

the ocean waves

Like the surging tones of stirring music,  
Lifting, enthralling, bouying one to  
Dizzying heights of  
Ecstatic,  
Teasing,  
Uncertainty;  
Waiting — hesitantly,  
Before plunging into the rich depths of  
Unspeakably moving sensation.

To be sampled,  
Tested,  
Felt and tasted!  
Tones of strength,  
Power and might —  
Constructive . . . destructive  
Surging from the very soul of the earth  
In a crescendo of energy  
To be spent in flying spray and mist;  
Only to return once again  
To become a part  
of  
The ocean waves.

—DAVID P. JOHNSON

# NEW-CHURCH MESSENGER

JULY 1, 1961

# 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.

## A Continuing Theme

BY THE TIME this issue of the MESSENGER reaches its readers, the 1961 session of the General Convention will be history. But the theme for this year, "A changing church in a changing world" will not be. Life by its very nature is dynamic, and therefore anything like a *status quo* is not possible for long. Freedom must have restraints (self-imposed, if possible) but woe to the society that destroys it by putting it in the chains of unbreakable traditions. Innovation must be undertaken with caution. It should be preceded by careful study, not undertaken for its own sake but because reason approves of it. However, innovation must not be opposed just because it is an innovation. True, changes are always disturbing to many. But this is one of the costs of progress.

Values that have come down to us from the past, including some of our traditions are not to be cast aside lightly, but they must be called upon to show that they have a relevance today and that they are still values.

A church always has problems and finding solutions for these calls for experimentation, change, new ideas, new discoveries, and sometimes bold adventure. Neither man nor his institutions can be limited to what he has always been unless it can be shown that such a limitation is in accord with an eternal law. The proposition that either man or man-made customs, beliefs, and traditions are forever fixed can only lead to futility and frustration for it is a denial of the creative spirit within.

Our Church has always prided itself on being a forward-looking Church with its face towards the future. We are a "New" Church, therefore not afraid of that which is new. More than ever today new and unique acts are required of us if we are to combat the apathy, fatigue, and sometimes even hopelessness that are found in the world and often within our own ranks. By creative acts and with vision we must deal with the problems that beset us.

## Why Shoot for the Moon?

WHY is it so imperative that the United States should reach the moon with a manned spacecraft, that the President himself goes before Congress to urge more money for this project? It is a matter of prestige, we are told. We must not let Russia get ahead of us — we must prove to the world that we are first in technological skill as well as in wealth and military power.

Is there not in this more of vanity, patriotically motivated, to be sure, than of a desire to serve mankind? Suppose that England, France, Holland or Russia is ahead of us in some field of science or technological achievement. Does that in any way reflect on us? Is it not what should be expected? Every nation has certain gifts, and we should rejoice when one of these makes a useful contribution to mankind's advance.

We might also ask, are there not other accomplishments than voyages to the moon, to which we Americans would like to see our country devote its wealth, its marvelous energies, and its fabulous technological skill?

What about the conquest of disease? Some time ago a U.S. senator proposed a government financed crash program to find a cure for cancer. Little attention was paid to his proposal. Yet millions of people are potential victims of cancer, while very few stand to gain anything by a trip to the moon. Suppose that such a program as the senator suggested were initiated and were successful — and its chances for success are certainly as good as those for reaching the moon — would not the gratitude of millions throughout the world to America be immeasurably more than were we to land a man on the moon? And would not the prestige of the United States stand much higher? How much more good has not been accomplished by the discovery of anti-polio vaccine than by the flights into space of two astronauts.

What we need is a better understanding of the doctrine of use. What serves the highest use, and what benefits mankind most? A spectacular feat or a discovery that will help man in his quest for the more abundant life? How about seeking to enhance our national prestige and to win friends by making contributions to the latter?



# WINDOW TOWARDS THE WORLD

## LAND OF OPPORTUNITY

SLOWLY, SLOWLY THE CHURCH is beginning to turn its head and face squarely the fact of racial discrimination in the United States. Too long we have looked the other way.

Last June Convention unanimously adopted a standing resolution urging our societies to welcome into membership those who accept the essentials of our church, excluding no one because of ethnic origin, race, or color. This first step puts on record an official attitude toward racial discrimination, but there is much to be done if this general resolution is to have any effect. For the New Church, along with fellow Christian churches, has been dragging its feet at the tail end of the march toward equality. We have offered not love to the neighbor but segregated churches. Abhorring violence, we have allowed our desire for moderation to anaesthetize the conscience of our church. We have prolonged a life of ignorance, poverty, and degradation for Americans whose skin is a different color from our own.

As the Freedom Bus riders, whose wisdom is more to be questioned than their lawfulness or courage, were savagely attacked by screaming mobs in Alabama, the Executive Committee of our Council of Ministers reached an unprecedented decision. Unanimously they refused to make use of segregated facilities in Baltimore for the 1961 meetings of the ministers and their wives. When enough groups refuse to patronize segregated establishments, motels and restaurants will open their doors to all. These small beginnings serve notice on us that the time for action is now. There is something for every one of us to do.

How many of our societies have accepted Negroes into membership since the resolution was passed urging us to welcome them with joy into the full fellowship of our churches? What would be your reaction if a fine Negro couple applied for membership in your society? Are we truly ready to translate our official attitude into action? Before we condemn the rioters in Montgomery for taking the law into their own hands, let us examine our own consciences.

We can wait no longer for time to solve our race relations problems. It is what we do with the time at hand that will determine the course of the future. For the time is growing shorter, and we must make full use of the time that is left to us. We seek the friendship of developing countries around the world, but we must first win their respect. The Black Muslim movement, seething with hate and revenge, is growing in our own country. The time may come when the Negro will no longer sit quietly at the lunch counter and wait.

There is much for us to do. Basic to the acceptance of the Negro in our society is his education. This education will never be adequate so long as the schools are segregated. The

schools were not desegregated by the Supreme Court decision of 1954; they will never be truly integrated until we are willing to accept the Negro as our neighbor and live side by side with him. Good schools for all children, which means integrated schools, will come only with integrated housing. Fair housing committees are working quietly to find housing for Negroes who want a place in the sun to raise their children. Yet these committees are constantly bucking the current of fear and hostility toward their work. Here in Washington there is a cosmopolitan atmosphere and foreigners are fairly accepted. But the Ivory Coast Ambassador, seeking an apartment for an aide, was turned down with the explanation that the aide "might be mistaken for an American Negro."

There are businessmen and housewives spending their evenings to help Negroes who have entered biracial schools. Many of these children are unable to overcome alone their handicaps which are the residue of their unequal educational opportunities. There are groups which make it their business to see that Negroes and foreigners are made to feel welcome in their community.

Most Negroes will never be able to afford to move out of the slums or public housing until they are given equal job opportunities. Even Negroes with technical ability and college education seldom are able to get jobs commensurate with their training. Our little children grow up thinking of Negroes as cleaning women and trash collectors. This is America's caste system.

So much to do and so little time! Can we as individuals and churches stand idly on the sidelines and wait for things to get better? We have a chance to show our attitudes every day — in our daily conversation, when we board a bus, sit at a lunch counter, or serve lunch to our cleaning helpers.

Outstanding in their work to help the Negro find an equal place in our society have been the Unitarians and the Society of Friends. Ruled out of Councils of Churches because their doctrine did not conform, the Unitarians as individuals and in their social action groups have shown their concern for the neighbor.

Where do *we* stand? Are we ready to follow the words of our Lord, "Go and do thou likewise"? Let us not walk by on the other side.

—PERRY S. MARTIN

## OVERCOMING EVIL WITH GOOD

THE PHILOSOPHICAL BASIS for the technique of passive resistance, so widely used these days in striving for equal

civil rights for Negroes, is clearly rested in the Hebraic-Christian religious tradition.

In her stimulating essay on "Another Aspect of Pacifism" in the *MESSENGER* (May 1), Miss Helen E. Saul writes about "settling differences by peaceful non-violent means" and about Gandhi's doctrines of "passive resistance" and "civil disobedience." We would do well to remember also Gandhi's term "Satyagraha" — that is, "soul force." This conveys a more affirmative, constructive concept than the idea of mere non-violence or passive resistance, and it also includes the non-violent approach to evil. But the emphasis is on "the principles of love and brotherhood," about which Miss Saul writes. Love is to be exercised. "Soul force" is love and brotherhood in action. The Christian message of reconciliation is one of overcoming evil with good.

In considering our attitude toward evil it is interesting to note what George Kennan says in his new book about Russia (*Russia and the West under Lenin and Stalin*). He cautions against too absolute an approach to evil, or to enmity. "Just because you have an enemy . . . does not necessarily mean that you are obliged to destroy him." And also: "Let us not repeat the mistake of believing that either good or evil is total. . . Let us remember that the great moral issues, on which civilization is going to stand or fall, cut across all military and ideological borders, across peoples, classes, and regimes — across, in fact, the make-up of the human individual himself."

"Be not overcome of evil, but overcome evil with good." (*Rom. 12:21*) Or as the New English Bible renders it: "Do not let evil conquer you, but use good to defeat evil."

—ELISABETH RANDALL

## RELIGION IN ACTION

SUMMER IS HERE — and college students are scattered over the countryside, far and wide. Such adventures are open to them! Beyond the wildest dreams of a generation ago, when their parents thought it wonderful to be attending camps and institutes and various combination study-recreation groups.

Now the young folk go off to "work camps" — perhaps in some under-developed area in our own United States, or it may be a rehabilitation project in South America or Europe or Africa. They will be discovering "how the other half live," while lending a helping hand with agriculture, or teaching, or some kind of village improvement, even road construction for the hardy athletic ones.

Not satisfied with just reading about the Africans — for example, what Swedenborg has to say about some tribes in central Africa who are close to the celestial heavens — now the young people actually fly to Africa and gain first-hand knowledge and experience with some of these more primitive peoples.

"Operation Crossroads Africa" is an inspiring example of this new kind of "religion in action." This project was founded in 1957 by the Rev. Dr. James H. Robinson, pastor of the Church of the Master in Harlem, New York City. The first summer 75 students participated. This year there are 225, representing 34 colleges and universities. Gathering in

Washington in June for a week's orientation, they then take off for Africa. One of this year's group is a daughter of a former "Leaguer" who a generation ago was herself active in study-groups of the American New-Church League.

No doubt these young students on their return will have a new depth of understanding of some of our present-day "African problems." We look forward to having them share this deeper understanding with those at home. Their experience will enrich the lives of all.

"All religion has relation to life, and the life of religion is to do good."

—ELISABETH RANDALL

## PROGRAM OF PRESIDENT'S VISITS

July 9 - Aug. 27

Sunday	July 9	Canada Association, Kitchener, Ontario
Thursday	July 13	Wedding Rehearsal, Kitchener, Ont.
Friday	July 14	Wedding, Kitchener, Ont.
Friday	Aug. 18	Board of Managers Theological School, Cambridge, Mass.
Saturday	19	Board of Managers Theological School, Cambridge, Mass.
Sunday	20	Board of Managers Theological School, Cambridge, Mass.
Wednesday	Aug. 23	California Association Meeting, Los Angeles, Calif.
Thursday	24	California Association Meeting, Los Angeles, Calif.
Friday	25	California Association Meeting, Los Angeles, Calif.
Saturday	26	California Association Meeting, Los Angeles, Calif.
Sunday	27	California Association Meeting, Los Angeles, Calif.

—DAVID J. JOHNSON  
President

## NCTS CLOSES SCHOOL YEAR

The closing of the school year of the New Church Theological School was marked May 26 by a service of worship conducted by the president of the school, the Rev. Edwin G. Capon, at which faculty, students and their wives were present. The sermon was delivered by the Rev. John C. King, a teacher in the school. This occasion marked the conclusion of 40 years and 30 years of service respectively for two members of the faculty, who are retiring. Mr. Horace B. Blackmer, librarian, faculty secretary, organist, and teacher of music and New-Church history, was first connected with the school in the school year 1920-21. The Rev. Everett K. Bray, a former president of the school, and more recently a teacher of Pastoral Care and Christian Ethics, joined the faculty in the 1930-31 school year. Besides mention of their retirement in the service there were surprise gifts to the two from the present student body. Their retirements will be further recognized by other groups in the church at Convention time. Mr. Blackmer will continue to serve the church in his role of Convention Secretary and manager of the Bookroom of the Massachusetts New-Church Union. Mr. Bray, who is also retiring from the pastorate of the Cambridge Society, will live with his daughter and her family in Greenfield, Mass., where he will continue to be in charge of the correspondence courses offered by the school. He will also continue to serve the Massachusetts Association as its General Pastor.



*This is an abstract of an address by the Rev. Dr. Edwin T. Dabberg, pastor of Delmar Baptist Church, St. Louis, Mo., and past president of the National Council of Churches in the U.S.A., given at a luncheon at which the Rev. Dr. Ralph W. Sockman, pastor of Christ Church (Methodist), New York City, received the Upper Room Citation for 1961 for outstanding contributions to world Christian fellowship. The Upper Room is a devotional guide published in Nashville and used interdenominationally and internationally.*

## TEMPLES STILL UNDONE

**A**BSORBED AS WE ARE in the current demolition of institutions that have been with us for ages, we may all too easily forget that new temples of the Spirit are being built that will outlast all the empires of history.

The forces of disruption are massive and violent. They inspire a sense of consternation within us, directing our gaze at riots, rockets, and revolutions. The forces of Christian fellowship and peace, on the other hand, are quiet, personal, and persuasive. They work silently, like seeds in the ground or leaven in the measure of meal. Consequently we underestimate their power. We are unaware of the growing strength of a Christian unity that crosses the boundaries of all nations.

One of these hidden temples of the Spirit is the Fellowship of the Ecumenical Church.

There will be meeting in New Delhi, Indian, next November and December the representatives of 178 communions of the Christian faith, in the Third Assembly of the World Council of Churches. While it is always easy to romanticize such a meeting and credit it with more than is realistic, the New Delhi Assembly is in fact a very great sign of hope. It will bring together not only the ancient churches of Christendom, but the younger churches of Asia and Africa as well, in a convocation that is international, inter-racial, and interdenominational. The temple of ecumenicity has achieved solid reality. It makes possible a degree of united worship and communication such as has rarely been achieved through the centuries. It functions not only on the world level, but through the National Council of Churches and the local councils of churches on the neighborhood level also. What these councils and assemblies have to say in the name of the Christ who is the Lord of all life has a profound impact on human relations all over the world.

What we might call the Fellowship of the Upper Room is another example of the hidden temples. If we were to place on top of each other the little devotional booklets now in use among the churches, and of which the Upper Room prayer guide is the outstanding example, they would tower higher than the Empire State Building by far. How significant that every morning and evening there are millions of people — whole families indeed — that gather at the altars of personal and family prayer in every nation on earth, thinking the

same thoughts, and adoring the same God. Powerful as may be the structures of atheism and materialism, they will not prevail against the faith of these multitudes that hallow the name of the heavenly Father together every day of the year.

Nor can we forget the Church of the Air. This fellowship of the air waves is a growing and significant thing. Only in its infancy, it nevertheless enables the people of all faiths and of no faith to hear what is being said by the leading exponents of all religions. What this will mean in the way of ultimate brotherhood and understanding, no one yet can prophesy. For the time being, it may seem to add to the bewilderment and confusion of the religious mind as so many conflicting points of view are brought by radio and TV into the very living room of our homes. We may temporarily find ourselves in the situation of those quaint little characters in the Wizard of Oz — the Tin Woodman and others — who as they came through the forest found their path dividing like the spokes of a wheel, in forty different directions, all of which began to revolve. As an Indian American Christian out in Montana once expressed it, "It used to be that there were but two roads — the Old Road and the Jesus Road. Today there are so many roads in between." We shall have to live with this puzzling fact of plurality for the time being. But ultimately the "hope that sends a shining ray far down the future's broad'ning way" will make all things clear, as we come more and more to the Christ who said, "I am the way, the truth, and the life."

Communists, Marxists, and others greatly underestimate the power of religion and its accompanying institutions to survive. There has been made available to us through the Office of Documentation of the World Council of Churches at Geneva a publication of some of the atheistic papers in Soviet Russia. One of them, taken from "Nauka i Religia" (Science and Religion), quotes a 16 year old high school student who in writing to the editor of an atheistic journal declares:

"I have never yet believed in God. I read your paper regularly and also the latest atheist publications. But I regret to say that the books written about atheism are boring and uninteresting. They are very vague on many points which one wants to understand, too.

"The thing is, my mother believes in God. I try to convince her that she is wrong, but so far I have not succeeded. When I tell her there is no God, and that there are no Saints, she refers to the Bible and to the explanations of the clergy. And then I don't know what to answer. All I can do is to retreat.

"Dear editors, it would be very nice if more interesting, readable books about atheism could be published for school children. They would explain in detail how life began on this earth, how the Bible was written, and what the different sects believe."

It is obvious that atheistic materialism has taken captive the mind of a whole new generation in Russia. But the above complaint by a Communist high school student reveals the lurking doubts in the mind of a Communist youth, and poses questions that their atheistic teachers cannot answer. The time may yet come when the grandchildren of Nikita Krushchev and Yuri Gagarin will appeal to our grandchildren and ask, "What can you tell us about God? What insights have you to share with us concerning the nature of our being, what happens to us after we die, and what lies beyond history?"

All honor to those who like Dr. Sockman and the publishers of the Upper Room are proclaiming every day the answer to these questions, as revealed through the good news of God in Jesus Christ. These are the builders of temples still undone. It is in this area that America can and should excel. If we strongly and courageously preach the faith that makes men free instead of devoting all our energies to questions of face, prestige, and military strategy, we will surely see the kingdom of God coming with power in our day.

### THE ALMONT BULLETIN JULY 30 - AUG 13

TO ALL WHO KNOW ALMONT, it is not just another vacation resort, for as such it has little to offer; but rather, it is a way of life . . . For the children it means new playmates and lots of time for play; singing at chapel services with each one taking turns sitting beside "Auntie" Dora. For the next age group there are hiking and swimming trips, baseball, dorm life, planned evening entertainment, and delightful old and new friendships. And for the grown-ups, lectures, wonderful companionships, leisure time to recall the unforgettable memories of yesteryear.

The days open with flag raising (preceded by much scurrying around, in a frantic attempt to be fully clad and yet arrive in the circle in time to be counted!) and close with everyone back in the circle again for flag lowering as the sun sets on another delightful day.

And at the close of the session each carload of departing guests is sent on its way with the Almont "Cheer" which grows weaker and weaker until the last carload must cheer themselves on their way, and all depart well fortified with spiritual strength and wonderful memories to carry them through the year ahead, in the turbulent world we live in.

—E. H. H.

### HOW TO CULTIVATE A GRAFT

Yonezo Doi

THE LORD GAVE us the parable of the Good Shepherd. The sheep in the fold which are gentle and innocent, and faithfully follow their shepherd. They represent the gentle and faithful Christians, and their goal is Heaven. The Lord says, there are other sheep who are outside the fold and not under the direct protection of the shepherd. Yet they hear the shepherd's voice too and follow Him. And all will be led and become one flock under one shepherd. They are not Christians, but good in heart and mind. Though not Christians, they are led by the Lord, though indirectly.

Once the Christians (even today some Christians) were very stubborn and insisted only they would be saved and excluded all others from salvation and despised them as unsaved sinners. Two thousand years ago the Lord taught that even the sheep outside the flock can be saved and led into Heaven. But they must be faithful sheep, not wolves or foxes. Swedenborg in *Heaven and Hell* teaches that anybody, though not Christian, who leads a good life and acknowledges the one Authority (God), will be saved, and his Heaven is the Gentiles' Heaven. Good Mohammedans, when they renounce the custom of polygamy as evil, can be saved, for they have already believed in only one Almighty, God.

To make good roses bloom, or to get good fruits, apples or peaches, we have to use the method of grafting. We cut the bloom of a wild rose tree. The old wild rose tree has its activities (outside the ground) stopped, and the new good rose tree grows on the old one, and many good large roses bloom. But unless the gardener takes good care of a young graft, it will soon fade away, it cannot have good roses. To have good and large roses bloom, the gardener's careful cultivation is necessary. For human life grafting is repentance. For repentance is to acknowledge the Lord, to know your own sins, and to ask the Lord's help to change your way of living. Cultivation is to fight and shun evils and falsities with the Lord's help and guidance, and to proceed to bearing good fruit.

Like the sheep outside the fold, there are many wild rose and fruit trees that are not grafted. They are not cultivated, but grow for themselves in their own way, and they have rather few small flowers and bear poor fruits. Though not cultivated, they take nourishment from the earth, enjoy sunlight, soft wind and rain, though not fully. That is why they do have flowers and bear fruits.

We should not drop behind from the Christian course of salvation. A sheep in the fold that fails to listen to the shepherd and follow him is worse than a sheep that is outside the fold but listens to the shepherd and follows him. An apple tree that has been grafted but fails to bear fruits, is worse than an ungrafted wild tree that bears some fruits though poor and few.

*Mr. Doi is a New-Church minister in Japan.*

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IF YOU HAVE a copy of the Feb. 1 issue of the *MESSENGER* which you can spare, please send it to the New-Church MESSENGER, 300 Pike St., Cincinnati 2, Ohio.

books  
for

# SUMMER READING

AMERICAN PROTESTANTISM. *T. Valentine Parker. Philosophical Library, Inc., 15 E. 40th St., New York 16, N. Y. 219 pp. \$3.75.*

There has been a growth in church membership, and the writer feels this indicates a trend. The war, he thinks, has swept away a number of the securities of the past, which has turned many to a search for a meaning in life. Evangelism must continue, but reliance must be placed on education rather than emotional revivalism, the author believes.

This book traces briefly the rise of Protestantism, and describes the conditions under which it exists today in the United States.

The author is seriously trying to weigh the success and achievement of the Church, while not neglecting to point out its weaknesses. He speaks with appreciation of missions, of the Church's efforts to advance social justice, promote religious education, discourage racial and religious intolerance, the war spirit, and encourage temperance.

The serious defects in the Church are "worldliness, unbrotherliness and indifference." Numerous illustrations of these weaknesses are given. There is too much emphasis on building a strong organization without inquiring for what it shall be effective.

There is a chapter on the Christian minister which can be read profitably perhaps even more by laymen than by ministers. Is the ministry a profession or a calling? Should the minister be well educated, or is there a danger that he may be educated away from the people? And what about the economics of the ministry? There are no easy solutions to these questions, yet they must be faced.

In the last chapter Mr. Parker ventures into prophecy and says, "The conclusion to which these chapters reluctantly lead is simple, unavoidable. It is this: the Church will fail." It will fail because it is not effectively bearing witness to God's salvation or His judgment; because it is too divided; because the Roman Catholic Church, which on principle rejects toleration, is gaining on Protestantism; and because of the threat of communism.

All is not dark, however. The author sees hope in the United Nations, in improvements in employer-employee relations, in increasing racial tolerance, and in the ecumenical movement.

ANGELIC WISDOM ABOUT DIVINE PROVIDENCE. *Emanuel Swedenborg. Originally published in Latin at Amsterdam 1764; newly translated by William Frederic Wunsch. New York, Swedenborg Foundation, 1961. Missionary edition, 25c postpaid.*

This is a great age for new translations. Not only have we two excellent Bible translations as different as the R S V

and the New English Bible — to say nothing of Smith and Goodspeed, Moffatt, and Phillips — but we have new translations of the Greek and Latin Fathers, and Christian classics of later times. In this last category, Dr. Wunsch's new translation of Swedenborg's *Divine Providence* deserves a high place.

The previous translator, the Rev. John C. Ager (1899) tried to improve on his predecessors by avoiding too many "cognate words" and too close following of "the Latin order of words and phrases." Dr. Wunsch makes his English still more idiomatic and vigorous by breaking up long sentences into short ones, omitting unnecessary "particles of logical relation," introducing paragraph breaks, and translating the same Latin words in different ways, where the English vocabulary is rich enough to warrant it (pp. vii, viii).

The title of the new translation, *Angelic Wisdom about Divine Providence* instead of *Angelic Wisdom Concerning the Divine Providence*, illustrates one persistent point that runs through the whole, use and disuse of the definite article. "Latin has neither a definite article nor an indefinite article, and a translator into English must decide when to use either or neither" (viii). Dr. Wunsch is of the opinion that the definite article has been overused in previous translations, and generally omits it.

Another very noticeable change is the omission of the long, analytic Table of Contents used in the previous translation, in favor of a single page of short, crisp chapter-titles. The new Subject Index at the end permits the reader to explore the contents of the whole book, and see the connection of ideas, much better than the old, overloaded Table of Contents. By these and other devices, Swedenborg is made to speak to us in the twentieth century almost like a contemporary.

Among Swedenborg's works, *Divine Providence* occupies a position of central importance. Together with the shorter work on *Divine Love and Wisdom*, to which it is a direct sequel, it constitutes the rational core of Swedenborg's Theology. Students of theology desiring to comprehend the teaching of the Swedish seer in its logical integrity would do well to concentrate on this book, where it is shown that the same Love and Wisdom whereby God created the world are also the clue to the Providence that governs its purpose and destiny.

The purpose of Providence is to make "A heaven from the human race." In pursuit of this goal God works constantly in every human soul, both overtly and secretly, according to the laws dictated by his own wise and loving nature. He respects human freedom and reason so much that he tolerates evil, and allows men to condemn themselves to hell by their own misdirected desires. He *predestinates* no one,

he *sends* no one to hell, but inwardly works in all to draw their wills into conformity with his Love and Wisdom, until their prudence coincides with his Providence, and they ascend by degrees from the natural to the spiritual, and from the spiritual to the celestial. There is a solemn beauty in this book, which the new translation eloquently brings out.

**RELIGION, SCIENCE, AND MENTAL HEALTH.** *Proceedings of First Academy Symposium on inter-discipline Responsibility for Mental Health, 1957. New York University Press, 107 pp. \$3.00.*

**RELIGION IN THE DEVELOPING PERSONALITY.** *Proceedings of the Second Academy Symposium on inter-discipline Responsibility for Mental Health, 1958. Associated College Presses, 32 Washington Place, New York 3, N. Y.*

Dr. Carl G. Jung, famed psychologist, says that there are peculiar powers of recuperation for the sick mind in religion, and more than one physician has said to a minister concerning some patient, "You can do more for him than I". The influence of the mind on bodily health is now recognized. Indeed, an English authority on this subject, Dr. A. T. W. Simeons, goes so far as to venture that only those diseases than man shares with the wild animal are not, in part, of a psychosomatic nature. In view of this, an exploration of what resources a religious institution such as the Church can bring to bear on the problem of mental health is useful. There are 350,000 clergymen in the United States, but only 10,000 psychiatrists. Can ministers and mental health workers bring together their experience and knowledge?

In 1957 and in 1958, the Academy of Religion and Mental Health, and newly formed but worldwide organization of scientists, physicians and theologians, conducted symposia of leading men in these three groups. The above named volumes are a record of these.

The responsibilities of the behavioral sciences, such as psychology, sociology, psychiatry, etc. come in for somewhat extended treatment with such authorities as Otto Klineberg, O. Hobart Mowrer, Abraham Maslow, Gregory Zilboorg and Harold G. Wolff taking part. The joint role of religion, medicine and behavioral sciences is presented by Samuel W. Blizzard, Hans Hoffmann, Noel Mailloux and Albert A. Goldman, all of whom in addition to being clergymen are students of psychology.

In the second volume there is a discussion of religion and childhood led by Earl A. Loomis, Jr.; one on religion and adolescence led by Gordon W. Allport, and one on religion, adulthood, and the aging led by William C. Bier. In an informal session the conversation ranged over such subjects as religion and criminals to the general topic of death itself.

For Christians who may wish an acquaintance with the resources available to help the emotionally disturbed, these two volumes are worth reading. This does not mean that ministers or other religiously trained persons should attempt to practice psychiatry. Will-power, prayer and "positive thinking" may not of themselves be able to cure sick minds. Sin and sickness are not identical. The role of the emotions and passions must not be underestimated. Nevertheless,

those whose specialty is the study of religion and whose primary job is to help people in trouble — and that description should fit all clergymen — if fully aware of the approach of psychology in the field of mental distresses, can give invaluable help.

These volumes, containing the ideas of several different minds, cannot but impress the reader with the fact that psychology is far from an exact science, that there is much about mental illness which baffles even the most learned and experienced in this field.

Religion undoubtedly can play an important role in helping the disturbed, but there are many cases which must be left to the psychiatrist. This the intelligent and well-trained minister realizes. But this will not make him unwilling to extend help where he can.

Both ministers and laymen can profit by a careful reading of these books.

**RELIGION AND LIFE.** *Emanuel Swedenborg. The Swedenborg Society, Inc., 20-21 Bloomsbury Way, London, W.C.1. Paper back, 92 pp.*

What a difference the way in which the material is arranged can make to a book. The work under review is a new translation and a compilation of the sections on good works and the Ten Commandments included in the exposition of the *Book of Revelation* to be found in the work entitled *The Apocalypse Explained*. Readers of Swedenborg are familiar with the fact, that he often included between chapters of his larger works material on points of doctrine, which are continued later so as to form a series. Some of the most vital aspects of Swedenborg's ethical teachings are thus embedded in *The Apocalypse Explained*. What Mr. Chadwick has done is to extract these, give them a new translation, bring them together and supply chapter headings. The translation is based principally on the Latin text edited by S. H. Worcester.

To this reviewer it seems that a marked improvement has been made in the translation from the viewpoint of readability.

Assembling what Swedenborg has to say about the Ten Commandments into one work also brings out more clearly the emphasis laid by him on the inner attitude. It is not enough to refrain from breaking the Commandments outwardly, there must develop in the regenerating individual a desire to obey the Lord out of love for the Lord. Such development is the work of the Holy Spirit.

When such an inner attitude develops, it becomes clear that each of the Commandments involves much more than is contained in the literal sense. "Thou shalt not steal" applies to others than burglars and highwaymen. It applies to the public official who is guilty of "graft", to the merchant who defrauds his customer or takes unlawful profits and usury, as well as many others. Similarly, he who would keep the seventh commandment must not only refrain from murder, but with the Lord's help he must remove hatred from his heart, for it is from hatred that murderous actions arise.

**SING A TUNE.** *Publisher: Cooperative Recreation Service, Delaware, Ohio. Paper cover. 80 pp.*

This songbook for juniors has been enlarged and substan-



tially revised by an interdenominational committee. The new edition was completed in May in anticipation of summer camping and church vacation school needs.

More than a quarter million copies of the first edition have been published since 1954. The second edition represents an increase from 87 to 114 songs, half of them new. They were selected especially for 9, 10, and 11-year-olds in camping and other church-related programs.

The editing committee came from two committees of the Division of Christian Education of the National Council of Churches — the Committee on Children's Work and the Committee on Camps and Conferences.

Religious education workers are offered a review copy on request to the publisher.

**MACHINE ATT FLYGA I WADRET.** *Machine to fly in the Air, according to draft by Emanuel Swedenborg. Bok-förlaget Facsimilia, Stockholm. Distributed by A/B C. E. Fritzes Kungl. Hovbokhandel, Stockholm.*

This book is beautifully bound and clearly printed. It contains a number of excellent illustrations, among them a full page reproduction of the portrait of Swedenborg by Per Kraft, Sr.; reproductions of vignettes in Swedenborg's works; pictures of models of Swedenborg's flying machine; photostats of the manuscript, now in the Diocesan Library at Linköping, Sweden, in which Swedenborg sets forth his proposal for an aeroplane, and the pages from the scientific magazine which Swedenborg and Polhem founded, *Daedalus Hyperboreus*. There is also a reproduction of the title page of the *Daedalus*.

Both the Swedish text and its English translation is contained in the book.

As the title indicates, this book deals primarily with Swedenborg's plan for an aircraft. This reviewer does not recall, whether in the past he has read Swedenborg's own description of this project. He must admit, that not until he read this book has he felt any interest in the subject, and further admit that he would without any fear get into Swedenborg's plane, knowing that it would never leave the ground. Nevertheless, on reading the material contained in this volume he found himself fascinated. With what a variety of subjects Swedenborg's colossal mind dealt!

The book opens with a short biography of Swedenborg, by Swen Rosen, D.Ph. Dr. Rosen expresses fully his admiration for his illustrious countryman, speaks of him as a "great genius with ability of premonition and seership, a true clairvoyant, with his eye directed not only to the near moment, but especially to the future." He describes him as an entirely sound man in body and in mind, with a "clear and penetrating" intellect to the last. "The character of Swedenborg is exceptionally stainless, and he is one of the noblest and most broad-minded personalities in history," writes Dr. Rosen.

**THE HEALING MINISTRY IN THE CHURCH.** *Bernard Martin. John Knox Press, Richmond, Va. 125 pp. \$3.00.*

Until recently healing of the bodies of men was not a responsibility assumed by the Church of Jesus Christ, except

by certain sects. But in recent decades more and more churches of the conservative denominations have been initiating healing programs. This is probably in no small part due to the recognition of the far-reaching influence of the mind in states of health and disease. Also it is due to an awakening on the part of the church to the significance of the Lord's command to His disciples to "heal the sick".

Pastor Martin's book is a study of this responsibility for sickness as it concerns us today. For this work he is well-equipped, for alongside of his parish ministry in Geneva, Switzerland, he works in a psychiatric clinic and presides at a monthly service for the sick.

The first section of his book is a study of the healing ministry in the New Testament, as this is shown by the healing activities of Jesus and of His disciples. He holds that healing the sick was not a "means of propaganda" used by the Lord and His followers, but an "integral part" of the message of spiritual liberation.

The second part considers healing in the church today. It gives thought to such different themes as divine healing and medical science, the problem of faith, sin and sickness, and why there are failures.

In conclusion he urges upon his brother ministers that they be not deterred by fear from venturing upon a healing ministry. That fear, he says, is a sign of a weakness in their faith.

**TALKING WITH GOD: THE HEALING POWER OF PRAYER.** *Gwynne Dresser Mack. Arthur James, Ltd., The Drift, Eversham, Worcs., England. 108 pp. \$1.50.*

As to contents, this book has been reviewed in the *MESSENGER* several times. (See review by Elisabeth Randall, June 18, 1960, p. 102; Leslie Marshall, Sept. 15, 1960, p. 283; Margaret W. Briggs, Nov. 1, 1960, p. 332). So we will not deal with its contents except for the following quotation from the "Foreword" written by retired British Conference minister, Charles A. Hall, himself the author of many charming and inspiring books:

"Surely no earnest reader of this book can rise from its perusal without a sense of spiritual refreshment and a feeling that the author has been guided to deliver a healing message. She will be amongst the first to admit that it is not her own, but God's truth she has so happily articulated. The book betrays delightful literary culture informed by a 'Wise and understanding heart!'"

The interesting thing about this edition is that it is published by an English commercial firm which has published many inspirational books regardless of what the denominational bias of their author was. This may insure the book a much larger circulation than it would receive otherwise. The book is in a beautiful format, the printing is of the best, and it is bound in hard covers. We miss the quotations from Swedenborg which in the original edition were found at the beginning of each chapter. This omission seems to have been in response to the publisher's request. One long quotation on page 83 remains.

Our congratulations to Mrs. Mack on the publication in England of this book.

# SWEDENBORG FOUNDATION CHANGES LEADERSHIP

The Swedenborg Foundation announces changes in leadership as a result of the elections held at the 112th annual meeting of its board of directors May 8, 1961. Mr. John F. Seekamp having declined renomination as president, the board voted the following resolution:

WHEREAS, JOHN F. SEEKAMP became a Life Member of The Swedenborg Foundation on May 12, 1925, and simultaneously a member of its Board of Managers (reorganized as its Board of Directors in 1944), was elected Vice President on February 12, 1944 and President on May 11, 1953, and has served in these capacities with devotion, distinction and outstanding ability in the furtherance of the interests of the Foundation, and

WHEREAS, we, his colleagues on the Board of Directors, wish to express our deep regret at his decision not to stand as a candidate for re-election to the office of President at the close of our current fiscal year, and

WHEREAS, we feel, even though he continues as a member of our Board, we hope, for years to come, that our heart-felt appreciation of his services and wise guidance demands expression in a very special manner, now therefore

BE IT RESOLVED that John F. Seekamp be named PRESIDENT EMERITUS with the privilege of lifetime participation, without vote, in all deliberations of the Board of Directors of the Swedenborg Foundation.

Upon motion, duly seconded, this resolution was voted by acclamation.



John F. Seekamp, President Emeritus

A handsome parchment scroll embodying this resolution was presented to the new president emeritus. Mr. Seekamp remains an active director of the Foundation. He also holds offices in Convention and associated organizations as chairman of the board of trustees of the Pension Fund, director of the New-Church Board of Publication and the Swedenborg Philosophical Centre, and president of the Brooklyn Heights Society.

Dr. John S. Peck was elected president to succeed Mr. Seekamp. Dr. Peck is also a well-known New Church figure, having served as president and chairman of the board of trustees of the New York Society, a trustee of Urbana University and president of the New York Association. His professional career has included pre-World War I service as associate professor of Civil Engineering at Columbia University, 1915-16, transit man and in charge of bridge construction for the New York Central Railway and Field Engineer of Semat Solvay Co. During World War I he enlisted as a private in the Photo Air Service and won promotion to Commander 2nd Lt. Flying observer at Ithaca, N. Y. and Kelly Field, Texas. His post-war career was resumed in the field of engineering and education. In 1958 he retired from the City College of New York as Professor Emeritus of Civil Engineering, since occupying the post of Adjunct Professor of Civil Engineering and Director of the Materials Testing Laboratory at the University of Massachusetts. Dr. Peck resides in Amherst, Mass. and is member of A.S.C.E., A.C.I., A.S.M. and A.S.T.M.



Dr. Peck, New President

## SWEDENBORG SCIENTIFIC ASSOCIATION MEETS

THE 64TH ANNUAL MEETING of the Swedenborg Scientific Association was held May 17 at Bryn Athyn, Pa., with an attendance of 64 members and 41 guests.

Mr. Edward F. Allen was re-elected to the office of president. Mr. E. Boyd Asplundh was newly elected to the Board of Directors, and the following members of the Board were re-elected: Messrs. Randolph W. Childs, Charles S. Cole, David J. Garrett, W. Cairns Henderson, Hugo Lj. Odhner, Joel Pitcairn, Kenneth Rose, and Miss Morna Hyatt. At a meeting of the Board later in the evening the following officers were elected: Vice President: Mr. Charles S. Cole; Editorial Board: Mr. Edward F. Allen, Editor, Messrs. Donald C. Fitzpatrick, Jr., W. Cairns Henderson, and Kenneth Rose; Treasurer: Mr. E. Boyd Asplundh; Secretary: Miss Morna Hyatt.

The treasurer, Miss Beryl Briscoe, reported a balance of \$5,898.83, an increase of \$819.48 over last year, the increase being due to substantial contributions to the Publication Fund. Sale of books increased from 196 last year to 264 this year. The number of members had declined from 279 to 278 (plus 28 subscribers to the *New Philosophy*), but four new members joined before the end of the evening.

Rev. W. Cairns Henderson gave a report for the Editorial Board. After the last Annual Meeting Mr. Kenneth Rose and Mr. Donald C. Fitzpatrick, Jr., had replaced Dr. Hugo Lj. Odhner and Mr. Lawson A. Pendelton on the Board. Early in 1961 Mr. Henderson under the pressure of other work had found it necessary to resign as Executive Editor. Professor Allen assisted by Mr. Rose and Mr. Fitzpatrick had taken over the editorship.

The report of the Board of Directors noted that a committee consisting of Messrs. Charles S. Cole, Joel Pitcairn, Randolph W. Childs, and E. Boyd Asplundh is studying ways and means of promoting the uses of and interest in the Association.

President Allen reported on some of the administrative activities of the Association. PUBLICATIONS: The Association is grateful to Mr. C. S. Cole for carrying through the republication of the *Animal Kingdom*, to Mr. Harold F. Pitcairn for his *Concordance of Selected Subjects in the Rational Psychology of Emanuel Swedenborg*, and to Miss Beryl Briscoe and Dr. Odhner for their assistance in its publication. BUSINESS AND STORAGE: Mr. Boyd Asplundh has been appointed a committee to investigate the business affairs, storage problems, and sales arrangements of the Association. *New Philosophy*: Mr. Allen paid a tribute to Mr. Henderson, told plans for present and future issues, and invited dissatisfied readers to submit suitable material. THE OFFICE OF THE TREASURER: Mr. Allen paid a tribute to Miss Briscoe, who, believing in a change that would initiate younger people into the work of the Association, had decided not to run for treasurer again. OFFICE OF THE PRESIDENT: Mr. Allen has for several years urged that new men take over the offices

of the organization. He had decided not to run for president for the coming year, but the Board of Directors after due consideration had asked him to accept the nomination. However, he said that if he was elected, he would immediately appoint a committee to make recommendations for officers to the nominating committee next year.

A colorful exhibition of books, pamphlets, microfilm, and placards was displayed on the stage of the auditorium. The purpose of the exhibit, which was designed and put together by Messrs. David Garrett, Lennart Alfelt, and Kenneth Rose, and Miss Donnette Rose, was to show the activities of the Association and to interest people in becoming members. It will be displayed at the meetings of the General Convention in Washington in June.

Mr. Gustav Genzlinger exhibited the model of Swedenborg's flying machine which he is constructing for the Smithsonian Institution, and read a progress report. Mr. Garber, a curator of the Institution, has been here to see the model, and has written a letter praising Mr. Genzlinger's work and expressing great appreciation for Swedenborg's inventive ability. He is evidently interested in the most minutè details of the machine.

Reports from the Kitchener and Glenview Chapters and from the Toronto Philosophy Reading Group were read.

Following the reports, Rev. George F. Dole delivered an address on "The New Church and Current Old Testament Scholarship" in which he gave a brief survey of Biblical Criticism followed by a consideration of the implications for the New Church. New-Churchmen he said, may take one of three attitudes: (1) Swedenborg deals with spiritual matters only and scholarship with external matters only so that there is no conflict. (2) Swedenborg's treatment of the literal sense reflects his own times and has been superseded although his teaching concerning spiritual things remain valid. (3) Swedenborg's statements concerning the literal sense are fact, while current scientific conclusions are opinion. Mr. Dole gave examples of areas of agreement and areas of conflict between the Writings and Old Testament scholarship. He showed how differences in presuppositions make differences in attitude and spoke of some of the presuppositions that are basic to the New Church. Mr. Dole believes that changes in Biblical scholarship in the past twenty-five years have been for the most part in a direction favorable to the New Church. The method of "typology" recognizes analogies in the stories of the Bible. However, variations in recently discovered texts pose an apparent threat to our belief in the uniqueness of the Word. Perhaps investigation of the spiritual significance of the variations will resolve the difficulty. Mr. Dole emphasized the point that the prime necessity for New Churchmen is to live the teachings of the Word, for only in this way will they understand it and be able to convey its meaning to others.

Several people thanked Mr. Dole for his interesting paper

and discussed various aspects of it. Mr. Kenneth Rose appreciated Mr. Dole's point that Bible scholars base their "facts" on their opinions. Basing one's opinions on one's beliefs is, not wrong, and we all do it. Many of the Free World who believe in Commander Shepard's flight into space are skeptical about Major Gagarin's. The teaching about the negative principle and the affirmative principle applies.

Rev. Ormond Odhner emphasized Mr. Dole's point that the higher critics differ from each other considerably, and this gives us comfort. However, this does not mean that we should ignore their work.

Dr. Hugo Odhner commented on Mr. Dole's scholarship and commended him for a balanced paper. New manuscripts come to light every now and then. New Churchmen could be disturbed by wondering which text of the Word contains the internal sense, but after a year or so each new discovery is seen to fit into place and is new evidence to show how the Word has been preserved with scarcely any errors of any account.

Mr. Dole's paper as well as the reports and a complete account of the meeting will be published in the July issue of the *New Philosophy*.

—MORNA HYATT  
Secretary

## ANNUAL MEETING OF THEOLOGICAL SCHOOL CORPORATION

The Annual Meeting of the Corporation of the New Church Theological School was held at the school May 19. Though membership is open to any member of Convention, there were only 21 persons present. The report of the treasurer indicated that the school had managed to finish the year with a very small surplus. Frederick G. Perry, Jr. was elected clerk of the Corporation and Chester T. Cook was elected treasurer. Chosen for the board of directors were: Raymond H. Alden, Laurence R. Atwood, H. Page Conant, Donald H. Hatheway, L. G. Warren, Jr., Frank N. Houghton, Harvey M. Johnson, Frederick Gardiner Perry, Frederick G. Perry, Jr., Stewart S. Perry, Stewart E. Poole, Michael B. Salvetti, Herbert W. Toombs, and Talbot M. Rogers. At a meeting of the newly elected directors held later the same day, H. Page Conant was named president.

The Cambridge Society, with heartfelt regret has accepted the registration of the Rev. Everett K. Bray as its pastor. The Society voted to make him Pastor Emeritus, and also to call the Rev. George F. Dole as its minister. The *MESSENGER* will bring a longer account of this in the near future.



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# LETTERS TO THE EDITOR

## NO CHOSEN PEOPLE

To the Editor:

The three articles by Mr. Wunsch in the May 15 *MESSENGER* struck me as being particularly significant during this time when goals and goal-reaching methods are so frequently under close scrutiny. I think particularly of education and of American foreign policy. It has become evident in both of these areas that the tried and true is tried but not necessarily true. Educators are facing many a cold, objective observation which challenges the cherished and long-held assumptions girding their work. Thinkers in every political camp are either instigating or calling for changes in our attitudes toward other countries and toward the Communist menace.

Like the idealistic educationist or the American isolated from an understanding of other nations, the New-Churchman has piously erected a "chosen people" barrier around himself. We have recognized the instrumentality of the Hebrew nation as a limited preserver of religious truth; they hardly knew why each jot and tittle was so important. We know now why this was so, and we also know that the Jews did not preserve and transmit the whole of the religious spectrum. But we sometimes fail to transfer this idea to our own situation, thinking instead that our instrumentality is somehow universal and complete — that our ideas must eventually satisfy the religious needs of a reformed humanity.

Mr. Wunsch suggests that, instead of calling benighted Christendom to us, we should carry little bits of light out to the darker or more obscure areas of Christian thought, supporting and building upon the immense foundation of truth already extant there.

Mr. Wunsch's beautifully balanced "progressive" view is particularly welcome, coming as it does from one of our sage elders.

Richard A. Foster  
New York Society

## TEACH CHILDREN

"Suffer little children to come unto me." — Luke 18:16

THAT FIRST IMPRESSIONS are among the strongest, is well known to advertisers and after-dinner speakers. In whatever we recall, the beginnings are vivid memories — the initial glimpse, the first day, the opening thoughts or words.

And this is true of life itself. Often the very old, forgetting all that happened yesterday as well as the events of many years, can clearly tell their earliest experiences. Since this is so, how large is the responsibility of those who give to children their first impressions — and how great the opportunity for controlling what these shall be!

"How can I teach my child about God?" a mother said. "He can't possibly understand so big a concept."

But she was wrong. For the smallest children, before they develop rationality, can not doubt; and so they accept what is

taught, without question. This receptive trusting state lasts only a short while, a very few years at best. But in this time the foundations can be laid for lifelong beliefs. The tiny mind stands empty, ready to form its first memories; and these remain for all that follow to rest upon.

If a baby's earliest impressions include the teaching that *God is* and that *God is with him*, he will grow up believing it as surely as he believes in his parents and their continual care. If a baby is taught from the beginning to talk with God, he will grow up knowing how to do it as well as he knows how to dress and feed himself. A child who has always been told about life beyond death will accept it as naturally as he accepts his own home.

We do not reason with a baby as to why he is called John; we do not try to explain to him the fact of his mother and father. We do not expect him to *understand* what love is. Yet children accept their identity, they know their parents for what they are, they respond to love, because these — the first impressions printed upon their minds — are the rock-bottom foundations of their awareness.

What years of groping and uncertainty, what confusion, discouragement, despair, could be prevented if all babies were taught about God as definitely as they are taught their own names! What problems and struggles could be avoided if children learned to use prayer as easily as they use the telephone!

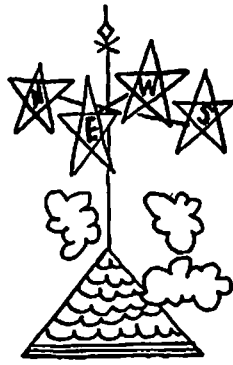
There is a stage, quite normal in growing up, when young folks beginning to think for themselves are carried away with the pleasure of it. Then they question, doubt and reject as readily as they accept during infancy. During this phase they may even want to change their names, to run away from home, to rebel against the pattern of their being and discard what has been carefully taught them. Yet if wisely and patiently dealt with, these rebellions shortly pass; and the maturing individual returns to the basic ideas embedded in his consciousness.

The first impressions have the strongest hold, and if they have been *true* and *good* they eventually provide a spiritual anchorage. But if no definite concepts have been given, a person finally has to build his life by trial and error; it is the difference between making a house by a blueprint and getting one together without plans.

How important, then, to give each human being the sort of memories that will serve him well, to give him beliefs that will work for him in time of stress! And how easy! *It is all a matter of beginning soon enough.*

The divine commandments set forth by God for man say this: "thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children" (*Deuteronomy 6:5-7*).

*From Prayer Fellowship Letter*



## NEWS FROM HERE AND THERE

by Merle Haag

The Brockton, Mass. Society held a lobster supper prior to its annual meeting in May.

The Detroit society certainly is busy socializing. On May 28 the Johnny Appleseed Club visited the Natural History Museum at Ann Arbor. At a dinner June 1 the results of the society's Retreat at Camp Ohiyesa were reported in the form of definite proposals for next year's program. On June 4, Stewardship Sunday, the active members of the Church visited the inactive members in their homes.

Sixty members of the El Cerrito society attended the Retreat at Sunshine Camp in May. The Peter Pan Nursery reports a very successful year. It is one of three public nurseries in El Cerrito and is inter-racial, non-sectarian, and non-profit. The director, Mrs. Walter Sharp, is provided by the Adult Education Division of the Richmond Public Schools and is accredited by the State Dept. of Education. Each mother enrolled participates one morning a week.

The Pittsburgh Ladies' Aid has chosen Helen Heddaeus, Anne Liebert, and Mildred Heddaeus to represent them at Convention.

The Women's Auxiliary of Kitchener served a dinner prior to the quarterly meeting of May 17. The Society is planning extensive improvements in the Church and on the grounds.

Mr. Raghib Kahlil Rizq, Pastor of the New Church in Port Said and now studying at our Theological School, has given several illustrated talks in New England on "The New Church in Egypt".

More than 60 people attended the planning conference in Washington D. C. The results of the meeting were presented at a congregational dinner on May 23. At a presentation dinner on May 15 prizes were awarded to three George Washington University students for essays they had written on "Swedenborg's Contribution to Modern Life". Tomas Spiers, Executive Secretary of the Swedenborg Foundation, presented the prizes and the Rev. Ernest Martin was master of ceremonies.

The Public Relations Bureau has given careful consideration to a uniform name for the national organization of the New Church and its local societies. The name that seems most in favor is "Swedenborgian". Since this matter may come up at Convention a fuller report on this will be forthcoming.

The Washington, D. C. church choir sponsored a dinner on June 9. The entertainment consisted of a demonstration

of Scottish dances by the St. Andrew's Society. The annual picnic was held June 16 at the Westmoreland Recreation Center. William Allsbrook is in charge of the program to increase membership. The drive will begin with a house to house survey of the area near the Church. On June 4 the Rev. Ernest O. Martin of Washington, D. C. and the Rev. David Garrett of Wilmington, Del. exchanged pulpits.

The Baltimore Society held its annual picnic June 3 on the campus of Towson State Teacher's College. The following day was Children's Day Service. Welcome to the following new members: Anne W. Floyd, Jean M. Hancock, Sandra M. Rinehimer, Richard Mck. Preston, James L. Eyer, and Mr. and Mrs. G. W. Nightingale.

Bath, Me. observed Children's Day on June 11.

Boston held its annual picnic June 10 at Blairhaven. The June bulletin was dedicated to Mrs. Caroline (Gomme) Rossignol who for many years was in charge of the Church office and served as the Rev. Antony Regamey's secretary. Mrs. Rossignol has retired and plans to live in Wilmot Flat, N. H.

Bridgewater, Mass. observed Children's Day June 11. The children participated in the services. The annual picnic was held June 25 at the Leland cottage, Little Harbor.

Fryeburg, Me. certainly has an active Sunday School. On Children's Day, June 4, 17 children received Bibles, 25 received a Book of Worship, and 68 children received pins or numerals for attendance.

Cincinnati welcomes Mr. and Mrs. A. A. Sayles and their 3 children. The Sayles are from La Porte, Ind. and were active workers in the Society there.

Pearl Franks was named Woman of the Year at the Detroit Mother-Daughter Banquet for her outstanding service to the Church.

Congratulations to Frank Long, Lakewood Society, on his 84th birthday.

The Philadelphia Society is working very hard on its Stewardship program. They have worked up a beautiful presentation of next year's program and volunteers are visiting members who live a considerable distance from the Church.

The Sunshine Woman's Guild of the St. Petersburg Society met May 8. Two new members were enrolled. The Guild decided to assist one of the young people in the South-eastern Association's group in attending the Leadership Education Institute at Almont this year.

The Golden Gate League of San Francisco held a "County Fair" on May 13 for the benefit of their Korean Student Fund.

## EVIDENCE NOTES

Another illustrious name has been added to the list published in the *MESSENGER* May 10, 1958 of 107 world-famous persons the past two centuries readers of and presumably influenced at least to some extent by Swedenborg's writings.

We refer to Arnold Schönberg (1874-) noted Austrian composer. A letter to the Editor of *The Listener*, London's BBC weekly, May 4, written by one Edward Lockspeiser, says in part, referring to an article concerning Schönberg, "I fail to understand Mr. Frankel's objection to my inclusion of the mysticism (*sic*) of Swedenborg as among the influences on (this composer). . . There is nothing in the influence of Swedenborg to excuse, and there is nothing in it to fear. I feel sure that everyone who considers music as one of the humanities must see Schönberg's link with Swedenborg as a most significant fact. . . ."

The Evidence Committee notes still another well-known actress choosing a "Swedenborg church," as the Associated Press called it, as the place for her marriage. May 21, the press report goes on to say, "Diane Varsi, 23, was married to Michael Paul Hausman, 26, by Rev. Othmar Tobisch, in San Francisco."

The committee also has taken note that a retired Presbyterian clergyman, the Rev. Earl Douglass, as the Swedenborg Foundation reports, spoke on Swedenborg for the Symposium Group of Princeton, N. J., some 70 prominent ministers and educators in the Central Atlantic area attending.

It once was said by a Christian Scientist leaving that organization (see *"Signs of the Times*, pamphlet, Sw. Press) "No one having read Swedenborg understandingly could remain a Christian Scientist without doing violence to his conscience." It would seem that the Roman Catholic priest, also referred to by the Swedenborg Foundation in *The Messenger*, May 15, echoed similar sentiments.

## JESUIT PROFESSOR CORRECTED

*(Editor's Note: This letter to the Jesuit professor of Dogmatic Theology at West Baden, speaks for itself. Its writer was for many years chairman of Convention's public relations. He continues in its evidence work.)*

May 22, 1961

Prof. John A. Hardon, S.J.  
West Baden College  
West Baden Springs, Ind.  
Dear Professor Hardon:

You will regret to learn, I am sure, that your article dealing with "The Swedenborgians," in your "The Protestant Churches of America," p. 290, not only errs in some of its facts, but misrepresents the doctrines of the Church of the New Jerusalem even in the summary account it gives of them.

At the outset, Swedenborg's given name is spelled incorrectly. The formal membership of the two branches of the Church, as you allude to them, was not at the time your work

was published, 6000 but approximately nearer 8500. The "like-minded" bodies you enumerate abroad might well include the British Isles, West and South Africa and sections of Asia, though one recognizes that your area of consideration is set out as limited to the United States.

Swedenborg's "reflections," as you term them, do not include "the assumption of the human" was a "fable," as you appear to have gathered from a rather obscure book by B. F. Barrett. The fact is the doctrine of the New Church is just the opposite. The statement in its Book of Worship therefore is not a "softening" of the statement you dislike.

As it is, one may conclude it is your own *reflections*, rather than the frigid facts the nature of your book demands, which may have led you astray not only in attempting a portrayal of what the New Church teaches, but in respect to the most orthodox bodies.

For example, you argue at p. 92 that "The Episcopal position on hell is obscure." As a former member of the Church of England I might agree with you, but to concern your book with that, and seen through the lenses of the Roman Catholic belief, is beyond the domain of your formal undertaking, it seems to me.

Again, p. 153, you observe "This is not a study of Methodist theology." Yet the lengthy disquisition which follows does not avoid your view of its teachings.

Unless you had some especial purpose in so doing, it is peculiar you should dismiss the teachings of the New Church, considering the above, in such summary and indifferent manner. The record shows its influence on even contemporary religious thought has not been inconsiderable. This is not wholly to be wondered at if only for the reason our Iungerich Trustees (Phila.) have, at the testator's wish distributed over the years perhaps half a million volumes of Swedenborg's religious works at the request of possibly a hundred thousand clergy.

Then too there is evidence that many noted thinkers and doers, over the years have been interested in the writings of the Prophet of the North (vide Markham). We note as diverse personalities as Washington, Lincoln, Browning, Goethe, Hugo, William James, Galli-Curci, Helen Keller. Probably there are other Roman Catholic scholars in addition to Jos. von Gorres, 1776-1848, who are not unfamiliar with the works of the "Last World Teacher." (vide Emerson.)

Perhaps you would care to do some reading in Swedenborg's chief theological work "*True Christian Religion*," so I shall take pleasure in requesting its U.S. publishers, the Swedenborg Foundation, to send you a set with our compliments.

Sincerely yours,  
for the New-Church Information Committee  
LESLIE MARSHALL

Members of the Boston society are pleased that the Rev. Antony Regamey has formally withdrawn his resignation. He made his decision because of the crucial time the Society is now facing with its re-building project. Boston welcomes the following new members: Peter Edmund Ball, Carole Joan Nutile, Rodney Frederick Davis, John Edward Taylor, Eleanor Merrill Pritham, and Mrs. Adelaide B. Haskell. Stewart L. Cushman is welcomed as an Associate Member.



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F. GARDINER PERRY, President

For catalog write the Secretary  
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**NEWS ITEM**

At its Spring meeting the Board of Managers of the New Church Theological School gave considerable attention to evaluating the school and its relationship to Convention. Feeling that this was worthy of considerably more thought and that the Directors of the Corporation and the faculty of the school should be included in such considerations, the Board of Managers has invited these groups to meet with them for two and one-half days in August. The dates set for the meeting are Friday evening, August 18th, and Saturday and Sunday, August 19th and 20th.

**NCTS NEWS ITEM**

The New Church Theological School has just received a new publication entitled "Bible Study for New-Church Sunday School". It will not be in competition with any of the material presently in use in this country, however, because it is in the Korean language. It was prepared and published by the Rev. Chungsun Lee for his Sunday School in Seoul, Korea, and judging from the table of contents, which Rev. Lee has translated into English, it seems to be a rather comprehensive work.

**TRUE CHRISTIAN DOCTRINE** *Given to the World through Emanuel Swedenborg. Rev. Charles A. Hall. The Missionary Society of the New Church. 20 Bloomsbury Way, London, W.C. 1. 20 pp.*

Anything by Mr. Hall, even though but a pamphlet for missionary purposes and dealing only in simple terms with doctrines quite familiar to New-Church people, is well worth reading. His approach is always fresh, and the charm of his style carries the reader along easily. As one way of answering the question we meet with frequently, "What does your Church teach?" we recommend giving the inquirer a copy of this booklet.

The Portland, Oreg. Society has a very busy summer planned. July 10-21, Vacation Bible School; July 23-29, Camp Liberty. Services will be held at 10:00 A.M. during the summer. Laymen will conduct services.

**BIRTHS**

LOEWEN—Born Mar. 13 in Carbon, Alta., to Mr. and Mrs. David Loewen, a daughter, Cindy Marie.

HASKAYNE—Born Mar. 21 in Calgary, Alta., to Mr. and Mrs. Stanley Haskayne, a daughter, Wendy Lou.

HUGGINS—Born May 4 in Northhykam, Lincolnshire, England, to Brenda and Wm. Huggins, a daughter, Julie Anne.

BAILEY—Born Mar. 15 in Portland, Me. to Mr. and Mrs. Warren Bailey, a son, David Carter.

ROGERSON—Born to Mr. and Mrs. Blaine Rogerson, Fryeburg, Me. Society, a daughter, Vicky Lee.

KIESMAN—Born to Doris and Leonard Kiesman, Fryeburg, Me. Society, a son, Carl David.

BROWN—Born to Shirley and George Brown, Jr., Fryeburg, Me. Society, a son.

FEUDNER—Born to Robert and Diane Feudner, El Cerrito Society, a son, Stephen Orin.

**BAPTISMS**

ELWELL—Linda Ann Elwell, Boston Society, baptized April 23 by the Rev. Antony Regamey.

JETER, WEILER—Susan Marie, daughter of Mr. and Mrs. Howard Jeter, and Cynthia Jean, daughter of Mr. and Mrs. Edward Weiler, San Francisco Society, baptized April 16 by the Rev. Othmar Tobisch.

**WEDDINGS**

PERRY-CLARKE—Lynne Clarke and Capt. Stewart S. Perry married in the Theological School Chapel in Cambridge, Mass. May 27; the Rev. George F. Dole officiating.

BOCK-ROBBINS—Helena Olsson Robbins and Martin F. Bock married Apr. 22 in the Boston Church; the Rev. Antony Regamey officiating.

KEYES-MICKLER—Lillian Hodnett Mickler and Joseph Ross Keyes married Apr. 29 in the St. Petersburg Church; the Rev. Leslie Marshall officiating.

SORENSEN-DYCK—Estella Anna Dyck and Floyd Donald Sorensen married Apr. 15 at the home of the Rev. and Mrs. Henry Reddekopp of Saskatoon, Sask., the Rev. Henry Reddekopp officiating.

**CONFIRMATIONS**

ANDERSON, PARTRIDGE, STEARNS, WILSON—Mrs. Charles E. Anderson, Miss Carrie Partridge, Mr. Leroy Stearns, Mrs. Clifford Wilson were confirmed May 1 into the Portland, Me., Society by the Rev. Louis A. Dole.

**MEMORIALS**

NEUBER—Isaac G. Neuber, Kitchener Society, died May 12 at the age of 78. Resurrection services were held May 15; the Rev. David P. Johnson officiating.

BLACKMER—Resurrection services were held May 2 for Mrs. Herbert (Ida Mell) Blackmer; the Rev. Franklin H. Blackner officiating.



# NEW-CHURCH MESSENGER



Our national church election, while not evoking such high tension as that between Republicans and Democrats, nevertheless provided a high point of Convention, since a new president was to be elected this year. As voters awaited the outcome in the church auditorium, here, in an antechamber, the tellers gravely count the second and decisive ballot.

**GENERAL CONVENTION**

**OF THE**

**NEW JERUSALEM**

## NEW-CHURCH MESSENGER

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Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.; Forster W. Freeman, Jr., Counsel, 511 Alpine Ter., Ridgewood, N. J.; Chester T. Cook, Auditor, 26 Wayne Rd., Lexington, Mass.

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

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JULY 15, 1961

## ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

# AS SWEDENBORGIANS CONVENED

THE REV. RICHARD H. TAFEL, pastor of the Philadelphia Society, was elected president of Convention. He will take office next year.

Rev. Andre Diaconoff, Los Angeles, was invested as General Pastor at the request of the California Association.

Thirty six ministers and 104 delegates were in attendance at Convention—the largest number in many years. Attendance of visitors was also much in evidence, and our impression is that it was appreciably larger than usual. And if we may venture a personal note, we were thrilled beyond words on seeing our faithful friend of more than three decades, Mrs. Oscar (Grace) Elfsten, among the delegates of the California Association.

Two invitations for next years gathering were received: one from Pawnee Rock, Kans. and one from Miami, Fla. The invitation from Pawnee Rock was received first and was accepted; we hope we can take a rain check on the Miami invitation.

The several addresses made at Convention, together with the sermon by the Rev. Calvin Turley, Bellevue, Wash., may safely be labeled as outstanding. Among these addresses we must mention the one at the opening meeting in Baltimore of the Council of Ministers made by Dr. Garrard E. A. Wyld; that before the Alliance by Gwynne Dresser Mack; the address by Conventions president, the Rev. David P. Johnson; plus those given by Dr. William T. Ham and the Rev. Forster W.; Freeman. We hope to be able to publish all of these in this and future issues of the MESSENGER.

It was really a moving occasion when Mrs. Frank F. Schellenberg was escorted to the front of the beautiful Washington church auditorium to receive a scroll honoring her for the distinguished part she played in the establishment of the Wayfarers' Chapel. The scroll was a beautiful work of art with illuminated lettering. And to this we may add that it was really thrilling to see the two surviving daughters of the beloved Frank Sewall, long the pastor of the National Church: Mrs. Schellenberg and Miss Rachel K. Sewall. Both maintain undimmed their clarity of mind and their abounding enthusiasm and devotion for the New Church. Present also was a granddaughter of the Rev. Mr. Sewall, Miss Mary Schellenberg.

Equally heartwarming was the presentation by the Rev. William Woofenden on behalf of the Alumni of the Theological School of a handsome set of suit-cases to Horace B. Blackmer and to the Rev. Everett K. Bray, both long on the faculty of the Theological School, but now retired from their teaching positions. In recognition of their faithful services, the Rev. Edwin G. Capon, in behalf of the School, of which he is president, presented to each one a beautiful scroll.

As always the Friday night open meeting of the Board of Home and Foreign Missions, presided over by Philip M. Alden, was an inspiring occasion. The services were conducted by the Rev. Wilfred G. Rice. A brief talk was given by the Rev. Horand K. Gutfeldt, missionary minister from Vienna, who along with his charming wife (former Betty Bateman of San Francisco) and their lively son were among Convention visitors. Then came an interesting address by Raghil Khalil Rizq of Port Said, Egypt, now a student in the Theological School. Mr. Rizq also showed some beautiful still pictures from his homeland. Many present marvelled at the excellent command of English displayed by these two men from abroad.

The Mite Box offering was presented by the president of the National Alliance of New-Church Women, Mrs. Richard H. Tafel, and Miss Alice Williams, a daughter

# IN WASHINGTON .... HIGHLIGHTS

of the Rev. Mr. Nussbaum, who for many years was minister in Mauritius. The Mite Box offering amounted to \$1,201 which will be used to aid our co-religionists in stricken Mauritius. The evening offering of over \$200 will be used to aid the Rev. Yonezo Doi in Japan.

The Shaw Trophy, presented each year to the Young People's League having the largest number in attendance at Convention, distance traveled and size of League considered, went to the LaPorte League. The Rev. Franklin H. Blackmer made the presentation and conducted the Ceremony of the Keys.

Following the inspiring address by Dr. Ham, three discussion groups were formed to consider the ideas set forth by him.

What a pleasure it was to see the number of children at Convention—we do not recall ever having seen so many. Fortunately the "child care" service at the Washington Church proved to be tops.

A number of people told us that for them the highlight of Convention came, when the Rev. William F. Wunsch dedicated the organ of the Church to the memory of the Rev. Paul Sperry, long a pastor of the National Church.

Both at the Council of Ministers' meetings and at Convention itself the Rev. Owen Turley and the Rev. John King told in considerable detail about the extended study that has been made by them of our church body. As is known, the Rev. Mr. Turley has visited almost every society in Convention, conferred with their members, made surveys, distributed questionnaires, and otherwise sought to obtain information bearing on the question of what is happening in our particular Church in this changing world. From the data thus obtained he has prepared numerous charts and graphs to help visualize the significance of these facts. Surprising to us was that Mr. Turley's study brought out that the bulk of our membership consists of those born to New-Church families. This seems to indicate that we have not been successful in reaching out to those not within our confines. In connection with these studies, it is encouraging to note the success of those societies which have relocated and are functioning somewhat on a community basis. Not only have these societies retained nearly all of their previous membership, but they have drawn in new adherents from the community. The societies which have relocated are: El Cerrito, Calif.; Des Plaines, Ill.; Baltimore, Md.; St. Louis, Mo. and Portland, Oreg. with Bellevue, Wash. in a special class, since it is really a new society. The results of the studies by Mr. King and Mr. Turley, we hope, will be increasingly made available to our membership, so that implications of these may be fully discussed. It is not unlikely that these studies may become an important sociological document owing to the fact that the very smallness of our organization permits a more intensive and exact research of what is taking place within our church body today.

The Baltimore Society deserves special mention for its entertainment of the Council of Ministers at its meetings, June 19-21. Everything was thoughtfully arranged for, even including transportation to Washington for those who needed it. And who will ever forget the sumptuous dinner on Tuesday evening in the dining room of the beautiful new Hillside Chapel. Or the inspiring address of Dr. Garrard Wyld, and the entrancing musical program of the church choir? And personally we wish to thank Mr. and Mrs. H. L. Honemann for the wonderful dinner and entertainment we received at their new home, Sunday, June 25.

The warmest thanks of all go to the Washington Society for the efficient handling of the numerous details of Convention. We saw Dan Nielsen, Ernie and Perry Martin

JULY 15, 1961



President-elect Richard H. Tafel, whose term will begin next year



photo by ART KALMBACHER

The three new General Pastors march down the aisle following the Investiture ceremony Saturday afternoon.



The Rev. Calvin Turley, above, answers questions following his sermon at the Sunday Service. Below, presentation of scrolls to Mr. Bray (L) and Mr. H. Blackmer (C) by Mr. Capon (R).





Dan Nielsen, after an ordeal of several days at the Convention information desk, stands in line awaiting his share of barbecued chicken.



Consecration of newly elected officers, board and committee members. This ceremony was an innovation of this year's convention and took place Saturday afternoon.



ANCL Executive committee: left to right, Helen Saul, Berkely, Calif., Director at large; Harvey Tafel, Philadelphia, President; Leta Kraus, Pretty Prairie, Kans., Secretary; Sharon Unruh, Pawnee Rock, Kans., Treasurer.

as well as many others on the go, arranging everything, and the result was a smooth running Convention. And what enjoyment was provided on Saturday evening, June 24, at Smokey Glen Farm, near Gaithersburg, Md. The chicken served really convinced us that barbecuing is an art. Then the colorful Scottish Bagpipe Band of the St. Andrews Society, dressed up in their kilts, and the Scotch, German and Scandinavian folk dances. But best of all the audience participation with young and old happily doing folk dances.

## ALLIANCE MEETING

The annual meeting of the National Alliance of New-Church Women opened at 9:30 a.m. June 22, in the Church Auditorium, with its president, Mrs. Richard H. Tafel, in the chair. Mrs. David P. Johnson gave a colorful account of her trip to the Good Shepherd Community Church in Des Plaines, Ill. Mrs. Galen Unruh of Pawnee Rock, Kans., presented to the National Alliance for use in their missionary field, the sum of \$9.10 which was donated by the children of their Bible School. This was added to the Mite Box collection. Cards were sent to elderly members and friends who were not able to be present, and greetings were sent to the women of the British Conference. It was reported that twenty-one suits have been sent to the New-Church Mission in Africa for use of their ministers. It was hoped that the quota of thirty-one could be reached. The delicious annual luncheon, prepared by Mrs. Robert Somers of the Washington Society, was attended by about 85 ladies. A purse of money was presented to Mrs. Horand Gutfeldt, our visitor from Vienna.

The following officers were elected: President, Mrs. Harold P. Berran; 1st Vice-President, Mrs. Robert L. Young; 2nd Vice-President, Mrs. Wilfred G. Rice; Recording Secretary, Mrs. Daniel F. Dullea; Corresponding Secretary, Mrs. Alan W. Farnham; Treasurer, Miss Frances Spamer; Chaplin, Mrs. Alice P. Van Boven; Round Robin Chairman, Mrs. Louis A. Dole; Mite Box Chairman, Mrs. John E. Lister; Publication Chairman, Mrs. William R. Woofenden; Nominating Committee, Mrs. Thomas Spiers.

## THE AMERICAN NEW-CHURCH SUNDAY SCHOOL ASSOCIATION

This body opened its ninetieth annual meeting at 4 p.m. on June 22, with its president, F. Gardiner Perry, in the chair, and Mrs. Alan W. Farnham acting as secretary in the absence of Mrs. William R. Woofenden.

The treasurer, Daniel Nielsen, reported a balance in the treasury of \$795.22; and the president, Mr. Perry, announced that materials published by the Sunday School Association are now printed by the offset process which makes them always easily readable.

The meeting adopted the following resolution introduced by the Executive Committee:

"That the American New-Church Sunday School Association requests of the General Council an appropriation not to exceed \$30,000 to cover the four-year period (an eight years' supply) of series I-IV of the notes of the American New-Church Sunday School Association with the understanding that the Association shall pay back to Convention 50% of the cost of these notes as the said notes are sold, and with the further understanding that the funds already received toward the cost of this series of notes be considered as a part of the said appropriation of \$30,000. It is the intention of the Association that the additional funds which would be made available to it by an increase in the grant of the General Council—now 3/8 of the cost of these lesson notes to 1/2 of that cost—shall be used to reduce the price of the pupils' notes to all of the Sunday Schools."

Mr. Perry reported that Mrs. Ebberts, Chairman of the Extension Committee,

had been sending out individual sets of the Sunday School Association notes to isolated people.

Several reports were heard: From the Teacher Training Committee given by Miss Dorothea Pfister, another from the Teaching Aids Committee given by Mrs. Horace Briggs. The report from the Teacher Training Institute, held at the Fryeburg New-Church Assembly last year, was read by the secretary, Mrs. Farnham.

Mr. Daniel Nielsen offered the following resolution: "The Association directs that the Executive Committee confer with the League president to look into the idea of having the League Chaplain visit all the Leagues, to ascertain whether a program concerning the Sunday Schools in the United States and Canada can be arranged."

The meeting was preceded by a presentation of the materials available to the Sunday Schools for lessons, the four-year course based on the Bible, described by Mrs. Louis A. Dole, and the three-year course centered on the Lord, the Word and the Church, published by the Board of Publication and described by the Rev. Ernest O. Martin. Following this there were two separate discussion groups on the material.

The following officers were elected: President, Mr. Galen Unruh; Vice-President, Mr. Eugene Downing; Secretary, Mrs. William R. Woofenden; Treasurer, Mr. Daniel Nielsen; Lesson Committee Chairman, Mrs. Ernest Haskell; Teacher Training Committee Chairman Miss Dorothea Pfister; Teaching Aids Committee Chairman, Mrs. Horace Briggs; Nominating Committee, Mr. Al D. Kroecker.

The meeting adjourned at 5:15 p.m. following the Benediction by the Rev. George F. Dole.



photo by ART KALMBACHER  
Part of the Washington choir.



Galen Unruh, (L), incoming president of the American New-Church Sunday School Association, and F. Gardiner Perry, outgoing president.

## THE WAYWARD LAYMAN

by GARRARD E. A. WYLD

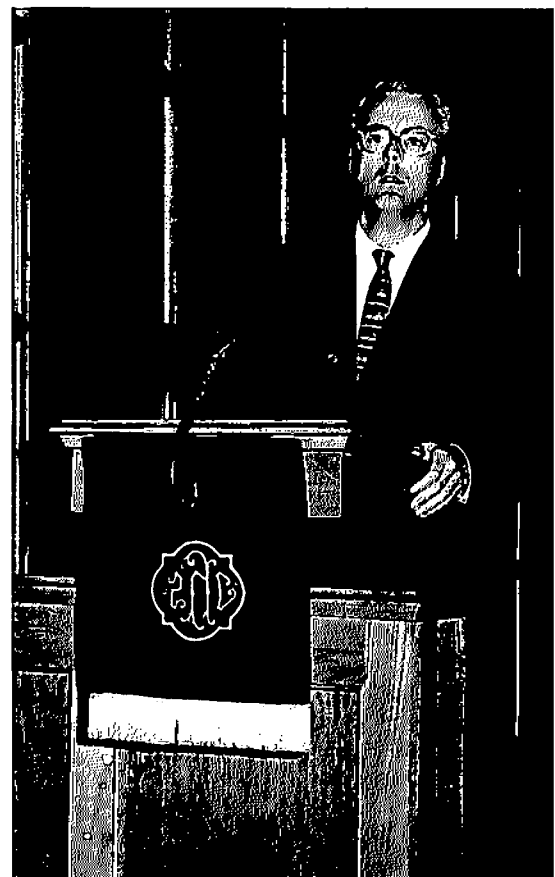
**D**URING THE FEW YEARS that I have been a member of the New-Church I have gained a personal acquaintance with many of our ministers and this has been a truly rewarding experience. Perhaps this could only happen in a small denomination, I don't know. I hasten to add, however, that this does not mean that I think we should remain a small organization.

You can imagine my surprise to be asked to talk to our ministers about the New-Church layman. I thought that "laymen" was one subject that ministers know all about. Although I am going to be speaking particularly to the ministers, any "wayward" laymen may listen in.

I thought after I had chosen this title that I should have called my talk the "Inscrutable Layman". Mr. Johansson said he thought my subject should be interesting but an even more interesting one would be the "Wayward Minister". About this I wouldn't know. In any case, I want to talk a bit about what kind of laymen are joining the New Church, what kind of laymen we want to join the New Church, and what we might expect of them afterwards.

### *The New Layman*

When my occasional business trips take me to a city in which there is a New-Church congregation, I naturally try to visit there. Generally these are churches of long standing whose members for the most part have grown up in the New Church. I usually find myself the object of a certain amount of friendly curiosity due to the



Dr. Wyld Speaking.



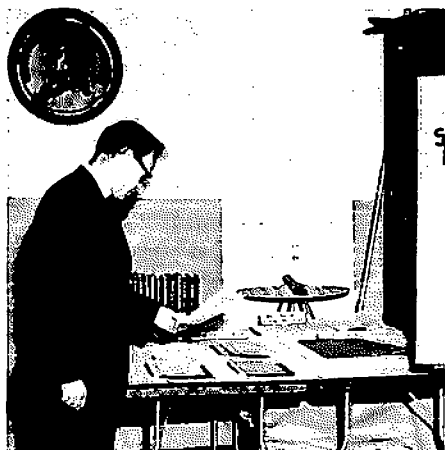
photo by ART KALMBACHER

Among exhibits of the venerable Swedenborg Foundation Incorporated was the sprightly Chinese edition of HEAVEN and HELL, above, plus editions of various other titles and collateral works in German, Japanese, Italian, Korean and Hungarian, and the 1960 paperback edition of MY RELIGION.



Horand Gutfeldt points to where he lives on big map of BOM exhibit.

Below, David Garrett examines a copy of THE NEW PHILOSOPHY at the exhibit of the Swedenborg Scientific Association.



fact that I come from one of the new community-centered churches and am myself one of the people who joined the New Church as a result of this community-centered effort.

It has now been ten years since the El Cerrito church was started. To my knowledge this was the first of our community-centered churches. We now also have them at various stages of development in Portland, Oregon, Bellevue, Washington, Des Plaines, Illinois, St. Louis, Missouri and Edmonton, Alberta. Possibly some of you have asked, "What kind of people are these who are joining our organization this way. Are they becoming real New-Churchmen? Or will they end up distorting our church and making it like every other church. Are the permanent or transient?". There is no clear-cut answer but let me mention a few personal observations.

One Saturday morning, I sat in Rev. Rollo Billings study in Des Plaines listening to his confirmation class of Young people. Mr. Billings has perhaps gone farther out on the community centered limb than anyone, but what he was teaching was just as solid New-Church doctrine as any of you could wish for, and the youngsters were obviously deeply interested, too.

Last spring the Messenger had an article by one of the new laymen in Bellevue, Washington who wrote, "Very early in my relationship with the church I found an absence of dogma. In previous contacts with other churches, I was told that I should learn and subscribe to certain lengthy explanations of their particular beliefs. Frequently, these teachings were difficult to believe. Within the broad outlook of the Church of the Good Shepherd I found that sincere doubt was not frowned upon but respected. In an era when conformity is urged on members of our society, this was a different approach allowing independent and individual thought. To me, conformity meant conforming to mediocrity. So within the philosophy of the Church of the New Jerusalem was ample opportunity to aspire to and strive for a life beyond mediocrity."

Last summer, Mr. and Mrs. Seibert, new laymen of the El Cerrito church, took part in the Leadership Institute at Blairhaven and gave a course in the New-Church view of marriage using as their text a book published by the New Church in England.

Several years ago, when El Cerrito was without a minister we considered the possibility of severing our connection with Convention. When one another of you visited El Cerrito for various reasons we questioned you in some detail on your views on the New Church and Swedenborg. I remember a group asking John King specifically why he thought we should stay in the New Church. I don't remember all he said but I remember very well his saying in a booming voice, "It takes guts to stay in the New Church". Well guts or not we stayed in, and as a result last Easter I sat misty-eyed in the choir watching the new babies being baptized and thinking that it was only yesterday that two of those young fathers were themselves children running around the church and getting underfoot. They considered Hillside Church their home and brought their new families back to it. That's an old story for most of you but a new one for our community churches.

These few observations lead me, at least, to believe that our community centered churches are becoming an important part of Convention.

#### *Our Reason for Being*

As Dr. Ham, one of our Convention speakers has reminded us recently, the church is the people. Then the question of what kind of people are joining the church is really the question "What kind of a church are we going to have. This inevitably leads us to the question, "What are we trying to accomplish". In pausing to take a look at what the New Church is trying to accomplish, I may sound as if I'm getting off the subject of the New-Church layman, but the fact is that I find it impossible to discuss one without the other.

I believe that the aim of a church is to bring people into a closer relationship with the Lord. I say this of any church and ours is no exception. In our case, however, we believe that the Lord has provided divine guidance to the task in the writings of Emanuel Swedenborg. It is our responsibility to use this guidance in ways most suited to the people with whom we are working.

It would be the greatest folly, I think, to assume that all the other churches are failing to bring people close to the Lord. It is probably true to say that they have



failed with large numbers of people, but then we have too. I believe that the great challenge before us is to work with those who have either not been associated with a church or who have been discouraged by not finding their previous church relevant to the world around them.

Our concern then is not to convert Methodists to Swedenborgians or Presbyterians or Catholics to Swedenborgians but to convert nonchurchmen to churchmen. Our concern is to make it understandable that religion *is* relevant to live and, even more, it is indispensable to truly human life. Let me go even further and declare that the future of the human race depends on getting this across.

I have heard it said that the New Church is built silently by the Lord as His precepts are learned and lived. I most certainly agree. But it is also true that the Church is built in the minds of men and they are not reached by silence. I have heard it said that the New Church is best built by letting individuals discover for themselves the writings of Swedenborg. This is certainly one way. But it's not enough. The time is shorter than we like to think. I fear the day when the last hydrogen bomb has gone off, destroying the world. And I can imagine us Swedenborgians gathered together and saying "Too bad the Lord's New-Church didn't quite get built in time, BUT ANYWAY HERE WE ARE IN HEAVEN. A friendly angel passing by pauses and says "Did you say Heaven?"

We dare not sit back and wait for the Lord's New Church to be built out of nowhere. With the Lord's help man must involve himself in building it—aggressively. This means going out into new communities. This means building startlingly beautiful buildings that make people pause to find out what is inside. This means that whatever we do we must do it with a sense of mission and of urgency.

#### *Relevance vs. Uniqueness*

If we really propose to bring people closer to the Lord where other denominations have failed, we must rid ourselves of some fuzzy ideas. One of these fuzzy ideas involves our supposed uniqueness. Now of course, the writings of Swedenborg are unique. The basic teachings of our church, however, are, for the most part, not so unique today. What appears to be unique differs for every person depending on his previous church experience. Now, before someone shoots me down in flames, let me get to my point. The mere fact of uniqueness, or of being different, whether true or not, has no value whatever. What has value is the ability to speak to human needs. People will be brought closer to the Lord when they are made to realize that that fulfills a basic human need which they have perhaps felt but never understood. In this job we may succeed or we may fail.

Let us concentrate then on making clear, positive statements about our teachings and ignore the question of uniqueness. Let us become widely known as the church that makes religion understandable and a necessary part of everyday living.

Sooner or later, the new layman, or the potential new layman, runs into someone who appears to feel that as far as religion goes, nothing worthwhile has been said or written since Emanuel Swedenborg except, of course, by those who are writing about him. Whether or not this is true, it is probably a mistake to ever make such a claim. It gives the impression that our church is playing hermit. We must never be open to the criticism of not listening, especially if we feel that other people don't listen to us.

If, on the other hand, such a person has actually read deeply not only of Swedenborg but also of Augustine, Thomas Aquinas, Kierkegaard, Buber, and Tillich, for instance, and has concluded from this that Swedenborg had insights far deeper than these other men, then his opinion will command respect. If it is true, as Swedenborg says and many of us believe, that his writings are a divine revelation from the Lord, then surely they will stand the test of comparison with the writings of other men and will, indeed, shine forth for all thinking people as obviously a gift from God.

If we desire the presence of educated men among our new laymen, then such comparisons are absolutely necessary. For this reason, I was delighted to see Bob Kirven's recent article in the Messenger comparing Swedenborg with Paul Tillich. I hope we will see more of this kind of thing. Speaking of the *MESSANGER*, I would like to remark that I think that this is an outstanding church periodical. It is beautifully put together; its articles are timely, interesting and challenging.



The La Porte, Ind., YPL receives the Shaw Trophy for having sent the most delegates the most miles to Convention.



Potential YPL group dines in style at the Baltimore dinner for ministers and their families.

Robert Kirven, whose recent article is commended by Dr. Wyld at left, shows his new book *BIG QUESTIONS OFF CAMPUS* to Miss Cecile Werben.





Foster Freeman, Jr., talks with Rollo Billings (L), Dorothea Harvey, and John King (R).



General Council in session.



photo by ART KALMBACHER

Delegates in varying states of audience participation.

Below, NCTS student from Egypt, Raghib Khalil Rizq.



The people who write for it don't always agree and that makes it even more interesting. Our editor, Rev. Bjorn Johansson deserves our sincere appreciation.

### *The Meaning of Membership*

If the Lord's church is universal and we presume to be a segment of the Lord's church, then on what basis do we define membership? Who shall become a New-Church layman?

For the actual act of joining I suppose most of our churches use the rite of confirmation in the Bood of Worship. I understand that some of the community-centered churches simply use the signing of a scroll on which is written the Essentials of Faith. Some of our churches require attendance at several orientation sessions at which the various aspects of the church are described and discussed. Others require little or no preparation.

Over the past ten years or so I have watched new members come in, and have observed how some stay and some go and, how some are active and some are not, how some draw a deep sense of personal fulfillment from the church and some draw nothing. It has occurred to me *and others* that an important ingredient is sometimes missing which should have been included as a basis for joining the church. That ingredient is a sense of responsibility. Of course, most everyone has some sense of responsibility—to their family, school, nation and so on. But when it comes to joining the church we are talking about an entirely different order of responsibility. We're talking about the ultimate responsibility, the responsibility to God.

In speaking recently to a group of people considering membership in Hillside Church, I said as follows, "If you believe that man's ultimate responsibility is to himself, don't join Hillside Church. In fact, don't join any church. Your beliefs are shared by some very fine people, some of whom are my friends, but don't join a church. Join some other group who shares your beliefs. If, however, you believe that man's ultimate responsibility is to God, then joining a church has a real purpose in fulfilling this responsibility."

Once a person has decided that his ultimate responsibility is to God, I would point out four reasons for joining a church although they are not at all independent.

1. To open our minds to God by worshiping together.
2. To learn more about the meaning of this responsibility to God with respect to our everyday affairs.
3. To teach this responsibility to our children.
4. By working together to find ways of carrying out this responsibility more effectively than we could do separately.

Thus the four purposes are to worship, learn, teach and take action.

If all of our laymen really felt and expressed their ultimate responsibility to God through the medium of their churches, the Lord's New Church would, indeed, be here.

You will notice that I put worship first in the list of four purposes. This was not by accident. Every layman should be participating in the learning, teaching, and taking action but never at the expense of worship, because worship is primary to all the rest. Of course, you ministers are even more aware of this than I am but I wanted you to hear a layman speak out on this subject.

The worship service is the place where God's will and strength enter into our minds most strongly and provide the inspiration and stimulation which is the spiritual fuel with which we carry out all of our activities both in and out of church. If this spiritual fuel is missing, other activities, in the church and out, simply lose their meaning.

Another fact that is completely missed by most laymen is that each person present in the service contributes by his presence to the worship experience of every one else in the room. And conversely, every church member who stays away from the worship service is detracting from the worship experience of everyone present.

Incidentally I'd like to remind you of the page and a half on the subject of worship in our Book of Worship. It's excellent I'd like to suggest that we have it printed up as an attractive pamphlet so that more people will see it.

Any minister who finds that he has laymen who are participating in church affairs but not attending the worship service has real cause for concern. His church is





The Washington Host Committee — All Hail!

falling apart at the foundation. He had better call his governing board together and get to work on the problem right now. It may be that a program of education is needed or it may be that the worship service itself is not carrying the congregation into a sense of the Lord's presence. In either case I feel that this is an area where the minister must take aggressive leadership.

#### *The Compleat Minister*

Now that I'm on the subject of ministers I'm reminded that someone told me that you might be interested in what laymen think about ministers. My what an opportunity!

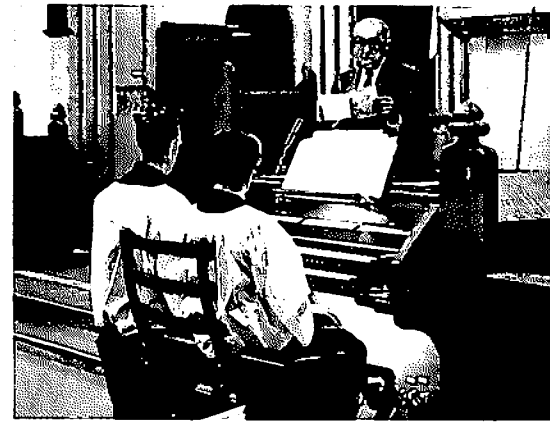
Well, we look to you first of all, of course, as our spiritual leaders. We look for your broad shoulders to share our moments of joy and our moments of sadness. We ask for your help in pointing out the real values in life, and the false ones. We look for your understanding help when our weaknesses come to light in their glaring ugliness.

I wish I could stop there but I'm afraid you do have to know something about the church management, particularly those of you who start new parishes, because your new laymen will know nothing about it at all. You have to patiently train and nurture your lay leadership because if you don't, who will? In the well-established churches you must know enough about the management of the church to be sure it is carried on in a truly Christian manner and to sense trouble before it happens. More than this you must provide the inspiration and guidance needed so that our churches will continually grow in their effectiveness. We must never stand still!

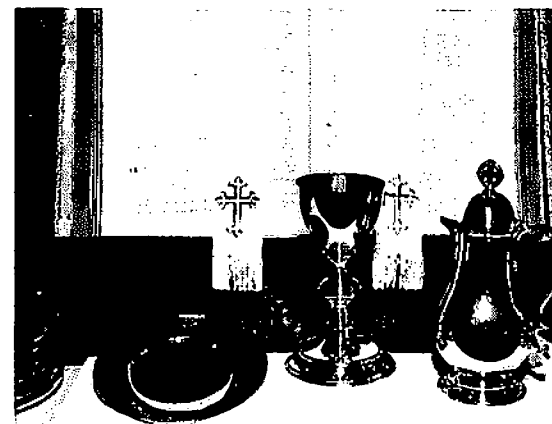
I come now to the end of my little dissertation. I have expressed optimism about the new laymen entering the church. I said that I thought our aim should be to bring more people into a closer relationship with the Lord. I said I thought relevance was important while uniqueness was not. I said that our church would be strengthened if our members all viewed the church as a means of expressing their ultimate responsibility to God and I expressed concern over situations in which the worship service is failing to be the central aspect of church life.

Your "wayward" layman says, "Thank you for your kind and gracious attention."

*The author is a research man in chemistry, and a member of the El Cerrito, Calif. Society.*



Dedication of the Paul Sperry Memorial Organ, Mr. Wunsch speaking.



This is the communion service that was dedicated Sunday morning.

The Friday evening service.



*Address to the General Convention of the Church of the New Jerusalem, at the Church of the Holy City, Washington, D. C., delivered June 22. The author, now a Presbyterian minister, is the son of Forster W. Freeman, Paterson, N. J., legal counsel for convention. He was brought up in the New Church.*

## OUR WITNESS IN THIS DECADE

**M**OST OF US ARE, by nature, slow to accept change. It seemingly threatens to unhinge us from our security. Yet we in the Christian churches have become gradually surrounded by a set of circumstances that has rendered some of our old, accustomed approaches pathetically out of place. Either we revise them radically within the decade or we must be ready to accept responsibility for mankind's being overwhelmed by a new and devastating flood of evil.

Corporations of the business world have been much more faithful to their proper function than the churches in this respect. Change is one of their prime sources of profit. It is abundantly clear to them that lack of improvements means lack of customers. The iron stove, therefore, has been replaced with the electronic oven; long rows of men in green eye shades and arm garters have vacated in favor of electric computers, key punches, automatic folders, sorters, and packaging machines. The only companies that do not have improved designs and operations on their drawing boards are the ones that are dying.

If businesses can be this imaginative and aggressive to serve their communities and their own treasuries, you might suppose that the churches would be still more astute in their zeal for the Lord. Reports from Europe, however, are frightfully insistent that most congregations are withering. The biblical theology that is presented from their pulpits in such a scholarly fashion is too remote to attract the man on the street. And in our own country, a person gets a serious hearing when he suggests that the average denominational church in our modern community is as out of place as a blacksmith trying to carry on business on the Thoroughway.

What a contrast this is with the dynamic Church of the first century, that unshackled itself from the synagogue and burst out on the eastern world with proclamations and innovations so bold that they overturned a whole empire! This is an hour to be flexible again and be recaptured by that kind of Spirit-fire. There is every reason why we should. The Lord has surely continued to provide wider revelations for us to share, and the soul of man hungers and thirsts ever more anxiously.

Let us then give thanks for the stirring of creative self-criticism in our midst and try to envision just how we can communicate to a world like ours.

First of all, I think we must realize that, before we can adequately consider the Church's methods, we must have a clear conception of what the Church is. Unlike its methods, which must be constantly adapted, the Church's nature remains ever unchanged.

Most people within Christendom would agree that the Church of Christ is not basically an organization but a living organism. It is the vital body of Christ, which He brought into being through His incarnation to be a kind of ongoing incarnation of Himself in the world. Its people make up, not a fraternity or institution, but a community or fellowship of shared experience in conviction and faith and personal relationship capable of redeeming human nature.

Whatever else the Church may do, it is known characteristically for two functions: worship and witness. Its people worship God together because God has made Himself known to them and called them in Jesus Christ. Once the people have shared this personal relationship with Him, they find that they are sent out by Him to bear witness of what they have known to the rest of the world. This is a constantly repeated rhythm—being called from the world to worship, and sent into the world to witness. The goal is to bring to every man the birth of a new nature that delights to discover and carry out the will of the Lord.

### *Our distinctive nature*

Each particular denomination within the whole Church has some particular strength, and also a lurking danger. The strength lies in its distinctive traditions or interpretations or quality of fellowship and service. The danger is that any one part of the body of Christ should fall into the idolatry of claiming to be the one exclusive whole, possessing all necessary solutions or having achieved near perfection, as has occurred in numerous instances. Ideally, each part should be able to appreciate and learn from the contributions of the others, while offering gratefully and humbly whatever it has received that is relevant to the rest. And all should understand enough of the scriptural teaching about the depth and persistence of sin to avoid falling into the trap of proud pharisaical exclusiveness.

The number one priority for the Swedenborgian Church, I should think, must be to define its own distinctive nature and mission, before it can hope to give faithful expression. This, I understand, you are now exploring afresh in contemporary terms, in an attempt to produce a definition that can claim the allegiance of all members. It is surely very urgent to agree on such basic issues as the one recently raised in William F. Wunsch's article, concerning whether or not it is Christianity that this denomination represents. Shall the definition stress the present fulfilling of the Lord's second coming, and, if so, what part do you perform in relationship to the other denominations? I am not qualified to provide the solution, but there are many who are eager to learn what it is.

#### *Methods*

What I should principally like to do this evening is make four specific observations about the methods of this Church's witness to the present world. This is the part of the Church's functioning that must necessarily change, not only now but constantly, according to the needs of the times.

The first method of witness must be to answer the questions that people outside of the Church are asking.

Someone has said, with some justification, that the Church is a magnificent institution for answering the questions that no one is asking. It is time that we honestly realize that Christ Himself is not the answer to anything except a question.

This means that, instead of spurning or belittling the thinking of the secular world and other communions, we must associate and study and seek with them. Careful attention to current secular literature, art and sociology will uncover vast areas of earnest questioning on the part of the lonely, faceless organization men of our society. Although we shall find that their longings are, to be sure, primarily spiritual, they are not receptive initially to considering theological formulas as adequate solutions. They are first of all desperate to find that someone in this world genuinely values them as persons, just as they are, that they belong in some part of society, and that their lives can have significant meaning. In other words, they are anxious to find out who they are, and how to relate to others, creatively and redeemingly. They will usually explore systematic doctrine only with a group that has first allayed their suspicions through the attitudes it demonstrates on this person-to-person basis.

Similarly, the desire that so many of us have to share Swedenborg's truths with Protestant people who are already thinking in theological terms can be realized only if we become thoroughly familiar with the present state of mind in other denominations. If we explore with such people on an equal basis and learn in what specific areas their questioning lies, then we can offer carefully selected material that will be helpful. We also stand to profit substantially from such learning. There is a widespread ferment in Protestant thinking at present that we dare not underestimate.

One example can be found in what Bishop Pike wrote in *The Christian Century* in December about the troublesome doctrine of the Trinity. "I had a good conversation," he wrote, "with Martin Buber at a conference in Paris several months ago, and I am with him in thinking that all the verbiage

associated with the Trinity is quite unnecessary. He understands what we Christians are trying to say about the remarkable—and, for Christians, unique—revelation of God in Christ. But as sophisticated about Christian thought as he is, he cannot understand why we had to develop the Trinity concept. I understand why we had to at the time of its formulation, but I can't see its permanent value. . . . Here I stand with my fellow Anglican, Cyril C. Richardson."

In addition to this, we could cite such evidences as the United Church of Canada's enlightened statement on the resurrection and the life to come, some theologians' references to the "inaugurated second coming" or "realized eschatology", and the influence of discoveries in the natural sciences and parapsychology. Any of us who have a genuine interest in keeping current on such trends would have much to gain by subscribing to other-denominational or non-denominational periodicals.

Such an approach of learning from our secular and Christian brothers, recognizing their questions and meeting them where they are, is the only one I see that holds any hope of the Church's providing answers.

#### *In understandable language*

The second method of witness must be to give the answers to people's questions in language they can understand.

When a new monarch comes to the throne, the coins in circulation are called back and reminted. The same metal is put back into circulation, but in a form appropriate to the contemporary scene. Similarly, our doctrines have to be rephrased in the thought forms of each new generation.

As Nels Ferre has phrased it, "A really vital church doesn't go on repeating and mumbling the creeds of a past age. It formulates its own. It sings its own song. It puts things in its own words."

Here, too, we have badly stumbled. There is some feeling that, if we depart from the accustomed translations and teaching methods of our fathers, we somehow defame the sacred. Meanwhile, the modern outsider hears what seems to him like a foreign language, which he assumes either has nothing to say to him or requires too much deciphering to be worth the effort.

I find that even active members in the congregation that I serve are biblically illiterate. They know it and have a bad conscience about it, but are extremely reticent about discussing it, lest others judge them to their shame. At least, they are learning by means of the services of worship.

Those who work among college students report what is far more serious: that, to the students, such elemental terms as faith, Christian love, soul, grace, salvation, redeemer, moral law are beyond their ken. The majority of them conceive of Christianity as one among many religions, all valid, and they are ready to give a fair try to any one that is presented intelligibly. Above all, they respect honesty and integrity, and are repulsed by dogmatism.

George Buttrick tells of asking a Harvard student if he went to church and Sunday school as a child. The student replied that he had. "Did it take?" asked Dr. Buttrick. "Nope." "Can you tell me in a word what concept of God you received?" "A little Victorian railroad station moldering at the end of an unused line."

The summons that such a temper presents to us is to coin our beliefs in language that relates directly to the problems and anxieties and longings that people are experiencing authentically in the everyday despair of their treadmills and the everyday dust of their arenas.

When we worship, we must employ rituals in which strangers can participate with understanding, without being seriously confused or embarrassed. When we preach or teach, we must proclaim vividly, with ample illustration, the direct impingements of the Word on weekday affairs and cares. When we publish, and when we advertise and distribute our publications, we shall be acting responsibly only insofar as we determine, through some kind of market research, the interest of various reading audiences. When we counsel in private, we must draw not only on spiritual conviction, but on deep psychological insight and compassion for both the degradation and the ecstasy that human experience can sometimes reach. When we gather in the fellowship of the beloved community, we must be interested in accepting the worst as well as the best in others, and willing to risk being known as the persons who we really are with our usual masks removed.

The Church is called upon to proclaim the good news of the Word, then, in practical terms that alter lives—in terms that do not shrink from the real life situations of politics, sit-in demonstrations, sexual temptation, business ethics, the use of money, emotional illness, domestic disharmony, purposeful occupations, and bringing up children. It must somehow find such understandable words that will sound the trumpet of the colossal might of Christ to feed and heal and send forth disciples boldly into a world of turmoil.

#### *To live in the Lord*

The third method of witness must be for Church members to demonstrate within their own group what it is to live in the Lord.

One of the most powerful impacts that the Apostolic Church made was on onlookers, who declared with amazement, "See how they love one another." The grasp of this reality and the deeds that churchmen perform in their own daily rounds, seem to be the best test of the authenticity of their religion's claims. Some of the poorest Christians are the people who know the right theological doctrines but don't know how to live.

Swedenborg stated, "it is from doctrine that the Church exists. . . ." But he labored throughout his writings to make clear that "The Church is never predicated from intellectual things, but from voluntary tones; the Scientific and the Rational of faith never constitute the Church or the man of the Church, but charity which is of the will. . . . The Lord's Church . . . is not unless it is of love and charity." (*Arcana* 530, 809).

Thomas a' Kempis put it in these words: "Surely high words do not make a man holy and just; but a virtuous life maketh him dear to God. I had rather feel compunction than understand the definition thereof."

Here most of the stress must be on the laymen. Too often we leave it to the ministers—the professional religionists—to give impetus to everything that occurs through the Church. It is imperative for us to remember that all the people are the Church, that even the least impressive member is under the

divine call to his part in the ministry, and that, unless the lives of the members give shining evidence that their faith is their mainspring, there will be no evidence worth noticing.

Books like John Casteel's *Spiritual Renewal Through Personal Groups* bring startling testimony of how the directions of individuals and whole congregations can be transformed when small groups commit themselves to study and pray under spiritual discipline. The writings of British pioneers like Tom Allan, William Gowlands and Ernest Southcott bear similar testimony to the lively results that have been produced when devoted Christians have attempted imaginatively to carry their faith from the pew to the pavement. I believe we also have an exciting revelation in store in what Dr. Ham will describe tomorrow about what is taking place right here in Washington.

There are some most provocative signposts available that can guide us to reactivate the changed life in our midst. And the Church really has no right to speak until it has demonstrated its right to speak.

#### *Giving itself away*

The fourth method of witness must be for the Church to give itself away.

Jesus' words about finding yourself by losing yourself are unquestionably applicable to the whole Church as well as to the individual. God Himself is a missionary God, endlessly reaching out to find those who have not accepted Him. Swedenborg said that "man is born not for the sake of himself but for the sake of others." (*True Christian Religion* 406). There is truth in the expressions, "The Church exists for those who are not in it," and "The church that doesn't reach out, dies." If the Church has a possession that humankind desperately needs, but doesn't give it away, what is the use of the Church? And let us not expect outsiders to be attracted so irresistibly that they come to us without our first approaching them.

One means of evangelism that is urgently needed is for our societies to offer ministries to the immediate neighborhoods in which their buildings are located. It is essential that we get into nearby homes by publicity and most of all by sending out teams of laymen to ring their doorbells and communicate to them, "We have a place for you." The same basic approach can be employed by scattered members in their own neighborhoods, offering to take neighbors to worship and other congregational activities.

Another direction is to invest members in the programs of their communities. It is not only important to convince the labor union member or the physician to attend church on Sunday morning, but also to get the church member to attend the labor union or medical association meeting on Tuesday evening. A person should be honored for going to such functions conscious of the witness he can bring to bear there, just as much as for holding exalted offices in our societies.

Furthermore, we can extend our missionary efforts inestimably, to the far corners of the earth, by giving generously of our money in proportion to the gifts that the Lord has lavished on us. It is a matter of offering worshipfully a proportion of our family incomes and of our church budgets. While some people think it is enough to give one per cent of their salaries, others cannot give less than a tithe of ten per

cent without feeling that they are keeping for themselves money that rightfully belongs to the Lord's work. While some congregations send seven per cent of their budgets to support a cause beyond themselves, others are convinced that this is a world that needs half for the wider kingdom. If religion relates to all of life, then we must come seriously to the immense spiritual good into which our dollars can be translated.

We must be willing to give ourselves away in costly proportions, remembering what it cost our Lord to give Himself to us.

At the last New Church Convention that I attended, a major campaign was just bringing the Wayfarer's Chapel within sight as a reality. I have frequently been impressed since then with the extraordinary good that has been accomplished through that one creative thrust. This is especially so when my own neighbors in Central New York State

describe the Chapel to me, and display the literature that they carried across a continent to keep.

Now I understand that you are in the process of making other significant gains in revising approaches to publishing, Sunday school curriculum, theological education, and stewardship that are extremely provocative. These are encouraging signs in the direction of the Church's genuine witness by means of answering live questions in understandable language, by demonstrating Christian transformation, and by giving itself away.

They encourage one to believe that we shall see hosts of men on this decade who, by the Lord's grace, will be able to exclaim to Him with Job, "I had heard of thee by the hearing of the ear, but now my eye sees thee." We can come again to a day in which the Church of Christ is not molded by the world, but is the molder of history.

## A VOICE FROM EGYPT

by RAGHIB KHALIL RIZQ

Mr. President, ladies and gentlemen:

It is a great pleasure to my wife and myself to be amongst you in the U. S. A. we are very happy also to attend the convention of the new Jerusalem for the first time. I would like to express our thanks and gratitude to you all for your love towards us. I guess you are anxious to hear something about the New Church in the land of Paroah (Egypt). The New Church in Egypt is in a city called Port Said on the Mediterranean Sea. Therefore, its climate is very good in winter if you don't mind a little amount of humidity, and the summer is beautiful, therefore you are all welcome to Egypt. You know it is not very far because we flew about 15 hours only from Cairo to Boston.

The New Church in Port Said is known by the name of Salaam Church which means the church of peace. The church was started by Rev. Jack Hardstedt, a Swedish missionary, who worked in Egypt for many years with the Pentecostal church in Stockholm, Sweden, known by the name of Philadelphia church.

But one day in year 1945, as I remember, Rev. Mr. Hardstedt had a discussion of the subject of trinity with a Moslem officer. Being in the old teaching Mr. Hardstedt found hard to explain this truth to that Moslem who believes, as his religion teaches, that God is one and that he is Allah.

After that discussion Mr. Hardstedt went home with a sense of discouragement, and set a day apart for fasting and prayer in order that God may reveal this great truth to him. During that time of prayer and meditation he was led to look in the English dictionary to see what it says about his country, Sweden, in ancient days and then he found the name of Emanuel Swedenborg. He went into town to search in the library for Swedenborg books and at last he found three of these on the shelf. He studied them with the other missionaries who were from America, Sweden, England and Switzerland. The man found in Swedenborg what he was seeking to know, and he found a solution to the problem of the personality of God.

He began to preach these truths in the church while he was a Pentecostal missionary. In October, 1945 Rev. Jack Hardstedt left Egypt for his country, and there he had a very hard time for he told his people in the church about these precious truths. One year before his leaving I was ordained as a pastor to serve the group in Port Said. We were using then, a hall in the building that belonged to the Swedish Pentecostal Church. After they knew about Mr. Hardstedt accepting the New Church teaching they sold the house where we used to hold our meetings. It was bought by the assemblies of God here in America, and they refused us its use saying that if a dog and a cat are tied together in one rope they will

not agree. We were cast out of the house without any place to worship and you know how hard it is in a Moslem Country to hold meetings in homes.

The Lord then helped us find a hotel where we have our worship services now though it is not healthy because it is dark and damp and all the surroundings are moslem, but we are thankful to our Lord for it and we hope that the Lord will provide a better thing for us. But the interesting thing is that when the owner of the hotel who is a Moslem knew that the hall was going to be used as a church, he reduced the rent of it from eight Egyptian pounds, that is about 24 dollars or more, into 4-1/2 Egyptian pounds or about 13 dollars.

We used to have more than 120 members in the church before we left the first place. But now we have about 35 besides the different ones scattered here and there in Egypt.

The number of Sunday School children is about 20.

After Mr. Hardstedt's first visit I was a bit confused about the Lord's Second Coming, as were the other brethren and sisters. It was very hard for me being rooted in the old teaching about the literal Second Coming to accept the spiritual one.

One day when my wife was away in upper Egypt visiting her relatives, I was alone in my apartment studying chapter 24 of the gospel according to Matthew and I was reading the *Bruce Commentary*, which I bought through an English lady who was in the mission.

I shall never forget that hour when the Lord opened the eyes of my understanding that I could see the spiritual truth. I cannot describe to you the wonderful joy that filled my heart, and with eyes full of tears of joy I lifted my face to the Lord and asked him: Why Lord, had you not revealed these precious truths to me before this? People will say that Mr. Hardstedt gave him that. But then the answer was that I was not ready to accept it before then. Therefore, I believe that it is not by mere studying but by revelation. Since that time I felt the presence of the Lord more than before. I believe that the New Church in Egypt has a double message to both Christians and Moslems.

To the Moslem we have a message similar to that of Paul at Athens when he saw in their temple an altar with the inscription, "To the unknown God." He told them: Whom therefore ye ignorantly worship, him declare I unto you.

He is the Lord of heaven and earth, who giveth to all life and breath and all things. For in Him we live and move and have our being; that is the Lord God, Our Redeemer and Savior Jesus Christ. And to the Christian we have a message of a living Christianity. The Faith that worketh by life. Before ending my short talk I must not forget to convey to you Mr. Hardstedt's sincere thanks, for he wrote me a letter which I received while I was in Baltimore for the ministers' council and asked me to forward to the whole congregation his sincere thanks for all they have done for the Salaam Church and also for the Swedish Church.

I would like also on behalf of the church in Port Said and on behalf of my wife and myself to express our thanks and gratitude to you all.

(Address given at the Board of Missions meeting.)



To the Editor:

I have been thrilled and delighted to read the letter in June 1st *MESSENGER* by Forster W. Freeman. The scholarly, sympathetic and kindly presentation of his subject is something to be appreciated and emulated.

I agree with him in the matter of giving out to enquiring persons the book, *Heaven and Hell*. I have thought it is like serving a child a platter of highly-seasoned food of hot peppers, onion and garlick, when the child has perhaps never tasted anything before seasoned with anything stronger than butter. There is a little brochure called *The New Church, The Old and the New Faith*, by Emanuel Swedenborg, Three subjects under one cover got together by three ministers. The booklet was sent to me first by Mrs. John Grosch, Treasurer of the National Association. I have tried to get more copies from the publishers, American New Church Tract and Publication Society, Philadelphia, but find it is out of print. It is a valuable introductory pamphlet, and it should be kept in circulation.

I think it was kind and thoughtful of Mr. Freeman to take time to write his letter, and to suggest ways in which the New Church could be effective in spreading its convictions. The whole letter shows the workings of an honest heart, and he deserves the gratitude of the New Church leaders. It would prove very helpful to follow his suggestions. Mr. Freeman could be very helpful in the church.

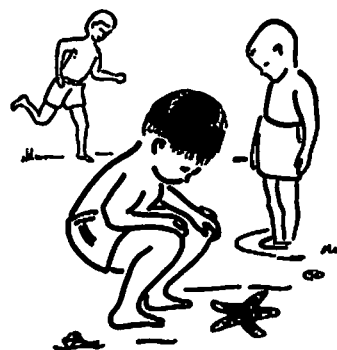
It is interesting to note how the attitude of the listening ministers softened by knowing that New Churchmen do not pose as exclusive bearers of God's truth.

In regard to a beginning book to hand out to enquirers, I have found the *Brief Exposition* to be well received, and to make a good impression.

I always enjoy the page or pages of "Letters to the Editor."

Alice Hoey Shaffer  
Ventura, California

## CHILDREN IN HEAVEN



# The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG  
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THE FORTY-FIFTH CHAPTER of Genesis in its letter is the story of Joseph's making himself and his glory known to his brethren, and of their return to Canaan to bring their father Jacob and their families to Egypt for the remaining years of the famine.

In the Bible story, Joseph's being sold into Egypt and the final going to Egypt of his father and brethren seems to be a retrogression. But really it is a preparation for new progress. Each new advance depends upon the acquisition of new knowledge, and Egypt under the Pharaoh who put Joseph in charge of his kingdom and welcomed Joseph's father and brothers there pictures the external mind in its best state. As Joseph tells his brothers, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

Number 5893 explains clearly the nature and necessity of this order of events. Knowledges have first to be acquired and stored up in the natural memory, for in these knowledges truths are terminated and come to their outmost expression. Then into these truths as a basis the internal can act and finally bring the natural mind into order, making it the expression of the internal man. In number 5874 we learn that memory knowledges are merely the "vessels containing the things of intelligence and wisdom." "Memory knowledges are serviceable to man for forming the understanding, but when the understanding is formed, they then constitute an ultimate plane in which man no longer thinks, but above it." This change is gradual. We are first given a perception of what the internal or spiritual man is, yet it does not come into power in our lives immediately; it is sold into Egypt," stored in the external memory. But Joseph—the spiritual—is not dead, and in time he will make himself known and come into power, if we are regenerating. We make many mistakes, but if we are wise, we learn from them. We have to be let into temptations in order to see where we need to make changes in our lives.

The question Joseph first asks is, "Does my father yet live?" Spiritually interpreted this is the inquiry as to whether internal good—which Israel represents and which is the source of truth—is present, for good or love must be present if there is to be any conjunction. As we are told in number 5879, "The conjunction of the internal celestial, which is 'Joseph,' cannot be effected with the truths of the natural, which are the 'sons of Jacob,' except through spiritual good from the natural, which is 'Israel'." We recall the story of Jacob, and that his name was changed to Israel after he returned from Haran to the Holy Land. The number continues, "And when conjunction is effected, then they are no longer

the sons of Jacob, but the sons of Israel, for the 'sons of Israel' are spiritual truths in the natural. This shows why the Jews throughout their history as a representative of a church, are so often called the 'children of Israel'."

Then there is the inquiry concerning "remains" (verse 7). It is from remains, good and truth stored deep within man by the Lord, that regeneration is possible. It is possible for us to destroy these remains, however, and if we do, then the way of the Lord's access to us is closed. Our reading shows us the importance of spiritual instruction in the early years of life. Those who find it most difficult to rise above the plane of natural thinking and to believe in God and in the spiritual world and a life after the death of the physical body are those who have not, as innocent children, received into their minds a belief in God and in heaven.

The meeting of Joseph with his brothers and his weeping upon them pictures the deep desire for conjunction. We speak of "weeping for joy." The deepest emotions are not expressed by laughter, and weeping is here the expression of mercy and love.

Joseph's glory is the beauty of the natural mind when it has been brought into order, and has become an expression of the internal. It is then that Joseph can say to his brothers, "The good of all the land of Egypt is yours."

## Notes

5873(3). "He who would have perception of spiritual things must be in the affection of truth from good, and must continually long to know truths."

5874, 5934, and 5951. Memory knowledges are not intelligence or wisdom, but only the means for attaining these. There are memory knowledges of various kinds: knowledges about bodily, earthly, and worldly things; knowledges about the civil state, its government and laws; knowledges about the things of moral life; and more important still, knowledges about the Lord and the things of the spirit. If these last are only in the memory, they avail nothing. The path to wisdom is first to learn them, then to "devoutly reverence" them, and finally to live according to them.

5881. The arrangement of knowledges in a person's mind is according to his love.

5922(2). In all the passages in which charity is mentioned we should keep firmly in mind that Swedenborg never uses the word in its popular meaning of external good works. Charity is of the will and can exist only in one who feels in his heart, as well as acknowledges with his mind that of himself he is evil, and that all good and truth are from the Lord alone.

5938. In this careful explanation of Joseph's and Pharaoh's invitations to the Israelites to come into Egypt we see how important is every detail in the letter of the Word.

5946. Note this clear statement of the varying correspondence of men and women in different relations.

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