

**JUNE 1, 1961**

**Science in Search of Peace**

**The Wayward Layman**

**NATIONAL ALLIANCE**

**THE MESSENGER and  
the Civil War**

*Prisoners from the Front, by Winslow Homer (1866-1910).*



**NEW-CHURCH  
MESSENGER**

# NEW-CHURCH MESSENGER

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## ESSENTIAL FAITH OF THE NEW CHURCH

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

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 reveals 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.

# EDITORIAL

## Science in Search of Peace

SOME MONTHS AGO the *Saturday Review* devoted much space to the possibility of science finding a way to end war. In this age of scientific achievement it is not astonishing that many will hopefully, perhaps despairingly, turn to Science with the cry, "You who have given us the answer to so many questions that have baffled the human mind, now tell us how war can be abolished."

For many science is the savior, a sort of an impersonal God. It is obvious that politics and diplomacy have not saved the world from wars in the past, and as one watches the blunders of the political leaders of today, one may be pardoned for putting scant confidence in them. Education has not saved us, for the devastating wars of recent decades have been fought by the nations that were the most advanced educationally. And Christianity has not succeeded in banishing war. So where look for hope? In science?

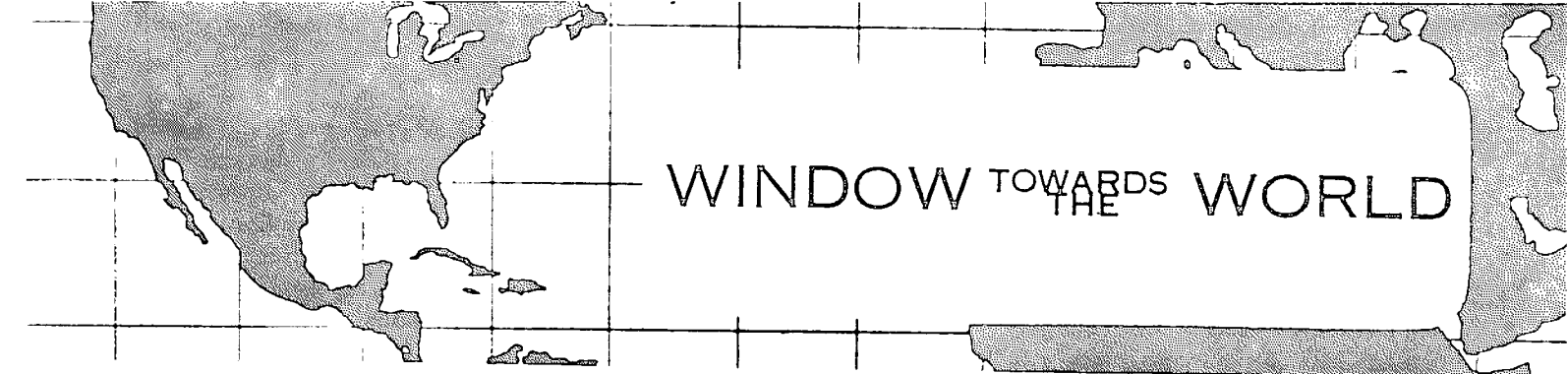
Unfortunately, the tools that science utilizes in the investigation of nature: experimentation, laboratory techniques, large scale observation together with a careful collating of all the facts gathered, cannot readily be applied to problems of international relations. Nevertheless, it is permissible to hope that something of the scientific spirit may enter into man's quest for a way to a warless world. The scientific spirit means an eager search for truth, willingness to depart from time-hallowed traditions, reliance upon reason rather than emotion, readiness to explore unknown territory, and ceaseless caution in evaluating data. And it is not naive to hope that men of science may use their present towering prestige in efforts to end wars. A novelist has even dreamed that the men of science of all nations entered into a conspiracy to withhold their knowledge and genius from war and preparations for war; a strike, in short, by scientists against war. Not much chance for the realization of such a dream.

Wars are said to have been caused by economic conditions, overpopulation, political ambitions, and religious differences. Certainly these factors have often been among the causes of armed conflict. But even so, is not the cardinal cause of war the fact that national leadership so frequently falls to men who are obsessed by the lust for dominion? And such a lust can easily become insanity. Think of the ill-balanced men directed, so they believe, by a star of destiny or a mystic intuition; or the men motivated by a hatred or fear of a paranoid quality, who have come to be the leaders of nations.

The problem is one of leadership. And science can furnish no formula by means of which a safe leadership can be selected. Democracy has done better in this respect than any other form of rule. Yet it is no guarantee that abnormal persons may not come into power. A politician in a democracy may be motivated by nothing higher than the urge to be conspicuous. Although he may seem stable and sensible in ordinary situations, take note of his behavior at a political convention. He yells, whistles, parades, blows tin horns, rings cow bells, and becomes one with a bedlam which, by comparison, makes a hospital for the mentally ill seem a place of decorum.

Fortunately, there are in public life able and aggressive men who are also mature and intelligent. The problem is how to increase their number. Can science give any help here? If so it can make a contribution of incalculable worth towards establishing a warless world. Certainly the church should welcome any aid that it can get from the devotees of science or from the methods used by science in the struggle to overcome this periodical folly of mankind known as war.

Meanwhile, we put our trust in the Holy Spirit. A world of peace will not arrive until the Holy Spirit has found lodgment in the hearts and minds of men. The Spirit is at work now. How the Spirit will communicate with the leaders of men we do not know, but being confident that it is the will of God that His children learn to live together in love to one another, we are certain that He knows the way to bring this about.



# WINDOW TOWARDS THE WORLD

## SHIFTING POPULATION AND THE CHURCH

**I**N FACING the problem of growth in the church today, we need to take recognition of some conditions that do not readily appear on the surface.

Most of our well-established church members are from families whose roots lie deep in the community in which they live. Thus they are only dimly aware of the conditions of that much larger portion of the community that lies outside the church and who are more transient. Therefore, it is difficult to sympathize with or move to meet the needs of this vaguely recognized mass of our population. However, if we are to serve them or appreciate their needs we must become interested and informed about them. Most of them live in the suburbs, so for a few moments let's turn our attention in this direction.

The problem of suburban living versus urban life is not one whose aspects are confined to the exciting attractiveness of ranch-type housing. Within these ranch-type subdivisions surges a turmoil that forms a new aspect in American life; whose features are exerting a tremendous molding influence on the psychology and moral pattern of the nation. Concurrent with the commercial and industrial emphasis upon its management,—i.e., personnel being widely experienced in the company problems and available for filling gaps wherever they appear within the wide-spread structure of the organization, there has appeared the suburban subdivision. Also in the economic pattern of the country has come a renewed willingness to go anywhere in search of a job, or other aspects of a family's needs.

And so the tide of moving people is surging back and forth across the country from south to north, east to west, north to south, west to east, out of the city to its more open fringes, and from lower to higher economic levels. These movements are found at their focus in the suburban subdivisions. Criss-crossing patterns of these movements can readily be seen in any of the mushrooming suburban subdivisions that fringe our urban centers. These tides produce some thrills and pride in the participants which are readily noted. What is less readily seen is the tremendous stress and turmoil that is the hidden back-wash of this mobility.

The pastor of any church in such an area can recount for the observer the tremendous increase in the number of disturbed persons and torn families. The school teacher can relate her greatly increased problems of teaching to this movement; the social worker, the psychiatrist, will testify to the skyrocketing case loads coming out of these areas.

More specifically, what are these problems in the emotional atmosphere of these ranch homes, that are so beautiful and inviting in appearance? Let's take a look at one of them.

Jim married a high school classmate from his home neighborhood, after he had completed three of his four years of college education, and went on to receive his degree. During his summers he had worked in a corporation with branches in several states, and outlets across the country. Upon completion of his degree he was employed full-time in the home office as a bookkeeper, and with his GI loan bought a small new pre-fab house, thus establishing his first real indebtedness for thirty years. He went deeply in debt to buy furniture, a washing machine, a refrigerator, and an inexpensive used car. The baby came. Jim was called upon to work nights getting out month-end reports, and some special assignments were thrown his way. Jenny, his wife, was tied at home, but enjoyed the backyard fellowship with many other people, all of whom were pretty much in the same situation. They tended to cry on each other's shoulders, to share each other's problems, and to see the world as a continual falling from the "frying pan into the fire". She didn't get much help from Jim, for his nights were busy and his week-ends were with the fellows (the other men of the community). This new world was a strange departure from the secure, quiet, unperturbed home-life that they both had known, but they accepted it as perhaps natural in getting ahead. Faced with boredom at home, Jenny may even have entertained the thought of an illicit adventure to relieve her mornings with the children or her afternoons with the mutual problems of all the girls.

And then Jim was asked to go clear across the country to look into a suspicious situation. His report seemed to confirm the suspicions of management, and so they asked Jim to take over next week. When Jim and Jenny were able to catch their breath and look beyond the first thrill, the question of relocating, with its attendant problems of selling their house, breaking their ties of friendship, arranging their indebtednesses, buying a new home, and finding new friends and roots for the family had a sobering influence.

Jim, now a part of supervision, no longer felt it suitable to live in the pre-fab community of truck drivers, filling station people, clerks, etc. So he bought a ranch type home in a somewhat higher level with its increased indebtednesses, demand for improved standards of home furnishings, a later vintage car, and so forth. Now he not only stayed at the office many evenings, but carried his work home with him. He must make a success of this new assignment, and anxieties turned his nights into sleeplessness and his family relation-

ships became snappy. Jim was on the road to typical suburban living. Gone were his contacts with home, and that well-known reservoir of quiet, secure, imperturbable stable life of his parental environment.

He was on his own now, the Company held in its whim the key to his professional success, his financial liquidity, and his family's status in the community.

Questions produced by this complex situation were whether or not he would be able successfully to handle company assignments and politics, and his family measure up to the very stiff requirements placed upon them.

This kind of pressure, normal to these new suburban

communities, gnawed at Jim's confidence in himself, faith in the company, security in the community, and appreciation of his growing family. It left Jenny with worry about their financial situation, competitive and aggressive toward her neighbors, overly protective and permissive toward her children, and starving for the attention and affection of her husband, open prey to self-doubts and tantalizing adventures.

Here is a family that a chance misadventure can wreck or seriously upset, and it is typical in the suburban community.

What can the church do for them?

—ELLSWORTH S. EWING

## THE MESSENGER and the message

by CLAYTON PRIESTNAL

**D**URING THE next four years a long since chastened and more mature nation will commemorate the centennial of the Civil War, or the War of the Rebellion as it was commonly called by the partisans of the North. Battles will be reenacted, historical pageants staged and orations delivered, all in remembrance of the heroes and events belonging to that tragic epoch in our country's past.

The gathering storm over slavery, secession and free trade, darkened the political horizon for several decades before its fury fell upon the young republic. Webster saw it coming; Clay, Calhoun, and other statesmen from both the North and South, strived to "head off" the hour of calamity. But all labored in vain. On the vernal morning of April 12, 1861, just before the break of dawn, the whirlwind struck the tranquil harbor of Charleston, South Carolina. Cannonballs from shore batteries blasted the battlements of Fort Sumter. This was a relatively small and harmless skirmish; no lives were lost and only superficial damage inflicted upon Federal property, but it unleashed the gathered winds of bitterness and engulfed the country in a four year tempest of death and destruction.

Happily it is a united North and South which will observe these centennial years with appropriate homage. Renewed research and scholarship will interpret with added insights and new perspectives the history which separated Fort Sumter from the Court House at Appomattox.

Caught in the maelstrom of war were members of the New Church . . . all united by a common creed but many divided

by an adherence to lesser loyalties. What did their spokesmen have to say about the issues and events which spawned this dreadful conflict? The official periodical of the General Convention during the Civil War was a newly established periodical called *the New Jerusalem Messenger*, but now known as *the NEW CHURCH MESSENGER*. At the 1853 Convention a resolution was passed to either negotiate for the purchase of the *New Jerusalem Magazine*, a monthly published in Boston, or establish a new periodical. The latter came to pass. The first issue of the *New Jerusalem Messenger* carried dateline, May 26, 1855, and ever since it has remained the voice of the General Convention of the New Jerusalem in the United States of America.

Shortly after the outbreak of hostilities at Fort Sumter, when the dreaded hour had arrived and a state of war had been declared, the *MESSENGER* took cognizance of this momentous event in an unusually eloquent editorial which opened with these solemn, measured words:

The fatal blow has been struck at Charleston, and civil war, that great scourge of humanity, is about to desolate our dear and once happy country.

Although events were clearly beyond the control and recall of individuals and governments, there remained lingering hopes in the minds of men of the North and the South that somehow total war and incalculable disaster would be averted. This dim hope was expressed in the above editorial of April 27, 1861:

Even yet we cannot wholly cease to hope and pray

that our Heavenly Father will permit this cup of bitterness to pass from us, . . . that He will yet cause His Spirit to brood over the remains of good, the memory of earlier and happier days, in the hearts of the men of every section; and to this hope we must cling to the last.

Many of the New Church Societies were closed during the summer months of that fateful year; members had dispersed to the sea shore and mountain side to escape the oppressive heat of the cities and to enjoy the invigorative rural life. One by one the young men of these parishes went off to war; families were separated and homes broken. The stringencies of a war-time economy, the ebb and flow of military fortunes, and a thousand uncertainties wrought great changes in the lives of these people. More and more the war became an obsession in the mind and energy of the nation.

On September 7, 1862, the Rev. Abiel Silver returned to the pulpit of the New York Society after a summer recess and addressed these remarks to his congregation:

In returning to you, my brethren after six weeks' absence, and at a time when our beloved country is torn and lacerated, bleeding at every pore; and thousands of sorrowful hearts are mourning the loss of a husband, a father, a brother, a son; and thousands more are in intense anxiety to learn the condition and wants of their wounded and sick ones, who have gone to defend the flag of their country, my thoughts have turned to the words of the Lord in our text, as a proper theme for our present contemplation.

"Fear none of those things which thou shall suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (*Rev. 2:10*).

One hundred years later, long after the participants have passed on and the deep wounds of war completely healed, it is difficult to fully appreciate the bitterness and disunity which had taken possession of the people. Life-long friends were permanently estranged, families were torn apart, brother fought against brother. This was indeed a schizophrenic era. This widespread dilemma of divided loyalties was evident in the following letter which was received by the editor of *the MESSENGER* from a subscriber in Tennessee shortly after the beginning of hostilities:

I know not whether this will reach you, nor whether I shall receive another number of the *MESSENGER* soon. The issue of the 20th failed to reach me. May this gentle stream, with its pure waters of Truth, still find its way into many hearts in the South. I fully sympathize with my own section in this dreadful hour; yet, believe me, I entertain the most cordial and friendly feelings towards the *MESSENGER* and its honored and dear editor.

The editor, who at the time was the Rev. James P. Stuart of New York City, responded by assuring all readers in the South that *the MESSENGER* would be sent to them so long as the mail routes remained opened.

*The MESSENGER* was indeed a "gentle stream". As one scans the numbers issued during these four frightful years he is hardly aware of the holocaust which at times threatened

the very existence of the national government. Week after week would go by without a mention of great battles, grave perils, important political decisions and the historic proclamations of President Lincoln. The editor was unimpressed by the President's Second Inaugural Address which now is considered to be a masterpiece of English prose and one of our nation's cherished documents. From time to time there would be an appeal for religious books and doctrinal pamphlets to be distributed among the soldiers in camps and hospitals. An occasional letter would be received from the Rev. Arthur O. Brickman, a New Church minister and a chaplain in the Union army. Some startling coincidence which took place on a battlefield would be reprinted from some contemporary journal. At the news of Lincoln's assassination *the MESSENGER* was given a sombre tone by heavy black lines running down the page between columns of editorial tribute. But by-and-large one would hardly know that the country was constantly being visited by destruction and disaster.

Some New-Church families tasted the pastoral life in spite of the turmoil. This vignette which appeared in *the MESSENGER* in August of 1862, after the war had been raging for nearly a year and a half, has a quaint charm:

The annual gathering of the friends of the New Church will be at Warriner's Grove, Agawam, on Thursday, the 28th inst. The Springfield Society will be very happy to meet any friends from abroad who can share the day with them.

*The MESSENGER* reportorial neglect of the War was not due to indifference or ignorance of the deep concerns of the government. As any number of sermons and articles pointed out (without any direct allusion to Shiloh, Gettysburg or Andersonville), the basic causes of the war were spiritual. What was taking place on the battlefields was symptomatic of evils which were rooted in the hearts of men. The inner life was the chief focal point of New-Church writers during these troubled and tragic years. They accepted the premise that the mission of peace could best be served by drawing attention to spiritual realities, the nature of God and the beneficent operations of His divine providence. How right and how wise this editorial policy was had best be determined now, a century later, by each individual rendering his own personal judgment. The war has been over these many years, the bitterness is mostly forgotten; new crises face our nation at home and abroad. Our energies should be directed to present needs in many parts of our distracted and unhappy globe.

*The author is the pastor of the New York Society.*

### **The Wayward Layman**

At the open session of the Council of Ministers to be held in Baltimore, June 20, Dr. Gerrard Wyld of the El Cerrito, Calif., Church will be the speaker. His subject is "the Wayward Layman."

Dr. Wyld is a research chemist in the petroleum industry and is a member of Hillside Church in El Cerrito, California (San Francisco Society). At the present time he teaches a Sunday School class of high school students, is a member of the Board of Managers of the Wayfarers Chapel, and is also a member of the Council of Ministers' Committee on Christian Stewardship.



## A CENTER OF ACTIVITY

AS I ENTERED the large, well kept building, known as the Swedenborg Philosophical Centre, situated on the rim of the campus of the University of Chicago, I heard voices to the right—some men engaged in animated conversation. I glanced through the open door. Seated at a table was a tall, broad-shouldered person whom I recognized as the Rev. Immanuel Tafel, and opposite him two young men unknown to me. Mahn, as everyone in Convention calls the big director of the Centre, saw me, quickly rose to his feet and came into the hallway to give a cordial greeting.

"I am talking to a couple of students from the University," he explained. "Would you care to go into the front room. Margaret (Mrs. Tafel) will be glad to show you around the place if you like."

I chose instead to go into the library room, where Mahn was having his conference with the students, and browse around. Shelves upon shelves of books: Swedenborg's writings, collateral literature, New-Church periodicals. But my attention was soon drawn to the conversation at the table. I turned around and frankly listened in.

"You say your method of interpreting the Scriptures is not the same as the allegorizing so often used in the past—will you elaborate?" one of the students asked.

"Yes," Mahn answered, "As I mentioned before, Swedenborg interprets the Word in accord with the principle of correspondence. It is based on seeing the relationship between revelation and God's creative activity."

Mahn went on in some detail, which I will not try to reproduce here, for I would not be able to do justice to his exposition. But I noted the keen interest that was registered on the faces of the students. On the table lay several volumes of the Arcana. Now and then Mahn would open one of these and read from it a brief passage. Twice one of the young men exclaimed, "That makes sense," and I heard the other one say, "Now this relationship between God's creative activity and His revelation interests me. Along with our study of the historical approach to the Scriptures, we could use some ideas about that."

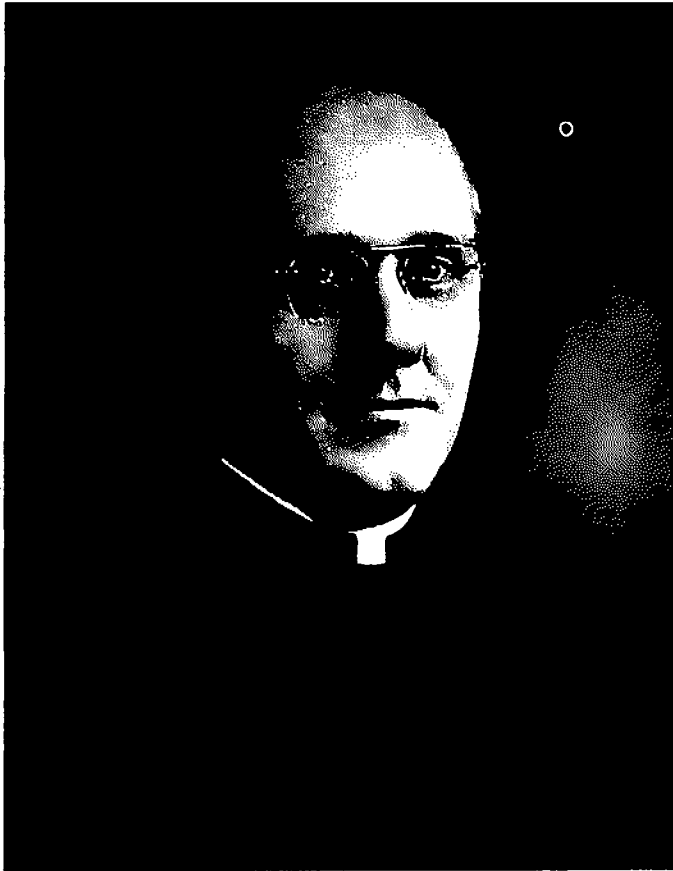
I stayed through only a small part of the conference, for suddenly Margaret Tafel appeared at the door to announce,

after apologizing for the interruption, that there was a phone call for me. (I had given a friend in Chicago the Centre as my address for the day, so was expecting a call from him.)

After my telephone conversation, Margaret with her characteristic vivacity, good humor and bustling energy showed me around the building: the chapel where the Chicago Society, of which Mahn is the pastor, holds its services; the "parish room" where meetings are held, lectures given, suppers and luncheons served; the considerable part of the building with rooms for rent in order to bring income for the Centre; the living quarters of the Tafels; even the kitchen and Mahn's office. Noting how crammed with filing cases and equipment the office was, I made some remark, intended to be humorous, about how commodious and convenient the kitchen was by comparison to Mahn's office, to which she replied that Mahn had office space in the living room and even in the bed room. I then recalled how many activities Mahn is engaged in. He is not only the pastor of the Chicago Society and the secretary and resident director of the Swedenborg Philosophical Centre—he edits *Your Church*, the monthly publication used by most of Convention societies; efficiently carries on the job of secretary of the Council of Ministers as well as serving on the Committee on Admission to the Ministry; devotes no small amount of energy to the Leadership Education Committee of which he is chairman (Mahn is intensely interested in youth activities and is popular among the young people of our Church); serves on the Board of Department of Publications; teaches a young people's group and gives lectures every summer at the Almont Assembly; and in addition has found time to write a delightful booklet of "Meditations".

After Mahn was through with his somewhat lengthy conference with the University of Chicago students, he took out about an hour to talk to me.

The Centre, he told me, employed a different approach than church organizations, and although it was making headway, it was handicapped by lack of funds. There was a heavy mortgage, held by the Illinois Association, on the building. Most of the Centre's income is from rents. It has five rooms and one apartment rented to students, one room available to



"Mahn" Tafel, Director of the Centre

visiting professors or lecturers, space rented to the Chicago Society, the Western New-Church Union and the Swedenborg Press.

Various meetings, such as those of the Illinois Association, business Committee of Convention in 1960, and leadership Education Institute, have been held there.

"Give me a little picture of activities around here," I asked.

" . . . I went up to the park and took a picture of it myself."



"The Centre is becoming known as a mailing address for people all over the world. Professors who have stayed here as guests, students who have roomed here, others who have received our literature—all know the address where they can write and get the information they need about the church and about its religious philosophy. We have had inquiries from East Nigeria, Australia, Argentina, Israel—one man wrote from Germany asking for a photograph of the Swedenborg statue in Lincoln Park. As there were none available, I went up to the park and took a picture of it myself. In the particular work of the Centre, namely, the instructional aspect, we also have had contacts which lead us to believe that our name and address is available through many organizations. In the past year, we have had, I think, eight applications from students in various schools, asking for information and help in getting information for term papers or for theses."

"Do you have requests for talks on Swedenborg?"

"Yes. The most recent was from the Hyde Park Methodist Church, in which the Spiritual Frontiers Fellowship was meeting. The minister, who has just written a book commenting favorably on Swedenborg, suggested another talk by me in the future on the inspiration of Swedenborg. A couple of years ago, I spoke for an entire day before various organizations at the Iowa State University School of Religions. Also, the professor and his class from the Illinois Wesleyan University, at Bloomington, Illinois, asked if they could come to visit the Centre. They came, about forty of them; they were impressed by the library and hoped to make this occasion an annual one. I think this whole program could be expanded if we had adequate funds and men who were willing to help out with this lecture work."

"Any results from the lecture program?"

"Surprising. One professor of theology asked for one hundred copies so that each of his students could have one of Mr. Wunsch's lectures. Also, another request was from a YMCA leader in a university who asked for thirty copies so that each of the student government officers could have one. As I say, with sufficient funds we could do big things. But we do not even have enough money to put on a membership drive. Our members subscribe out of the goodness of their hearts, and we thank them for what they give."

"Are you open all year round?"

"I can say 'Yes' with reservations. I am not here during my vacation, but this is taken during a slow period and there is always someone at the Centre to handle requests. If the need arises, I am usually near enough to return within a reasonable time. As chairman of the L.E.I., I am committed to a two-week teaching program, but if an emergency arises I can arrange to return to the Centre. Also, after this Institute, I am committed to teaching the young people's class at the Almont Summer School. You might think of this as a postman's holiday. Personally, it is a source of inspiration to meet and work with these young people for a whole month. I imagine many ministers envy me this opportunity, but I will happily share with them."

I could write at much greater length about the Centre, but will close by urging all New-Church people to take time out, when in Chicago, to visit it.

—A VOLUNTARY REPORTER



## THE PRESIDENT'S MESSAGE

THE NATIONAL ALLIANCE OF NEW-CHURCH WOMEN will hold its annual meeting on Thursday, June 22, in the Washington, D. C., Church. The meeting will start at 9:30 and will continue through the morning. The Washington ladies are arranging our special luncheon for us and we are hoping to have a very special speaker this year.

Have any of you sent a man's suit or suits (clean and in good condition) to the New-Church Mission in Africa? If so, will you please let me know? I have heard of only five suits that have been sent. The New Church Mission in Africa hopes to provide each of its thirty-one ministers with a suit in wearable condition each year. Have you a husband, father, brother, son, uncle, cousin or friend who could spare a suit? Directions for mailing were given in the March 15th *MESSENGER*. They are as follows: The suit or suits should be packed in a cardboard box and wrapped for mailing. The package should not weigh more than 11 pounds. The size of the package should not be more than 72 inches, length and girth combined. The cost is 48 cents for the first pound, 25 cents each additional pound. The package should be taken to the post-office, declared and plainly marked—FREE GIFT TO MISSION; No Commercial Value. The package should be addressed to the Rev. Brian Kingslake, 12 Wemmer Drive, Discovery, Transvaal, South Africa. If you wish to have the postage refunded, please let me know.

Please do not forget to talk over with your group the proposed amendment: "The annual dues shall be a per capita tax of twenty-five cents". The present per capita tax is ten cents. This will have to be voted on at our meeting in June.

Looking forward to a stimulating and interesting meeting and hoping to see you there on June 22nd.

Cordially,

CORINNE B. TAFEL, *President*

## ALLIANCE NOMINATING COMMITTEE

MRS. PHILIP M. ALDEN, of Swarthmore, Pennsylvania, is chairman this year of the Nominating Committee of the National Alliance of New-Church Women. Serving with her on the committee are Mrs. Andre Diaconoff, Miss Dora Pfister, Mrs. Stewart E. Poole, Mrs. Erwin D. Reddekopp. It is the duty of the Nominating Committee to nominate officers of the National Alliance who will be voted upon at the Convention meeting.

Mrs. Alden comes from a long line of New-Church members, her grandfather having been brought into the Church by his step-mother in the early days of the Cincinnati Society. Mrs. Alden grew up in the Cincinnati Church and was baptized by the Rev. John Goddard. Since her marriage she has been a member of the Boston and Philadelphia Societies. She is currently treasurer of the Ladies' Aid Association of the Philadelphia Church.

# The Grange

EDITED BY L.

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## NATIONAL ALLIANCE STATEMENT

THEME: THE LORD SPEAKS

It is anticipated that this theme will help us to know our Saviour; He loves each of us more than we can know through our internals, ever leading us toward Him.

For groups and individuals who wish to know the will of the Lord and the Doctrine of the Sacred Scriptures, a sense of the Word will find Scripture passages. Each member should also make use of the lists of Scripture passages of the Lord and of the Sacred Scripture to illustrate the theme.

SEPTEMBER

## THE LORD AS THE WORD WHO CAME TO FULFILL THE LAW

The Word is Divine Truth, and the Lord is Divine Truth itself.

From the Word: *John* 1: 1-11

From the Writings: *Doctrine of the Lord*, numbers 1-11

In numbers 4-6 and 9-11 are several pages of Old Testament quotations referring to the Lord's advent. Each member of the group could report on some of these.

OCTOBER

## THE MEANING OF THE CROSS

The Lord came into the world to subjugate the hells and to glorify His Human. By the passion of the cross the Lord did not take away sins, but bore them. Divine attributes are justice, love, mercy and good, and nothing of vengeance. The Lord awards salvation to man only after man has repented and desisted from sin.

From the Word: *Isaiah* 53. *Luke* 3: 1-14

From the Writings: *Doctrine of the Lord*, numbers 12-18



# 1 Alliance

ISE WOOFENDEN

1960—1961

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Philip M. Alden, 507 North Chester Road, Swarthmore, Pa.

## DY COURSE FOR 1961-62

### D US THROUGH HIS WORD

ill feel a greater need of and more devotion to  
uman love can comprehend, and comes to us  
heaven if we allow ourselves to be so led.  
ad from the Writings, the text is the Doctrine  
ipture. Those who wish to use only the literal  
ges suggested for each monthly meeting; they  
verses quoted by Swedenborg in the Doctrine  
rate the subject and the topics.

— ALICE P. VAN BOVEN

## NOVEMBER

### THE MEANING OF THE DIVINE HUMAN

The Divine in the Lord cannot be separated from the Human,  
nor the Human from the Divine. In respect to His Divine  
Human the Lord is called Son of God, but in respect to the  
Word He is called Son of Man. Members could make lists of  
places where each of these names is used.

From the Word: *John* 3: 1-21

From the Writings: *Doctrine of the Lord*, numbers 19-36

## DECEMBER

### GOD IS ONE AND THAT GOD IS THE LORD

From the Word: *Matt.* 1: 18-25. *Luke* 1:26 to 2:35

From the Writings: *Doctrine of the Lord*, numbers 37-45

It would be interesting to collect passages from the Psalms  
and Prophets which say that beside Jehovah there is no other  
Saviour; many are quoted in the passage from the Writings.

JUNE 1, 1961

## JANUARY

### THE MEANING OF THE TRINITY

From the Word: *John* 14

From the Writings: *Doctrine of the Lord*, numbers 46-61

The Trinity was a subject much discussed in the third and  
fourth centuries. The Athanasian Creed, quoted in the pas-  
sage from the Writings, came from the fourth century; it was  
named from Athanasius, a church father of that time. It was  
never considered to be an ecumenical creed, but it has had  
use in the liturgy of some churches. The ecumenical creeds  
of the fourth century were the Apostles Creed and the Nicene  
Creed, which are both used in some churches to this day.

## FEBRUARY

### THE NEW JERUSALEM; THE NEW HEAVEN AND THE NEW EARTH

From the Word: *Rev.* 21 and 22

From the Writings: *Doctrine of the Lord*, numbers 62-65

This topic would be suitable for Swedenborg's birthday if a  
meeting is scheduled for then.

By the New Jerusalem is meant a New Church.

## MARCH

### THE WORD IS DIVINE TRUTH ITSELF, AND HAS A SPIRITUAL SENSE

The spiritual sense is what gives life to the letter. It is within  
as the soul is in the body.

From the Word: *Psalms* 29. *John* 4: 3-42

From the Writings: *Doctrine of the Sacred Scripture*, num-  
bers 1-26

## APRIL

### THE FULLNESS OF TRUTH IN THE SENSE OF THE LETTER

Because the truths of the literal sense are correspondences,  
they are receptacles of genuine truth. The truths of the letter  
are meant by the foundations of the wall of the New Jerusalem,  
by the precious stones in the Garden of Eden, by the curtains  
and veils of the Tabernacle. The Word in its glory was rep-  
resented by the Lord when He was transfigured. Doctrine is  
to be drawn from the sense of the letter, and by means of it  
there is conjunction with the Lord.

From the Word: *Matt.* 17: 1-8. *John* 6

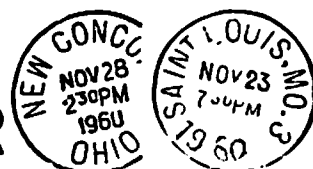
From the Writings: *Doctrine of the Sacred Scripture*, num-  
bers 27-61

## MAY

### THE CHURCH IS FROM THE WORD AND IS SUCH AS ITS UNDERSTANDING OF THE WORD

The angels acknowledge that all their wisdom comes through

Continued on Page 175



# LETTERS TO THE EDITOR

## RESPONSE TO "A CHALLENGE"

To the Editor:

The response to "A Challenge" has been overwhelming for in writing it I was somewhat fearful that my feeling about the condition of the Church was the result of personally unique experiences. The many letters I have received have dispelled any such fear. It appears that rather widespread concern regarding the educational functions of the Church exists and has existed for some time. My many thanks to all of those who took time out to write me. Because I feel that some of the comments made in these letters will be of interest to many in the Church I take the privilege of enclosing a few excerpts.

"... you have said what I have been trying to say for the last sixty years. . . . There is almost nothing to keep our young people in the Church except a realization of the outstanding quality of the teachings and their use in life."

"You ask, 'Why does the organized Church exist?' I think your ideal of spreading the doctrines is right, but it will not work until the world is ready for them, and the world is not yet ready. . . . It may be getting ready for them, and the time may be sooner than some of us think. But the great use of the organized Church just now is to:

(1) help each of us to live the life of regeneration;

(2) keep alive the faith and the practice of the New Church in the world and pass it down to our children and young people—who is nearer and dearer and can profit from the Teachings better? But this is no casual job: it is a tremendously challenging one, and requires homes and schools working together. . . ."

"'And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high'. There is a profound meaning in that adversative 'but' and in what follows it. The 'promise of the Father, the presence of the Divine Love in the heart of man is not enough to carry on the missionary work of the New Church. To carry on effective missionary New Church work, to this love must be a tarrying 'in the city of Jerusalem' until one is 'endued with power from on high'. The 'city of Jerusalem' is, for New-Church missionaries, be they ministers or lay people, the doctrines of the Word as explained by the Writings. In these our missionaries *must tarry* until they are 'endued with power from on high'. Failure to follow this Divinely given rule—and to the degree that it is neglected—will inevitably lead to ineffective New Church missionary effort."

Helen E. Saul  
Whittier, Calif.

## COUNCIL OF MINISTERS COMMENTS

To the Editor:

This letter from the Council of Ministers is in response to an article by Miss Helen Saul which appeared in the

MESSENGER several issues back. During its meetings at Palos Park, the Council discussed this article with considerable interest and concern. In the course of the discussion the members of the Council reached a consensus on several points in response to the stimulation of Miss Saul's article. First, we believe that Miss Saul is expressing for some of the young people in the church a very deep concern. This concern revolves around the question of whether the church is doing an adequate job of providing worthwhile teaching programs for young people. We feel that the concern in the article goes even deeper. Behind the various statements in the article is the question: Is our church really concerned for its mission? Are we really aware of our goals as a church? A further question in this concern is: Is our concern as a church broad enough in scope to include a wide variety of expressed needs of members of all ages and with many kinds of interests?

Over the past several years the church has gradually been entering the struggle with these basic questions. Miss Saul's challenge to the church is a definite example of this struggle. Like most of us, however, she does not ask the basic questions in a direct form in the course of her article. She expresses these questions in terms of the particular responsibilities and problems which the officers of the League face. These officers are concerned that youth work in the church move forward in some clear direction. They are anxious that as we find our direction in youth work we do not neglect the heritage of our teachings. In the process of trying to work out policies and programs for the League we are aware that the officers will now and then feel that their concerns are sometimes frustrated. When these times of frustration come, members of the League may also feel that their concerns are being neglected by Convention.

We frankly support these feelings which some young people have that their needs for training and education are not always being met adequately. Even though the Leadership Education Program is five years old, it is still in the pioneering stage. Because of limitations of staff, time, and other resources, this program is not always able to meet the training needs of all young people with equal helpfulness. As a consequence there are times when some of the more concerned members of the League may feel that their needs and desires for training are being overlooked. This is a continuing source of concern to the ministers and to the Board of Education and to the Leadership Education Committee. The members of the Council realize that perhaps Convention has not communicated this source of concern clearly enough to members of the League. It is also probable that Convention has not completely fulfilled its responsibility to communicate its broad concerns for church development on many fronts. We feel we ministers of Convention should set ourselves the task of sharing more fully with our young people the great variety of our concerns.

In line with this conviction we will appreciate it if the League at its Convention meeting will welcome one or two representatives from the Council who will try to share with

the young information about the broad variety of concerns in Convention. Among the areas of concern which ministers and young people can share together are the following: The newly formed Youth Committee under the Board of Education; the development of community serving churches; the present outlook on Leadership Education; the study which is going on under the office of the Chairman of Church expansion; the rethinking of publication policy; etc. This is only a partial list of the concerns of our church. As we follow out these concerns, with each of them we are grappling with the basic question of our mission. As part of the task of clarifying our mission we face with our young people a very definite responsibility of stewardship. How can we serve the needs of young people most effectively, and how can our young people best fulfill their desires to learn and to serve? We ministers would like very much to have a part in your Convention program for the League, because we want very much to respond to the needs you feel, and because we know that only with your help can we respond adequately. We want your help and your concern also because only by sharing our concerns and hopes for the church can we hope to serve together in our several ways a church with a growing sense of mission. As Convention approaches we look forward to an opportunity on your program for a time of sharing among ministers and young people.

From the  
COUNCIL OF MINISTERS

## "OLD CHURCH" MINISTERS EXPLORE

To the Editor:

One of the most engaging and rewarding experiences I have recently had, came to me when I addressed a group of young ministers on the life and teachings of Emanuel Swedenborg. The group meets monthly to hear and discuss a presentation by one of its members. There were present on the day that I spoke seven Presbyterians, three Episcopalians and two Baptists. The enthusiasm of their reception of my subject excited me, and will probably interest you as well.

My approach was to give a brief description of the background, experiences and accomplishments of Swedenborg, then summarize his teachings on the Word, the Lord, the crucifixion and resurrection, the Trinity, the Church, the second coming, and heaven and hell. I found it helpful to sharpen some of the doctrines by reading comparative quotations from the Westminster Confession of Faith, particularly on Christ as mediator making intercession before the Father, and on the resurrection of the dead. A lively question period afforded opportunity for me to expand on some topics such as the New Church's beliefs about praying in the name of Jesus Christ, the purpose of this life, and influx.

My colleagues produced three principal responses:

1. The initial one was cautious examination. They asked questions to learn whether or not the members of the New Church are yielding to the obvious temptation to consider themselves and their seer as the Lord's exclusive bearers of His truth. They might, I think, have been unreceptive to the

teachings if told that most New Churchmen believe they are *the* New Jerusalem and that Swedenborg was singled out to be the infallible channel of revelation. Most people, when confronted with a claim of extraordinary visions and auditions, immediately associate it with widely discredited people like Joseph Smith or Mary Baker Eddy and then dismiss it. The young ministers were very responsive to the doctrines until I reached the descriptions of the life to come. Because this is in a field that is less familiar and often associated with fear and fraud, my listeners divided. Some continued to listen sympathetically, others pulled down their mental shades, depending mostly on individual previous experience and cultural breadth.

2. Those present widely agreed with Swedenborg's doctrinal interpretations. I expressed, at the close of the meeting, the impression that the majority present were closer to Swedenborg than to Calvin in concepts concerning the Trinity, the crucifixion and resurrection, propitiation, mediator, intercessor and second coming. I received an almost unanimous affirmative reply. An Episcopalian commented, "The people of my congregation have no idea that I've been preaching Swedenborgian doctrine to them. I didn't know it either, because I've never read any of it. Swedenborg was amazingly ahead of his time in both theology and science." A Presbyterian quipped, "Swedenborg must have borrowed a lot of material from my Advent sermon series."

3. Several were seriously disturbed that they were not able to agree more thoroughly with the theological standards of their own denominations. With reference to the selections I read from the Confession of Faith, a Presbyterian remarked, "Did I subscribe to that at my ordination? I've been disturbed for the last couple of years that perhaps I haven't been honest because I have embraced doctrines that are very liberal in comparison with the Presbyterian formulations."

These responses have caused me to reflect on some ways in which the New Church can be most effective in spreading its convictions:

1. *Heaven and Hell* probably should not be one of the books most widely advertised. Such advertising would, indeed, attract attention, but too often attention of the wrong sort. The subject raises in the minds of too many people the reaction, "queer", or a sense of anxiety about a deep reality they are unprepared to face. In other words, this volume gives answers to questions that comparatively few people dare consciously to ask.

2. The most favorable impression would be made on people if the first book they received was one lucidly written by a contemporary in the form of a summary presentation of Swedenborg's life and teachings. Only after such an inviting introduction would most people be driven by strong enough motivation to make a serious attempt at reading Swedenborg's own writings, which are so difficult, especially in the archaic translation of the Standard Edition.

3. There is some advantage in having the uninitiated hear the doctrines from people who are not members of the New Church. I sensed with my discussion comrades that they were more receptive to me since I was like them in affiliation than they might have been to a representative of a little-known denomination with a strange name. This is not to suggest that New-Church members should shrink from proud identifica-

tion with their tradition or from doing all possible to spread their treasures. It is simply a matter of the psychological conditioning of others. I did not hesitate to announce to the group that I am a Swedenborgian Presbyterian, and I have made the same statement to members of my Presbyterian congregation. Perhaps we could discover more non-New-Church channels such as essay contests in seminaries, lecture series and seminars and possibly new attempts at translations by scholars competent in theology and Latin.

4. Our time demands an expansion of two-way communication between New Church and old church thinkers. It is no longer realistic to belittle what other Protestants believe by stating categories of thought that were embraced a generation or two ago. There is too much searching taking place in fertile minds producing altered convictions—consistently in the New Church direction. This is cause for New Churchmen to rejoice and give a hand of encouragement and welcome! The New Church Theological School has admirably advanced by encouraging its students to take courses in other nearby seminaries. I should think this could be made more fruitful, however, if the students could cultivate personal associations with other students that are less formal than those of the classroom situation. The same is still more true on the part of faculty members, and the contacts will become increasingly possible if the New Church can produce more scholars of recognized academic stature. Thus the New Churchmen would keep current on the moving breadth of outside thought. In the other direction, a massive, thrilling and influential mind like Paul Tillich at Harvard Divinity School probably would not be interested in an invitation to attend an N.C.T.S. seminar designed to indoctrinate him. He might, on the other hand, be willing to give a series of four lectures to students and other church members in the Boston area on a subject either related or unrelated to Swedenborg's contributions. Through his preparation and the questions following the lectures he might well gain respect for New-Church doctrines and be stimulated to read further. No such possibility for cross-fertilization should be ignored.

My one-day exploration with old church ministers was most worth while. Yours undoubtedly can be the same.

Forster W. Freeman  
DeWitt, N. Y.

To the Editor:

The article in the Mar. 1 *MESSENGER* entitled "Put on the whole Armor of God" was so apparently convincing that it disturbed me and led me to do a little research, and what I found surprised me very much. I have always assumed that the Standard Edition of the Writings was quite trustworthy, but in this matter I find that a great many of its quotations from the *Epistles* were not in the Writings as Swedenborg himself published them but were added later, by editors, from the *Dicta Probantia*, one of the posthumous documents—one which Swedenborg himself apparently had had no thought of publishing. The Rotch edition does not include these references, following the faithful Latin edition of the distinguished German scholar Dr. Jo. Fr. Im. Tafel. The later

Latin edition published by Samuel Worcester includes the references but prints them in brackets to show that they were not in Swedenborg's own publications. The Standard Edition, by even omitting the brackets, does actual violence to Swedenborg in some places, as in *True Christian Religion* 176, where it makes Swedenborg say, "We read in the Word that 'Jehovah God dwells in light unapproachable.' I *Timothy* 6:16." We find in the Rotch edition that what Swedenborg actually said was, "In the Word it is read that Jehovah God dwelleth in light inaccessible: who then could go to Him, etc."—no quotation, no reference. This is a faithful rendering of the Latin.

Swedenborg, as we all know, in *Arcana* 10325 enumerates the books of the Word, and we know that the *Acts* and *Epistles* are not included in this list. He frequently speaks of the *Acts* and *Epistles* as useful books for the church, and he quotes from them freely when he is talking about the early church and the belief of the Apostles, and in the Memorable Relations when he is talking with spirits from the Reformed Church who have relied upon them. But a little study of the context will show that he never has any intention of confusing them with the Word. Of the 544 quotations from the *Epistles* listed in Searle's *Index of Swedenborg's Scripture Quotations* only 134 were included by Swedenborg in the Writings he published himself. We might also call attention to this statement in number 4824 of the *Spiritual Diary*: "That the *Epistles* of Paul have not an internal sense is known in the other life; but it is permitted that they may be in the church, lest those who are of the church should work evil to the Word of the Lord, in which is the internal sense. For if man lives ill, and yet believes in the Holy Word, then he works evil to heaven; therefore the *Epistles* of Paul are permitted, and therefore Paul was not permitted to take one parable, not even a doctrine, from the Lord, and to expound and unfold it; but he took all things from himself."

I myself grew in the Episcopal Church and was a confirmed member of it for fifteen years before I came into the New Church. During almost all that time I attended church very regularly, often twice a Sunday; so every week I heard at least one lesson read from the Old Testament, one from the Gospels, and also one from the *Epistles*—at that time a regular part of the service. The readings from the Word made a deep impression on me, set me thinking seriously about my religion and to asking questions, and eventually led me to the only church in the world which has the answers. The reading from the *Epistles* went in one ear and out the other, and I cannot to this day recall anything I learned from hearing them read in church.

Anita S. Dole  
Bath, Me.

## OLDER PUBLICATIONS

To The Editor:

Refer to the *MESSENGER*, p. 380, Dec. 15, 1960 under the title "New Publications." The article referred to above has considerable merit. However, superfluous publications and the use of the printed word pertaining to Christianity, theology

and comparative religions or philosophy has and will confuse public opinion.

The present semantic muddle which people of the United States in particular are being subjected to can inhibit clear thinking about the question at issue as contained in the above named article.

There were books published in the United States during the early part of the year of 1800 and also later of that year that are presumed to be out of print. These could be reprinted on paper as their contents are of value—that is, to impress readers of today with their logic and simplicity as they briefly interpret the works of Swedenborg. We should still realize that his beliefs cannot and never can be received by some individuals, and only by those who are favorably disposed toward a sincere approach to his message. Some of these books have that necessary appeal.

The foregoing comment is submitted only for the guidance for all concerned. It is tendered without prejudice and as a matter of an interest only as stemming from a layman.

E. A. Johnston  
State of Washington

#### "THE MAINE NEWCHURCHMAN"

Two copies of the above publication have reached us. It is published by the Maine Association and is edited by Miss Gertrude Dole.

In these first two issues will be found excellent doctrinal matter, a page of Sunday School help for parents and teachers, a page on Convention matters, and some interesting material about the activities of the Maine Association and its societies. The April issue contains a thought provoking talk by Crystal Easton on "Why the ANCL Needs a Reorganization", delivered before the Youth Board. Particularly commendable is the editorial "Justice" in the March issue. The publication is mimeographed.

#### CAMP BLAIRHAVEN

The Rev. Thomas A. Reed makes the following announcement about Camp Blairhaven:

*First Session:* Camp will open Sunday, July 2 with registration, assignment of sleeping quarters, etc. from 1:00 to 4:00 p.m. The first session closes Saturday, July 15 at noon. Campers may be picked up any time thereafter. *Ages:* 9, 10, 11. The first meal is served at 5:30 on Sunday.

*Second Session:* Registration, assignment, etc. will start Sunday, July 16 from 1:00 to 4:00 p.m. Campers may be picked up Saturday, July 29 from 1 to 4 p.m. *Ages:* 12, 13, 14 and up. Tuition at camp is \$40.00 for two weeks. If two or more children from one family attend camp, cost to each additional child is \$20.00, after the first one. If there are three children in the family, the total cost would be figured thus: \$40.00 + \$20.00 + \$20.00 = \$80.00, etc. Scholarship money is available, and financial help may be applied for by writing to the director.

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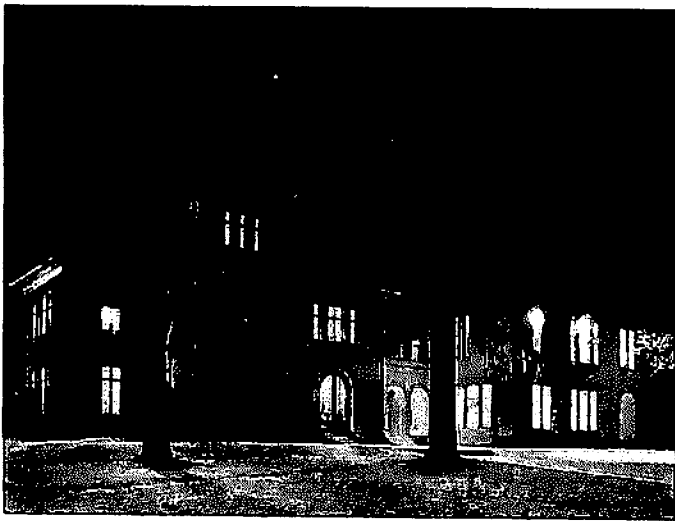
*Come a day or so early with your family and do your sight-seeing before the convention meetings begin.*

HAPPY ARE YE by Daniel E. Krehbiel, \$1.00  
(This book is priced to sell at \$2.50. Only a limited number available at the above low price. In lots of 10, the price is only 50 cents.)

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## NEWS FROM HERE AND THERE

by MERLE HAAG

HEARTIEST CONGRATULATIONS TO Miss Minnie Curtis of Portland, Me. who celebrated her 85th birthday on Mar. 8 and to Annie Cobb who was 97 on April 27.

THE BOSTON TEA PARTY late in April was a gala affair. The Society had a lobster supper. Dr. Gerald S. Hawkins, Prof. of Astronomy at Boston Univ. and Research Associate at Harvard Univ. gave an illustrated talk on "Life in other worlds".

THE BRIDGEWATER, MASS. SOCIETY had an Easter sunrise service, followed by a pancake and ham breakfast. At their annual meeting Louis C. Stearns was honored for his 50 years of service to the Church and Rosemary Lefeber for serving as Clerk more than 10 years.

DURING THE MONTH OF April the Cincinnati society had two interesting events. In observance of Library week they held open house in which their collection of 5000 books was held open and many books put on display. The collection featured works dating from 1565 to 1961, Swedenborg's scientific and theological writings including photolithographs of original manuscripts, first editions of Bibles, biography, philosophy, history, and periodicals. Yeatman Anderson, Jr., an authority on old books and collectors' items, and the Rev. Bjorn Johansson spoke. The society also exhibited paintings and art work by: Melrose Pitman, Agnes Pitman, Melba Ann Reilly, Chas. M. Townsend, Carol Lawson, Emma Mendelhall, Florence Murdoch, and Robt. Sevier.

THE DETROIT SOCIETY HELD A RETREAT May 7 at Camp Ohiyesa. On May 11 it held its annual Mother-Daughter banquet. The Leaguers sponsored a family dinner and Fun Night to help defray the expenses of those who will represent the League at Convention. Congratulations to Mrs. Otto Hallock and Henry Korff who both celebrated their 80th birthday recently.

EL CERRITO HELD A RETREAT in April. The day was spent in planning future activities.

CONGRATULATIONS to Otto Miller of Alpine, Calif., who celebrated his 80th birthday on April 26.

MR. AND MRS. JOSEPH UNRUH of the Pawnee Rock, Kans., Society celebrated their 59th wedding anniversary on Mar. 19.

THE PHILADELPHIA SOCIETY had a "Church Advance" program in 3 steps! April 30—a planning retreat in the Church; May 22—a congregational dinner meeting; May 28—teams of visitors to call at the homes of parishioners to outline the program agreed upon.

THE ST. LOUIS SCUBA UNIT will be getting national publicity soon. They are participating in some medical re-

search. Welcome to new members: Philip Bemis, Mr. and Mrs. Clinton Corless, Elmer and George Koob, Mrs. Nina Smittle, Frank Walsh, and Mr. and Mrs. Hugh Wilson.

THE SAN FRANCISCO LEAGUERS really made sure everyone enjoyed their April 20th dinner. They had three types of tickets: Cantina—Mexican food, Chuck wagon—western style, and Mavericks—those who could not attend but wanted to lend their financial support.

THE REV. ERNEST O. MARTIN of Washington, D. C. made the headlines recently. He was interviewed by Kenneth Dole, religious editor of the *Post*. Welcome to new Washington members: Mr. and Mrs. Wm. Allsbrook and Mr. and Mrs. John LaPorte.

THE PARISH CLUB OF KITCHENER has very lively meetings. They discussed these topics at their April 18 meeting: Sunday sports, censorship of movies and books, socialized medicine, and foreign goods vs. Canadian goods. The Pastor's Class had a most interesting film on April 30—"Introducing Canada". The film showed a composite picture of all phases of life in Canada.

SOME WORTHWHILE CHARITIES you might like to support are: Mrs. Carl Schuster, Lakewood, O. Society, all occasion cards; Mrs. H. L. Honemann, Baltimore Society, aprons—\$1.00. In both instances the profits will benefit the Church.

WANTED—Copy of the Rev. John Worcester's "Physiological Correspondences." If you have a copy available, kindly contact Mrs. Horace Briggs, Box 321, Fryeburg, Me.

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#### ALLIANCE

the Word, for they are in light in proportion to their understanding of it. It is through the Word that the Lord is present with man. In each and everything of the Word there is a marriage of the Lord and the church and a derivative marriage of good and truth. The parallelisms which appear like repetitions are examples of this marriage. The members could make lists of these parallelisms.

From the Word: *Isaiah* 40

From the Writings: *Doctrine of the Sacred Scripture*, numbers 62-90 (In number 85-86 are listed many parallelisms)

#### JUNE

THE ANCIENT WORD THAT PRECEDED THE OLD TESTAMENT, BUT HAS BECOME LOST.

There are several references in the Old Testament to books of an Ancient Word. Moses copied the first chapters of *Genesis* from this Ancient Word.

From the Word: *Genesis* 1; *Numbers* 21: 14-15; and 27-30; *Job*. 10: 12-13; 2 *Sam.* 1: 17-20

From the Writings: *Doctrine of the Sacred Scripture*, numbers 91-118

People outside the church (pagans) who are not in possession of the Word have light by its means. By the Word heaven is conjoined with the whole human race.

## Wonderful Workshop

by ONE WHO WAS THERE

PLACE—NEW CHURCH THEOLOGICAL SCHOOL,  
CAMBRIDGE, MASS.

TIME—JULY 5-12, 1960

HAVE YOU EVER felt thought waves quivering in the air; felt them gathering into a brain storm, illuminated by lightning flashes of insight, followed by the thunder of reverberating ideas?

Such was the impact of the Writer's Workshop on the fortunate few who accepted the invitation to participate in this experiment. It was established in an attempt to bridge the gap in the progress of our church through a lack of adequate literature. It hoped, with some basic training, to spur into action a nucleus of people who "write, can write, or want to write, for the church". What a challenge that was, and what an exhilarating experience it became!

At the opening meeting we listened attentively and spoke little, but as the tempo of the sessions accelerated we became less self-conscious and learned to express ourselves. We worked from 9 a.m. till 10 p.m. with lunch and dinner breaks. Since we ate our meals together, these were merely a change in setting during which discussion continued. The stimulation never flagged despite the heat or physical weariness.

Here is an outline of a typical day:

At the sound of the bell (after breakfast in the kitchen) footsteps scurried from all directions to the study upstairs where we took places around the big table. The morning session was usually a lecture or demonstration. We were taught to organize work with its use and purpose in mind. We studied style, structure, scope, development; how to use reference and research material; how to frame a message to a particular audience; how to cover topics from various perspectives; how to profit from criticism; how to utilize drama, radio, TV. The list of subjects is much too long to mention in this brief synopsis.

By eleven thirty our heads were spinning. We were awed by the range of the task but inspired by the thought of what it could mean to the church. The walk for lunch, to and from some interesting nearby restaurant, afforded pleasant exercise and relaxation. We returned refreshed for the afternoon session at one o'clock.

This was a period of solitary confinement—with a typewriter. Sometimes there was a definite assignment, sometimes we were completely on our own. Imagine sitting alone, staring at a typewriter, hands limp, mind blank, paper blank, and being expected to fill those sheets with a certain number of intelligible words during a limited time. A near panic seizes you. Doubts gnaw you. You remember with qualms that you came here to write. Slowly you recall one of the first lessons



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## Big Questions Off Campus with answers tried on for size

by ROBERT H. KIRVEN

illustrated by Mark E. Kelley

you have learned. "Don't worry how you start—just write, *write, WRITE*". The numbness recedes. Your faculties coordinate. Before you know it the thoughts and words come spilling out in type, filling those formidable sheets. You realize this will be only a rough draft of an idea, perhaps to be polished, revised, even discarded—but you have made a beginning. It will have to face class criticism tomorrow. That prospect seems even worse than today's trial. Then a head is poked into the door, "It's after four". You peck out the last sentence with a spurt of relief and temporarily forget tomorrow. It's time now to think of dinner.

The two females of the group did the marketing, cooking and serving of the simple, hearty meal. We ate together in the dining hall, spicing the food with lively talk. Everyone helped clear the table. The men took turns washing dishes.

At eight o'clock the evening session started. The meeting place varied according to the program. It might be the lawn, the library or one of the classrooms. It might include a discussion, criticism, a recording, a review or a preview. Ten o'clock came too soon. Although we were all exhausted we were too stimulated to sleep. There were still two hours before curfew, to spend as we wished. Some joined their families, some strolled across the romantic Harvard campus to post a letter, some even did a bit of research for the morrow, but mostly we gravitated to our leader's apartment with a snack from the kitchen. There we talked and lustily sang our "Writer's Cramp" theme song which grew spontaneously from the verses we composed, spoofing ourselves. The spirit was so hilarious that we laughed until we ached. The tensions of the day were released. We were ready for a hard bed in a Spartan room.

One further proceeding must be recorded—the previously mentioned criticism, sequel to the lonely afternoon of practice writing. The original apprehension proved quite needless. We actually built up each other's work—we did not tear it down. The exercise proved so mutually beneficial that it became one of our most valued classes. Instead of being feared

or shunned, constructive criticism should be gratefully accepted. It is as desirable and productive as cross fertilization in nature. This was demonstrated by using a finished article, written by one of us. Collectively we examined it word by word, sentence by sentence, paragraph by paragraph. What emerged from the rewrite was still the author's creation—but refined, strengthened, enriched. It was an encouraging revelation.

Living and working together had brought us many benefits. We parted reluctantly, full of ambition and high hopes. Some of our projects will require considerable research. All take time from daily chores. It is too early to measure the results of the brain storm that descended on our small group last summer. We may need more rain. Lightning does not inevitably strike. But there is always the possibility of a rainbow eventually appearing to bridge that literary gap we are so earnestly trying to span.

### ILLINOIS ASSOCIATION MEETS

The Illinois Association held its annual meeting May 20, at the Des Plaines, Ill., Church, with Communion service on May 21. We hope to have more information about this meeting later.

### CONGRATULATIONS

The Messenger congratulates Mrs. Lelia M. Tinsley, Newton, N. J., on the approach of her 91st birthday July 20. She incidentally mentions this milestone in an impeccably typed letter to which was attached copy of an equally perfectly written communication to the U. S. Secretary of Defense regretting that the powers of the spirit are not used in conjunction with the conventional means of defense.

As she has in letters for many, many years to persons in key national positions, Mrs. Tinsley usefully calls the Secretary's attention to the help the teachings of Swedenborg can be in that respect.—L.M.

# NEW-CHURCH MESSENGER

SATURDAY, JUNE 24

11:00

Report of the Credentials Committee—Elections

JUNE 15, 1961

# NEW-CHURCH MESSENGER

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JUNE 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 reveals 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.

# EDITORIAL

## Unity in Diversity

THE ANNUAL CONVENTION of our Church is both a gathering for inspiration and for the transaction of business. It is a symbol both of the unity and the diversity of our ecclesiastical body. There are many differences of opinion that develop among our members. Once such difference resulted in a schism with part of the membership withdrawing from the main body. That such should be the outcome is regrettable, but this is part of the price for democracy. It is to the credit of our Church that its members have never been willing to depart from the fundamentals of democracy, even though these could be maintained only at a cost.

We believe in the right to dissent. We would object strenuously to anything smacking of thought control. Edmund Burke's remark that "Americans smell tyranny in every breeze" fits our church membership fairly well. We have a right to be proud of our tolerance of dissent and our diversity.

Nevertheless, we must be careful to preserve our unity. After the issues that may arise at Convention have been debated and voted on, we must close ranks, for the things that unite us in the Lord's New Church are far more important than those which divide us. If we can keep in sight the great goals of our Church, we can have no fear about the minor differences of opinion that may arise in our ranks.

We hate to say this, but one of the most distressing things we have observed is how often churches—and we are not referring only to churches of our own denomination—have sapped their strength by quarreling and bickering over inconsequential matters. We recall one instance of a Congregational church being rent in two by bitter arguments over the color of paint that was to be used on their place of worship.

The message of the Church should raise the vision above small matters to the mighty tasks before it, to the great responsibilities which God has given to His Church. A church in which acrimony and bitterness well up and attain importance, is ill fitted to maintain the Divine among men. Neither ministers nor laymen must lose sight of the Kingdom of God. Men and women who nourish that vision will maintain unity in freedom. Passing affairs and minor irritations are not going to upset the fundamental unity of any group in which such a vision is found.

We do not write this in any fear of issues arising which may endanger our unity. In fact, we do not know of any issues that might cause serious strife, which are scheduled to come before the 1961 session of Convention. What is more, we are thankful to be able to say that although we have attended several Conventions when divergent viewpoints were quite emphatically set forth, we do not recall any that left a trail of bitterness and ill-will. We write this only to urge that the great goals of our Church be ever kept before us. We are surely living in a changing world, and this is all the more reason why we should fervently pray, "O Thou who changest not abide with me." Where God abides there will be a perspective which will not permit anything to obscure the truth of His Kingdom.

Dr. Henry Nelson Wieman once said that were anyone compelled to do nothing but successively put one foot in front of the other, he would go insane; but if he went through exactly the same movements to reach the place where the maiden he loved dwelt, the process might become an inspiring and enriching experience.

The vision of the Kingdom of God makes all the tasks, whether difficult or routine, which a church organization calls for, inspiring and enriching.





# WINDOW TOWARDS THE WORLD

## NEW ENGLISH BIBLE

THE RELIGION EDITOR OF THE *Seattle Times*, Lane Smith, reports interviewing a number of people about their reaction to the latest translation of the New Testament, usually referred to as "The English Bible".

The readability and the scholarship of this translation meet with praise generally, but most agree that neither this nor any other modern version can replace the one which is in their hearts, which is the King James version. This is probably going to be found true among most older people. It is the King James version that most people have been taught in the past. The poetry of certain of its passages has resulted in these having a place in the hearts of many, so firm that nothing will expunge them, not even translations which modernize their wording.

How many will wish to repeat the Lord's Prayer in this form:

"Our Father in Heaven  
"Thy name be hallowed  
"Thy kingdom come,  
"Thy will be done,  
"On earth as in Heaven.  
"Give us today our daily bread.  
"Forgive us the wrongs we have done  
"As we have forgiven those who have wronged us.  
"And do not bring us to the test,  
"But save us from the evil one."

The last lines of the King James version are omitted because modern scholarship believes these to be a later interpolation.

Scholarship may be right about this, but these lines will still remain in the hearts and memories of Bible lovers: "For thine is the Kingdom and the Power and the Glory forever."

## PEACE IS A POSITIVE WAY

WHEN SHALL WE learn that peace is more than the absence of material threat or of hostile force, but that it has a positive being? Needed to such an understanding is a reappraisal of faith and doctrine, to see that spiritual life is met, and spiritual issues joined in everyday history.

I believe it is with such "spiritual-natural" insight that the Christian Century editorial titled "How to Strengthen Peace" says: "It is plain that a strong effort to introduce fair and competent government, where the writ of the United Nations runs, would convince small nations that peace and not imperialist gain is the intention of the world organization and that it is strong enough to bear their trust."

Mr. Norman Cousins at the beginning of his essay in the April 1 *Saturday Review* focuses the issue by saying, "The essential question before the world is not whether we are doomed by historical forces but whether human intelligence is equal to the requirements of human survival." And in concluding the essay he lists some standards for that task concluding with: "We can achieve peace and freedom if we are just as much concerned about the making of a better world as we are about a safer one." That is to say, Peace is more than absence of war or violence; it is a way of life in Divine-Human order, established in continuing repentance from selfishly begotten domination, from naturalism in thought, and from evil as sin. Peace is a way of life; war is not a last resort of policy, but failure and sin.

—ANDRE DIACONOFF

## BROKEN HOPES OF MIDDLE CLASS AMERICA

WHAT of this bondage which has tied us down  
to desperate search for popularity,  
success and comforts purely rational?  
What ironic fate to offer sons

and daughters who are innocently made:  
to try to win but never to enjoy!  
Can we never more play games for fun,  
invigoration; live our lives the same?

As "would-be people" we are phoney, weak  
and vacillating in our mad desire  
to be impressive and appear to be  
that which intelligence does not inspire.

—FITCH GIBBENS

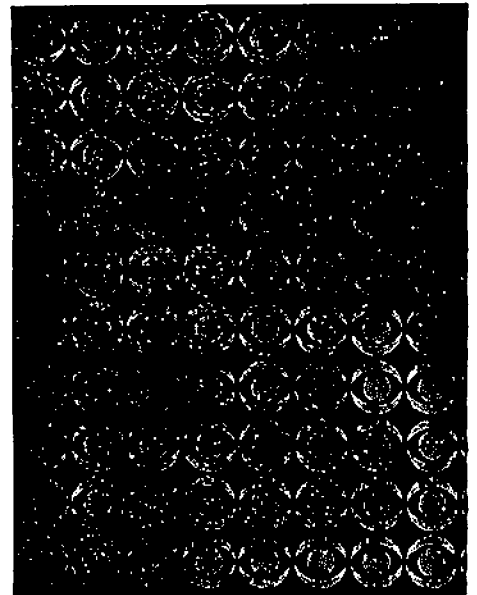
THIRD PRIZE was awarded to Lewis G. Warren (Fitch Gibbens) in a lyrical contest conducted by Writer's Notes and Quotes. His poem was entitled "Untenable". Also we note that the Harvard Alumni Bulletin includes one of his epigrams under the general title of "Harvard in Epigram", containing pithy remarks by Nathan Pusey, Peter Viereck, and other well known people. In the *Boston Herald* appears a poem by him entitled "International".



A church with 40,000 African members has been formed after a ten-day conference in Orlando, Johannesburg. The Ethiopian Catholic Church in Zion and the New-Church Mission in South Africa have amalgamated. The Ethiopian Church, with 30,000 members, faced extinction because it was "unrecognised". After year-long negotiations it has been incorporated with the New-Church Mission. The conference, attended by 600 delegates from all parts of the country, was the "marriage feast" of the two churches. The conference prepared a new constitution and rules for the amalgamated church.

Bishops of the Ethiopian Church will continue to wear their robes, but will now be called "regional superintendents." The general superintendent of the new church is the Rev. Brian Kingslake, formerly superintendent of the New-Church Mission. The former Archbishop of the Ethiopian Church, the Rev. P. M. Sedoaba, will be an assistant superintendent. Mr. Kingslake said: "Many people said this amalgamation was impossible because of the differences of ritual and organization between us. But so much goodwill is present that we are certain it will work."

—RAND DAILY MAIL  
Transvaal, South Africa



## CONFERENCE OF THE UNNUMBERED HOST

by BRIAN KINGSLAKE

OUR PREPARATIONS for the great AMALGAMATION CONFERENCE, held at Orlando March 24-April 2, defy description. My memories are of a whirl of typing and duplicating, telephoning, and rushing about in the Volkswagen. Ian Arnold from Australia worked at full stretch, and even Hewart Homber from Mafeking joined in—though he was supposed to be staying with me for study purposes. Rev. Mooki was here, there, and everywhere, in the Nash or the Willys station wagon; his wife took time off her teaching, and all the leading members of the Orlando congregation were "inspanned" to help.

To provide sleeping quarters for the delegates, we took over the Mtutuzele Home—a large institution, with 23 bedrooms, kitchens and dining room, closed down by the government because it was run by a mixed (black and white) committee. This building was completely devoid of furniture, but had electricity and running water. We had to provide electric lamps, glaze broken windows, and employ a plumber to repair some of the water cisterns. The near-by Baptist Training College, also closed down by the government, housed some of our people in great comfort, as there were beds with mattresses, and arm chairs and tables. These two institutions accounted for about 160 delegates, coming and going. The whole Zulu contingent from Natal (about 100) slept in the Salvation Army Day-School, vacated for the Easter holidays. Our own church was used for feeding, and our school classrooms were taken over as offices for collecting money, etc.

Two-hundred of our people slept in private houses all over the township. We had great difficulty in placing them,

as the City Council were also trying to place delegates for a big Athletic Congress. They sent out men on motor scooters to visit the houses and beg accommodation; so Rev. Mooki also borrowed a scooter to compete with them!

All our meetings were held in the Donaldson Community Centre, which contains perhaps the finest Non-European hall in South Africa. We took over the whole institution for the ten days of the Conference: great hall, small hall, and committee rooms. Both halls had recently been repainted, and were tastefully decorated for us by the Johannesburg Parks Department, with evergreens and palms, and baskets of fresh flowers changed daily. All this—believe it or not—cost us absolutely nothing, because Mooki was one of the founders of the Donaldson Community Centre. (A Y.M.C.A. meeting, which had been booked for the Centre during the week, used our Church instead.) Ian Arnold and I made two calico banners, nine feet by three feet, which were hung up outside the Donaldson and Mtutuzele, bearing the legend: NEW-CHURCH MISSION AMALGAMATION CONFERENCE. Mr. Wilfred Buss arrived from Durban on the Thursday morning, to represent the General Conference in Great Britain.

Conference business opened on Saturday morning, with a Service followed by the reading, and translation into three languages, of the Rev. J. V. Ayre's excellent Presidential Address. We then had to cope with Friday's agenda, and so the work assigned for Saturday had to be postponed until the following Saturday, because it had been arranged that we should divide forces during the week and deal with domestic matters only.

That Sunday was the great day for the Ethiopian Catholic Church in Zion—their last big Service before they amalgamated with the New-Church Mission in South Africa. The five Bishops were in their gorgeous robes and mitres, with crooks borne by acolytes, and everybody else in full canonicals, black for the Ethiopians and purple or blue for the Zionists. The liturgy was taken from a translation of the Anglican Prayer Book, with beautiful musical responses and chants taken up by the whole congregation. Archbishop Sedoaba preached, and the Holy Communion was administered to 450 people—using nearly 2 gallons of wine. About 700 were present.

Monday opened with Mr. Buss's address. While introducing him, I took the opportunity of rehearsing the story of how the late Rev. J. F. Buss (Wilfred's father) "discovered" the late Rev. D. W. Mooki (Obed's father), and, on the strength of it, founded the New-Church Native Mission in South Africa. Old Malekutu came up on to the high platform and shook hands with the son of his old friend and mentor. Mr. Buss spoke not only on his own account, but also on behalf of the General Conference in Great Britain.

We then separated for the rest of the week—the men retiring to the small hall, while the ladies (being in the majority) occupied the Great Hall. The New-Church Mission and the New-Church Women's League took over during the Monday and Tuesday, the E.C.C. in Z. people being spectators; then the E.C.C. in Z. had the run of both sides during Wednesday and Thursday, while the New-Church folk looked on.

Saturday was the great day of the actual AMALGAMATION. The Rev. Nteo of Bloemfontein, who has an enormous church with a thousand members and is one of their most powerful men, conducted the opening services; but turned it into an impressive address on the New Church—a kind of *Apologia pro Vita Sua*. He said that, a year ago, he had been utterly skeptical, and had nearly kicked the Rev. Mooki out of his house! However, after studying the Correspondence Course and doing other reading, he was now absolutely convinced of the truth of the new revelation given by the Lord through Emanuel Swedenborg. Others, too, who were taking this course, had reached a like conviction. A remark of his, that the New Church was not necessarily a European movement, prompted me to follow up with a long speech outlining what I believe to be the place of Africa in the New Church of the future, which would send missionaries to India and China, and possibly even to Europe and the New World. Consequently, it was quite late before we started our business!

All were now together in the Great Hall—men and women from both sides; and Archbishop Sedoaba delivered his long-awaited statement, authorising the amalgamation (which he had planned to have given the previous Saturday, only there wasn't time.) Bishop Brander followed, with a lengthy account of the deliberations and circumstances which led to the original approach of the E.C.C. in Z. to the New-Church Mission. It transpired that one of the main points had been the retention of their *Name*. Their people did not on any account want to lose sight of their name, "*Ethiopian Catholic Church in Zion*", as would have happened if they had joined up with the "Government Church", the Dutch Reformed

Church. Apparently, they had decided, before our first meeting with them at Mr. Brent's chambers on January 21, 1960, that they would only consent to join up with us on condition that we would agree to add the words "with which is incorporated the Ethiopian Catholic Church in Zion" to our name. Our acceptance of this condition was a sign to them from the Lord that they should go ahead with us.

That night, many people stayed up in prayer and singing, in preparation for Easter Day. An early morning service was held in memory of all those members from both sides who had passed on into the spiritual world during the year. The big Service began at 11 a.m., and was conducted strictly according to the New-Church liturgy. The American organ had been carried from our church to the Donaldson, and was presided over by Mrs. Mooki, who conducted her beautiful and celebrated choir. The responses and anthems were fitted in, exactly as with an ordinary service at our Orlando church, so that the E.C.C. in Z. people could see how we conducted ourselves—and we have since heard from dozens of sources that they were deeply impressed. Someone said that this Service did more to explain the New-Church attitude towards the Lord than all the dozens of speeches and lectures given during the week. I preached on "Cast the net on the right side of the ship" (John 21:6)—a text suitable to Easter Sunday, and to the catching of so many fish. The proceedings were recorded by Ian Arnold on tape. The Holy Supper was again administered, this time to 370 people.

The whole success of the Conference was not so much due to the business conducted (impossible with so vast a crowd of delegates) but to the personal human contacts over nearly two weeks of living together, and the getting used to one another's different habits and customs. A great deal of mutual trust and respect has been engendered. Ten days were all too short for this, but they were adequate, and a longer period might have killed Mr. and Mrs. Mooki and the cooks! Actually, many of the delegates stayed on till the following Tuesday or Wednesday, awaiting their trains—and everyday the Willys and other cars were plying back and forth between our headquarters and the railway station, carrying suitcases and delegates.

The finances have worked out extraordinarily well—far better than I feared. Thanks to Mrs. Mooki's economies (and African women are famous for their organizing capacities) the food bill came to only 17-1/2 cents per day per person.

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# MEDITATIONS OF A MISSIONARY

by BLAISE LEVAI

THOUGH I SPEAK in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high-grade rice; though I as a teacher can deliver learned lectures, but do not have love, my message is hollow. And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing. And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

Love, if it is genuine in the life and work of a missionary, is patient and constructive; it does not seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up. Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best. Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth.

Love keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire. Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Saviour, it would be better to entrust such education to the Government; for our knowledge is always incomplete without Him who is "The Way, the Truth and the Life." Love that has no other desire but to trust, never fails.

We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields? But now, here on earth, we can comprehend only in part. When missions were yet at the stage of

childhood, the methods of proclaiming Christ's Gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent Church for the Master that is self-supporting, self-administrating and self-propagating.

But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave Himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling. Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities: Faith, Hope and Love; these three. But the greatest of these is Love.

*The Rev. Dr. Levai was an educational missionary for almost 15 years in Vellore, South India. At present he is editorial assistant at the American Bible Society in New York. His essay is reprinted by permission of the "American Bible Society Record."*

## ILLINOIS ASSOCIATION ANNUAL MEETING

THE ANNUAL MEETING of the Illinois Association was held at the Church of the Good Shepherd, Des Plaines, Illinois, on May 19, 20 and 21. On Friday afternoon the Council of Ministers met, and resolutions were drawn up which were unanimously approved by the Executive Committee at its meeting on Friday evening and by the delegates at their general meeting on Saturday morning.

Saturday noon the Women's Alliance was served a delicious luncheon by the women of the church, after which they held their annual meeting. After lunch the assembly reconvened to complete the morning's business. The following officers and members of the Executive Committee were elected: President, Rev. W. G. Rice; Vice President, Mr. John W. Spiers, Jr., Secretary, Miss Vera Marion Gunkel; Treasurer, Mr. Fred G. Zibell; Members of the Executive Committee: Rev. Rollo K. Billings, Mrs. D. Diephuis, Rev. Ellsworth S. Ewing, Mr. Ronald Mrozinski, Mr. Roger Paulson, Mr. Lewis S. Small, Mr. Thornton Smallwood. At the close of the business meeting the Sacrament of the Holy Supper was administered.

A magnificent "Smorgasbord" was served on Saturday evening, and later recordings were played of the Dedication Address given by Dr. Joseph Sittler of the University of Chicago, followed by a discussion.

Members of the St. Louis and St. Paul societies remained over in order to attend worship service on Sunday morning, and enjoyed an excellent sermon by Rev. Billings and the beautiful music of a very well-trained choir under the direction of Mrs. Billings.

Vera Marion Gunkel,  
Secretary, Ill. Association



# WHO IS NORMAL ?

by ERIC ZACHARIAS

THERE APPEARED in *Life* magazine a few months ago an article entitled, "Who's Normal? Nobody, But We Keep On Trying." The content of the article raises a number of interesting points. The writer is critical of our approach to the problems of mental health. He contends that the premise under which the National Association of Mental Health has been laboring has been entirely too optimistic. This past year the Association has issued some ten million copies of different pamphlets under such titles as "Understanding Yourself", "Exploring Your Personality", "Growing Up Emotionally." The author continues by saying that it seems to be the belief of the Mental Health Association that the problems of people can be solved with the reading of a few pamphlets. The assumption underlying this is that everybody should and can become a normal person. Some qualifications for normalcy are laid down. A normal person expects to like and to trust others and takes it for granted that others will like and trust him. A normal person does something about his problems as they arise. It is out of this, the author continues, that there has arisen the popular philosophy that all of us should be happy all of the time. We should be enthusiastic all of the time. If we are not happy all of the time, there is something wrong with us. Our behavior is not normal and we had better turn to the psychiatrist to have something done about it.

The bid to a better understanding of the human personality is one that is gaining in intensity. Seemingly, the only thing that is certain today is that we know very little about our real selves. And yet—this human personality is the instrument through which the Lord works and through which He has revealed much about His own nature and the way of the spiritual life. The person seriously concerned with the welfare of his inner life asks himself time and time again, "Do I really have to get along with this human, inconsistently motivated, struggling inner self? Is there really very little that can be done with my jealousies, my selfishness, my prejudices? Must I as a Christian become well adjusted to the conditions and circumstances around me? Is happiness a justifiable goal? What does the Word of God mean when it speaks of being born anew? Can such a transformation of self take place that one can indeed become one of the 'sons of God' as the Gospel of John puts it? How good does one have to become before God considers him to be one of His sons?"

Were we to generalize, we could find some kind of answer to many of these questions. In the lower levels of hard practicality, we might be somewhat harder pressed. There are no two flowers in a garden quite the same. Neither are there two personalities in the garden of mankind quite the same.

What does the story of mankind suggest to us? The great forward steps of progress were not taken by those minds carefully adjusted to their environment. The giant prophets of the Old Testament were quite out of step with the times. They were not seekers after popularity. Jesus was himself out of step with the society in which he moved. We discover many personalities treading steadily and faithfully through this scene of the divine and human drama.

## *Seekers for Higher Values*

One such man is Aurelius Augustine. Born of a pagan father and a Christian mother, he tells us that he soon began to feel the harsh influences of a divided family. His life in the fourth century A.D. reads not so different from that of a growing lad today. The three R's he found to be a depressing burden and biting penalty. Growing into manhood, still following essentially the philosophy of his pagan father, he travelled to the larger cities of Carthage and finally Rome. The patterns of his life followed dangerously the lines of the Biblical prodigal son. City life with its manifold attractions beguiled him. It was during his stay in Rome that he began to associate with renowned orators and philosophers who gathered there from distant parts of the world. There began a restless stirring of the inner life. His mind alert and adept in its ability to bring together the great concepts of the world religions, began to formulate theological principles that have influenced Christian thinking to this very day. His contribution stands not only as an intellectual accomplishment. His life, his allegiance changed from that to the pagan world to that of the Christian faith. We cannot help but look to the height to this inspiration in this brief passage from *The City of God* "The heavenly city, then, while it sojourns on earth, calls citizens out of all nations, and gathers together a society of pilgrims of all languages, not scrupling about diversities in the manners, laws, and institutions whereby earthly peace is secured and maintained, but recognizing that, however various these are, they all tend to one and the same end of earthly peace. It therefore is so far from rescinding and abolishing these diversities, that it even preserves and adopts them so long as no hindrance to the worship of the one supreme and true God is thus introduced. . . . Man has not been created stooping toward the earth, like the irrational animals: but his bodily form, erect and looking heavenward, admonishes him to mind the things that are above." This, from the mind of one who lived in surroundings that called him to drift with the current and thereby reap nothing more than mediocrity at best and final self-destruction at worst.

The footprints of the giants down the long corridor of

history have been steady. Sometimes the step has been soft. Sometimes the step has been thunderous. The leaders of the Protestant movement brought not only lasting contributions to our religious faith but their thinking penetrated deep into our economic and social structure. Roger Williams was a creative mind who spoke courageously for the principle of religious freedom for all people. John Wesley not only started a denomination but wrote and preached his way into the great world parish. Ralph Waldo Emerson is a constant reminder that God is a living force who is for each of us a current, progressive revelation. Emanuel Swedenborg brought to the field of theology new insights, new attitudes, a new freshness that leads the responsive mind through orderly growth from love of self and the world to love of God and the neighbor. These rose above easy conformity to live the full blown life of the spirit. Their life is testimony to the Lord's

own words, "without me you can do nothing . . . with me all things are possible."

Let's not worry then too much about being normal . . . about making happiness our goal . . . about being well adjusted personalities. All this may sound delightful. No more problems! No more tears! All sweetness and light! But are not the seeds of discontent lodged within the very nature of this goal? Man surely is not a social animal that can be satisfied simply by creating an environment that plays delightfully to all his desires. Neither need man remain a slave to his prejudices, his evil hatreds and the assortment of mental complexes. There is a place within each of us where the Lord places his hand and draws us up to Himself through the uniqueness of individual possibilities.

*Mr. Zacharias is the minister of the El Cerrito Church.*

## THE EPISTLES AND THE WORD

by WILLIAM H. BEALES

THE SUGGESTION has been made, in good faith, that the New Church should accept the *Epistles*, found in the New Testament, as part of the inspired Word; that they be read in our Church services, as are the *Gospels* and *Revelation*. Should the suggestion be adopted? Is it supported by the Writings? The matter calls for careful and prayerful consideration.

The Lord has given to mankind a new revelation of Divine Truth. The doctrines contained in that revelation are the basis of the New Church in the heavens: they bring about conjunction with the angels when read, understood, and lived by men on earth, and it is significant that among those doctrines, *that* regarding the Sacred Scriptures is given a prominent place, as being of vital importance. The true nature of the Word is no longer a matter of theological conjecture: it is one of the clearest, most definite teachings contained in the Writings.

It is true that there are many beautiful, inspiring statements found in the *Epistles*, which are treasured in the Church today, some of which are referred to by Swedenborg with approval, as useful reading by the New Church. For instance, there are those searching words of Paul's to the Corinthians: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass of tinkling cymbal," and again: "Now abideth faith, hope, charity, these three;

but the greatest of these is charity." Certainly these statements accord fully with New-Church teaching, but does that fact establish the *Epistles* as part of the inspired Word of God? Let us go to the Writings and see.

First, what is there Divine about the Word which sets it apart from all other writing in the possession of mankind? If we read it as we would any other literature, we see in it very little to distinguish it from any other record of ancient history. We read of wars and conquests of nations, many of which have disappeared long ago. We read of the rise and fall of kings and empires, of ambition and intrigue, and interspersed with these great events, we are told of the intimate lives of individuals and families; and it all may well remind us of the newspapers of today. Then, when we turn to the New Testament, again we find history; this time centered in the life and death of One who lived two thousand years ago; was acclaimed a national hero, for a time; but later was rejected by the multitude, and finally destroyed as a dangerous impostor. To millions of people, both within and outside of the Christian Church, the New Testament, like the Old, is merely a record of the history of bygone ages, to be accepted or rejected at will. Millions of others, on the contrary, feel that it is Divine, and therefore holy, although they cannot tell why they so believe. As we read in *True Christian Religion*, 189: "It is in the mouth of all that the Word is from God, is

Divinely inspired, and therefore holy, but it has been hitherto unknown wherein its Divinity resides."

That which has been "hitherto unknown" is clearly and forcefully explained in many parts of the Writings of the New Church. For example, we read: "The Word in its bosom, is spiritual, because it descended from the Lord Jehovah, and passed through the angelic heavens; and the very Divine which in itself is ineffable and imperceptible, in its descent became adapted to the perception of angels, and at last to the perception of men" (*Ibid.*, 192). It is this spiritual sense, brought down from the Divine Himself, and clothed in human language, to be read by angels and men, that makes the Word Divine and therefore holy.

The importance of this teaching cannot be too strongly stressed, for we read further: "If the Word had been otherwise written, there could have been no conjunction of heaven with man. And because the Word is such in the letter (or literal sense) it is, as it were, a support for heaven; for all the wisdom of the angels as to such things as pertain to the Church, terminates in the literal sense of the Word. Therefore the literal sense of the Word is most holy" (*Apoc. Explained*, 816). May I add, that it came to my attention years ago, how, after the close of a morning service, a fine old member of the congregation, approached the minister, and in a very quiet voice said: "While you were reading the lesson from the Word, I saw two young men in shining white, standing on each side of you, listening." Listening *while the Word was read*. Truly the Word is the conjunction between the Church in heaven and the Church on earth.

Keeping in mind what we have read from the Writings, we return to our question: "Are the *Epistles* to be considered as part of the inspired Word of God?"

There is no need to go fully into the *Epistles* themselves. As the name implies, they are written messages from certain of the Apostles to small groups of the early Christian Church, or individual members or leaders, for the most part encouraging them to be steadfast and loyal in their allegiance to Christ and His teachings in spite of persecutions. There are twenty-one of these messages, fourteen written by Paul. Through them all there runs the spirit of kindly affection and sympathy, giving support to the saying of that day: "See how these Christians love one another." Even so, there is not the least suggestion that these messages contain an inner spiritual meaning such as characterizes all of the books constituting the Word of God. This fact, and the definite teaching of the Writings, makes it clear that the *Epistles* are not part of the inspired Word.

To remove all possible doubt, the books of the Word are listed in No. 19,325 of the *Arcana*. In the Old Testament eleven books are omitted from the list appearing in the King James version, while of the books of the New Testament, only five: *Mathew, Mark, Luke, John* and *Revelation*, are declared to be of Divine inspiration. All the *Epistles* are omitted: they are not part of the Divine Word.

*The author, now retired, was formerly the pastor of the Detroit Society.*

## CONVENTION

Additions and corrections to the Tentative Program Printed in the April 1 MESSENGER

### BALTIMORE, MARYLAND

#### MONDAY, JUNE 19

- 2:00 p.m. Council of Ministers meets at the Park Towson Motel
- 6:00 Dinner: Alumni of the Theological School
- 8:00 Conference of ministers and wives on the mission of the church

#### TUESDAY, JUNE 20

- 9:00 a.m. Conference continued
- 12:00 noon Lunch
- 1:30 p.m. Conference continued
- 6:30 Open dinner and meeting at Baltimore church with Dr. Gary Wyld of El Cerrito, California, as speaker

#### WEDNESDAY, JUNE 21

- 9:00 a.m. Executive session of the Council of Ministers  
Meeting of the ministers' wives
- 12:00 noon Lunch
- 1:30 p.m. Address by Talbot M. Rogers of Washington, D. C.  
"Our Church in a Changing Architectural World"
- 2:30 Executive session of the Council of Ministers
- 4:30 Adjournment
- Evening Travel to Washington, D. C.  
Register at the Burlington Hotel, Vermont Avenue at Thomas Circle

### WASHINGTON, D. C.

#### THURSDAY, JUNE 22

- Morning, afternoon, and evening sessions as scheduled
- 8:30 p.m. Address by the Rev. Forster W. Freeman, III, on the convention theme.  
A panel of four will discuss the speaker's address.
- 9:30 Social hour at the church

#### FRIDAY, JUNE 23

Meetings and program as scheduled

#### SATURDAY, JUNE 24

- Afternoon Meetings of following boards and committees after the service of investiture and consecration:  
Laymen's Fellowship  
Board of Trustees of the National Church  
Trustees of the Pension Fund  
Committee on Social Action  
Board of Education
- 6:00 p.m. Chicken barbeque picnic supper and entertainment at Smokey Glen Farm, Gaithersburg, Maryland  
Bus transportation from the church

#### SUNDAY, JUNE 25

Services as scheduled

#### MONDAY, JUNE 26

- 9:00 a.m. Meeting of the General Council at the church.

# The Swedenborg Student

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

ARCANA CLASS—July, 1961  
Volume VIII, 5728–5866

July 1– 7	5728–5764
8–14	5765–5798
15–21	5799–5827
22–31	5828–5866

THE SCRIPTURE under consideration for this month is the story of the attempted return of Jacob's sons after their second visit to Egypt. Joseph had had the money which they had brought put back in their sacks as before, and he had had his silver cup put in Benjamin's sack. When this was found with Benjamin, all Joseph's brethren were brought before him again.

In the letter of the story it appears that Joseph's brothers were forced by subterfuge to come back, and were falsely accused. But the inner meaning is quite different. Joseph's command, "Up, follow after the men," expresses his yearning to be adjoined to them. The external story in *Genesis* 44 is the humbling of the brothers before Joseph. And this is representative of the inner meaning—the humbling of the natural to be servant of the spiritual. The natural does not readily submit itself to the spiritual, yet this control is for our own good and blessing. Joseph's command to fill with food "as much as they can carry" is the desire of the spiritual to gift the natural with good and truth in abundance. The spiritual seeks only to bless. The silver cup was placed in Benjamin's sack because Benjamin represents that part of the mind which communicates with both the natural and the spiritual. When the cup was found in Benjamin's sack, "they rent their garments," picturing the grief when it is first acknowledged that one can claim no good or truth from himself.

Joseph knows his brothers, but they do not know him. He yearns for reunion with his father and brethren, and conceives the device of putting his own silver cup in Benjamin's sack and accusing them of taking it. The brothers at first protest their innocence. The cup represents knowledge, and their protest the rational acknowledgment that all good and truth are from the Lord. But acknowledgment in the mind is quite different from acknowledgment in the heart. Truth is not a part of us until it is received in the will and carried out in life. The words "Wherefore do ye return evil for good?" reveal Joseph's perception that the natural is not yet ready to acknowledge from the heart or will that all goodness and truth are from the Lord alone. Concerning this we read, "This is a matter of so great moment, that a man, after death, cannot be admitted into heaven until he acknowledges that nothing of good or truth is from himself, but all from the Lord, and whatever is from himself is nothing but evil." We

should note, however, the statement in number 5759 that those who do good from principles of faith confirmed in life can be saved even though in this world they have not recognized that the good is not from themselves. They can be shown the truth in the other world because their intention in doing good was not selfish.

The brothers' final confession of guilt, of having sold Joseph into Egypt, and their recognition of Joseph as having dominion over Egypt—though they as yet did not recognize him as their brother—is the acknowledgment from the heart that the spiritual has dominion over the natural. No regeneration is possible until the self-will is humbled.

Several numbers—5804, 5805, 5822, 5841, and 5843—should be carefully studied for the light they throw on the correspondence of Joseph and Benjamin, of Israel, and of Judah. We note that Benjamin when with his father signifies "new truth." Number 5804 shows us the steps by which a regenerating person is initiated into good, and number 5822 tells us why Benjamin is the necessary intermediate, but also tells us that to understand this one must be "in the affection of knowing truths." There is no advance in goodness apart from this constant desire for new truth. Yet there must be some good—some unselfish desire—before truth can really be perceived. We read in number 5816: "Good is like a little flame which gives light and illumines, and causes men to see, perceive, and believe truths. For the affection of truth from good determines the internal sight thither, and withdraws the sight from worldly and bodily things, which induce darkness."

The Joseph stories give one of the clearest pictures of the Lord's life and temptations. This particular temptation to attribute truth to self for one's own glory recalls the temptation in the wilderness when all the world was promised the Lord if only He would serve self. The Lord could by mighty miracles have made Himself King and all the world subject to Himself. And because His power was so great, His temptation was equally great.

The interchapter reading on angels and spirits with man contains many important and helpful statements. Note particularly that these angels and spirits connect us with specific societies, and that they are not always the same, but as we progress or retrogress, our spiritual associates are replaced by others, and that the society of heaven or hell with which we are last associated here is the society in which we shall find our eternal home (5861).

5832. In the conversation of those in heaven "there is nothing of command from one to another for no one desires to be master and thereby to look upon another as a servant; but everyone desires to minister and to serve others."

5741. Note the difference in the correspondence of the ass when he is being ridden, from that when he is carrying burdens.

5757. This is a comprehensive statement of the correspondence of the land of Canaan.

5764. This is an interesting commentary on the evil of considering a man as guilty by association.

6774. Note this statement of the distinction between things of sense, memory knowledges, and truths.

5798(6). This is a simple explanation of why in the letter of the Word the Lord is said to be angry, showing that the evil must be kept in order through fear.

5804. Good bears in it a desire for truth. This is a helpful number in distinguishing between the "good of truth" and the "truth of good." A regenerate man can see truths which he could not know before.

5862. Note why the spirits with Swedenborg could see into the natural world, whereas those with other men could not.



A

# HISTORICAL approach to the NEW TESTAMENT

In this helpful introductory text, Professor Crownfield discusses the problems that have challenged scholars in the past and summarizes the conclusions finding current acceptance among students of the New Testament. While the book's chief emphasis is on what the writers of the New Testament actually said, considerable attention has been given to the problems presented by the sources, and to the Jewish and Hellenic background of thought and culture. Ten maps; one chart; sixty-three halftones.

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## BIRTHS

WHITNEY—Born in Fryeburg, Me. to Elroy and Violet Whitney, a daughter, Panny May.

WHITAKER—Born in Fryeburg, Me. to Edward and Sally Whitaker, a son, Chris Matthew.

ROGERS—Born in Fryeburg, Me. to Charles and Patty Leach Rogers, a daughter, Debra Jean.

UNRUH—Born Feb. 25 in Pawnee Rock, Kans., to Mr. and Mrs. Stephen Unruh, a son, Ronald Blane.

LUCKEY—Born in St. Louis, Mo. to Mr. and Mrs. Harold Luckey, a son, James Michael.

TORPIN—Born Mar. 14 in San Francisco to Mr. and Mrs. Charles Torpin, a son, Charles Hollister, III.

## BAPTISMS

GORDON—Suzanne Marie, daughter of Mr. and Mrs. John Gordon, Fryeburg Society, baptized Apr. 23 by the Rev. Horace W. Briggs.

BOIVIN, DANFORTH, ELA, FOX, HATCH, LOPEZ, MULHERIN, TARGETT, TOBIAS—The following were baptized April 23 by the Rev. Horace W. Briggs, Fryeburg Society: Bruce Boivin, Lottie, Philip and George Danforth, Allen Ela, Judy Fox, Margaret Hatch, Judith Lopez, Judith Mulherin, John and Pauline Targett, and Gene and Dorothy Tobias.

ISELSEN—Clyde Wieland, son of Mr. and Mrs. Iselsen, San Francisco Society, baptized Mar. 19 by the Rev. Othmar Tobisch.

THOMAS—Douglas Andrew, Richard George, Jeffrey Dwight, Brenda Lou, William Joseph, and Bruce Alan, children of Mr. and Mrs. Richard A. Thomas, Bath, Me. Society, baptized April 9 by the Rev. Louis Dole.

COLE, SEAVEY—Mr. and Mrs. Frank Cole and Mr. and Mrs. Earl Seavey, Fryeburg Society, baptized Feb. 19 by the Rev. Horace W. Briggs.

LONG—Roger David Long, Waltham, Mass., Society, baptized Mar. 19 by the Rev. Antony Regamey.

MARTINO—Alison Jean and David Charles, children of Mr. and Mrs. Charles Martino, Bridgewater, Mass., Society, baptized April 2 by the Rev. Harold R. Gustafson.

MAHTESIAN—Kenneth John, son of Mr. and Mrs. John Mahtesian, Bridgewater, Mass. Society, baptized April 2 by the Rev. Harold R. Gustafson.

MILLER—Bruce Gordon and Marjorie Jane, children of Gordon W. Miller and the late Hazel Hooper Miller, Bridgewater, Mass., Society, baptized Mar. 13 by the Rev. Harold R. Gustafson.

LORENZ, ROSE, HERZOG, REEHER—Reney Kalmbach, daughter of Mr. and Mrs. Wilfred Lorenz; Beverly, daughter of Mr. and Mrs. Bruce Rose; Marguerite Isabel, daughter of Mr. and Mrs. Ernest Herzog; and Mr. and Mrs. Howard Reeher and their daughters, Catherine Elaine and Karen Elizabeth, Portland, Ore. Society, baptized Mar. 26 by the Rev. Paul Zacharias.

FOSTER, ANSLEY, BLETCHER—Dean Michael, son of Mr. and Mrs. Roger Foster; Ronald Albert, son of Mr. and Mrs. Richard Ansley; and Albert Jay, Margaret Emelia, and Anne Lorraine, children of Mr. and Mrs. Clarence Blecher, El Cerrito Society, baptized April 2 by the Rev. Eric Zacharias.

HEMMERICH—Christine Lynne, daughter of Mr. and Mrs. Bruce Hemmerich, Kitchener Society, baptized April 16, by the Rev. David P. Johnson.

CUTLAN—Cynthia Ellen and Dawn Andrea, daughters of Mr. and Mrs. Charles Cutlan, St. Louis Society, baptized by the Rev. Ellsworth Ewing.

JONES—Mr. and Mrs. Frank Jones, and their children, Deborah Kay and Christopher Joseph, El Cerrito Society, baptized Mar. 26 by the Rev. Eric Zacharias.

## CONFIRMATIONS

BALTIMORE SOCIETY—The following were confirmed April 2 by the Rev. John King and the Rev. Owen Turley: Ann Floyd, Jean Hancock, Sandra Rinehimer, James Eyler, and Richard McKim Preston.

BRIDGEWATER, MASS. SOCIETY—The following were confirmed Mar. 26 by the Rev. Harold R. Gustafson: Marrilee Flood, Diana Redding Copeland, Marjorie Jane Miller, Harrison Wadsworth Porter,

Bruce Gordon Miller, Clifton Mitchell Colby, Harold William Flood, and William Earl Rainey.

**BOSTON SOCIETY**—The following were confirmed Mar. 19 by the Rev. Antony Regamey: Peter Edmund Ball, Carole Joan Nutile, Rodney Frederick Davis, John Edward Taylor, and Eleanor Merrill Pritham.

**FRYEBURG SOCIETY**—The following were confirmed April 23 by the Rev. Horace W. Briggs: William Allard, Betty Emery, Judith Fox, Joyce Fox, Pamela Seavey, and Bonnie Snow.

**DETROIT SOCIETY**—The following were confirmed Mar. 26 by the Rev. Wm. R. Woofenden: Margery Guest, Christine Laitner, Mary Lou Locke, Kathleen McDonnell, Susanne Mosher, Gary Korff, and Douglas Hill.

**PITTSBURGH SOCIETY**—The following were confirmed by the Rev. Leon C. Le Van: John Vincent, Karen Vincent, James Smith Zehner, Judith Ann Dennis, and Mary Jane Black.

**ST. PETERSBURG, FLA. SOCIETY**—The following were confirmed April 2 by the Rev. Leslie Marshall: Mrs. Alice Maude Emery and Daniel L. Tompkins.

**KITCHENER, ONT. SOCIETY**—The following were confirmed April 2 by the Rev. David P. Johnson: Carl Lamont Whitten, Theodore William Chivers, Hugh Frederick Cuthbertson, William Leslie Klie, Elizabeth Virginia Johnson, and Nancy Laura Brenneman.

#### WEDDINGS

**PICKARD**—Mr. and Mrs. John Edward Packard married April 29 in the Cambridge, Mass., Church; the Rev. Everett K. Bray officiating.

**LISHMAN-BRICKER**—Dianne Hilda Bricker and Robert Nelles Lishman married April 22 in the Kitchener Church; the Rev. David P. Johnson officiating.

#### MEMORIALS

**HUGHES**—The Rev. Othmar Tobisch officiated at the resurrection service of Amber B. Hughes (Mrs. Cash Hughes) who passed into the spiritual world Mar. 9.

**CHRISTIE**—Mrs. John (Anna Elizabeth Lehn) Christie, Kitchener, Ont., passed into the spiritual world April 5 at the age of 89. The Rev. David P. Johnson conducted the resurrection services on April 7.

**TAYLOR**—Glenn Taylor, Detroit Society, passed into the spiritual world Mar. 25. Resurrection services were conducted Mar. 28 by the Rev. Wm. Woofenden.

**LINTON**—Memorial services were held Mar. 12 for Mrs. Margaret Linton, Cambridge Society. The Rev. Everett K. Bray officiated.

**GODDARD**—Mrs. Arthur E. (Eleanor Smith) Goddard passed into the spiritual world April 24, at the age of 76. She was brought up in the Boston Society of the New Church. After her marriage she lived in Brooklyn, N. Y. and in Plymouth, Mass. The resurrection service was conducted April 26 in Plymouth by the Rev. Warren Goddard.

#### CONNECTICUT ASSOCIATION MEETS

The Connecticut New-Church Association met at the Center Church House in New Haven May 9, at 11 o'clock when the Reverend Clayton Priestnal of New York City conducted the worship and communion services.

After the pleasant sociability of the luncheon hour the annual meeting of the Association was held. The following slate of officers was elected for one year: President, Mrs. Foster G. Woods; Vice-president, Mr. Clayton Priestnal; Secretary, Mrs. Martin F. Lynn; Treasurer, Miss Emma V. Bancroft.

The meeting was then turned over to Mr. Priestnal who asked penetrating questions to stimulate the group to think deeply about the nature and sources of evil; all of which made for an extremely worthwhile discussion.

—MRS. F. G. WOODS

#### NOW—JEHOVAH'S WITNESSES!

Although the Evidence Committee has heard and seen our teachings likened in some manner to almost every cult, ism, fad and formal faith, for the first time recently we came across the claim that "Swedenborgianism" is part of the "mixture" forming the beliefs of the Jehovah's Witnesses, as called!

Interestingly, there might be some New-Church touch, some modicum of parallel unknown to us which may have percolated from the writings of Swedenborg into the beliefs accouched by the late Pastor Taze Russell, for it has been more than once reported to our committee that he had read the Prophet of the North extensively.

But since the good Pastor's demise and that too of his successor "Judge" Rutherford, under whose direction the group became known by its present name, there have been, we judge, some little change in the Witnesses' religious beliefs which have been extended even to refusal to salute the flag or to serve, no matter what the emergency, in their country's armed forces.

The item to which we now have reference appeared in the official publication for May, '61, of a religious group, *Herald of His Coming*, which under the heading "Who Are the Jehovah Witnesses And What Do They Teach?" with the by-line of Dr. James M. Gray, former President of the Moody Bible Institute, stated: "Dr. Wm. Morehead, an eminent Bible teacher, describes the teachings of the Jehovah Witnesses as a 'mixture of Unitarianism, Universalism, and the Swedenborgian method of exegesis.' A letter of correction has been sent to Doctor Gray.—L.M.

At the Annual Meeting of the Chicago Society, the following were elected as officers of the Church for the coming year: President—Mr. Thornton Smallwood; Vice President—Mr. Edmond Bouchelle; Treasurer—Mr. Vincent Ewald; Secretary—Mrs. Margaret Tafel. The Executive committees was elected as follows: Mrs. Barbourne Belcher; Miss Ethel Romare; Mrs. Henry Marback; Mrs. Harry Smith; Mrs. T. O. Smallwood.

THE NORWAY, IOWA, NEW CHURCH is seeking articles from the Holy Land for their Sunday School Museum. The people of this New-Church group believe, according to Mrs. Isabel Bowyer, LaPorte, Ind., that not only will such a museum be of interest to their own Sunday School members but will create interest among others in the area.

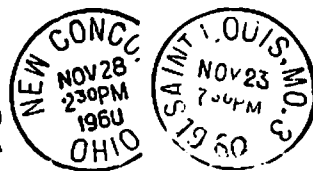
THE REV. LEON LeVAN, Pittsburgh, will hold a "questions and answers" meeting in the Buhl Planetarium early on June 4. The Reading and discussion group of the Pittsburgh Society at its May 19 meeting, discussed "Earths in the Universe."

THE SWEDENBORG MEMORIAL CHURCH, Gulfport, Miss., proudly announces the reception of two new recruits—the first since the Rev. Peter Peters passed away. They are James G. Donley and his wife, Myrtle. Both were baptized on Apr. 23, by the Rev. Ernest L. Frederick.





## LETTERS TO THE EDITOR



### "WELL-VERSED IN ALL THEOLOGIES"

To the Editor:

Theology is, I believe, too specialized to provide religious inputs to well-educated people, except as advice from practicing ecclesiasts on an *ad hoc* basis of opinion. Valuable as such may be, it does not fill today's requirements for a continuing and intimate involvement in the lives of competent people who understand that the Lord Jesus Christ is the *one God* of mankind, everywhere.

Perhaps New-Church ministers would be more *Swedenborgian* were they so well-versed in all theologies that they could preach competently on something other than the particular didactics of the Church of the New Jerusalem.

Lewis (fitch gibbens) Warren  
Boston, Mass.

To the Editor:

Has the basic weakness of the New Church, and the explanation of her chronic decline, been found? I have concluded it is the original concept of a church as a miniscule worship club which is formally limited to religious exercises. This is a viewing through the wrong end of a telescope. New Jerusalem is not a club, a group, an organization—it is a city!

A mature New Church not only can provide Sunday worship activity for her members; she can provide lodging, employment, education, trades and recreation as well. The closest to a New Church achieved so far in the United States in this sense, is the village of Bryn Athyn, Pa. where the population is largely Swedenborgian.

The aims and ends of the Sunday-morning type of church is, in the light of this discovery, a wasting of the Lord's resources. The ideal is inverted; when enough Swedenborgians have grown up in an area, then they can be organized into a club for formal services, and the formality is drawn tighter and tighter in a receding pattern. The ideal should look the other way—start with a formal band, and do more and more work in an area, more and more KINDS of work, useful work, until there are Swedenborgians all over the place!

Peter represented faith. John represented works. Peter is all for the existing formal Sunday morning type of New Church. John may die and leave money to build a huge stone building. Peter wants the regalia, the pews, the ritual, while John wants new translations of the Writings.

Bill Rawlinson  
El Paso, Texas

### DES PLAINES CHURCH DEDICATED

ON MAY 7, the Good Shepherd Community Church, Ballard Rd. and Home Avenue, Des Plaines, Ill., was dedicated. The dedication ceremony was conducted by the Rev. David P. Johnson, President of Convention.

The program, which began at two in the afternoon, featured addresses and musical numbers. The Rev. Rollo K. Billings, pastor of the Church, spoke on "The Aims of Good Shepherd"; Fred G. Anger, a well-known banker, spoke on "From Idea to Reality"; Mr. Lloyd Wright, famed architect, spoke on "The Spirit of Religion in Architecture"; and the dedication address, "The Church Building—Light or Lid", was given by the eminent theologian of the University of Chicago, Dr. Joseph Sittler.

The musical numbers were rendered by the chapel choir—conductor, Mrs. Rollo K. Billings—F. Melius Christiansen, with Miss Dorothy Nordblad at the organ. The Invocation was given by the Rev. Wilfred G. Rice, St. Paul, General Pastor of the Illinois Association, and greetings to the Church of Good Shepherd were brought by Dr. Edgar H. S. Chandler, executive vice-president of the Church Federation of Greater Chicago. Representing the teen-agers of the Church was Mr. James M. Wilson, speaking on "Our Dedication".

The *MESSANGER* intends to bring later a full report of this event together with pictures, and perhaps some of the addresses delivered.

### New-Church woman proves life can be interesting at 93

"Cultivate an understanding heart," is the advice of the Kennedy Memorial Christian Home's oldest resident, Miss Frances Darracott, 93, of Indianapolis.

"Miss Darracott is an inspiration to all of the family and staff of the Kennedy Home because of her ready wit and active interest in all phases of life," Dr. W. Dean Mason, administrator, told The Reporter.

She participates in the daily discussion groups on current events, and many times she is asked to help clarify some question relative to a historical event or complete a quotation from some well known writer. She can recite from memory many philosophical quotations and passages of poetry.

Dr. Mason said:

"She has proved to those with whom she lives that the best of life for which the first is made can come after you have passed 93 happy and interesting years of living."

Miss Darracott was born in Muncie Feb. 20, 1868. She graduated from Muncie High School in 1886 and taught the first grade for 20 years in Muncie. She came to Indianapolis in 1908, where she taught sub-normal children for 18 years, ending her career as a teacher in the first grade in 1933.

During this period she was very active in church work. She is a member of the Swedenborgian Church, holding office as president of the national Women's Alliance from 1936 to 1939. She belongs to the Indianapolis Parliamentary Law Club. She is a happy resident of the Kennedy Memorial Christian Home, having entered in April of 1959.

*Reprinted from a Morgan County, Ind., newspaper.*

### PETER

WITH the waves rolling high and the boat tossed about,

And the Lord walking triumphantly,  
Who else but Peter would dare to step out  
To walk in the troughs of the sea?

He didn't walk far, perhaps three stumbling steps,  
But he got to the Lord's very side.  
While the rest were too wise, or too fearful to move,  
He didn't walk far, but he tried.

And through all of his life he could never forget  
The thrill that had throbbed through his form  
From walking three steps, superhuman and bold,  
To be near to his Lord in a storm.

—ALICE HOEY SHAFFER

THEY SHALL return, for they come as thoughts,  
speaking,  
Given of angels to men;  
Even as dreams of the night long forgotten,  
seeking  
Remembrance again.

They shall return, as lost stream waters,  
merging;  
Cast in the ocean of sleep,  
Rise on the crest of a morning tide's breakers,  
surging  
Out of the deep.

—EDWIN A. HOBSON

### The Lamp to Our Feet

It seems so strange sometimes  
That folks though wedded  
Each his life, alone, must travel.  
A lamp, Thy Word is to our feet,  
A gleam  
That shows paved, mud or gravel.  
Thou art our Guide—be also Guard,  
And may we sense Thee close beside us.  
We'll clasp Thy hand, in Thee we'll trust,  
And make the trip  
Whate'er betide us.

And as in truth alone we go  
Each in his path and ne'er another's,  
If one road end, the time unknown,  
'Tis but a pause!  
Again our paths may sidewise run  
To greater heights, richer delights,  
And once more  
Life together.  
But this time  
Not alone.

—ALICE LEWIS



### CONQUERORS

Hail Alexander, but where are your phalanxes,  
Where have your armies and generals gone?  
Where is your beautiful stallion, Bucephalus—  
And lovely Thais, radiant as dawn?  
Hail Caesar Nero, but where is your empire,  
Where is the splendor and glory of Rome?  
What games tonight in your great *Circus Maximus*—  
Say, to what dustbin has your genius flown?

Heil Adolf Hitler, invincible *Fuerer*!  
Where are your helmeted men of the sword?  
Where is the *Reishtag*, the fierce domination  
Daring to defy the Hand of the Lord?

Dust is the end of all self-seeking power,  
Red fertilizer for fresh green earth gives.  
Still stands the Cross, and from steeple and tower  
Still ring the bells to proclaim that *Christ lives*.

—MARIE LUSSI

"He who would be greatest—let him become the servant of all."

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