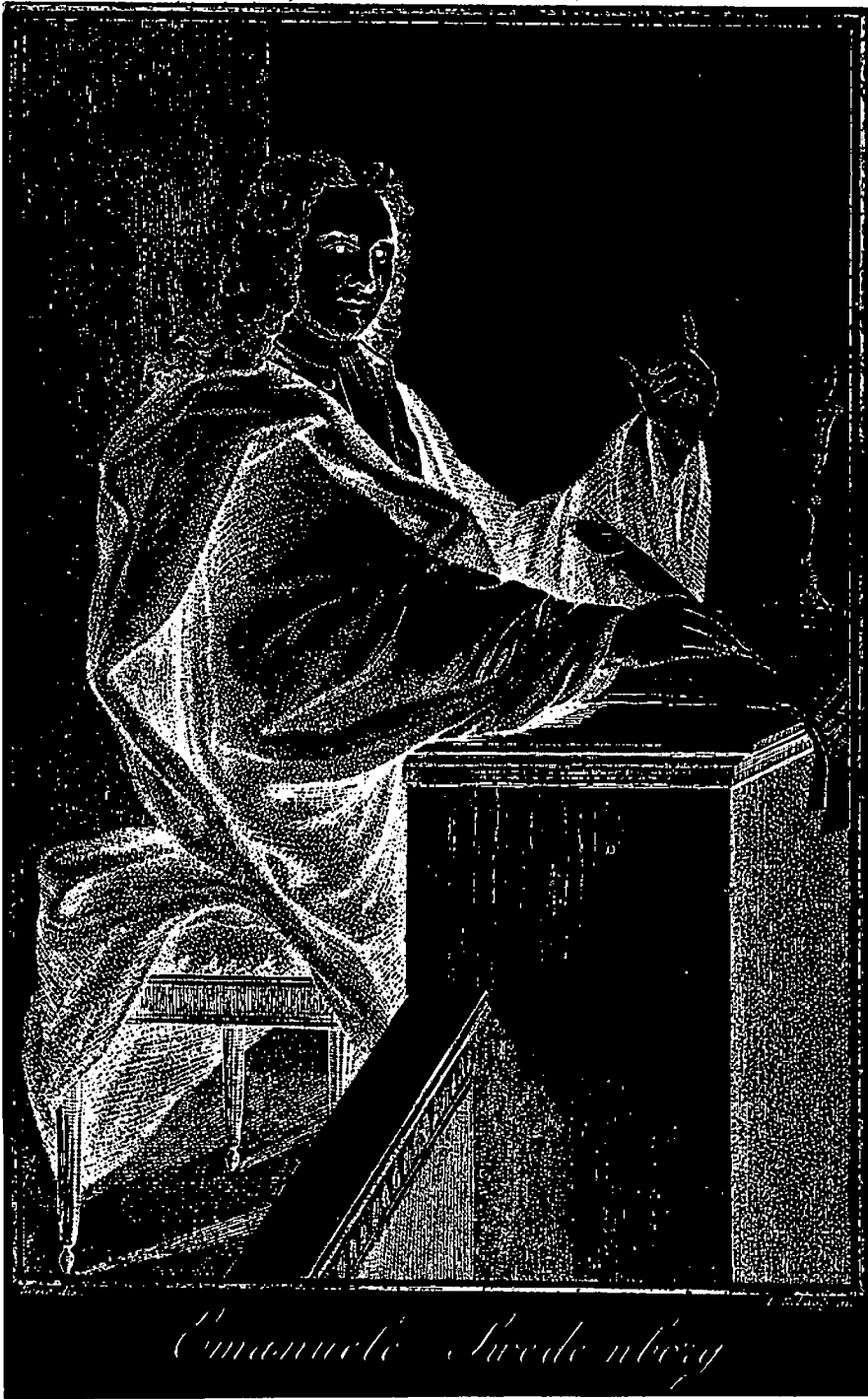
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NEW-CHURCH MESSENGER

JANUARY 15, 1961

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NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

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

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

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

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

Vol. 181, No. 2 Whole No. 4792
JANUARY 15, 1961

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

A LOOK AT THE SUN

NEVER BEFORE in the history of mankind has there been a time so challenging to the God-given abilities of man as the time in which we live. The world is new, changing, confusing. Even more confusing are the changes that are taking place within us as individuals and as groups. This is a time that calls for courage, imagination, and a deep desire to open our eyes and see what is going on all around us. It is a time for faith in the ever-present, creative hand of God, active in the world and in us. For I am of the deepest conviction that what the human race is beginning to respond to is a major step in the Lord's continuous effort to offer each of us an opportunity to grow in His image and likeness.

Our attention in the last issue of the *MESSENGER* was turned to Convention (that's you and me, you know!) and what the future which confronts us may be. A sizeable order! For the future can be many things. The possibilities are so staggering that to step out and take a look to them would blind us as though we had glanced bare-eyed into the sun. You can look into the sun, you know, if adequate preparations are made. Astronomers are doing it constantly.

What do we want the future to be? Why have a future anyway? What have we to work with as we approach this future? What steps have we already taken towards this future? What can we learn from these steps? Obviously, I couldn't begin to answer these questions in a short editorial even if I had the answers. But these are questions whose answers must be sought constantly. We are *beginning* to seek them with the resources presently at our disposal.

What about this world we live in? The U. S. Census Bureau is just starting to feed us information from the 1960 census. One startling fact has already emerged. The population explosion we've all been talking about has turned out to be a greater upheaval than even the experts anticipated. Recently estimated percentages have had to be discarded. There is, for example, a greater percentage of people *not* within the Christian Church than we originally believed. This intensifies the necessity for our Church to ask itself, "Is there a reason for attempting to reach more of these people?" If there is, "What is it?" "What is it, really?" In confusion of our nation's growth, do we know the answer to that all important question?

How about people? Pretty much the same as we've always been? Yes, basically we are still creatures of God, each created to respond to His Life. But we are different, too! There are differences in the way we think, in the way we live and work and play, in our worries and our happiness, differences in our relations with each other at home and outside the home. Yes, even differences in our attitudes about ourselves. Many of these changes are so subtle we may have little, or no, real consciousness of them. But they are there. And we need to know these changing patterns in order that this future towards which we're going may have relevance to human lives, and not merely to ideas.

One of the points to bear in mind about solving questions such as we've been considering is that by the time you have arrived at the "right" answers, the questions have changed. However, you can't wait until you have all the answers before you decide to move in a definite direction towards the future. You must be willing to move ahead on reasonable knowledge even without the assurance that it is "the" right step. You must be prepared to make the next move even if the ground proves a bit soft where the first step landed. The urge to move is the vital ingredient; if necessary, in directions that are not officially declared "safe."

Are we as a church, willing to serve in ways that are not "safe", but that strive to reach out to newly known needs rather than assumed ones from the past? Much of the Christian Church's response to the growing population, and to the "return to church", has been in "safe" ways. The demand seemed great at the time, and few church leaders had the encouragement to do much else. There wasn't the time to ask what people were *needing* or *asking* for. Build! Organize! That was the immediate response. But the "why" and "for what" had to wait until later.

Strange as it may seem, what was "later" yesterday, is "now" today, bidding us to do what can no longer be put off. We are being urged to train our mental telescopes on a dazzling sun of exciting facts—to glean the meaning and reap the harvest in the myriad opportunities of a "new heaven descending to a new earth". Focusing on this overwhelming brilliance, surely we shall find light to illuminate our church's path.



WINDOW TOWARDS THE WORLD

WORK AND LEISURE

AS YOU TAKE a long look on the ways of past and present you find, I believe, a change in attitude to work and leisure: the life of leisure is not so generally awarded the badge of excellence, as the mark of some higher condition among men; the life of use, of mental or manual work, is not so generally held in disrepute; it is not, as it was some generations back, considered to be the part for one's lower echelon-brothers and sisters.

Our generation is more ready to recognize skill, and to pay for it. People generally are ambitious to do. There is ambition to develop skill for oneself. Much of our educational world has been re-shaped to serve that interest. People know fresh curiosity in materials and tools from the creative artist and research scientist to the "do-it-yourself" enthusiast. Let us note by the way, the experience of leisure is much enhanced by that discovery and appreciation of useful work. Leisure for a man who has nothing to rest from is dreary business at best.

The accent on use has its social and psychological setting. But it also has spiritual significance. A man may hear in it the accent of the Lord's voice saying, "whosoever will be great among you, let him be your minister . . . even as the Son of man came not to be ministered unto, but to minister." (*Mt.* 20: 26-28.)

There is genuine ground for more human unity the world over. One of the insights of our faith is that the "neighbor" to be loved is the "good" in man.

Does not "good" find meaning and strength in that which a man is good for, in his capacity for thought and action, and in his using that capacity?

—ANDRE DIACONOFF

THE LORD REIGNETH

I AM ALWAYS taken aback when I hear New Churchmen talking about current events. As I listen to them discussing the "cold war" and the direful future that awaits us, or when they talk about one of our national problems such as integration, I seldom detect any note that is not sounded by commentators or by our friends outside the church. Yet these same New Church people are fond of quoting the most oft repeated saying of Swedenborg: "All religion is of life. . . ." Evidently not too much thought is given to what this means; otherwise they could not keep their religion out of current happenings.

Take just one situation. Have you not heard your fellow New Churchmen talking about the atomic bomb and mankind's annihilation, using the same words and phrases everybody does? Yet our church's central teaching is the Abiding Presence of God in his Divine

Humanity among men, and at the heart of human affairs. This is God's world. He created it. It is not out of his control. By his Incarnation and Glorification he won for himself the right to be present in it with "all power" and to be intimately concerned with its destiny. Our commission as a church is to proclaim anew that "The Lord God Omnipotent reigneth!"

How, then, can we speak as others do? How, then, can we talk as though this was just man's world, and that man can blow it to pieces any time he wishes? This is God's world! He is here in our midst. Mankind's destiny does not lie solely in our hands. Let us not continue, therefore, to talk idly. Let us always keep the "divine factor" in mind as we discuss the present scene, and as we plan for and pray for the future.

—RICHARD H. TAFEL

A WINDOW ON THE AGE OF SCIENCE

THAT THIS IS "the age of Science" has become a commonly accepted idea. A recent issue of *Life* reviewing the past quarter century, spoke of "the explosion of Science," during those years.

The terms "Science" and "scientific" in popular use have been made to bear a qualitative meaning over and above the descriptive. Indeed they have made surprising linguistic bed-fellows.

The Church stands not merely as an observer. It is related positively to that modern interest in Science. In the page "Concerning the Faith and Aims of the New Church" in our *Book of Worship* we read:

"The Church of the New Jerusalem believes that a new epoch is opening in the spiritual life of mankind. It believes that the Lord Jesus Christ, as he promised to do, has come again . . . in spirit and in truth . . . The New Church regards as tokens of his coming the burst of scientific development, the rise of the spirit of inquiry . . . etc."

We remember also the lines of what may be called "inner life-autobiography", written by Swedenborg. In them he witnesses that he too, like the apostles of old, was a fisherman, albeit a "spiritual fisherman", meaning one who searched for, and taught truths of natural order, then, at the Lord's behest, "spiritual truths rationally". His experience may well serve as a parable of our day.

There is another task for the Church in our age of Science: it is the call to cultivate a deeper dimension of conscience in concern for that very rational mind, that it may keep from barren worship of its own powers, but that it may remain open, alive to fresh and deeper learning, and help our race to grow in "human-ness".

Here the Church can surely converse with the world of education to fruitful advantage.

—ANDRE DIACONOFF

SALUTING THE SWEDENBORG SOCIETY

by William F. Wunsch

IN ITS ISSUE of September 15 The *MESSENGER* gave its readers an account of the meetings of the Swedenborg Society of London on May 27 and 28, 1960, commemorating the Society's one hundred and fifty years of mounting activity. The account was a reprint of an article in the British *NEW-CHURCH HERALD*. The Editor of The *MESSENGER* invited me to add, when I could, my impressions of the meetings and some account of the whole journey which my wife and I enjoyed abroad. I do so belatedly, hoping the story will still have some interest for the readers of The *MESSENGER*, and also be a further word of thanks to the Swedenborg Foundation for sending us to take its greetings and congratulations to its sister publishing house in England. Further word is not entirely belated, for the Swedenborg Society has extended its happy celebration through the whole of the sesquicentennial year, beginning with a meeting on Swedenborg's birthday, and since the big meetings in London in May, holding meetings in other cities, in Manchester as recently as October 22.

The London meetings were not held in the hall of Swedenborg House, as the picture of the hall accompanying the article in The *MESSENGER* may have led some to think, but in Victoria Halls nearby, in order to accommodate the numbers to come. The meetings were on a large scale, had pleasing formalities, and were filled with a happy spirit of fraternity and of achievement; a lively sense of achievement during the century and a half was decidedly justified. The programs on the two successive evenings were described in the article mentioned. The two visitors from America enjoyed them to the full, and also found themselves among warm friends, some from former years, others newly made. We felt very much at home, in a familiar world in the larger less familiar world. Officers and members of the Swedenborg Society deeply appreciated that the Foundation cared to have its greetings conveyed personally, and the appreciation led to many kindnesses and courtesies to us.

An English friend, Mr. Guy de Moubray, whom we came to know in our Washington years, had us to tea in the Bank of England, of all places, and then showed us through the stunningly elegant rooms of the great building. Sir Thomas and Lady Chadwick, among many kindnesses, enabled me to fulfill an earnest desire to see the Rev. Charles A. Hall, driving us in happy companionship the sixty miles south from London into beautiful Sussex to Mr. Hall's home, where we all had

luncheon, and Mr. Hall and I later a talk, bracing to me as ever. It was very good to find Mr. Hall so well at eighty-eight years of age, and so blessed in his surroundings and in the care given him by his niece. On another day Sir Thomas motored us to the College, as the theological school there is called, where we met the Principal, the Rev. P. V. Vickers and the students, among them two young men from Nigeria, and received some insight into the earnest strivings there in our common cause. Col. Roy H. Griffith, President of the Swedenborg Society, and Dr. Freda Griffith, his wife, Honorary Secretary, made us most welcome and added to the kindnesses. Claud Presland became a closer and valued friend, and we enjoyed knowing all the family down to little John. John sat himself down beside me in the pew at an evening service at Anerley, where his father is minister in addition to his larger duties as Secretary of the British Conference, and saw to it that the elderly minister from over the ocean should not fumble in following the service.

In Scotland

Before the London meeting we had taken the Royal Scot to Edinburgh, enjoying the English countryside with its neat fields divided by hedges of hawthorn in bloom, and conversing with three Glasgow citizens in the compartment traveling home the long way. Some of my wife's ancestors came from Scotland, and while Thurso, their home of long ago, proved too far north for us, we toured in and around handsome Edinburgh more than contentedly. The views from the hills over the city, and out to the Firth of Forth and the sea, led to our making a particular tour twice. After the London meetings we taxied about rather busily in that city seeing it again, different from the city we had seen in 1925 only in a few ways observable by us—some sorry destruction still from World War II, some new structures, among them London's first skyscraper, which we scanned as we cruised down the Thames to the "pool" and back one sunny afternoon. At the "pool", which is as far as ocean vessels come up, a fine looking Polish freighter was tied up. There were galleries and museums to visit, some for the second time, others for the first.

Speaking of the sunny afternoon on the Thames, all our days in Scotland and in England were days of sunshine and pleasantly warm. Now and then of a morning or afternoon we sunned ourselves along with good numbers of Londoners in one of the pretty squares, with

gardens and fountains, where one can have a reclining chair for threepence. On our sea voyages, going and returning, highly pleasant on ships of the Holland American line, we saw the sun for perhaps a little more than one day in the fourteen clouded or drizzly days, and deck chairs had to be enjoyed in some sheltered spot, if at all.

Memories of good folks at the London meetings abound, and also of unusually interesting companions in hotels and on the ships. These memories compete successfully with the sightseeing. Sundays brought us a variety of church contacts. In Edinburgh, John Knox's city, it was the impressive service in St. Giles Cathedral, where a chaplain to the Queen was installed, who in a service gray with age, preached pointedly on today's needs for reformation of the individual, of society, of the church. In London, besides the homelike service in which we participated at Anerley, we attended services at City Temple, and were fortunate enough to hear justly renowned Dr. Leslie Weatherhead, who was concluding his twenty-fourth year of ministry in that utterly welcoming, great church. On our ship, the Statendam and the Nieuw Amsterdam, it was a Dutch Reformed service we attended on the former, and on the latter a tiny Mormon meeting.

Tomas H. Spiers, who in 1961 becomes the Executive Secretary of the Foundation, had seen us off on the Statendam with a bon voyage from the Foundation. When we left England, Claud Presland bade us a brotherly and, he said, "official" goodbye in Waterloo Station as the boat train was on the point of leaving for Southampton.

But back to the Swedenborg Society and the London meetings. At the Saturday meeting Dr. Griffith sketched tellingly the history of the Society's century and a half of translating and publishing activity. Dr. Griffith had also prepared a handsome brochure of nearly seventy pages reciting the history in more detail. One or more of

the Theological Works have been issued in as many as thirty languages. Since as late as 1945 the Society has put out twelve new editions of the Theological Works in English, and seven works in foreign languages. It has also published four volumes of the *Arcana* in a new Latin edition. Of the work in general of the Society, its President had written early in the sesquicentennial year:

"Throughout this long period the Society has consistently and with unwavering faith persisted in searching out, preserving and copying the works of Emanuel Swedenborg, literary, scientific, philosophical and theological." Again, "There is no other body in the world which has done or is doing this work on so comprehensive a scale." And once again: "There can be no doubt that under Providence the Society has endured these many years because of the essential uses it has served to the world. Without these uses a knowledge of the New Church and its incomparable doctrines would be much less widely known than they are." The London Society also conducts a "study scheme" in the teachings of the church, largely, I believe, among the young people. The Foundation sponsors a circle of students of the *Arcana*, probably for the most part among older readers. The latter body for some years has placed essay contests on teachings of the New Church at divinity schools, where young men studying for other ministries become acquainted with the essays, they too must inform themselves in Swedenborg. One effort in both publishing houses is more readable rendering of Swedenborg. When a more hospitable climate exists for our work, as, for instance, the welcome of essay contests in seminaries of other churches attests, we are asked to let Swedenborg speak for himself as pertinently as possible in translation. That will be so when older readers, opening a new edition of one of the Theological Works, exclaim, "Why, the Seer is stepping along more briskly! I seem to hear him, as he moves along, tapping the pavement with his cane in satisfaction."

THE WHICH SHALL it be—a spice cake or an angel-food cake? BIRTHDAY PARTY

Which would Swedenborg prefer, for it is his birthday, and even though he cannot be present, still I would like his choice in my decision. . . . Spices have such an informative and wholesome significance. As, for instance, cinnamon, which signifies the good of celestial love. an angel-food cake calls for flour, and flour signifies the celestial principle of love."

So ran my thoughts during the time day and night were in their morning mixture, and I was cozily nestling in my bed. But as soon as the leaven of the rising sun had invaded the atmosphere, I sprang out from between the blankets, and set to the usual household routine so that I could get to baking the cake as soon as possible. At the last moment, remembering that Swedenborg was now an angel, I decided upon an angel-food cake.

It was high noon before the cake was completed. Dressed in purest white icing that it might signify those truths finding origin from the light of the sun of the Spiritual World, to it was added a delicate embroidery of red,—the embroidery signifying the scientific principle of the natural man, and the red signifying the good of love. I was quite proud of the result of my handiwork.

So I said to the cake: "You are a birthday cake. But I will be the only person at the birthday party, so a one-person birthday party it must be, for I am miles away from any neighbor. But about the time all New-Church folk celebrating this birthday, will be getting ready for their dessert at the many suppers, I shall take a slice of you, and then tomorrow I shall divide the remainder of you into three parts, giving one part to the postman, another to the milkman, and another to the fuelman. Along with you will go the story of the man whose birth you were baked to celebrate."

And then the cake said to me: "Man proposes, and God disposes."

I was astounded. However, no argument was offered concerning the end, cause, and effect of man's action and God's reaction thereto, for I had many duties to perform before the day and night met in their evening mixture.

And so it was just about that time that I began to think of dressing up for the one-person birthday party, saying to myself, "Which dress shall I choose? Not much to select from. I think I shall just take the handiest on the closet rack." So I opened the closet door, and all at once the closet resounded with the plea: "Take me! Take me! I'm blue. And blue signifies the celestial love of truth, and you will be thinking of the celestial love of truth during the birthday party."

I was astounded. However, I gratified the blue dress, and was soon ready for the birthday celebration. I picked up the cake from the kitchen table, turned off the light, and moved toward the living-room. No light was there other than that from the blazing logs of the hearthstone, and it was casting flickering shadows upon the walls, giving the room an atmosphere conducive to meditative thought. I put the cake on the table and passed on in front of the glowing fire to enjoy its warmth and beauty.

I was there but a moment before the blazing fire said to me: "You are looking upon the ultimate manifestation of the Sun of the Spiritual World. But you are not thinking of it. You are not grateful. You are self-centered."

I was astounded. Meekly I sat down in my armchair to reflect upon my grievous shortcomings. As I did so, the armchair on the opposite side of the hearthstone caught my eyes. It said to me: "I'm waiting—waiting for someone to come and be with me."

"Waiting!" I ejaculated, while an arrow from sorrow shot through my heart. "Waiting for someone I know will never return."

"Beware!" came the warning from my own armchair. "This is an evening set aside for pleasure, not for sorrow."

So I bewared, and sank into reflection, centering all thought on the life and works of Emanuel Swedenborg.

Had any life of the human race ever done more for the human race than the life of Swedenborg? Had any man ever suffered and sacrificed more for mankind? Had any man ever toiled more arduously for the growth of the human mind? Is he really not the wisest man of all history? To be sure he is, or our Lord would not have chosen him as His servant through whom to announce His Second Coming."

So on and on my thoughts and reflections moved, the while magnifying my thanksgiving and praise for all that I had been taught by Swedenborg, and for all that he was still teaching me.

Came the moment when my eyes were suddenly drawn to the armchair opposite. It was not empty. There sat Emanuel Swedenborg.

I was astounded. But being the hostess, I rose to my duty exclaiming: "Why, Baron Swedenborg, how gracious of you to join my one-person birthday party given in your honor."

A gentle smile swept over his saintly face. An angelic light flashed from his blue eyes, reminding me of the celestial love of truth. Yet there was a twinkle as he said to me: "A penny for your thoughts."

"Why, Baron, I wouldn't consider taking a penny for my thoughts! They are priceless." With that I cupped my hand and held it out to him, saying: "Fill it up with golden ducats, sir, and then I shall give you my golden thoughts."

"No, no. Only a penny will I give."

"Only golden ducats will I accept."

It appeared that such an intransigent state of mind on the part of each would send the golden deal into extinction; but at that moment came a cheery voice saying: "May we come in and find welcome as birthday party guests?"

I was astounded. But I looked up, and there stepping out of my bookshelves were a number of friends. I sprang from my chair crying happily: "Why, Mr. Bruce, what an exquisite pleasure is your presence! And yours, Mr. MacLagan! And yours, Mr. Clowes! What a fortunate hostess am I. And what a delightful change from a one-person birthday party to a five-person birthday party! Welcome, welcome, one and all!"

To such welcome one and all bowed graciously and gracefully, while Baron Swedenborg stood by his armchair looking on and smiling as one greatly interested and amused.

"You are just in time, my friends, to give me aid in a deal with our guest of honor, Baron Swedenborg. He offers me only a penny for my golden thoughts this evening. Absurd. Isn't it?"

For a moment there was silence, during which I observed a soberness touched with sadness gathering upon the countenance of each guest.

Then came in clear and angelic voice from Mr. Clowes: "A golden thought misdirected loses its golden value."

"Even so, even so!" came in chorus from others present.

I was astounded. What could be meant by such remark? By such approval of it? I felt guilty of some sin of which I knew nothing. Involuntarily, emotionally I cried: "My friends, I do not understand. Am I convicted of some serious violence done to the beloved Second Coming?" I burst into tears.

Baron Swedenborg stepped to my side. Softly he said: "There, there, my earthborn friend. Think a moment. Think of the holy truths set before you in the Arcana sent to you from our Lord."

I thought. A long, long moment I thought before there came from me the involuntary cry of my leaden soul: "I have robbed God to enrich Baron Swedenborg."

Instantly an angelic rejoicing resounded from the shadowy walls, followed by the chorus: "A soul now escapes from mortal darkness into the light of truth divine."

Still such escape did not free me altogether from a grief-laden heart. I looked into the smiling eyes of Baron Swedenborg and said to him: "Now I have only a birthday cake to offer you on this your birthday."

"At present there is nothing I desire more, my hostess," came the gracious and comforting words.

"Then let us gather around the table where you may share with us your birthday cake." So spoke I in comforted tone.

A fleeting shadow swept the saintly countenance of Baron Swedenborg, yet as guest of honor he moved along in conformity with such honor.

Scarcely were we seated, and each guest had spoken admiringly of the birthday cake, before the cake spoke up: "I am a cake. I signify the good of celestial love. I was created and predestined to feed those of the ultimate plane of human economy—the postman, who brings news from the world to all men; the milkman, who warns one and all not to seethe a kid in its mother's milk so that the good of innocence of an after state may not be commingled with the truth of innocence of a former state; the fuelman, from whose oil pours the good of charity from the Lord toward the neighbor."

I was astounded! Aghast! I knew not what to say. I looked about and about upon my guests, one and all of whom were smiling upon my embarrassment, which Baron Swedenborg hastened to dissipate by saying: "Blessed be my birthday cake. May our Lord guide it into fulfilling its predestined service."

"Be it so, be it so, be it so!" lifted in saintly harmony from the spirit of other guests.

"But — but — there should be a — a — birthday cake at this — this my one — my four-guest birthday party," I stammered. I could stammer no more.

Very tenderly, very understandingly, Mr. Bruce said: "Shall we lay before our Lord the need of a birthday party cake for our hostess and her guest of honor?"

Hastily Baron Swedenborg amended: "The One-Person Guest of Honor. Is He not ever present?"

"Oh, yes, yes!" I gladly agreed. "Let it no longer be my one-person birthday party. My four-person birthday party. Let us entreat our One-Person Guest of Honor to

send the kind of birthday cake He desires His birthday party guests to have."

"Yea, yea, yea, yea!" came in agreement.

At once a wondrous heat pervaded the room, and from it an illuminating light, and encircling the whole environment. Then out of the midst of it appeared the prophet Hosea bearing upon a silver platter a pancake half turned.

I was astounded.

Hosea set it before us, saying: "Our Lord hath chosen this cake from His Holy Word as the cake of all cakes He desires for the guests of His One-Person birthday party." And then, in a flash, Hosea disappeared.

I looked about. The head of Baron Swedenborg was bowed as if in prayer.

In hallowed tone Mr. Clowes murmured more as if to himself than to others about: "The New-Church people now of the earth have the glorified right to seek a way to turn the cake that it may come into use as a feast for all humankind."

Then did all eyes center upon me, their hostess. I could only say: "I am so earthbound."

"Our Lord releases the earthbound who seek to do His will." So spoke Baron Swedenborg.

"Yea, yea, yea, we know, we know, we know."

I looked about. Not a face was present!

I was alone. Alone in the midst of the dying hearthstone fire. I felt so helpless. So in need. In need of all that is good and true, and equal to turning that cake not turned. In pity of myself I looked upon that unpalatable cake. But my will and understanding reached forth and picked it up, and then moved me toward my bedroom.

Soon I was shedding my blue dress for a nightgown of white. "White!" I murmured. "White that derives its origin from the light of the sun." So ran my thought as I approached my bed. I had scarcely reached it before the bed said to me: "All your life you have thought of me as a place for sleep. And you have slept much. Even the half of your life you have slept away. Never giving thought of me other than a downy place into which to cast your drowsy body. Yet I am much more than a place for sleep. I am a Doctrine."

"What doctrine?" I asked almost in tone of demand.

"You should know. Has not the Holy Arcana been teaching it to you these many years? And now you forget. But let me remind you of the Holy Doctrine of the Divine Itself, the Divine Human, and the Divine Proceeding, all in one in the Divine Humanity of your Lord Jesus Christ. The Doctrine fully equal to perform the work Ephraim failed to do."

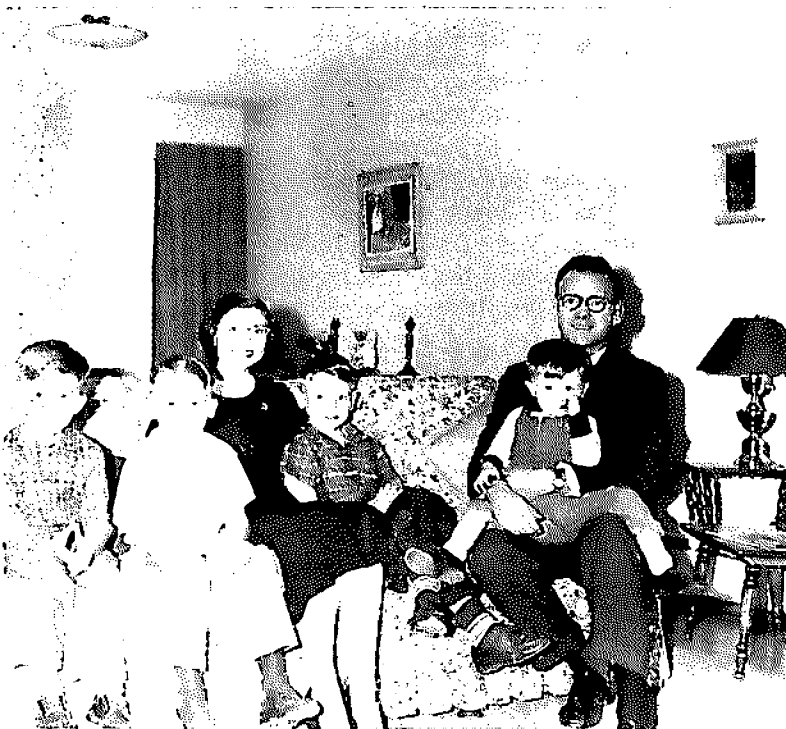
The rebuke humbled me. In deepest humiliation I cried: "O, my beloved Doctrine, I am not worthy to lie down in Thee. I am an unprofitable servant, having turned no cakes worthy to serve to a neighbor. Yet Thy Mercy will yet lead all New-Church people into the holy work which self-confident Ephraim failed to do."

LELIA M. TINSLEY

MID-TOWN,



THE CHURCH of the Holy City, Wilmington, Del.



Rev. David Garrett, Priscilla Garrett, and from left to right, Daniel, Christopher, Mark, and Timothy.

The parsonage



LIKE MANY other cities in the United States, the post-World War II years have brought tremendous growth to the once-small town of Wilmington, Delaware. One sign of its prosperity are the skyscraper apartments changing the mid-town skyline.

Located in the midst of these symbols of progress, on Wilmington's main western artery, is an architectural gem going back to another era. Built just after World War I, the Church of the Holy City is a gothic landmark that contrasts strikingly with the streamlined contours of the fourteen story apartment across the road. On seeing the new apartment towering over the church, one is reminded of the challenge that faces this mid-town congregation. It is the challenge of a changing neighborhood, a mobile community, where success tends to be measured by the height of buildings, and the depths of community life are frequently overlooked.

When the Rev. David J. Garrett came to the Church of the Holy City a year ago, he found a congregation that was growing in sensitivity to its changing environment. Under the leadership of previous ministers, notably the Reverends Ernest Martin, Isaac Ens, and Rollo Billings, and laymen like Stewart Poole, Alderson Lynch, Stewart Ayton, Arthur Kalmbacher, and Ira Vandegrift, the church sought to commit its resources to the welfare of the community. Through the radio ministry, neighborhood fellowship groups, lay and ministerial visiting in homes, cooperation with the Council of Churches, and the use of church facilities by groups like Great Books, the church served the city in various ways. As a byproduct, the people of Wilmington became acquainted with the church, so that it is not an infrequent occurrence to meet people on the street or at a party who recognize the church's name when it is mentioned.

The congregation has grown steadily, but not spectacularly, in the last two decades. The present membership largely comprises people who joined the church during that time. Most of the members came from other denominations. A good part of their interest was in the reasonableness of the Swedenborgian faith, and the stress on personal freedom and responsibility in regeneration. Over fifty percent of the active members are under forty, and forty percent are under thirty. These facts make for a lively congregational atmosphere which is strong on doing and learning, and bubbles with provocative thinking.

What kind of a philosophy, if any, undergirds the church's life? When he came to Wilmington in 1959, the Rev. David Garrett tried to put in words the spirit

U.S.A.

he felt in his new charge. His thoughts appeared in the weekly bulletin, and may tell something of the church's bent and outlook.

"The church is essentially a service centre and not an employment bureau for voluntary help. We need volunteers to provide and administer services, and we know very well that we couldn't be a serving church without their gift of time and themselves. But our aim is not simply to be busy. It is our primary task to minister to people's anxieties, spiritual hungers, needs for encouragement and for sharing of problems, that are natural to those who are growing spiritually.

The point, then, is not to ask ourselves HOW MUCH are we doing, but WHAT are we doing, and HOW EFFECTIVELY is it being done? Are we providing services that meet deep human needs? Or are we simply being active?

These questions are raised as spring-boards for further discussion and thought. Your minister welcomes your comments and suggestions."

Now, as in past years, the church has its eyes on *servicing the neighborhood*. A Boy Scout Troop for neighborhood boys was started in July 1960. About the same time, an arrangement was made with the Ferris Boys' Training School for church members to visit and entertain boys on the honor list. A Senior Center is being studied with hopes of serving senior citizens in the mid-town area. Every Sunday, the worship service is broadcast to shut-ins and the sick, and it is hoped that people who go to no church may be helped by the program. An unexpected result of the broadcasts is that a Negro dentist in Philadelphia tape-records the services and plays them for his patients as he works on their teeth. He also gathers small groups of friends and relatives in his home to hear and discuss the tapes. The Rev. David Garrett has spent several Sundays and weekdays on the Council of Churches radio programs "Our Daily Bread" and "Pastor's Study", which reaches thousands in the Wilmington area. Relations with the Council of Churches are warm and strong, going back many years. During the Rev. Ernest Martin's time in the city, he was in charge of all the Council's radio programs, and filled in on the Council staff for several months. Stewart Poole has been treasurer of the Wilmington Council for a number of years, and Mr. Garrett is on the Committee on Ministers' Life and Work. Twenty to thirty clergymen will meet twice at the Church of the Holy City this winter to participate in Minister's Life and Work programs.

The church is deeply interested in *Convention* and the *New Church overseas*. Five hundred dollars was given to Convention in 1960 through the annual Every Family Canvas. The university tuition for a young Korean studying to enter the New Church ministry was paid by the Wilmington Woman's Alliance. The Church School gave all its Sunday collections in support of an orphaned

boy in Austria. A world map is on display in the parish hall showing the location of New Church missions. Laymen are active in Convention's national work. Stewart Poole is vice-president of Convention; Stewart Ayton is on General Council and the Building Fund Committee; and Leonore Poole is a recent past president of the National Women's Alliance. The Rev. David Garrett is active in several phases of Convention's work, such as the Board of Missions, the Public Relations Bureau, the Swedenborg Publishing Association, the *MESSENGER* Editorial Advisory committee, and the board of the Swedenborg Scientific Association. Last year, Mr. Garrett gave several talks to the Adult Discussion Group on the work of Convention and the British Conference.

Among the programs conducted to serve the *needs of the congregation*, the following have been particularly successful. We mention, first, the Adult Discussion Group meeting every Sunday, the Lenten Discussion Series, and the Women's Study Group, meeting biweekly. These are designed to promote personal growth, and understanding of the Bible, our teachings, and the Christian life. There is the annual Stewardship Program in which the congregation learns about the thought, planning, and cost that go into the church's activities. This also affords an opportunity for a cross-section of the congregation to build the total church program for the year ahead, and to plan the budget which will pay for it. During the weeks emphasizing Stewardship, teams of laymen call in members' homes to explain the church's goals-and-plans for the next twelve months, inviting families to participate with their Time, Talent, and Treasure. Since last year's Stewardship Program, there has been the remarkable achievement of completing all the projects planned, and weekly offerings have come in almost always on time. One other vital area of service to the church family is the Church School. This is headed up by a young research chemist, Dr. John Collette. He has collected a staff of youthful, seriously interested teachers who feel that the New Church is a way of life that urgently demands sharing with the younger generation. To promote this concern, there are regular teacher meetings to discuss lesson-content and teaching aids. The use of audio-visual aids is being expanded. Teachers take training offered by the Council of Churches. During the summer of 1960, four separate classrooms were made in the lower parish hall by using folding walls. New storage cabinets, stick-up boards, and renovated tables furnish the new rooms. This brings us to another project done on behalf of the congregation by the Building committee, during the spring and summer of 1960. Though the buildings were in good condition, several aspects needed maintenance and repair. It was decided to draw up a longterm maintenance schedule which would keep the buildings in constantly top shape. The result of this energetic plan, for this year, was as follows. The roof was repaired and the rain gutters cleaned and repaired. Walls in the upstairs rest room and downstairs hallway were plastered. The



The Choir

upper parish hall floor was sanded and coated with a plastic finish. The chancel floor was scrubbed and polished to its original lustre. The altar and chancel stone-work was scoured. The chancel furnishings were thoroughly cleaned. The light fixtures were dusted out, and dead bulbs replaced. A fire-wall was built around the furnace, and a new lower parish hall doorway was constructed with steps to the rear garden. There was a thorough, general housecleaning on the inside, and the grounds have been improved on the outside. Lastly, we mention what is being done to liven and vary our worship services. In 1960-61 the congregation will be invited to name hymns they would like to sing and subject-matter for sermons. The minister plans more lay participation in the services, such as reading the lessons and preaching. The chancel-boy's lighting and extinguishing the candles will become an integral part of worship. More guest-ministers will be invited to preach. The choir will be enlarged, and in order to train and conduct the choir, a paid choir-director has been employed who also serves as organist. New choir robes were recently given to the choristers.

The Church of the Holy City probably cannot claim any sensational accomplishments. It hasn't taken in hundreds of members lately, nor does the city flock to its doors. But in less spectacular ways, it is a church on the move getting enduring work done. A youthful, forward-looking congregation—a growing core of lay leadership—a yearly increase of membership—an abundance of energy and compassion—a sense of mission as New-Churchmen—an educational program for adults and children—a concern for humanity at home and abroad—a devotion to Convention. All of these, at various levels of growth, are this congregation's offering to the Lord's Kingdom, and their gift to a changing community in search of roots and love.

—DAVID J. GARRETT

The primary class of the Church School



LEADERSHIP EDUCATION INSTITUTE

1960 Session

IN A FEW WORDS I am going to try to picture for you some of the activities of the Leadership Training Institute. Details of the 1960 Institute, held at Blairhaven, Massachusetts, in August, are available from the report of the Director, which follows. The 1960 Institute was planned by the Interim Chairman, the Rev. John C. King, as my appointment as chairman did not take place until June. At my request, Mr. King continued as Interim Chairman until the Institute ended. The success of the Institute is a tribute to the fine job of planning that he did, as well as to his appointment of Ellsworth Seibert, who competently carried out the duties of Director of the Institute and whose wife, Jan, did an excellent job as secretary and assisted Ells in teaching one of the courses. Faculty members also included Martha King, who ably assisted John with his course, and Mrs. Franklin Blackmer, a faculty member from previous LEI's. The faculty was a firmly organized team, and I was glad they could continue through the season. Margaret, Bob, and I arrived the last Saturday to help take over some of the load from those who had been there full time—I to help with discussions, Bob to help with free-time activities, and Margaret to take up as secretary of the committee. A discussion on Saturday night brought out some interesting reactions from the young people. I believe the question we were talking about was something like "How can I tell my friends about my church?" or some associated topic. The interesting thing was that what I had said and brought out in discussion was so much like what they had been learning—though couched in different words and thought patterns—that one could almost sense a feeling of ease coming to the group. I suppose it was a feeling of security—here was a person who had not been there to hear what they had been taught but who was basically expressing the same ideas.

I hope we can have as fine a group of young people at the 1961 Institute, and I am sure we will. There is something very challenging about working with young people. Their ideas are so alive, they are so eager for knowledge, and their questions are so vital that I come away from these teaching summers with sermon material for the whole year! Our session in 1961 will be at Almont, Mich. We hope that we will be able to have a larger group than last year, but this will depend upon what co-operation we receive and what financial assistance we can look for from Societies and Associations, as well as upon availability of faculty members. Those of us who have been working on this project for years are convinced it has merit, we know the young people profit from the courses, we know also that this is a great educational movement in our Church. Our graduates are ready to help in camps, Sunday schools, and on Church committees; all are newly dedicated to the cause of our beloved Church. This, the members of the Faculty, the members of the Committee, the members of the Church, believe is well worthwhile.

—IMMANUEL TAFEL

Chairman-Leadership Education Institute Committee

THE NEW-CHURCH MESSENGER

Report of the Director:

The 1960 Leadership Education Institute was held at Blairhaven, South Duxbury, Massachusetts, from August 10 to August 24. The young people were high-school students ranging in age from 14 to 18 years. There were 13 students (7 girls and 6 boys), of whom only 3 had had previous Institute experience. The three classes met daily except Sunday for one hour each with an intervening half-hour allowed for continued discussion or questions. All of the students attended all of the classes. This study program, requiring preparation for each class was about the proper work load. The staff of five was adequate for this. However, better direction of free-time activities including evening programs would have been very helpful, but none of the staff felt qualified to assume this additional responsibility. The morning worship service was led by the staff in rotation; under the guidance of Rev. John King a pair of students led the evening services, each participating at least twice with a different partner.

The daily schedule, which was established by the staff, was relaxed for special occasions, especially weekends. We visited the local Congregational Church on the first Sunday, and during that afternoon discussed the ANCL and local league activities. After a week of Institute a short questionnaire was given and students were interviewed individually by one of the staff. That afternoon we visited the Plymouth Plantation and Mayflower II. The Mahn Tafels arrived on the second Saturday and joined in the activities until Institute closed. The second Sunday we took an all-day excursion to visit the New Church at Yarmouthport, after which we had a picnic lunch and a swim on Cape Cod. As our final excursion we went to Plymouth for a shore dinner on the last Monday night. On the last day of Institute (Tuesday) the final questionnaire was given in the morning, and in the afternoon the students packed for the trip home. In the early evening a very beautiful and impressive communion service was conducted jointly by the Rev. Mr. King and the Rev. Mr. Tafel. The Institute closed with a farewell party later in the evening.

—Ellsworth Seibert,

Director of the 1960 Institute

The Curriculum

"Planning for Christian Marriage" was designed to make clear to the L.E.I. students the basic tenets of New-Church teachings in regard to marriage, with particular emphasis on practical aspects of attaining a happy and enduring earthly partnership. There was a wide degree of variation in ability to participate in discussion of such a personal subject with consequent unevenness in individual gain from the course. Each student gained in some manner and in some degree; however, it may be better to retitle the course for future LEI'S so that adolescent embarrassment in discussion of this most vital of topics may be obviated. Regardless of the individual's acceptance of the subject matter as presented, each student expressed approval of learning more about marriage, particularly New-Church concepts pertaining to it. The content of this course, however titled, should be included in future LEI curricula. Teachers in this course were a husband and wife team, Mr. and Mrs. Ellsworth Seibert, of El Cerrito, Calif.

Communications

A course given by Mrs. Carolyn Blackmer, was designed to demonstrate the important part that verbal and non-verbal communications hold in the field of human relations, and to help young people express themselves and understand one another better. Several methods were used. Case studies based on actual situations in which young people find themselves were used. In addition each student had mimeographed sheets of excerpts from Ruesch and Bateson's book "COMMUNICATION". Quotations from Swedenborg reinforced the points made by these writers and gave depth to their ideas. "The course," said Mrs. Blackmer, "might well have been called the Doctrine of Charity. One way in which the case study approach was used was by drawing from the class some expression of the universal need for people to understand one another. In this way insights grew out of a cumulative group process of adding, reconsidering, modifying, or reinforcing ideas. This in itself was a wonderful exercise in effective communication. Another device I used to intensify the process of communication within the group was role-playing. This served as a kind of therapy also, and gave those who took part an opportunity to express attitudes that they could better feel than they could put into words at first. If they were inclined to be critical about one of the people in the case, acting the role of this person gave them a more sympathetic understanding."

"Questions Young People Ask"

Was the title of the course given by John and Martha King. It was built around some chapters from Mr. Robert Kirvin's book *Big Questions Off Campus*. The objectives of this course were two: (1) to stimulate students to improve their thinking skills, and (2) to promote class discussion which would help the students evaluate their grasp of the Church's teachings in terms of both the strength of their grasp and its limitations. Some of the questions discussed were: "Can I believe in evolution and the Bible too?"; "Who was Emanuel Swedenborg?"; "How far can I go without sinning?"; "How can I talk about my Church to my friends?"; "How can I tell I really believe in God?"; "What is the millennium?"; and "Is the Bible finished?" This list of questions is incomplete but is indicative of the type asked.



THE REV. DAVID P. JOHNSON in pulpit at the Swedenborg Memorial Church, in Gulfport, Miss.

General Assembly of National Council of Churches of Christ

by Othmar Tobisch

SAN FRANCISCO, the City by the Golden Gate, was honored last December 4-9, 1960 when an estimated 3000 delegates, visitors and conference followers assembled here to celebrate the tenth anniversary of the founding of the National Council.

Our San Francisco church had invited the Rev. William Genné, executive director of the Department of Family Life, to preach on Sunday, Dec. 4. We heard an admirable presentation of the theme "Our Families in Christ", and found Rev. Mr. Genné a warm hearted, genial Congregationalist. He assured us, that as far as our membership in the National Council is concerned, conversations are still going on about our eventual admission. He met many of our members at our Friendly Hour in the Parish Hall, where refreshments were served. A church family then took him on a sightseeing trip.

I myself had registered as an "accredited visitor", since the President of Convention, Rev. David Johnson, was not able to stay in San Francisco. As accredited visitor I could attend the public functions, and special meetings where reports were given also the meetings of the Christian Education Assembly.

The City Administration had opened its large Civic Auditorium and underground Brooks Hall in the Civic Center. A thirty-foot long panel greeted one as he descended to register. It was composed of photographs of the stellar heavens and superinscribed JESUS CHRIST—LORD OF ALL LIFE. This set me thinking. Was this meant to say that Jesus Christ was really—in His Glorified Form—as the New Church thinks, God alone? Creator of the universe, Divine Wisdom, the Redeemer. This was a stunning symbol—but was it understood in its implications?

In Brooks Hall was a extensive exhibit of all departments of the Council. It was an impressive display of activities: in education, in missions, in relief, in mass media, in the publication of the *Standard Revised Version* of the Holy Bible.

There were exhibits by the UNITED CHURCH WOMEN, The Broadcasting and Film Commission, *The International Journal of Religious Education*, the Office of Publication and Distribution, which issues many worthwhile pamphlets informing the Christian Faith and Life. One was impressed by the publications of 59 christian bodies as well. Surely, Christianity rests upon and proceeds on the *Printed Word*. From the first papyrus sheets of the original Gospels, to the modern high speed presses, the Word of God has brought to humanity the call of the Heavenly Father to return unto Him and be saved.

In the cavernous Arena of the Civic Auditorium, there hung a 50 foot high painting of the "Resurrected Christ" done somewhat in the modern manner. Again, over it, was the inscription: JESUS CHRIST—LORD OF ALL LIFE. Here the many meetings dealing with the business of the Council were held and also the assembly of Christian Education. I heard there a panel of speakers about "Home Mission". The sub-topics were: unity; church extension; migrant ministry; inner city; transitional areas; Alaska. The accent on serving was strong, differences in theology were not mentioned.

One came away with this impression: There is now a widespread mood in Christian bodies to minimize the

SWEDENBORG MEMORIAL, GULFPORT, MISS.

ON NOVEMBER 13th the Gulfport, Miss., Society had as visiting minister the Rev. David P. Johnson, President of the General Convention. About 45 attended, the 11 A.M. services, coming from Mobile, Ala., New Orleans, La., Biloxi, Miss., and Gulfport.

Giving his scriptural message from *John 15*, the Rev. Mr. Johnson's address related to Conscientious Worship, when each word or phrase of the scriptures, the Lord's Prayer and the Church Faith should be spoken prayerfully and thoughtfully for its far-reaching implications, so that these sacred utterances may not become vain repetitions. The Sacrament of the Lord's Supper was administered, about 33 participating.

The Ladies Aid served food, buffet style, in the church reception room at noon, followed by an afternoon business meeting called by the Society's president, Capt. A. W. Higgins. Numerous questions were answered by Mr. Johnson regarding the General Convention and its uses to the Societies. During the noon hour Mr. Johnson spent some time in a private interview with Mr. J. G. Donley of Gulfport. Mr. and Mrs. Donley have attended the Gulfport lay services since July, and have shown continued interest in the Teachings. With use of the *Book of Worship* Mr. Donley assumed leadership of the Sunday morning services during the month of October while layman George Hersey and his family vacationed in Spokane, Wash. His fervent prayers for the progress of the Church in serving its purpose were deeply inspiring to all who attended.

While plans for building are being considered, and funds are in the making, the church vestibule has been converted into a comfortable class room by installation of jealousy doors for ventilation and light, and is being used for the beginners. An electric heater has furnished adequate heat.

—MRS. HOMAN E. MATHIEU

differences and accentuate the challenges of living the Christian Faith. This passage in the Writings comes to mind:

In the Christian world the doctrines are what distinguish churches; and from them men call themselves Roman Catholics, Lutherans, etc. . . . it is from what is doctrinal alone that they are so-called; which would not be at all, if they would make love to the Lord and charity toward the neighbor the principal things of faith. The doctrines would then be only varieties of opinion respecting the mysteries of faith, which truly Christian men would leave to everyone according to his conscience, and would say in their hearts that one is truly a Christian when he lives as a Christian, or as the Lord teaches. Thus from all the differing churches there would become one church; and all the dissensions which exist from doctrine alone would vanish; yea, the hatreds against one another would be dissipated in a moment, and the Lord's kingdom would come upon earth (*Arcana Coelestia*, No. 1799).

Many dissensions from doctrines have passed away. Millions live now the life of religion as the Lord teaches. Somehow, one cannot suppress the thought, that the New Church of the Lord, as a life of doing good, is imperceptibly leavening the churches.

The Swedenborg Student

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

ARCANA CLASS—February, 1961

Volume VII, 5243—5322

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IN NUMBER 5249 we find a very clear summary of our reading for this month: first, "in the internal sense is here described how the Lord made His natural new, and at last Divine," and later, "the regeneration of man is an image of the Lord's glorification." This process is further compactly stated in number 5270^a.

We are familiar with the fact that in the Word Egypt represents the natural degree of life and Pharaoh the natural man, and that Joseph represents the spiritual which must enter into the natural, enlighten, and control it. Pharaoh's dream pictures the foreknowledge that spiritual truths must be stored up in the mind. To become part of oneself they must be brought out into the life, and this is not accomplished at once. Truths reveal our falsities and evils. It is only after a struggle with our selfish tendencies that the truths of faith come to be our rules of life. But when we first learn them, they are stored up in the mind, from which they can be brought out gradually as needed. Pharaoh's taking Joseph out of prison—the falsities in which truth is imprisoned—and Joseph's shaving and changing his garments picture the natural's coming into a new state—as a result of the dream or foreknowledge—in which the spiritual is seen in new light and beauty.

This part of Scripture is interpreted in relation to the glorification of the Lord, which is the pattern of our regeneration. Regeneration is the opening and developing of the spiritual degrees of the mind, and the working out of these in the natural. We are born spiritual as to our souls and are clothed with what is natural. It is by means of learning truths from the Word that regeneration is effected, and regeneration, if it is begun, is a gradual process which goes on throughout our life in the world and afterward to eternity.

The period covered in the reading for this month is not that of the process itself but the time in which we are given to see in advance that the process must take place and begin to prepare ourselves of our own free will to enter upon it. The Lord has given us the Word so that we may foresee and prepare. There is no need for us to stumble through life blindly, wondering why all our various experiences should be permitted to come to us. In the letter, if Pharaoh had not had the dream, if Joseph had not been brought to his attention, if he had not believed Joseph and set him over his kingdom, the seven years of plenty would have been merely years of self-indulgence and waste instead of a time of wise provision against the seven years of famine.

So it is with our lives. We all have our seven years of plenty, times when we are cared for and instructed. If we believe Joseph, the voice of the Lord coming to us through His Word, we shall understand the purpose of these times of plenty and, under the Lord's direction,

store up all we can against the need which we know is coming.

The difference between regeneration in man and glorification in the Lord is that with the Lord this process was more rapid and it was infinitely complete. With Him all degrees of the mind were made full recipients of the Divine and wisdom, as the Word was made a part of His natural memory. The human He assumed was a form receptive of life from the Divine, and when glorified became the Divine Human, and so no longer a recipient of life but Life Itself.

Notes

5247. This is an interesting number on the hair, which lights up many Scripture passages and stories. Note especially the statement referring to the story of Elisha, that to call Elisha bald is to imply that the Word "Has no sense that is adapted to the apprehension of man."

5249^a. Note the answer to the question "What do the angels talk about?" These are the things which are of deepest concern to them and should be to us also.

5253. "There are three things in general that perish from the literal sense of the Word when it becomes the internal sense, namely, what is of time, what is of space, and what is of person."

5256. This contains an important statement on the effect upon the mind of accepting the Nicene doctrine of the Trinity. This is just as true today as it was in Swedenborg's time. One cannot, as those of the first Christian Church do, regularly pray to God for the sake of Christ without actually thinking of Christ as something less than God.

5259. All power to think is from the Lord. Man's "Thinking falsely and acting evilly comes from the form he has impressed upon himself . . . life from the Divine produces diverse thoughts and actions, according to the forms." All progress in regeneration is made a step at a time, by first bringing the natural into order according to some truth newly learned and newly understood, in order that the life from the Divine may flow in and vivify it.

5264. This should be carefully studied for its bearing upon our thought about the Divine providence and the Lord's foreknowledge, a problem which troubles many.

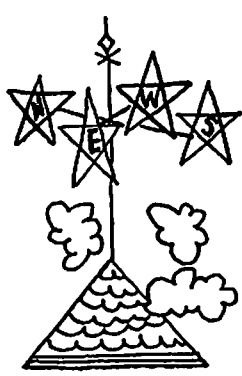
5268. This explains why the same thing has opposite correspondences.

5276. "Knowledges do not become truths in man until they are acknowledged in the understanding, which takes place when they are confirmed by him; and these truths do not become his own until he lives according to them; for nothing is made man's own except that which becomes of his life, for thus he himself is in the truths, because his life is in them."

5302. "Man is man from his mind. . . . By the mind is meant his intellect and will."

5307. This is an important number on the difference in meaning among the various great figures in the Scriptures who represent the Lord. The meaning of Joseph in comparison to the others is especially important for the reading we are engaged in now.

5313. "Only in the throne will I be greater than thou." It is granted that it shall appear to man as if the natural is in control and causes whatever is done.



NEWS FROM HERE AND THERE

by Merle Haag

The Baltimore Society held a Christmas Musical on Dec. 18. The choir gave several renditions and Miss Frances Kessler, a member of the Baltimore Symphony Orchestra, played a number of violin solos. Santa Claus visited on Dec. 27.

The Bath, Me., Society has a very useful annual affair. It auctions off donated articles which are suitable for Christmas gifts. This year the auction was held on Dec. 12. On Dec. 17 Mr. and Mrs. F. Waldo Marshall were the hosts for a Christmas party for the Sunday School.

The Brockton, Mass., Society had two Christmas parties on Dec. 8. In the afternoon the Ladies' Circle with Mrs. Alice Dullea as chairman collected gifts for elderly people. In the evening Mr. and Mrs. William Clark were the hosts for a Fellowship party.

The Cambridge, Mass. Society on Dec. 18 had a Service of Carols, a light supper, and their Christmas party.

Detroit has some wonderful ladies. While the men were still busy talking about how it should be done, Ruth Brandau, Esther Honnold and Dean Trombly went ahead and repainted the study of the Rev. William Woofenden. On Dec. 18 Detroit had a Nativity Pageant Service, followed by the Christmas party.

The El Cerrito, Calif. Choir presented Fred Waring's Christmas Story Dec. 18. The Sunday School party was held Dec. 23. Several young people deserve words of praise. Basil and Virginia Cherniak and Ron and Caroline Schnabel escorted 3 car loads of the Youth Group through Golden Gate Park. Vicki Pillsbury decorated the Church beautifully for the Thanksgiving Service. Among those who worked on the Christmas Nativity Scene are: Virgil Rice, Charles Boericke, Margaret Van Boven, Edith Slezin, Emilie Bateman, Stephanie and Susy Cherniak, and the Rev. Eric Zacharias.

Many of you will be interested to know that Mrs. Ernest Frederick, wife of the pastor in Miami, is feeling better than she has for some time, and has been able to attend church services several times recently. Miami can now entertain in style. Thanks to some very generous people, they now have stainless steel cutlery and a beautiful 7 piece tea and coffee set made of silver, complete with a silver tray and a large damask tablecloth.

In Lakewood, O. Doris and Jean Fasnacht, Mrs. N. Bestor, and Mrs. J. Poxon were the hostesses for the Altar Guild Christmas party on Dec. 9. The same evening William Baker was the host for the Men's Club party. The Sunday School party was held on Dec. 18. Congratulations to Frank Musrush who recently celebrated his 90th birthday.

The Philadelphia Choir presented a Candlelight Service on Dec. 18. George Dorrence directed it. Welcome to new members: Frank Heldring, Hugh Clark, and Mr. and Mrs. Tomas Spiers. Congratulations to Kit Imhoff who received a scholarship last summer from the National Science Foundation and spent 6 weeks at Brown Univ. This is one of the highest honors for achievement in science on the high school level.

The Portland, Ore. League played host to the Bellevue, Wash. League from Dec. 30 to Jan. 1. The program included a discussion, an all day outing on Mt. Hood, and a New Year's Eve Dance and Watch Night Service. Mrs. Keith and Mrs. Pace have been teaching the Junior League the art of basketweaving.

Welcome to the following newcomers in Florida: Leslie Johnson, Ft. Pierce; Dr. and Mrs. Robt. Mendenhall, Miami; and Daniel Tompkins, Tampa.

Washington, D. C.'s new group, Spiritual Frontiers Fellowship, sponsored a lecture by Dr. Marcus Bach on "The Will to Believe", on Dec. 13. For the many friends of Mrs. Robt. Small, her new address is: Kensington, Md.

Mrs. W. Siegner was the hostess for the Kitchener Women's Auxiliary Christmas party. The ladies collected White Gifts for a needy family. High praise belongs to Herbert Schneider who wrote a very intriguing invitation to the annual budget meeting.

Judy Leighty, member of the Garden Chapel, our church in St. Louis, will attend the President's inaugural Ball.

The Rev. Albert Diephuis recently on his way from St. Louis to his daughter's home in New Jersey, visited at his former church in Lakewood, Ohio. We have heard that Mr. Diephuis, now retired, may make his permanent home in St. Louis.

A Johnny Applesed Cantati has been written by a Maine composer, Mrs. Etta Ballands. It will soon be published, but prior to that may be presented to the public by the Rubinstein Club, a musical organization. The concert at which it will be presented will open with a New-Church hymn, preferably one written by the late Rev. Frank Sewall. The research for this cantati has been done by Mrs. Samuel J. Pease, Rockland, Me., who is the historian for the State organization of the Daughters of the American Revolution, and also president of the Rubinstein Club.

The influence of Swedenborg on Balzac is the subject of a lengthy paper being written in French by Donald Hotson, son of Clarence and Cornelia Hotson. He has studied at Sorbonne, and expects this year to return to that famed institution for further work. He is now a student at the Temple University, and is devoting much effort to the research work that will go into his thesis on Balzac and Swedenborg.

From Velma B. Ramirez (Bates) of Puerto Rico, we learn that the paper back edition of Helen Keller's *My Religion* is being very well received in Puerto Rico by those to whom she has given copies of it. She states that the reception is even better than was that for *Heaven and Hell*, which she has distributed in the past. Mrs. Ramirez also informs us that in the best seller, *John Wood Case*, a novel by Ruth Suckow, several New-

Church books are mentioned. Among those are Elizabeth Stuart Phelps' *Gates Ajar* and *A Singular Life*. Besides these Drummond's *Natural Law in The Spiritual World*, and *Emerson's Essays* are mentioned. Mrs. Ramirez expresses the hope that since this is the year of Miss Keller's eightieth birthday an effort will be made to advertise her book.

Philip G. Laurence, a member of the Bath, Me., Society, and a former president and treasurer of the A.N.C.L. is now in the army, serving as pharmacy specialist. His address is R. A. 11361464, 22nd Medical Detachment, U. S. Forces, Ulm, Germany, A.P.O. 35, New York.

The Elmwood Society held during the fall a series of special Sunday evening talks centering on the general theme, "Life is Worth Living". The speaker on Oct. 23 was the Rev. Ernest O. Martin of Washington, D. C., whose subject was, "Why on Earth?" On Oct. 30, the Rev. Antony Regamey spoke on "The Meaning and Purpose of Life"; and on Nov. 6, the Rev. Richard H. Tafel had as his topic, "Getting Ready to Live Forever." Following the talks there was a question period, discussion, and refreshments. The morning services of Oct. 23, conducted by the student minister, Richard Tafel, Jr., and of Oct. 30, conducted by the Rev. Mr. Regamey, were broadcast over Radio Station WBET. Elmwood is obviously "on the move."

WANTED—Volume 2 of the *Sower Notes* in exchange for a copy of Volume 3. Richard Foster, c/o Mrs. Marie Thompson Highwood, Easton Ave., New Brunswick, N. J.

FROM ACROSS THE SEA

The following is extracted from a report sent by the Rev. Erich L. G. Reissner, New-Church minister in Berlin, to the Rev. David P. Johnson, President of Convention:

"Just returned a few days ago from the trip to West Germany. The main stations were: Bremerhaven, Bochum, Bregenz (Austria), and Stuttgart where services and Communion were held. At Bochum and Stuttgart I met the Rev. Werner Schmidt who assisted at the Communion, and held a lecture in each place. We made some visits together to discuss future plans with the friends.

"We had an excellent meeting, and on Aug. 28, we had 80 friends joining in Holy Communion which was administered by Dr. Horn and myself. "We were very grateful and happy over the kind greeting you sent us on the occasion of the anniversary, and all the friends send to you and your dear wife their best wishes and cordial greetings."

CHAPEL CHOIR AT RIVERSIDE

On Dec. 6 the Rev. Kenneth Knox of the Wayfarers' Chapel brought his boys choir to Riverside and under the direction of Dr. Magin gave a performance at the Riverside Womens' Club. Preceding the performance on the stage, Dr. Magin gave a brief biography of Swedenborg and history of the church.

The appearance of the boys in their blue robes and the excellent singing brought forth repeated applause. The audience was estimated at over two hundred.

DODD—A son born recently to Mr. and Mrs. Richard Dodd, Pawnee Rock, Kans., Society.

WELCH—A son born recently to Mr. and Mrs. Kermit Welch, Pawnee Rock, Kans., Society.

MARTIN—Born Oct. 26 in Bethesda, Md., to the Rev. and Mrs. Ernest Martin, a daughter, Jenny Andress.

DAVIS—Born Oct. 9 in San Francisco to Mr. and Mrs. Willard Davis a son, Drake McDonald.

WOOFENDEN—Born Oct. 20 in Detroit, Mich., to the Rev. and Mrs. William Woofenden, a son, Lee Strath.

GIUNTA—Born Oct. 20 in Cambridge, Mass., to Mr. and Mrs. John Giunta, a daughter, Nonna Rosemonde.

SNOW—Bonnie Susan, daughter of Mr. and Mrs. Donald Snow, Washington, D. C., Society, baptized Oct. 23 by the Rev. Ernest Martin.

WILNERD—Carole Lynette and Craig Steven, twins of Mr. and Mrs. Everett Wilnerd, Kansas Assn., baptized Oct. 2 by the Rev. Eric Zacharias.

NUTILE—Paul Scott, son of Mr. and Mrs. Robert Nutile, Boston Society, baptized Oct. 2 by the Rev. Antony Regamey.

BENOIT—Alicia Marie, daughter of Mr. and Mrs. Edward R. Benoit, Bridgewater, Mass., Society, baptized Oct. 16 by the Rev. Harold R. Gustafson.

HAYDEN—James Frederick, infant son of Mr. and Mrs. James Hayden (Janet Locke), Detroit Society, baptized Nov. 6, the Rev. William R. Woofenden officiating.

ERSKINE, HANSEN, CARLSON—Carol Anne Erskine, daughter of Mr. and Mrs. Donald Erskine, San Anselmo, Calif., baptized Oct. 4; Lee Ann Hansen, daughter of Mr. and Mrs. Robert Hansen, Chicago, Ill., and Hildreth Carlson, daughter of Mr. and Mrs. Randall Carlson, Montara, Calif., baptized Oct. 16; the Rev. Othmar Tobisch officiating.

PARSONS—Dolores and Peggy, daughters of Mr. and Mrs. Richard Parsons, San Leandro, Calif., confirmed into the New Church, Oct. 30, by the Rev. Othmar Tobisch.

STEVENS—Miss Jane Stevens, Bath, Me. Society, confirmed Oct. 16 by the Rev. Louis Dole.

CHATTLEY—Born Nov. 11 in Bath, Me. to Mr. and Mrs. James Chatley, a daughter, Christie Ann.

MAJOR—Born Nov. 23 in El Cerrito, Calif. to Mr. and Mrs. Major, a son, Robert Michael.

GIUNTA—Nonna Rosemonde, daughter of Mr. and Mrs. John Giunta, Cambridge Society, baptized Dec. 18 by the Rev. Everett K. Bray.

STOCKS, FOLEY, STONE—Jean Ann and Steven Alan, children of Mr. and Mrs. Hal Stocks; Janet Lee, daughter of Mr. and Mrs. James Foley; and Jerry Wade, son of Mr. and Mrs. Harold Stone, El Cerrito Society, baptized Dec. 4 by the Rev. Eric J. Zacharias.

HERSEY—The infant daughter of Mr. and Mrs. George R. Hersey of Gulfport, Miss., was baptized Karen Elizabeth on November 13, at the Swedenborg Memorial Church of Gulfport, Rev. David P. Johnson officiating.

GRAHAM, KEELER—Mrs. Dorothy H. Graham and her daughter, Mrs. Howard (Rosemary) Keeler, were baptized and confirmed in the Chicago Society by the Rev. Immanuel Tafel, Nov. 26.

IRVING-COOTS—Sandra Anne Coots and Percy Arthur Irving, Jr. married Sept. 25 in the Brockton, Mass. New Church; the Rev. Harold R. Gustafson officiating.

EDSON-HARVEY—Sue Perkins Harvey and Dudley Carr Edson (son of Mr. and Mrs. Edson A. Edson, Washington, D. C. Society) married Nov. 12 in St. Alban's Episcopal Church in Washington.

TAITAVULL-SNOW—Alice Nielsen Snow and John Melvin Taitavull married Nov. 5 in the Washington, D. C. Church; the Rev. Ernest Martin officiating.

MORRIS-WITHERS—Doris Withers and Ivor Morris married Nov. 12 in the Portland, Ore. Church; the Rev. Paul B. Zacharias officiating.

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DULLEA-PHILBRICK—Beatrice Winslow Philbrick and Daniel Francis Dullea married May 27 in Brockton, Mass.; the Rev. Harold R. Gustafson officiating.

SMAILER-BUNTING—Virginia Parker Bunting and Ralph Morris Smailer, married Nov. 24 in the Philadelphia Church; the Rev. Richard H. Tafel officiating.

PHILIPPI—On Oct. 25 the beloved Daisy Philippi of the Cincinnati Society, at the age of 81, departed from this world. Resurrection services were held for her Oct. 28 by the Rev. Bjorn Johannson. She is survived by two sons, Allen and Thomas, and a daughter, Charlotte. To her many friends, Mrs. Philippi was known as a gracious, kindly person who had only good will for all her fellow creatures. She was ever faithful in the performance of her duties as a wife, a mother, a citizen, and a church member. She is remembered by all who knew her with affection and appreciation.

HEUSER—Members of the Washington, D. C. Church were saddened by the sudden and unexpected death on Nov. 11 of Mathilda Heuser. She was the soprano soloist in the Washington, D. C. choir for many years, president of the Ladies' Aid, and a member of the Board of Trustees. Resurrection services were conducted for her Nov. 15; the Rev. Ernest Martin officiating.

BELKNAP—Howard B. Belknap, Elmwood, Mass., a member of the Bridgewater Society, passed away Aug. 12 after a brief illness, at the age of 59. He is survived by his widow, Sybil Stearns Belknap; a son, Louis S., Hingham, Mass.; and a daughter, Elizabeth B., Jamaica Plain, Mass. Services were held Aug. 14 in the Elmwood New Church, the Rev. Harold R. Gustafson officiating.

REYNOLDS—Miss Blanche Reynolds of West Harwich, Mass. died Oct. 10. Resurrection services were conducted Oct. 13 by the Rev. Antony Regamey.

BACIGALUPO—Humbert J. Bacigalupo passed away Oct. 22. Resurrection services were conducted Oct. 25 by the Rev. Antony Regamey in Jamaica Plain, Mass.

CHARES—Mrs. Anna Diener Chares, Arbutus, Md., age 68, beloved wife of the late Fred H. Chares, passed into the spiritual world July 10.

She was a member of both the German Society and the English Society of the New Church in Baltimore. During most of her life time she participated in the activities of the Church—teaching Sunday School and getting up entertainments for both the League and the Sunday School.

Her devoted and loving care distinguished her every act in the work of the Church, and her many friends and pupils remember with deep gratitude her wonderful ability to teach the Bible lessons by the use of beautiful illustrations very carefully associated with interest-absorbing stories. These were a source of great joy to her also.

She is survived by a daughter, Mrs. H. J. Losemann, two grandchildren, sisters Julia C. and Christina A. M. Diener, and a brother Henry C. Diener. The resurrection service was conducted by the Rev. Richard H. Tafel, of Philadelphia, Pa.

SEWING—Miss Edna Sewing of the St. Louis Society, passed away Oct. 9. She is remembered with deep affection by all members of that Society.

GILLINGS—Herbert Gillings, Riverside, Calif., Society, died of a heart attack on Nov. 6. He leaves his wife, Lorena, who joined our church in 1921 and a son, James, a recent graduate of Brigham Young University.

SNOW—F. Russell Snow, D. O., St. Petersburg Society, entered the higher life, Nov. 2. Born in St. Louis in 1913 he had been baptized by the late Rev. Louis Landenberger. His parents were members of the Boston Society.

ZACHARIAS—Jacob E. Zacharias, a pioneer of Herbert, Sask., passed into the higher life, Dec. 12, at the age of 76.

DENISON—Col. Lawrence H. Denison of the Fryeburg, Me., Society, passed away early in December; his Resurrection services were held, Dec. 4, 1960, the Rev. Horace W. Briggs officiating.

For the twelve years after his return to Fryeburg from Army service, Colonel Denison was greatly concerned for the welfare of the Church Society. A large part of his time and strength was devoted to its activities; the Society owes more to him than it may realize. And for nearly ten years, in support of the present Pastor, he gave himself, and his generous, dynamic help, to a developing and varied program on the several levels of church life.

Colonel Denison's Army career covered two world wars, the Civilian Conservation Corps program in several locations, and continued into the period of the occupation in Japan. In Fryeburg again, and building a home here, he interested himself in numerous community organizations. His service to them was noteworthy; many friends connected with these activities will remember him for his competent, enlightened and active support.

The Colonel took great interest in the affairs of the Maine Association, and gave much time and thought to its business and financial concerns. This activity, however, was but the natural extension of his interest in the local Society. It would be impossible to name the many ways in which this interest found expression. But its business affairs and financial well-being were constantly on his mind. And his work with the Sunday School, especially as a teacher of one of the more difficult classes, was outstanding, and sorely missed by both pupils and officers when he found it advisable to spend the winter months in Florida. He was an inspiration and example to the other teachers, as well as to the pupils, in his steady attendance at the Teachers' Class to prepare the lesson for the next day.

MUNGER—Robert C. Munger, Hart, Mich., passed away on Nov. 12. Though he was a member of the Congregational Church of Hart, where he had lived all his life, Mr. Munger was a New-Churchman in his thinking and beliefs, and a member of the New-Church Prayer Fellowship. His grandparents had been New-Church pioneers in Kansas in the 1860's. He was married at Almont in 1949 to Elizabeth Mack Hitchcock, widow of his cousin, who is a member of the LaPorte, Ind., Society, and formerly a member of the Kenwood Parish Church, Chicago. He adopted her two sons, Gilbert P. and John L. Hitchcock, as his own.