

NEW-CHURCH MESSENGER

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CHURCH

AUGUST 1, 1961

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

Member of the Associated Church Press.

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

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

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

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Vol. 181, No. 15 Whole No. 4897
AUGUST 1, 1961

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

The Word is Divine and contains a spiritual or inner meaning which 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 CONVENTION REVERIE

PASTOR PTHUD found it easy to relax in his pew as the lovely strains of the newly dedicated Paul Sperry organ filled the National Church. And as he gazed upon the angels representing the seven churches, his thoughts drifted back over the past week—a full, intensive week it had been. All in all, a good Convention. True, not many major actions or spectacular programs had been adopted, but then how does one gauge the effectiveness of a Convention session? The routine work of the Church must be carried on—it probably was not routine to those intimately involved! Indeed, how much the Church owes those devoted servants who carry on the work-a-day activities of the organization; unassuming men and women who diligently serve the Kingdom with no thought or desire for reward. Of such is the salt of the earth. And happily there are occasions when decades of faithful service are publicly recognized. Yesterday, with one accord, the entire audience had entered into the joy of honoring Mrs. Frank Schellenberg, Rev. Everett K. Bray and Mr. Horace Blackmer, all of whom have contributed so much to the life of the Church. Where there is no vision, the people perish. How much more does this truth apply to the Church! There would be no Wayfarers' Chapel, no General Convention, unless and until a glorious vision had captured the minds of a few perceptive individuals.

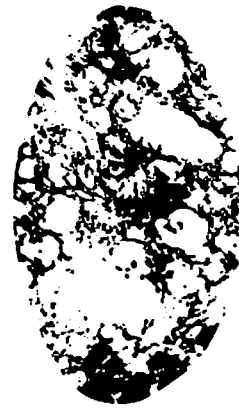
It was ever thus. A desire spawns a thought, which in turn is fulfilled in suitable action. We all love the Church and want to see her flourish. This is our desire. What then holds us back? Is our love for the Church really genuine, in the sense that we are personally committed to the Lord—or is our attachment rather a superficial affiliation with a denomination that "meets our needs", or that has met the needs of our ancestors? This point would seem to be crucial.

Earlier in the week the ministers and wives had been wrestling mightily with this same issue, "What is the mission of the Church?" Momentarily a darkish cloud passed over Pastor Pthud's mind. Statistically the picture was not encouraging. Surveys indicated a gradual decline in membership, some of our downtown city churches in trouble, a very small percentage of church members *under the age of* twenty, a vast mobile, rootless population. These were assumptions now supported by fact. How do we use this information? How is it to be interpreted? In that day and a half the Council of Ministers had labored with great effort, but had reached few tangible conclusions. It seemed to Pastor Pthud that somewhere, somehow, there must be some workable answers to this eternally present question: "What is the mission of the Church?" Could we continue year after year raising questions that seemingly have no answers? It may well be that we cannot find ultimate answers; anyone who claims that he has all the answers obviously fools no one but himself. At the same time, do we not mature by degrees or plateaus! And on any given plateau we must be reasonably sure of our reason for existence. To spend a disproportionate amount of time in discussing speculative trends, or to abandon many of our traditional methods, may not solve any of the real, underlying problems. Thus Pastor Pthud's train of thought ran, and as the terminal came into view, he sighed inwardly. Why do we find it so difficult to accept the obvious? Had not speakers Ham and Freeman spoken eloquently on the need for a relevant church to be based on the Living Word, in which serious Christians, studying together in intimate fellowships, might find *their* meaning in life through prayer and soul-searching. We can all agree to this. We know this is what the world needs so desperately. If we do not proclaim the good news of the Lord Jesus Christ in His revealed Word, who will do this work! As the moment of reverie faded into the light of common day, these words remained: "How have we failed thee, O Lord?"

And the angel of the church of Ephesus looked over the vast throng of worshippers and spoke these words: "Thou has borne, and hast patience, and for my name sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

—ERASMUS SPOOL

A sermon must be heard to be rightly appreciated. A printed sermon even if correct to the last detail is at best only a report of it. This is emphatically true of the imperfect notes here given of the challenging Convention sermon given by Rev. Mr. Turley, June 25, in the beautiful Washington Church. As one person who heard the sermon and later read the following notes said: "I felt that Mr. Turley's heart was warmed by the sincere conviction of the truth of his message. His voice, his gestures, the expression of his eyes, the posture of his body, even the lowering of his voice and the dramatic pauses gave an emphasis to his remarks which the printed word cannot possibly convey." For this we apologize both to the Convention preacher and to our readers.



A RELEVANT CHURCH

by Calvin E. Turley

IT MAY SEEM strange that a minister of our General Convention, which places so much emphasis upon reason, would begin his Convention sermon with a reference to feeling. But this is what I want to do. It is my very deep feeling that this, the one hundred and thirty-eighth gathering of our church, may well prove to be a turning point in the history of our church—a turning point toward the increased relevance of our church.

For a decade we have been involved in the very painful process of self examination. For a decade we have been trying to face the facts about ourselves—the fact of frequent inter-personal stress and strain; the fact of numerical decline in a period of population explosion; the fact that the average age of a relatively young church is rapidly growing older. But also, I believe, we have come to appreciate some positive facts in our midst—the fact of an astounding devotion and loyalty to the church on the part of both laymen and ministers; the fact of a deep conviction that we do have a precious heritage; the fact that as stewards of that heritage we can never rest with the *status quo*.

In our decade of self examination, we may not have always found agreement, but I do believe we have found a better appreciation for the honesty, the integrity, and the sincere devotion of our fellow churchmen with whom we seem to differ. On this foundation of mutual trust and respect, undergirded with a love for the Lord and a sincere concern for the neighbor, we can have a church relevant to these changing times. Not all of the facts we have had to face about ourselves are pleasant. Indeed, some of them have come as bitter pills to swallow. But swallow them, we must and we shall! And we shall reverse the results of past errors.

We, as a Christian body, have had our dark days of temptation and sin. We have nagged at one another.

We have falsely questioned the motives of one another. And we have smugly looked down upon one another and upon our fellow Christians. It is with deep shame that I confess to my God and to you that I have been a party to this sin of self-righteousness; believing like a fool that my way and my approach was the only right way, and lamenting the "hard-heartedness" of my brother churchmen who refused to rally 'round my flag.'

Too many of us have been a party to this sin. If not asserting that "my way is the only way" as I did, at least acting as if every alternate was obviously wrong and its proponents really did care what happened to our beloved church.

I sincerely believe we are on our way out of this valley of the shadow of death. At least, I feel I am ready to ask your forgiveness, and I feel a growing sense of repentance throughout our church family. I believe we may well be ready to build on a foundation of mutual trust and respect, undergirded with a love for the Lord and a concern for the neighbor. Indeed, facing the facts, there is a demanding urgency that we so build!

To Give Itself

As we look toward the goal of becoming a more relevant church, we note that new voices of honest conservatism are being heard. They are needed and have a real contribution to make as long as they sincerely guard against irresponsible re-action. At the same time, re-newed voices of honest liberalism are being heard. They too are needed and have a real contribution to make as long as they sincerely guard against irresponsible radicalism. And, in the matters of the church, these voices need not only to be heard, but *they need to be heard by all*. For, I have an abiding confidence that, in the act of listening, we shall discover that the many voices speak with one tongue; that the many are one in

the fundamentals of a real love of our Lord—an honest, though often confused, concern for the neighbor—and a sincere longing for the effective advance of our church.

Further, I believe that through the act of listening one to another, the many voices shall find that they are one in their acknowledgment that the basic, fundamental purpose for which we exist as a church is to minister in the name of our Lord. There is no other valid reason for our existence. The instructions which our Lord gave to his disciples so many years ago as they turned toward the Holy City Jerusalem, is the same instruction which He would give us this day as we seek to turn toward the Holy City New Jerusalem. Listen to our Master's words:

"You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many." (Mk. 10:42-45)

"... To give his life as a ransom for many!" *This is the mission of the church. To give itself—to expend itself—to exhaust itself as a servant to man, just as the Lord commanded his original disciples so many years ago. No other purpose is sufficient reason for the existence of our church! And I honestly believe that, if we will push the examination of ourselves hard enough and deep enough, if we will listen to our fellow churchmen silently enough, we shall discover that we are one in our sense of the mission of the church. To give our life as a ransom for many is a basic, Biblical, commandment.*

Walking many paths

What we must come to recognize, however, is that in the pursuit of this mission we shall walk many paths. We shall vary in the manner and in the emphasis in which we seek to fulfill this mission. I do not overlook the seriousness of these differences. And I do not assume that all approaches are compatible one with another. But I do assume that we, the people of this Church, can become big enough, charitable enough, and understanding enough to respect the honesty, the integrity, and the sincerity of those with whom we differ. For after all, we have before us the challenge of the greatest definition of Christian love and charity of which I know: love, the finding of joy in the happiness of another; the finding of encouragement in the success of another; the finding of satisfaction in the accomplishments of another. And, "by this," said our Lord, "shall all men know that ye are my disciples, if ye have love one to another."

The church exists to serve. And the relevant church must serve in many and diverse ways as it ministers to the needs of its day. There is no one way, one method, one emphasis that is the right one. The tragedy of seeking a panacea in finding the "right gimmick" lies



The Rev. Calvin Turley, above, answers questions following his sermon.

in the failure to comprehend and to appreciate the variety of movement that is required for the full body of performance, be it in the symphony or in the life of the church.

I do not know what the church of the future will be. But of this I am sure; historically the Christian Church has always adapted and adopted as it sought to remain relevant to the eternally changing times. Sometimes this adapting and adopting has been to its sorrow and shame. But just as often it has been to the glory of God. And if the church is to remain relevant, it must continue to adapt and adopt.

The dynamics of Christian stewardship demand a degree of iconoclastic zeal within every disciple. The practices of the past are not holy just because they have been practiced. The methods, the program, the structures of church life are not holy just because they are ancient. Holiness is of the Lord and is found only in His presence, and the church, if it is to remain relevant by remaining in the presence of holiness, must be sufficiently free of tradition (note I do not say devoid of tradition) to enable it to critically examine itself, its practices, and its program without the deadening balm of sentimentality.

Somewhere I heard someone say that the small group will be the sacrament of the future church. At first hearing this sounds a bit heretical. But we have been blessed with enough of the therapy of the small group experience at least to take the suggestion seriously. The church of the future may well find here within the intimacy of the small group an instrument of salvation amid the impersonal bigness of our changing world.

Those of us in the clergy become increasingly aware of the impossibility of our fulfilling all the multitude of

opportunities and needs before us. In one of our group meetings we discovered that in one year's time we had been called upon to act with competence in 28 different fields of recognized speciality. I do not propose that the members of the clergy become a staff of limited specialists, this would only further isolate us from our people, but I do suggest that there may well be a better way for the clergy to serve the Lord and the congregation of his people than by being *the* pastor of a *specific* congregation. It is up to us to be free enough of the traditional Pastor-Congregation relationship to enable us to explore and to experiment in other possible arrangements.

As for the laity in the church of the future, I am convinced that there must be an excellerated return to an active role in the "priesthood of all believer"—a Christian aggressiveness as "Ambassadors of God" in their daily associations—an aggressive infiltration of labor, management, politics, business, and social life. The

layman has before him a thrill and exhilaration beyond his greatest expectation when he discovers, recognizes, and practices the power of his own witness to the neighbor who may have lost his way. The Lord can use every man in his eternal efforts to save men from the hell of indifference and the chaos of purposelessness.

The challenge before a changing church in a changing world is not an easy one. But then, the Lord has never promised "cheap grace" to His disciples of any age. If it takes courage to be in the service of the Lord, then let us glory in that requirement. We can well afford to throw security to the four winds if we believe the promise of our Lord that ". . . whoever would be first among you must be slave of all."

What we choose to become in the service of our Lord is our choice to make. The way may not always be clear as we work to be a relevant church, but may it please the Lord to use us, and may we be led to give our lives as a ransom for many.

A CHANGING CHURCH IN A CHANGING WORLD

by WILLIAM T. HAM

TO A LAYMAN—and a member of another church—it comes as a great honor to be invited to speak to the Annual Session of the General Convention of the New Jerusalem in the United States of America.

Glad as I am to be here, however, I must confess a certain feeling of hesitation. For I remember how excessively boring some laymen can be. Here I am this afternoon acting as a sort of what the Methodists call a lay preacher. Yet in my boyhood in California I suffered greatly under lay preachers. The regular Methodist preacher was bad enough according to my youthful standards, but when he went away and I had to sit and listen to Brother Pooley, a farmer, or Brother Terwilliger, a storekeeper, I really squirmed in my seat. Both these men I liked well enough on week days, but as lay preachers on Sunday they became veritable embodiments of gloom, dwelling on hellfire and the day of judgment and the assurance that, if we didn't repent, we should all become pillars of salt.

I do hope that you won't be as bored with me this afternoon as I used to be with them.

And yet I suppose I may assume that the only reason I am here this afternoon is *because* I am a layman. I assume you want to hear a layman's honest point of view on "A

Changing Church in a Changing World." You want to know what one layman has come to believe the Christian church should be like. What would I look for in a church if I were going out from my present moorings to seek a church that would meet my needs?

One thing, at the beginning, I should make clear. I cannot represent all laymen. Other laymen might require something very different in a church. For example, I cannot represent the layman who has been a church member all his life—nor the layman who has been merely indifferent. I am a layman who joined the church at the age of 12, left it in rebellion at the age of 17, and thereafter, for forty years, could hardly ever be dragged inside the doors of a church. Then, at 57, I rediscovered the church and it has become the most important thing in my life. However, the little church I know is the only one I know, so I cannot claim to be an authority on churches. And Reverend Mr. Martin has assured me that if I mention The Church of The Saviour, to which I belong, and describe some of its ways, no offence will be taken. I am not holding it up as a model for other churches. I speak of it merely as the place where, under peculiar conditions not characteristic of most churches, certain aspects of our Christian faith have become clear to me.

"A Changing Church in a Changing World." My reaction to this topic is that, regardless of world change, the first task of the church is to *be* the church. Unless the church is true to its own nature, how can it hope to influence the world? So let us ask ourselves: What is the church?

First of all we have to remind ourselves what very different things the word "church" can mean. For many of us it just means an institution, a building, a place to worship. But Emil Brunner, in his book, "Misunderstanding the Church," tells us that the word "church" should mean, primarily, not an institution, but the Christian fellowship itself—the *laos*—a group of committed Christians bound together under the inspiration of the Holy Spirit. The church as institution exists only to foster the church as fellowship. Unfortunately, says Brunner, the organized church as we know it often does not foster the true Christian fellowship—it actually hinders it. I expect Brunner may have been thinking of the kind of church I heard described the other day. A man said: "—the main thing the churches in our town do is to fight one another. They claim to worship the same God—but try to get the Baptists and the Episcopalians together for a communion service! There is no fight quite so vicious as a church fight—whether it's over the new organist, or the color of the rug in the ladies' aid room."

So it is the church as the blessed community—a fellowship of the concerned—a group of God-centered men and women who know one another in Him—that we are concerned with today. It is a group of people who are "filled with the Spirit"—with a common enthusiasm, a dynamic devotion, an overwhelming commitment. This means that, no matter how different they are, they are willing to be deeply involved with one another. They are not just Sunday-morning-speaking acquaintances. They really take their religion seriously and its meaning in terms of their relation to one another. The church relationship means as much to them as the family relationship. In fact, it is a family relationship. They are children of a Father who is the Living God.

Recently a minister talked to me about his congregation. "They're very nice people," he said; "they will do anything for me personally. And yet somehow, spiritually speaking, although I have been here eight years, they are still strangers. They come to church on Sunday, provided the weather is not too fine—or again too wet. But after that, they couldn't be more secular, more worldly, if we were Kiwanians or Elks. To the men's club of the church a good meeting is one for which they get some entertainer out from town. I suggest something more religious and they shrug their shoulders as if to say, "We have enough of that on Sunday!" And for the ladies—a really significant event is a church style show."

Perhaps I should add a personal footnote to this minister's remarks. The day after he talked to me about his laymen I spoke to them at the Sunday morning service. I did my best to give them something to think about. But as I stood at the door with the minister, and shook hands with all three hundred of them, only one of them said anything that indicated real interest. He pumped my hand vigorously and said, "Well, Sir—the Dodgers certainly put on a good show yesterday, didn't they?"

It is clear, is it not, that it would be ludicrous to regard

such laymen as The Church, the *laos*, the people of God. No—the Church in the New Testament sense is a fellowship of people who belong to God and who, on that account, belong to everyone else who belongs to Him. In the church a man shares with others what he shares with Christ.

But this is very vague. Just what does it take to be the real Christian fellowship that Brunner talks about? Four things seem to me to be essential. Let us deal with each in turn. They are: Commitment, Discipline, Awareness of the importance of Prayer, and a sense of Mission.

Commitment

By Commitment I mean taking religion seriously—taking a stand once and for all—ceasing to evade and make excuses. It involves making up one's mind, coming to a decision and then acting. In all the important areas of life—marriage, choice of a profession—one has to act before one can be sure of the outcome. Would any lover ever marry if he waited until he was absolutely sure that the girl of his choice would turn out to be the perfect wife? Would any of us ever have a profession if we waited until we were sure we would be successful in it? No, in such matters we have to take a chance—get out on a limb—commit ourselves.

When I was in college I had a very gifted friend. He belonged to a family that had a lot of land in California, and when I knew him first, he intended to become a fruit grower. But while he was a student he wrote a one-act play that had a local success. Whereupon, he decided that he must become a playwright. He went to New York, and after three or four years, actually did have a play produced on Broadway. It ran for only three nights, but all the rest of his life he cherished the reputation of being a man who had had a play produced on Broadway. After a while he decided that he was not cut out to write plays; he would be a novelist. He went to France and lived there for several years, but somehow, never did complete the great American novel. Then he returned to America and decided to become a university professor. But to do that he had to have a doctor's degree. Unfortunately, the doctor's degree required a knowledge of French and German. My friend detested German. He said it was a barbarous language; it offended him. The last I heard of him he was teaching in a high school in Los Angeles and spending his spare time cruising up and down the California coast in a catboat. A life without responsible decisions—without commitment.

Life *is* commitment. If this is true of profession and marriage, it is doubly true of the life of the Spirit. "If any man will do God's will, He shall know—" with a clear implication, *only* he who will obey shall know. "Ye must be born again." Could any commitment be more drastic than that?

The Christian life spreads over the whole of life. One cannot take it up as one takes up golf, by giving it a couple of afternoons a week. That kind of amateur religion is not Christianity. Christianity is either the whole of one's life, or else it is not Christianity, no matter how many formalities are observed.

At the Church of The Saviour, when one becomes a member, after at least a year and a half of training, he stands up in the worship service on Sunday morning and makes this commitment: "Unreservedly and with abandon, I commit my



Further identification of Dr. Ham than that given in the text is hardly necessary. He is a wonderful layman.

life and destiny to Christ. I promise to give Him a practical priority in all the affairs of life. I will seek first the Kingdom of God and His Righteousness.—I commit myself, regardless of the expenditure of time, energy, and money, to becoming an informed, mature Christian.—I will seek to bring every phase of my life under the Lordship of Christ."

Discipline, prayer

The second thing required if the church is really to be the church in these troubled times, is Discipline. Obviously, if one is going to take his religion seriously, a certain way of life is indicated. How can one be a Christian without reading and studying the Bible—without praying regularly—without frequent worship in the company of one's fellow Christians—without giving generously of all that has been given him—time, money, capacities? Discipline is thus never an end in itself. It is a guide to the Christian life—a minimum statement of Christian practice. Without it there can be no power. "Only a disciplined group," says Elton Trueblood, "is a powerful group."

Third in our list of essentials if the church is to be the church is awareness of the importance of prayer. Sometimes I meet people who honestly think of themselves as Christians but who, from one weekend to another, do not pray. I wonder about them. How can their spiritual life be vital under such conditions? How can God be real to them? How can religion be anything more than a dim, vague idealism that does not really matter?

I am not implying that without prayer a man cannot live a decent life—cannot be a good father and a good neighbor and have a reputation for being a kindly, altruistic person. These things a man can do, under his own power, if he gets a few breaks in life. What I do believe is that without prayer there can be no Christian life that is worthy of the name. Why?

Because Christ asks more of us than that we should be good neighbors. He asks that we should *love our enemies*. He asks that we should return good for evil, that we should bless those who spitefully use us. I believe that it is down the channel of prayer that God's power to do these unnatural things gets into a man.

Ten years ago my understanding of prayer was very primitive. It was just asking God for things. If I was in trouble, I asked God for help. If I needed something, I asked God to provide. This is petitionary prayer—and it is good. Christ himself tells us that we are to pray for our daily bread. But that is not enough. Christ tells us also that we are to knock and it shall be opened unto us. In other words we are to get into communication with the Father. We are to pray that we may know His will and that it may be done in us—not just that *our* will may be done. Prayer is the door between the seen and the unseen. It is the ladder up which we climb to God. We must not be content with standing on the lower rungs. Above all, prayer is the channel through which there flows into our lives the creative energy of God.

Now obviously this channel, if it is to be the means whereby our lives are to be transformed, must be kept clear of all impediments. Nothing must block the inflow of God's Holy Spirit. And what is likely to create such stoppage? It is what the Bible calls "sin."

Now I know that sin is a very unpopular word in these advanced days. Psychiatrists, I understand, don't approve of it. But sin *is* a reality. We can't get away from it by just denying it. However, often we are misled because we identify sin with the act of disobedience. We center our thought on what we *did*—when the important consideration is *why* we did it. Just to follow a set of rules of behaviour is not enough. As someone has said, "You can't just quit drinking and think you're saved. You'll just go to hell sober, that's all." Moreover, if you center your thought on your misbehaviour, you'll find it harder than ever to stop misbehaving. Whatever is in the center of our attention leads to action. So we must get at the reason for our misdeeds—and that is, invariably, that we have forgotten God. That is Sin—with a capital "S"—of which all separate sins of deed are a manifestation. Sin is estrangement from God—being able to get along without Him, ignoring Him, feeling no need of Him. We are God's creatures—so made that we are *supposed* to feel a need of Him. If we don't feel a need for God, then there is something seriously wrong, and we should be as alarmed as if we felt no need for food.

Sin has to be dealt with. It cannot be ignored. Bishop Pike says that the problem of sin is not unlike the problem of garbage disposal. You can't leave garbage around the kitchen; neither can you wrap it up in a paper and put it in a cupboard; it will poison the house. You have to have somebody take it off your hands. So with sin, and the guilt that flows from it; you can't live with it; you can't afford to hide it in the unconscious, by denying it or suppressing it; you have to have it taken off your hands. And that, says Bishop Pike, is exactly the Good News of the Gospel—that God will take our sin off our hands. At the heart of the universe are resources for absorbing the guilt of the world.

And God takes our sin off our hands through prayer. First we have to repent. And repentance is not an easy matter.

For we have to repent, truly, to the very depths of our beings, not only of the evil deeds we have committed, but also of that carelessness about God—that separation from Him—which makes it possible for us to do such deeds. But if we truly repent, and confess, and ask for forgiveness, then the channel between us and the ocean of God's love is once more free and unimpeded. And through that channel of prayer three wonderful things take place; first, the burden of guilt which has held us down and tied our hands is swept away. We are free once more. That takes care of the Past. Then, for the Present, through the channel of prayer, the divine energy of God, the Holy Spirit, flows in, empowering us to live life of a new quality. We understand a little of what Paul meant when he said, "I am a new creature in Christ." And, then, too, Past and Present having been provided for, through that same channel of prayer comes a vision of the Future which heightens our joy in the present. For we know that our faith is dynamic—that our new life means growth—that the way leads upward, toward the glorious freedom of the sons of God.

This is why, in connection with our Commitment and our Discipline, an awareness of the vital importance of prayer is so crucial. Everything else depends upon it. For through prayer we are plugged in to the source of power. Without it we are doomed to despair, hopelessly trying to live up to an example that is forever beyond us. "Without Me ye can do nothing."

Sense of mission

Finally, we come to our fourth requirement of the members of the Christian fellowship, if that fellowship is truly to be the Church . . . in the New Testament sense of the word. A sense of Mission. Not 'mission' merely in the sense of foreign missions, or a mission in the Bowery—some activity in which the church is engaged but which is not the Church itself. Rather, 'mission' in the sense of the whole church in action—God's people seeking to make known to all men the Good News: that God is, that He cares for us, that through Him we can today begin to live the more abundant life, the life that is eternal. Mission is the function for which the Church exists. Says Peter, "You are God's own people." But for what purpose?—"that you may declare the wonderful deeds of Him Who called you out of darkness into His marvelous light" (1 Peter 2:9). The Church is called *out of* the world in order to *go to* the world. As Emil Brunner has said, "The Church exists by mission as fire exists by burning." No mission, no Church.

Now how are we in the church to carry out this obligation of dynamic Christ mission? It seems to me we can do it only if we return, as far as we can, to the concept of the early church—that of all us laymen being under the same orders as our ministers, to go into the world and preach the Gospel, preach it by what we are and what we do even more than by what we say. Listen to the Evanston Report of the World Council of Churches:

"It is often said that the Church must leave the churches and go into the marketplace and worship, there to witness to the power of Christ to bring meaning into life. But the fact is that the church is already in those places. How? In the persons of its laymen. It is the laymen who must fight the battles

of faith, in factories, shops, offices, and farms, in political parties, in government agencies, in countless homes, in the press, radio, and television, and in the relationships of nations.

"If the laymen do not bear witness to the Faith in these places, then there will be no witness. For the ministers of the church cannot do it. They are not in the world as the laymen are. Their job is to prepare the *laos*, the people of God, for its mission. Ministers are the briefing officers, who instruct the outgoing battalions."

The Church of the Saviour

How are we ordinary laymen to become Christians of this adventurous, totally committed sort? I am here this afternoon because I come from a little church where, for the past twelve years, we have been trying to find the answer to this question. We have not yet succeeded—but searching together for the answer has transformed our lives.

The Church of the Saviour was founded by a young man, Gordon Cosby, ordained a Baptist clergyman, who served as a chaplain with the 101st Airborne Division. Before he went overseas he was dissatisfied with his ministry: overseas he became more so. Religion seemed to make so little difference in the lives of people. For instance, he tells of a Private named Joe who came to him for counsel, and, after a while, asked to be baptized into the Christian faith. Then the unit to which Joe belonged was moved. But one day a Sergeant from Joe's outfit came back to headquarters, and Gordon asked him how Joe was getting along. "All right," said the Sergeant . . . Why?—What's wrong with him?" "Well," said Gordon, "before your unit moved out, Joe became a Christian, and I wondered how he was getting along in his new life." "New life?" said the Sergeant, and he slapped his thigh and laughed uproariously. "That's a good one. Joe—a Christian! Well, if Joe's a Christian, then I'm a Hottentot. He's certainly been keeping it dark."

What, Gordon Crosby asked himself, is the use of a Christianity that keeps itself dark? And so, when he returned to the United States, he and his wife, Mary, got together with six other people who were willing to pledge their lives totally to the service of God. They drew up a statement of commitment, part of which I read to you a few moments ago. They decided to establish a church which would be ecumenical, in the sense that it would emphasize the things that unite Christians rather than the things which divide them, and would repudiate all divisions based on race or class.

In establishing The Church of The Saviour, Gordon Crosby and his associates remembered that Christ said, "Where two or three are gathered together in my name, there am I in the midst of them." They took this to mean that, in such a small group, like that of the twelve disciples, He would be with them in a special way—as He could not be with them as members of a large, impersonal congregation. They believed that somehow, as the few prayed and studied the Bible together, and tried to help each other in applying its teachings to their lives, the Holy Spirit would come to them and be focused and intensified to a degree much greater than would be possible if they remained isolated individuals.

For twelve years we have been trying to learn how to work together in small groups so as to be open channels through

which God's power could flow. At present we have seventy members. Each has prepared for membership over a period of at least a year and a half. Each has taken a vow of total commitment to Christ. Each accepts a discipline which involves daily Bible study and prayer, and tithing as a minimum basis of giving. And each is committed to participating in a so-called mission-group, the aim of which is Christian witness to the world outside the church. At present there are eight of these groups. One is concerned with deepening the life of prayer through our retreat-center at the farm, "Day-spring." One is engaged in setting up a Christian psychiatric clinic. One has established The Potter's House, a coffee shop where non-religious people can ask religious questions. Another has set up the Rockville House Congregation. Still another is working with underprivileged children at a municipal institution known as Junior Village.

At the Church of The Saviour we think we see signs, in America and abroad, that God is preparing a new Reformation for His Church—in which the laity will be given the opportunity to play the role originally designed for it, that of really being the Church in the world. And when I speak of laymen, I do not mean just a select few. I mean all the ordinary members of the church—all those who, no matter how passive they may seem, at the bottom of their hearts really want to do the will of God. If we ordinary church members will really study the Bible, and meditate upon it; if we will really learn to pray—pray with the Bible in our hands—pray, not for what we want, but for knowledge of what God wants in us—then, I am sure, God's power will flow into our lives and we shall be able to say with Paul:

"Through Christ, who strengtheneth me, I am able for anything."

CONVENTION SCENES



The following was submitted in last year's essay contest sponsored by the Swedenborg Foundation, and was awarded first prize. Although the information contained in it is perhaps somewhat familiar to most MESSENGER readers, it is of interest to note the reaction of a modern student to Swedenborg's vast contribution to human thought.

Swedenborg's contribution to modern life

by Eleanor D. Cox

SWEDENBORG'S CONTRIBUTION to modern life is far reaching since it encompasses science, philosophy, and theology. His extensive search for a scientific explanation of the universe and the relation of the finite to the infinite culminated in realistic theories, advanced inventions, and lucid writings. Because of his background, training, experience, and special talent, his efforts resulted in immeasurable wisdom and benefits for mankind. How marvelous his great contribution is has been attested to by distinguished scientists, philosophers, and theologians of the past and present.

The historical background, broad education, and unique genius of Swedenborg gave him the necessary insight and training to make an outstanding contribution to civilization. Since his ancestors were pious but progressive Swedish people who were prominent in theology and science, he became interested in these fields through his early associations with them and undoubtedly learned much from them. He supplemented this background with extensive formal education and practical experience so that he became one of the greatest scientists, philosophers, and theologians of the world.

Emanuel Swedenborg was born in Stockholm on January 29, 1688. His early life was greatly influenced by his father, Dr. Jesper Swedberg, subsequently professor of theology at Uppsala and bishop of Skara, who not only was active in the cause of education and promoted the advancement of learning but also "placed more emphasis on the cardinal virtues of faith, love and communion with God than on dogma."¹ Through these attitudes which required strong character in the age of deism, young Emanuel learned from his father to be an independent thinker and to base his beliefs on truth rather than popular opinion. He maintained this approach throughout his lifetime.

Since both of his grandfathers were active in mining, one was a successful mine-owner and the other served on the government's Board of Mines, Emanuel was very much interested in natural history. This undoubtedly influenced his decision to study philosophy at the University of Uppsala rather than follow his father in the field of theology.

In 1710 shortly after he finished his university course, he spent two years in London studying natural history,

physics, and mathematics at Oxford. At this time he probably compiled a summary of the principal mathematical discoveries of recent centuries for his own use.² While in England this industrious and practical young man availed himself of every opportunity to learn not only by changing his lodging amongst the tradespeople often and learning each one of their trades, i.e., the watchmaker's, the cabinetmaker's, and mathematical instrument maker's, but also by becoming acquainted with Flamsteed, Halley, and Woodward and gleaning all possible from their knowledge.

After his two years' at Oxford, Swedenborg traveled to Holland, France, and Germany for nearly three more years' further study and observation before returning home. He spent his time in Holland studying mathematics and astronomy, discussing algebra with Ambassador Palmquist, visiting the diet sessions, and observing the people, their customs, and industries. In France and Germany, he not only studied but also became acquainted with political and scholastic notables.

In his constant search for an explanation of the universe and its operation, he overlooked no opportunity to add to his store of information. "It would be too prolix," notes Swedenborg, "to mention all the learned men I visited, and with whom I became acquainted during these journeys, since I never missed an opportunity of doing so, nor of seeing and examining libraries, collections, and other objects of interest."³

Work in Science

Swedenborg drew on his broad education, elucidative discussions, and keen observations to produce his early theories and inventions. These discoveries, which were far in advance of his time, were concrete plans substantiated by detailed designs and mathematical theories.⁴ Unfortunately few people had the vision to accept them. While he was in England, he was unable to find a proposition for finding the terrestrial longitude so he worked out his own method by means of the moon. This is considered the most important of his early discoveries although it was not "taken up sympathetically by the learned of his day."⁵

Upon his return from abroad in 1715, he had devoted himself to natural science and engineering. While serv-

ing on the Swedish Board of Mines from 1716 to 1718, he published *Daedalus hyperboreus*, a scientific record of mathematical and mechanical discoveries and inventions. His early inventions included:

" 'the plan of a certain ship, which with its men was to go under the surface of the sea, wherever it chooses, and do great damage to the fleet of the enemy.' Another was a device for raising ships with their cargoes by means of sluices, where there is no fall of water. Yet another for setting mill wheels in motion under similar circumstances—i.e. when falling water was not available; 'the wheel will nevertheless revolve by means of the fire, which will put the water in motion.' A magazine air gun to discharge sixty or seventy shots in succession without reloading, and a flying machine, were further projects of his active brain.⁶ In his *Daedalus*, . . . , there is a description of a new ear trumpet for the deaf, designed in accordance with the laws which regulate the reflection of sound waves from hard substances. The article is accompanied by drawings and a mathematical discussion of the theory on which it is based. In the same work there is a description of a simple form of air-pump which depends on the fact that the pressure of the air can only sustain a column of water about thirty feet high. . . . To Swedenborg also is due the first conception of a tank in which to test models of ships; a plan now adopted by our Admiralty, and in a still more elaborate way by the Navy Department of the United States."⁷

These are some of the far reaching scientific and engineering plans which clearly demonstrate Swedenborg's insight and vision. Unfortunately they were either practically ignored or discouraged by his countrymen. The Swedish engineer and inventor Polhem particularly criticized his young friend's scheme for flying.

Swedenborg did achieve acceptance of his theories abroad and eventually some of his suggestions were adopted in Sweden. Among the latter were his educational plans which included an astronomical observatory and professorship of mechanics at the University of Uppsala and also his economic plans which included "a scheme for the extensive manufacturing of salt in Sweden; a new slow-combustion stove; a new method for discovering mineral-veins; a decimal system of coinage, and measure, etc."⁸

His one widely acclaimed plan was the invention of machines to transport boats overland during the siege of Frederikshall in 1718. Unfortunately his patron, Charles XII, was killed in battle at this time which was very disheartening to Swedenborg. Since the King had been quite interested in the young scientist's work, Swedenborg had hoped to gain his financial support for scientific advancement in Sweden.

However, Swedenborg was not just a scientist for the sake of science; he also had humanity in view. When King Charles died and Queen Ulrica ennobled Sweden-

borg, he used his ensuing seat in the House of Nobles to speak out on economic subjects and to oppose increasing the crown's power. The latter move was undoubtedly prompted by his early observations in Holland where he had noted the prosperity of the Dutch people who were living under a republic.⁹

In addition to his scientific experiments, political endeavors, and the performance of his duties on the Board of Mines, Swedenborg journeyed to Europe in 1721 and 1722 and, with leave from his position, again in 1733 and 1734 for extensive observation and study. He then used the knowledge he had garnered to write many detailed scientific studies which were far in advance of his time. These included *Prodromus Principiorum Rerum Naturalium*, a treatise on chemistry and physics; *Nova Observata et Inventa circa Ferrum et Ignem*, (New Observations on Iron and Fire); *Artificia nova mechanica Receptacula Navalia et Aggeres Aquaticas construendi*, a work on the construction of docks and dykes; a second edition of his "New Method of finding the Longitude;" and *Miscellanea Observata circa Res Naturales*, etc. or "Miscellaneous Observations" on geology, mineralogy, etc. which were published in 1721 and 1722¹⁰ and also *Opera philosophica et mineralia* which was published in 1734.¹¹

While Swedenborg's *Principia* is chiefly about the physical properties of matter, he has included some interesting evolutionary facts in the "Introduction." "He says: 'The ether seems to have formed in the eye a mechanism of its own by which its vibrations can be received' (*Principia*, part i, ch. i.). Still more remarkable is the statement with regard to the ear: 'The undulating air flows into the ear, and occasions in its tympanum a motion imitative of itself, . . . ; so that it seems to have formed a mechanism of its own' (*Ibid*). In another place he says that 'Man was constructed according to the motion of the elements' (*Ibid*), . . ."¹² This theory has been credited to Herbert Spencer in spite of the fact that Emanuel Swedenborg originated and propounded it nearly a hundred years before Spencer's birth.

Considering later scientific developments, Swedenborg's statements on the nature and properties of ether are very impressive. "He regarded it as composed of highly elastic particles, as most mobile, and as capable of penetrating other bodies. He attributes to this 'element' the origin of light, heat, and electricity."¹³ In the third volume of his *Principia*, he presents an interesting and credible justification for this theory.

"In connection with his metallurgical studies, Swedenborg made careful investigations into the nature of fire, and the construction of furnaces and stoves. The air-tight stove described in his *New Observations and Discoveries respecting Iron and Fire*, published in 1721, is said to be the same in principle as one patented in recent years in Washington.

"Swedenborg theorized much on the origin and constitution of matter; and, though some of his theories

may seem to us too simply mechanical, the essence of his conclusions is a wonderful anticipation of the very latest conceptions of matter.

"M. Dumas distinctly ascribes to Swedenborg the origin of the modern science of crystallography. He says, 'It is then to him we are indebted for the first idea of making cubes, tetrahedrons, pyramids, and the different crystalline forms, by grouping the spheres; and it is an idea which has since been renewed by several distinguished men, Wollaston in particular.' Professor F. C. Calvert also asserted in a public lecture that "Swedenborg was the first to discover that atoms were spheres, and that with them cubes, octahedrons, etc., could be formed.'"¹⁴

The latest testimony to Swedenborg's eminence is that of Professor A. G. Nathorst, Professor of Paleontology and Geology, and author of the "Introduction" to the first volume of Swedenborg's scientific works published by the Swedish Royal Academy of Sciences. "He says: 'Swedenborg's contributions in the field of geology are of such significance and value that they alone would have been sufficient to have secured him a respected scientific name.'"¹⁵

Swedenborg's assiduous search for a scientific explanation of the universe and the relation of the finite to the infinite also led him into the field of anatomy and philosophy where he made outstanding written contributions resulting in untold benefits for mankind.

As early as 1719, he had prepared a paper on "The anatomy of our most subtle nature, showing that our moving and living force consists of tremulations" for the Swedish Royal Medical College. In 1734 while in Leipzig, he also published *Prodromus philosophiae ratiocinatis de infinito et causa finali creationis* which discusses the relation of the finite to the infinite and of the soul to the body. At this time he was seeking to establish a connection between the two and an explanation of their relationship.¹⁶ "The value of this work was rather in his suggestive conclusions on facts ascertained by others, than in original investigations, though Count Hopken says that 'he made singular discoveries which are preserved somewhere in the Acta Literaria.'"¹⁷

Swedenborg journeyed to Germany, France and Italy to gather data for the basis of his anatomical studies. Using this background he composed his *Oeconomia regni animalis* (The Economy of the Animal Kingdom) which was published in London in 1740 and 1741. In this great work he presents a most comprehensive theory on the blood's composition, circulation, "with the heart, arteries, and veins; with foetal circulation; and with the brain, especially in regard to its cortical substance and its motion."¹⁸ He also includes chapters on rational psychology and the human soul. Dr. Spurgin, formerly president of the Royal College of Physicians, maintains that the section on "The Human Soul" is "a production unparalleled for excellence in the whole compass of human philosophy."¹⁹ S. T. Coleridge also praised it most highly.

Because Swedenborg was not content with his findings

on the seat of the soul, he pursued the subject further. "For his facts he relied on the works of the greatest anatomists of the age, under some of whom he had sat as a pupil."²⁰ His efforts culminated in the production of *The Animal Kingdom*. Part of this profound and voluminous work was published at The Hague in 1744. These remarkable writings further elaborated his rational and philosophical approach to human anatomy. They gave a detailed account of the body organs and their uses and established principles, substantiated by facts, which opened to the mind the secret of life and the conscious soul.²¹

Early Theology

Swedenborg's indefatigable quest for a scientific explanation of the universe and the relation of the finite to the infinite led him through the fields of science and philosophy into theology. Here he gained his renowned historical position and probably made his most profound contribution to modern living. His research and writings have been influential in turning the world from deism to a true understanding of religion because his statements "embody a philosophy of creation and of man as part of creation, which is the most comprehensive, coherent, and harmonious that has ever been given to the world."²²

With *The Worship and Love of God* published in London in 1745, Swedenborg completed his last great work preceding his extensive theological dissertations. "*The Worship and Love of God* gathers up many of the ideas found in his earlier works, and reaches forward to the high truths which he was henceforth to expound. . . . For the sake of illustration . . .

'Light reveals the quality of its object, but the quality of the object appears according to the state of the light, wherefore the object is not always such as it appears. . . . Now if instead of light we take intelligence, the quality of the object of which is the truth of a thing; since intelligence is universally allowed to be spiritual light, this conclusion follows: Intelligence discovers the truth of a thing, but the truth of a thing appears according to the state of the intelligence; wherefore that is not always true which is supposed to be true, etc. (Footnote to para. No. 55).'

Again:

'Nothing in any case exists in nature which does not in a type resemble its origin, or soul; and as this origin is from heaven (for all uses, as was said, are ends designed by heaven), therefore things natural and things celestial must of necessity agree with each other, according to the order first induced, or the most perfect order; . . . ; for if we unfold natural things, and in their place transcribe celestial or spiritual things, congruous truths result (Footnote, para. No. 64).'

Two years after the publication of *The Worship and Love of God*, Swedenborg resigned his position with the Board of Mines to devote more time to his theological

work without the distraction of worldly concerns. Although he did not become a recluse, the remainder of his life was devoted to study, research, and writing in order to fulfill his commission from the Lord.

"According to his own account, the Lord filled him with His spirit to teach the doctrines of the New Church by the word from Himself. He commissioned him to do this work, opened the sight of his spirit and so let him into the spiritual world, permitting him to see the heavens and the hells and to converse with angels and spirits for years; but he never received anything relating to the doctrines of the church from any angel but from the Lord alone while he was reading the word (*True Christian Religion* No. 779)."²⁴

Through his extraordinary genius and dedication he produced extensive simple lucid writings which explain the spiritual sense of the scripture, expound the correspondence of the finite to the infinite, demonstrate the universal availability of Christianity, and define the fundamental religious truth.

"After the opening of his spiritual senses in 1744 he began to study Hebrew, in order to read the Old Testament Scripture in the original. He then set himself to read the Word from beginning to end, many times over, minutely comparing passage with passage, and word with word. Only after spending two or three years in these preliminary studies, did he begin on his first great expository work, *Arcana Caelestia*, published in 1749."²⁵

Later Work

Prior to this work he had written his *Adversaria* an extensive nine volume notebook of his Biblical studies which was published posthumously. Both of these works explain the spiritual sense of the scripture. Regarding the Book of Genesis, he wrote in the *Adversaria* (i., No. 23):

"That in the Mosaic account of creation there is everywhere a double meaning of the words, viz. a spiritual as well as a natural, appears clearly to the apprehension of every man from the tree of life and the tree of knowledge . . . something celestial in what is terrestrial, or something spiritual in what is natural . . . hence a correspondence of all things . . ."²⁶

and in *Arcana Caelestia* (Volume I, p. 61-62):

"There are in the Word, in general, four different styles. The first is that of the Most Ancient Church . . . when they mentioned terrestrial and worldly things they thought of the spiritual and celestial things which these represented. . . . The second style is historical, . . . in the books of Moses from the time of Abram onward, . . . Joshua, Judges, Samuel, and the Kings . . . historical facts are just as they appear in the sense of the letter; and yet they all contain, . . . , quite other things in the internal sense. . . . The third style is the prophetic one, . . . is not in connected and historical form . . . , but is broken and is scarcely ever intelligible except

in the internal sense, wherein are the deepest arcana. . . . The fourth style is that of the *Psalms of David*, which is intermediate between the prophetic style and that of common speech."²⁷

Swedenborg further illustrates the correspondence of the finite to the infinite in his *Heaven and Its Wonders and Hell* and in his *Divine Love and Wisdom*.

In 1769, Swedenborg wrote to his friend, Dr. Beyer, Professor of Greek in Gothenburg University, as follows: ". . . From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbour; also that God gives faith to every one, but that those only receive it who practice that love. I knew of no other faith at that time than that God is the Creator and Preserver of nature, that He imparts understanding and a good disposition to men, . . . I knew nothing at that time of that learned faith which teaches that God the Father imputes the righteousness of His Son to whomsoever, and at such times as, He chooses, even to those who have not repented and have not reformed their lives. And had I heard of such a faith, it would have been then, as it is now, above my comprehension."²⁸ This belief is substantiated in his voluminous theological writings, particularly in *Heaven and Its Wonders and Hell* and *Arcana Caelestia*.

In *Divine Love and Wisdom*, he states "The origin of evil is from the abuse of the capacities proper to man, that are called rationality and freedom."²⁹ Then, he proceeds to explain these terms in his usual clairvoyant manner so that all can understand the fundamental religious truth. The *Divine Providence* reiterates this thought. In it, Swedenborg states: "It is a law of the Divine Providence that man should act from freedom in accordance with reason."³⁰

Although Swedenborg established no church or sect, his writings did attract followers. This statement by Balzac touches the crux of their feelings, "His theology is sublime; and his religion is the only one a superior mind can accept. He alone enables man to touch God; he creates a thirst for Him, he rescues the majesty of God from the swaddling-clothes in which other human faiths have muffled it."³¹

Although Swedenborg lived from 1688 to 1772, the scope of his extensive writings was not discovered until about the end of the nineteenth century. At that time when his voluminous writings were properly collected and examined, it was clearly seen that he was far in advance of his time. "His work on paleontology shows him the predecessor of all the Scandinavian geologists. He was also a great physicist and had arrived at the nebular hypothesis theory of the formation of the planets and the sun long before Kant and Laplace; he wrote a lucid account of the phenomena of phosphorescence, and adduced a molecular magnetic theory which anticipated some of the chief features of modern hypotheses. . . . In no field were Swedenborg's researches more noteworthy than in physiological science. . . . Swedenborg showed (150 years before any other scientist) that the motion

of the brain was synchronous with the respiration and not with the action of the heart and the circulation of the blood, a discovery the full bearings of which are still unrealized. He arrived at the modern conception of the activity of the brain as the combined activity of its individual cells. The cerebral cortex, and, more definitely, the cortical elements (nerve cells), formed the seat of the activity of the soul, and were ordered into departments according to various functions. His views as to the physiological functions of the spinal cord are in agreement with recent research, and he anticipated modern research on the function of the ductless glands."³² It is readily seen that the full extent of his vision probably has not yet been discovered.

The great theological principles stated so simply and clearly in Swedenborg's writings have been influential

in turning the world from deism to a true understanding of religion. "When we compare the generous and enlightened views in relation to the other life, which are largely held by intelligent people at the present day, with the grossly material and morally revolting ideas of the popular theology of the eighteenth century, we cannot but feel that a distinct advance in spiritual knowledge has been made. To the influence of Swedenborg this change must be largely, if not entirely, attributed."³³

Swedenborg not only has gained an unique place in history because of his outstanding and far reaching contributions in science, philosophy, and theology but also has made an immeasurable contribution to modern life.

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¹Rev. Alexander James Grieve, M.A., D.D., "Emanuel Swedenborg," *Encyclopaedia Britannica* (1958), 21:653.

²George Trobridge, *Swedenborg Life and Teaching*, p. 16.

³*Ibid.*, p. 37.

⁴*Ibid.*, p. 231.

⁵*Ibid.*, p. 24.

⁶*Ibid.*, p. 23.

⁷*Ibid.*, pp. 231, 232.

⁸*Ibid.*, p. 32.

⁹*Ibid.*, p. 42.

¹⁰*Ibid.*, p. 35.

¹¹Rev. Alexander James Grieve, D.D., "Emanuel Swedenborg or Swedberg," *Encyclopaedia Britannica* (1958), 21:653.

¹²Trobridge, *op. cit.*, p. 232.

¹³*Ibid.*, p. 232.

¹⁴*Ibid.*, pp. 230-231.

¹⁵*Ibid.*, p. 229.

¹⁶Grieve, *loc. cit.*, 26:653.

¹⁷Trobridge, *op. cit.*, p. 238.

¹⁸*Ibid.*, p. 58.

¹⁹*Ibid.*, p. 62.

²⁰*Ibid.*, p. 65.

²¹Howard Davis Speerl, "Emanuel Swedberg or Swedenborg," *Encyclopedia Americana* (1957), 26:113.

²²John Howard Spalding, *Introduction to Swedenborg's Religious Thought*, p. 16.

²³Trobridge, *op. cit.*, pp. 77, 78.

²⁴Grieve, *loc. cit.*, p. 653.

²⁵Spalding, *op. cit.*, p. 18.

²⁶Trobridge, *op. cit.*, pp. 97, 98.

²⁷Emanuel Swedenborg, *Arcana Coelestia*, pp. 61, 62.

²⁸Trobridge, *op. cit.*, p. 13.

²⁹Emanuel Swedenborg, *Divine Love and Wisdom*, p. 267.

³⁰Emanuel Swedenborg, *The Divine Providence*, p. 75.

³¹Trobridge, *op. cit.*, p. 287.

³²Grieve, *loc. cit.*, 26:653.

³³Trobridge, *op. cit.*, p. 161.

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MEMORIAL

POWELL—With the passing away at his home in Gallipolis, Ohio, of Otho Morton Powell June 25, there came to a close in this world a long line of New Churchmen which dates back nearly 150 years, Mr. Powell's grandfather, David Powell, being among the first ordained ministers of the Church. The deceased had been a winter visitor in St. Petersburg, Fla., for several years, his sister Lois who predeceased him by three years, having been the matriarch of the Society there, filling most of its offices and serving on occasion as lay reader. She was also a charter member of the Southeastern Association, as then named. Mr. Powell was 84. Rev. Charles Hill, of his home town, officiated. Interment was in Grave Hill Cemetery.—L.M.

TOWARD CHRISTIAN UNITY

ACCORDING TO A NEWS DISPATCH from the World Council of Churches a major step forward in the search for Christian unity is expected to be taken in the opening session of the Third Assembly of the World Council of Churches, November 18-December 6, in New Delhi, India. The Assembly theme is "Jesus Christ, the Light of the World."

The action will come when delegates of the WCC's 176 member churches are asked to approve plans for the integration of the World Council and the International Missionary Council. The required majority of the IMC's member councils have already approved integration.

The historic event will unite into one organization the two main bodies through which the search for unity has been crystallized in this generation. The International Missionary Council issued from the famous Edinburgh Conference of 1910. The World Council of Churches came into being in 1948.

The long range effect of the action will be an intensification of the concern for the church's missionary task in the program of the World Council through which member churches of the Anglican, Orthodox, Old Catholic and Protestant confessions representing a large majority of the world's non-Roman Catholic Christians carry on cooperative work.

Its immediate practical effect will be to integrate the work of the IMC's 35 national Christian councils and national missionary councils into the organizational framework of the World Council as the Division of World Mission and Evangelism.

Following the vote on integration the Assembly will be conducted as an Assembly of the two integrated bodies.

Plans for the historic ceremony were approved by the World Council's policymaking Executive Committee at a meeting here.

EVIDENCE COMMITTEE NOTES

THE EVIDENCE COMMITTEE'S attention has been called to a reference to Swedenborg, and to Johnny Appleseed, in the best seller of a few years ago, *Land of the Raintree*, Lockridge, Dell, N. Y. '57. It speaks of the aged pioneer of the west distributing appleseeds and at the same time Swedenborg's writings. Not a unique reference, exactly, but worthwhile in a book so widely read.

* * *

Through the courtesy of H. L. Honemann, well known Baltimore New Churchman, we learn of a number of significant references to Swedenborg in important books. *An Introduction to Biology*, a textbook, Harcourt, Brace, N. Y., by professors at Columbia, Princeton and Northwestern, speaks at p. 809 of the "important advances in physiology" Swedenborg made in his day, and

makes further reference to our author's interest in the nervous system "which (with Haller) pointed the way to most of the fundamentals of nerve and sensory physiology."

* * *

The Knight biography of William James, which Mr. Honemann also mentions, and to which reference had been made in *THE MESSENGER* some years ago, has importance for us in that the author writes of the "immense influence" Henry James the Elder had on the development of his distinguished son.

* * *

We had not previously known until Mr. Honemann called attention to it, that the Addenda to the famous *Shorter Oxford Dictionary*, includes "Conjugial: used by Swedenborg instead of conjugal."

* * *

The Missions Stamp Outlet notes that in a series of stamps issued by Romania in 1957 the first of the emission commemorates the life of William Blake, 1757-1827. A beautiful piece of engraving and coloring it depicts the poet-philosopher, whose parents were New Church members, in more passive mood than much of Blake's work might lead one to expect was possible. His famed "Songs of Innocence" is said to have been written in the New-Church edifice standing in those days in Hatton Garden, London. But Blake as with many another had his own brand of Swedenborgian philosophy.

* * *

The Evidence Committee also is interested in observing some of the signs of the times in the world of educated thinking especially. Thus a sermon by Billy Graham, which he prefers rather than "the Rev. William Graham," as published in his movement's monthly *Decision*, asserts in no uncertain terms, as would the New Churchman, that the Lord permits evil for the sake of the good which it will precede. "Let me say emphatically that God does permit evil," this evangelist declares, a doctrine hardly in accord with his Baptist affiliation. "God is not responsible for it. He withholds the obstacles which would prevent the evil. . . . In some mysterious and wonderful way God is working out purposes beyond our comprehension." On the whole, Mr. Graham's remarks form a good New-Church sermon all the way through.—L.M.

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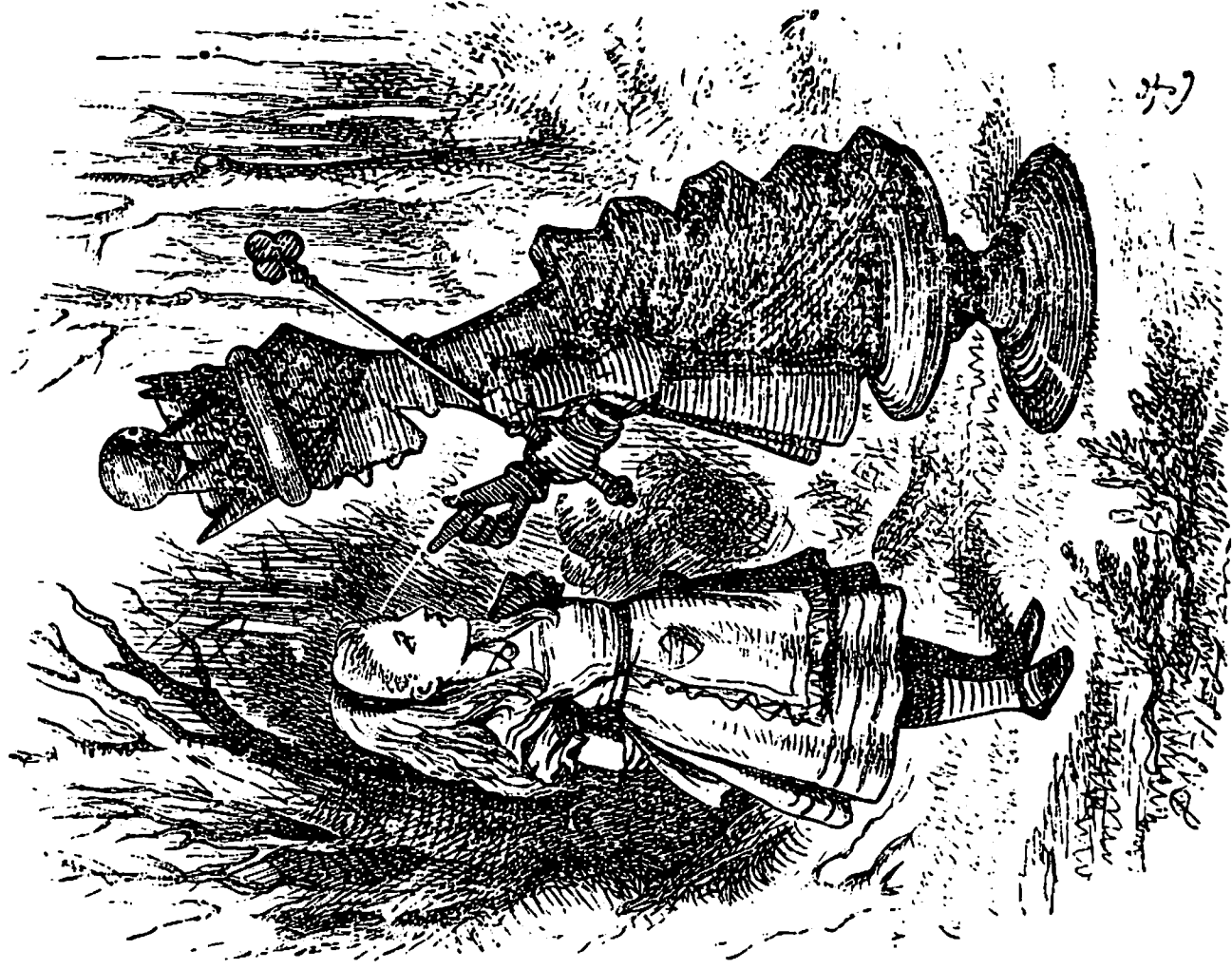
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"Why, sometimes I would believe in six impossible things before breakfast."

m i r a c l e s

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AUGUST 15, 1961

NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

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

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

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

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

Vol. 181, No. 16 Whole No. 4808

AUGUST 15, 1961

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

E D I T O R I A L

Pacifism today

IN THESE troubled times, when wars and rumors of bigger wars, perhaps a world engulfing, disturb man's peace of mind, the earnest Christian may at times ask himself concerning the position of the Christian pacifist. The latter holds that war and any cooperation for war purposes is contrary to the ethic taught by the Lord. This contention is clearly and persuasively presented in a book entitled *The New Testament Basis of Pacifism, and the Relevance of an Impossible Ideal*, by C. H. C. Macgregor, Professor of Divinity and Biblical Criticism in the University of Glasgow. The book is published by Fellowship Publications, Nyack, N. Y.

Although we are in strong disagreement with the pacifist position, we readily grant that the author makes out a good case for his stand that war is inconsistent with the ethic of the New Testament. But his argument in the latter half of the book, which is really a new work that has been added to a previous work originally published in 1936, seems to us to be weak. In this part, entitled, "The Relevance of an Impossible Ideal", the author essays to answer Dr. Reinhold Niebuhr's views on why the Church cannot endorse pacifism. Dr. Niebuhr argues, with no little learning, that man is not as inherently good as the pacifist and some schools of humanism believe. The tragic fact of sin is with us, and it compels the Christian to use certain means, such as violence if necessary, to meet it. The lust for dominion, which unfortunately has characterized and still characterizes so many who have attained to national leadership, cannot be met except with resistance, perhaps armed resistance.

Unfortunate as this is, nevertheless it is an ugly reality which the free world in Christendom cannot ignore. In view of the present day aggressiveness of the Soviet Union, what sane person could suggest that the Western World should not be fully prepared to fight a war, terrible as the consequences of this would be? This is not to say that the only reliance of the free world must be on superiority in arms and on massive retaliation. Certainly every effort must be made to find a way out of the present *impasse* and to end what is at best an armed truce. At the same time the grim facts of the political situation must be faced. Dr. Niebuhr's argument against pacifism cannot be refuted by pointing out that the Gospel recognizes the potential goodness of man, as Prof. Macgregor seems to attempt. That potentiality is unrealized today, hence the need for laws, a police, and an armed force. The teachings of the New Church affirm that although man was created to be spiritual and celestial love, this is not his state today due to effects of the self-love accumulated over the centuries. "Man is born into the love of evil and falsity" (Apoc. Explained, 984).

It is the duty of every Christian to work and pray for the extirpation of hatred and the lust for power from his own heart; likewise to work and pray for a world in which love of God and the neighbor is the ruling love in the life of mankind. But this cannot blind him to the fact that that kind of love is inoperative in the international politics of this era.

Dr. Niebuhr contends that the perfectionist ethics taught by the Lord are for a transcendent and perhaps future kingdom of God, and are not applicable to the imperfect world in which we live. We would not want to carry this idea very far. Certainly, all our moral responsibilities ought to be examined under the light of the Gospel message. Obedience to God's will and purpose is demanded of every man. And this imperative is based on the character of God. We are to forgive and to love our enemies because God forgives and loves.

Dr. Macgregor argues that religion is co-extensive with all life, hence the command to love your enemy extends to international relations. If this means

Please turn to page 244



WINDOW TOWARDS THE WORLD

CHURCH AID TO REFUGEES

TWO NEW PORTFOLIOS have been opened this year by the World Council of Churches' Division of Inter-Church Aid and Service to Refugees. One is for Asia and the other is for Latin America. A third, which will embrace Africa, is expected to be opened before the end of 1961.

These are signs which show how the Division, which exists to help those in need, is adapting itself to meet the challenge of the times. It is no longer content to look solely at Europe but is equipping itself to carry out a worldwide mission to the hungry, the homeless, the sick, and the destitute. Immediately after the war and before even the World Council of Churches came into being, most of the Protestant and Orthodox Churches worked together to bring aid to the tens of thousands of refugees and displaced persons in a Europe shattered by war.

That work has gone on without pause since 1945 and gives no hint of slackening for many years to come. Today the Division enables an average of 1,000 refugees a month to emigrate to new countries overseas. It maintains orphanages and hostels in many countries where the aged and the handicapped may end their lives in peace. It trains young people for jobs and provides university scholarships. It pays for houses and flats to be built for refugees and it lends capital to many stateless persons to set up in business for themselves.

Besides this work in Europe, costing millions of dollars a year, emergency operations are also conducted there and elsewhere—the Hungarian uprising, for instance, earthquakes in Greece, Morocco, and Chile, and the devastation caused by fire, flood, and famine around the world. Relief and rehabilitation has been carried out in every instance without distinction of color, creed, or race by the churches. Need is the one criterion.

Although the first refugee programs were centered in Europe, they now encompass the globe for the refugee situation cannot be boxed off in one small area. It became a problem in the Middle East with the flight of Arabs from Palestine; in India and Pakistan with the granting of independence; with the movement of more than one million Chinese into Hong Kong; with the effects of war in Korea and Viet-Nam; with the flight of the Dalai Lama and his followers into India; with the struggle for self-determination in Algeria, the Congo, and Angola.

The churches had to face these situations and they responded with DICASR as its agent.

Two principles have governed this worldwide extension of the work. The first is expressed by the term "Inter-Church Aid." The plan is for the stronger churches to help their weaker members to relieve the suffering that crowds around their doors. Paternalism is shunned. All semblance of interference from "Big Brother" is scrupulously avoided. But when struggling churches in Asia, Africa, and Latin America cry out for the means to feed the hungry, clothe the naked, heal the sick, and provide necessary technical knowledge, then the more prosperous churches in the West have it on their consciences to respond. But not at the price of diminishing local independence and responsibility, stifling initiative, and eroding self-determination.

The second governing principle is that the help given must not pauperize. After a typhoon or a volcanic eruption there is a period when the immediate task of the churches, in common with other welfare agencies, is to bring rice and milk to the starving, tents to the homeless, and medical aid to the injured. But this is no more than an emergency operation. To be acceptable to modern thinking such help must be no more than temporary if it becomes permanent than it merely continues the squalor and the suffering it is intended to end.

—GOEFFREY MURRAY

COST OF A DRUNK

NOW THAT CERTAIN respected and influential church bodies have made official pronouncements which give their blessing to alcohol when used in moderation, is it not time that people give serious thought to what program the moral forces ought to approve to combat the unquestioned evils of drunkenness? Consider, for example, the cost to the taxpayer, as shown by the police records of a major American city, of just one case of chronic alcoholism. The subject is a man, 54 years old, who has been jailed 285 times in the last 32 years for drunkenness and incidents arising from this condition. Police and court costs for this amount to \$17,100; jail costs to \$26,873; hospital care to \$1,400; a total of \$45,373, from which may be subtracted \$510 in fines paid by the subject.

Certainly some better way of handling this problem than that of arrests, fines and jail sentences must be employed. There should be a more effective program for the cure and rehabilitation of the alcoholic. The latter is a sick man whose condition cannot be remedied by fines or jail sentences. It would be only just that to

meet the cost of medical treatment and efforts at rehabilitation there should be a special tax on the liquor industry. Secondly, there should be more state control. The state should issue permits, which the holder is required to show, to anyone who wishes to buy liquor. If the holder is guilty of drunken and disorderly conduct,

of driving an automobile when under the influence of liquor, his permit should be cancelled, and anyone selling or giving him liquor, should be subject to heavy penalties.

This is a minimum program for meeting the problem of alcoholism.

EDITORIAL *(Continued from page 242)*

that the Christian must submit to whomsoever would enslave him, we cannot go along with him. The law of love does not forbid man to fight against evil, and since the Christian often cannot choose the weapons by which such a battle is waged, he must use those which circumstances decree as necessary.

War is perhaps the most hideous manifestation of evil from which this world suffers. Yet those who uphold freedom cannot renounce war unless they are willing to

tamely surrender to tyranny. Therefore, when the struggle is between those who would be free and those who would conquer them, pacifism offers little hope. In the *True Christian Religion*, No. 407, it is said in a discussion on charity: "So also wars, which have for their end the protection of our country and the Church, are not inconsistent with charity; the end for which they are undertaken will show whether they are attended with charity or not."

WORK and SCHOLARSHIP

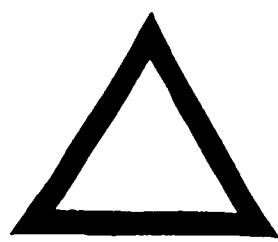
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Work scholarship students maintain the buildings and grounds. The college has had no full time custodian since October 1960.



The college library is staffed by work scholarship students.





m i r a c l e s

EDITOR'S NOTE: *The following is a somewhat abbreviated report of an eloquent talk by Gwynne Dresser Mack, probably the leading authority in our church on spiritual healing, given at the public meeting of the Women's National Alliance, held on June 22 in the National Church, Washington, D. C. We regret that limits of space and our imperfect notes prevent us from giving it in full, but a tape recording of this address may be obtained from Rev. Thomas A. Reed, 77 Otis St., Newtonville 60, Mass. The tape recording will not only give the address in full, but will also give the listener the benefit of Mrs. Mack's dignified but animated delivery. We would recommend to all our societies that they borrow this tape and put on a public meeting to enable those who are interested to hear this talk in full.*

by Gwynne Dresser Mack

THE MODERN sophisticated worldly-wise intellect does not talk about miracles. These are scientific times, and miracles are unscientific. But these are also troubled times. Our world today is filled with chaos and confusion. And whatever our individual situation, we are all effected by tumult and uproar. As individuals we very much need inner peace and inner security. In the words of the psalm of David, "When my heart is overwhelmed, lead me to the rock that is higher than I." An awareness of miracles can bring us to this high rock. But to find it we must first let go of our attitude about the impossible. We do not talk about miracles, because we regard them as impossible; like the impossible they upset us. But in our concept of God we regard that nothing is impossible to Him. We often quote Jesus Who said, "With God all things are possible." Yet then we go along to say, "But of course, He cannot reverse His own laws." This we think proves that certain things are impossible, which we base on the assumption that we know all the laws. Well, why not; we can change our laws. The superior courts continually reverse lower court rulings. We know superior laws which invalidate lesser laws. For years the law of gravity was supreme, until man discovered the laws of aerodynamics.

Still we go on trying to confine things within the limits of our own knowledge. We often say, "Oh, it is too good to be true." This is a ridiculous expression; how could anything ever be too good to be true? And we often say, "It seems like a miracle." Why don't we say, "It is a miracle." I have long cherished a lovely story about a little child. She is grown up now, and many of us know her. Now this was Christmas Eve, and the family was gathered in the twilight with the stars coming out. One star in particular shone out, and there was the exclamation "Oh, it looks just like the star of Bethlehem", and this little girl spoke up and said, "It is the star of Bethlehem".

So, how can we be sure of what is and what isn't in this ever changing world? We are surrounded by things which are not what they seem to be. We take an ordinary electric fan; we know that it has a metal frame, and there are blades inside the framework. They are solid, we can see them, we can touch them. But when the fan is turning at high speed, we cannot see them at all, and anyone not familiar with an electric fan would say that there is nothing there but the metal framework. It has been demonstrated in laboratories, that animals can see and hear things which humans cannot see or hear, and we all know the phenomenon of color blindness, that some people can see what other people cannot see. It has been discovered that new-born babies can see nothing at all with their eyes wide open, because their eyes cannot focus. The phenomenon of hallucination is very interesting, because when a person is hallucinated he sees something which we do not see or hear, and we consider this person to be mentally disturbed. It does not occur to us that someone is seeing or hearing things which we are not able to see or hear.

There are countless things possible today which were not possible yesterday. Today's possibilities would have been called miracles by our ancestors. And many things which we call miracles today, will be taken for granted by our grandchildren. You know, our ancestors also did some things which we today consider impossible: The construction of the Pyramids and the temples of the Incas on the top of the Andes Mountains, the jungle city of the Mayans, and the stone hinge. Today we do not know how these things were built; today it seems impossible. You may recall the delightful little bit in *Alice in Wonderland* when Alice said to the White Queen, "I can't believe impossible things," and the queen said, "I see you have not had much practice, when I was your age, I always did it every day. Why, sometimes I would believe in six impossible things before breakfast!"

So, today we are talking about impossible things, in other words, miracles. Now, exactly what is a miracle? The dictionary defines it as an event in the physical world deviating from the known laws of nature or transcending our knowledge of these laws. Swedenborg said, "A miracle is that which is done by the Lord."

We have had miracles all through history. The Old Testament and the New Testament are filled with accounts of miracles. Swedenborg distinguished between what he called divine miracles and magical miracles. The Egyptians in the courts of the Pharaoh worked magical miracles. Both divine and magical miracles occur today: Poltergeist activities, haunted houses, and psychic phenomena. Strange psychic phenomena are examples of what we would call magical miracles. But divine miracles occur continually, and it is only these that we should consider. Swedenborg is sometimes erroneously quoted as saying that miracles no longer occur. He did not say that. In the *Arcana* he says, "No miracles are done at this day." And he was right in the year 1753. I think it is wrong to take statement applying specifically to his day and apply to our day of the 1960's. He did say, "No miracles are done at this day," but he also said, "Manifest miracles have ceased, and miracles have succeeded which are unknown to man and do not appear except to those to whom the Lord reveals them." And he said, "They who have been in the good of life can be brought to the affirmative through experiences and through miracles. They who are in the evil of life cannot." The Rev. John Clowes, one of our first ministers, said in a sermon in 1815, "If your faith is not capable of working miracles, it is then no faith at all. But if your faith is in and from the name of Jesus Christ, it will do many wonderful works."

We are exposed to far more danger by lessening than by overrating the high values of this heavenly working power. It might tend as much to fanaticism to believe too little as to believe too much. And Dr. William H. Holcome, a medical doctor and a good New Churchman had this to say. "It is commonly believed that God's omnipotence was especially displayed in the miracles reported in the Bible. But those are no more wonderful than the unappreciated miracles that occur daily around us and within us." It is these unappreciated miracles that I want to talk with you about. In particular I shall discuss three kinds which you might not even recognize as miracles because they are so continually with us and so much taken for granted. When they are orderly, as they always are, and follow patterns with which we are familiar we have no sense of wonder about them. Swedenborg explains that all things of nature are like sheets around spiritual things. This is the cause of all the wonders and miracles in nature. They take place from the influx of the spiritual world into the natural, and in themselves are marvels but because of their perennial return are not accounted as miracles. These things that happen often enough are obvious and not impossible. And if they follow the same orderly pattern we call them laws, and then we feel very secure in them

GREETINGS FROM DR. HORN

The following letter was received from Dr. Friedemann Horn, Zurich, Switzerland, by the president of Convention, David P. Johnson, but too late to be read at the annual meeting of our church:

June 19, 1961

Rev. David P. Johnson

President of the General Convention
of the New Jerusalem

Washington, D. C.

"Dear David:

"I know pretty well that you are more than busy this time, but I want to tell you only of my spiritual presence with you and all New-Church brethren at Convention. May the Lord's blessing be upon you all, who work for the Church of the Lord!

Cordially and fraternally,
Friedemann Horn"

because what we call natural laws have everything under control. We talk glibly about natural law because we think we can observe it and therefore we understand it, but let me read what a prominent clergyman has to say about this: The Rev. Harry Milton Taylor in his excellent book, *Faith Must Be Lived*, said: "Natural law is not law unto itself. It is merely the orderly, habit-like activity of the flexible, creative will of the Father. The constancies of nature have no life or force of their own—they are simply the best way most of the time. When it serves the best interests of all God alters His routine." Then you see, we have a miracle that is recognized as such. But the routine operation of laws, also a miracle, we do not appreciate.

Miracle of Growth

The first unappreciated miracle is the miracle of growth. This is commonplace; it goes on all around us all the time. Plants, trees, birds, insects, animals, and human beings are all growing, and we think nothing of it. Yet growth is the difference between what God creates and what man creates. No machinery or buildings add to or repair themselves. Nothing man has invented continues to develop on its own accord. When we finished building the Golden Gate Bridge, the Empire State Building, or Univac, nothing more happens except gradual deterioration. Man can help or hinder growth, but he cannot cause it. So it is a miracle that the trees which were bare yesterday, can be covered with green leaves tomorrow. And it is a miracle that the acorn which you can hold in the palm of your hand, can become a tree large enough to shelter you. And it is a miracle that the baby in your arms in fifteen years can be taller than you. Human growth is the greatest miracle of all, because it is a threefold miracle, beginning with the body, which from microscopic cells grows to completion at the age of twenty-five, and then automatically stops; and the mind, which starts as an absolute vacuum, and

becomes a storehouse of knowledge and thought; and the spirit or soul, which grows from a state of no awareness such as animals are in to a comprehension of invisible spiritual realities. Human growth is a miracle, and let us remember our definition of miracles: effects in the physical world transcending our knowledge, and according to Swedenborg: that which is done by the Lord. Human growth is a miracle, because no human plans set it in motion. Therefore it is of divine origin. Because it is inescapable and everywhere, from the beginning of history, it obviously is the meaning of human activity. Growth then is the process of fulfilling God's plan. We are meant to grow; that is what we are here for. If growth is the purpose of the divine plan, it is supervised and protected by God. But we can help or hinder this growth in ourselves and others. Too often we hinder, more from ignorance than from willfulness.

Healing Miracles

But God takes care of this by another miracle. This is the miracle of healing. Exactly what is healing? Healing is for the sake of promoting growth. It is restoring to order whatever becomes disorderly in the process of growth. This includes bodily growth and functioning, because upon these depends mental growth and on mental growth depends spiritual growth. Swedenborg said "When the body is sick, mind also is sick." Anyone who has been really ill knows that continuous physical discomfort stimulates emotional tension, resentment, and antagonism, and finally depression and loss of vitality in both mind and spirit. Healing is God's effort to protect our entire growth process. We can help or hinder, but the actual healing comes from God, and so it is a miracle. We usually think of physical healing in terms of taking medicine, going to the doctor, or having an operation. Actually, healing by God goes on in our bodies continually, so that injuries repair themselves, and diseases clear up, often so quickly that we may hardly be conscious of having had them. Aches and pains, colds and headaches, continually clear up, not because we know how to get rid of them, but because a divine effort is always at work to restore order in our bodies. This we take for granted, we are blind to the

miracle. The divine physician is always caring for the well-being of our body. Sometimes healing is blocked by our attitudes, by ignorance, or by circumstances. Then we call in a doctor. We could not get along without doctors; they are dedicated individuals, waging an unending fight against suffering. They are the Lord's helpers. But there are not enough doctors to take care of the world's illness today. So we have a tremendous corps of nurses and hospital workers. But there is not enough hospital space. This means a tremendous cost for illness. Elizabeth Taylor is said to have spent 50,000 dollars having pneumonia. In England they have socialized medicine to help take care of the cost, and yet patients there may wait six years for surgery. In the United States it is estimated that it costs 40,000 dollars to become a general practitioner, and the cost of becoming a specialist is 60,000 dollars. In New York City there are said to be in an area of 37 city blocks 563 psychiatrists, dealing with patients having an income of about 15,000 dollars a year. It costs from 20 to 50 dollars for 45 minutes of the psychiatrist's time. Obviously, many have to forego this kind of help.

The medical profession does not have enough knowledge to cure all forms of disease. Many of the problems of medical healing could be cited. Yet the Lord taught us from the beginning that His healing power is always available, and He expects us to use it, and it is free. Christ's ministry on earth was a healing ministry. His disciples used this power of healing, and the early Christian church did. But the Christian Church lost this power of healing because of love of dominion, which is the worst form of self-love. The past twenty-five years or so have seen a tremendous revival of this yearning for healing by spiritual power. There has been a great reaching for it, and many churches and clergymen now offer this healing service, patterned after the ministry of Christ and His disciples. And the antagonism of medical men to spiritual healing has lessened remarkably. Today psychiatrists, who but a few years ago considered the religious attitude to be neurotic, now consider man's ills as primarily spiritual, and that it is the spirit of man that must be worked with. A famous doctor says that spiritual healing is not an additional form of therapy to be tried when everything else has failed, but is essential to the whole problem of health and healing. A doctor at Johns Hopkin's Hospital said, "We believe that cure of the body if it does not take into account the spiritual aspect of the patient, comprises only a partial cure." And at Johns Hopkin's Hospital they no longer use the word "terminal", for they say, "We have seen too many cases which were designated as 'terminal' which have been healed by the power of God." Dr. William Sadler wrote, "Some day men may awake to the fact that the teachings of Christ are a powerful means for the preventing and curing of disease." So today we have doctors and ministers working together cooperating to put the patient into God's hands, and let the healing power of God do its work. There is another aspect to healing: As the disciples could bring healing to others,

MR. BEALES THANKS FOR GREETINGS

May I take this means of thanking the host of friends, (73) who united in sending me that wonderful greeting from Washington. It was uplifting to realize that so many remembered me with such kindly feelings. How I wish I could see and thank you all individually, but I have your message before me, and it will be a constant reminder of your good wishes.

Cordially and sincerely,
William H. Beales
Woodbridge, Ontario

so can we. We can help in the healing of ourselves by taking our needs directly to God.

Dr. Price of Philadelphia, said "We have discovered that there is no disease which is incurable and no problem which cannot be solved when God is allowed to take over. I have seen the healing power of God rush in."

Miracle of Prayer

When we want to establish contact with a friend, we talk to him or write to him. There is only one way to establish contact with the Lord, and that is to talk to Him directly. This we call prayer, and it is the third great miracle. Prayer can become a routine activity; but to talk with God, whenever we wish, and to be heard by Him, and to be answered by Him,—this is truly a miracle. Dr. Steinmetz, the electrical genius of the General Electric Company, is quoted as saying: "—that the next realm for research is the spiritual, and the next field that of prayer."

The greatest problem is that the human ego, called by Swedenborg the *proprium*, does not want any help from outside itself. We see this attitude in teen-agers and in immature adults. Way down deep we all know that we are not self-sufficient, but the unregenerate self cannot bear this thought.

Richard B. Carter, a New-Churchman whom many of us knew, wrote a little book about prayer in which he

said: "The essential daily exercise of the spirit is prayer." So we have prayer, which is simply the conscious awareness of and response to God-With-Us. Prayer is the miracle which enables us to share God's power. With His power comes the miracle of healing. Some people say they can understand the value of prayer for themselves, but not that for others.

However, let us remember that we often get into such a state that we must seek the help of others. This may happen in the case of illness. The illness may be such that we need the help of other human beings to bring the inflow of God's power. Dr. Alexis Carel thinks that healing may sometimes be brought about, even when the patient has no faith in the efficacy of the prayer.

Let us think of a triangle at the apex of which we put prayer, and the sides of which we label growth and healing. The desire for growth and healing may lead us into the prayer-life. And we may invert the pyramid, and then prayer will be represented as leading to healing and growth.

These three miracles; growth, healing, and prayer, are expressed in the psalmist's wish, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life: to behold the beauty of the Lord and to inquire in his temple."

THE END OF CONVENTION



Almost everyone had gone home and the Church was empty.

Swedenborg Foundation Scrap Book

ON FORMOSA

Mr. Charles Chen writes from Taipei that his 1961 Swedenborg Almanac has had a "hot market". It is a calendar appointment book with quotations from Swedenborg and other outstanding thinkers on each page. He printed 8,000 copies and by mid-December there was not a single copy left and he had orders for as many more.

WITH OUR CONTEMPORARIES

"Swedenborg and his Clothes Psychology" is the leading article in the May 1961 issue of *Scandinavian Studies*, a quarterly published by the Society for the Advancement of Scandinavian Studies. The author is James A. Malin, professor in the University of Kansas.

ON THE CAMPUS

Two more college students—one in Louisiana and another in Texas have ordered *Swedenborgiana* for study in connection with preparation of dissertations for graduate degrees.

Dr. Joseph Sizoo, Director of the University Chapel and Millbank Professor of Religion at George Washington University tells us that the Swedenborg Essay Contest recently conducted in that institution has had a much more profound effect among his students than he believes we are aware of. This was impressed on him by subsequent conversations with students and faculty involved, some of whom begun attending services at our national church in Washington. Dr. Sizoo himself attended services there on Convention Sunday and wrote us that he was "both inspired and moved".

OUR MAN IN PERU

Dr. Luis C. Infante, author, lawyer and president of the Peruvian National Association of Education, has been reviewing Mr. Spiers' Spanish translation of Spalding's *Introduction to Swedenborg's Religious Thought*. Last September he wrote: "I have been acquainted with Swedenborg for years, having read what Emerson . . . and the encyclopedias say about him . . . According to this mystic there are three heavens and three hells (One is enough for Catholics to suffer torments in). I think it impossible to find in Peru interest in his teachings. As you know, most of us are agnostics . . . a fatal result of childhood teachings vulnerable to the most superficial of philosophical criticism". In January he

wrote: "This book strikes me as a most valuable one and I ask you to forgive my previous comments". And in February: "I must frankly admit that as I read Spalding's book further I find myself becoming a fervid partizan of Swedenborg, who is too little known in our country. I believe that publication of the book here would be most opportune".

ANOTHER TRIBUTE

We are indebted to our British colleagues for the following quotation from Prof. Herbert Dingle, D.Sc., A.R.C.S., Imperial College, London, England: "The physical world of Einstein is even now beyond the grasp of many able minds, yet the essential ideas embodied in it were apprehended by Swedenborg in 1734".

This recalls a remark made to us some time ago by an electronics engineer, referring to Spalding's *Introduction to Swedenborg's Religious Thought*: "This strikes me as the only rationally acceptable religious sequel to the book *The Universe and Dr. Einstein* that I have yet seen".

FULL CIRCLE

We have noted Catholics who also call themselves Swedenborgian; a young clergyman referring to himself as a Swedenborgian Presbyterian, and have lately been somewhat non-plussed by a rabbinical student who asked for Swedenborg on *Exodus*. He told us: "For the last four years I have been studying the Writings on *Genesis* and have read and reread all eight volumes. When he saw Vol. IX of *Arcana Coelestia* he exclaimed delightedly: "Oh but these are wonderful books! I first picked up one of them accidentally, and having specialized in Old Testament studies and noting references to text with which I was thoroughly familiar, began reading out of curiosity. While the explanations seemed far-fetched at first I was fascinated by the interpretations and began to be increasingly startled by Swedenborg's knowledgeable insights. For the last two years I have been convinced that he knew what he was writing about and what he says is the absolute truth. Why, and here his tones changed as though he were astonished by his own discovery, "I have recently become convinced of the divinity of Jesus Christ!"

Adding to this circle of Hebrew-Christian culture, Dr. Malin, referred to above, wrote us that he was a religious maverick but if some non-New-Church Swedenborgians describe themselves as above, he would have to classify himself far-fetched though it might seem—as a "Swedenborgian agnostic".

THE WAY TO HEAVEN

by Paul Tremblay

NOT LONG AGO, while I was thinking about these words of the Lord, I was reminded of my boyhood days when I was a practicing Catholic. Once a year I would listen to these words when the Gospel was regularly read on Sunday. To me then, these words meant to live the life that leads to heaven, and that life was lived by being a good Catholic. I would go to heaven when I die.

Now however, at the present time and state of my life, I have quite a different perspective on these words of our Lord. When I was thinking about that verse of Scripture with a view to prepare a sermon on the road to heaven, try as I might think of the words "the way to heaven," there were always some other words forcing themselves into my mind, and these words were always: "Find the work you are best fitted to do in life and that do, and this will be finding your kingdom."

Your kingdom and my kingdom may be quite different one from the other. My road to my heaven and your road to your heaven may be two different roads but they must both lead to heaven in general, to your heaven and to my heaven. Now this demands some explanation.

The Kingdom of God in a general sense is heaven; in a more specific sense it is every man and woman who lives the life of charity and faith.

We must crack open the shell that lies between the natural principle and the spiritual principle of our mind and climb into the spiritual realm. This is done by acquiring knowledges and by learning. We are here in this world for a purpose, and this purpose is to reform and start the wheel turning in the right direction. In order to do this we have to learn scientific and worldly knowledges because they are the vessels that contain and receive spiritual truths. We have to crack open the shell between the lower region of our mind and the higher regions to enable us to get out of worldly darkness and enter into spiritual light. Then, and not till then, will we be able to become a part of the Grand Man, and have heaven within us, and be a member of the True Church on earth.

Our daily work is our use. The use we perform determines our place in the Kingdom of God or the Grand Man. Just as the Divine Love and Wisdom must

come forth in use to express its energy, so we must utilize this influx in us and through us by bodily action and use. It is the same with light and heat coming forth from the sun as a sunbeam, warming and livening the whole vegetable and animal kingdom of nature.

Your kingdom and my kingdom are two different things. The life I must live to find my way and place in the Kingdom is different from the one each one of you must live to find his kingdom. Each one of us must follow a different path, yet this path must lead each one to his own heaven. There are certain things that we must all do to reach that Kingdom. We must all live a true Christian life for heaven starts within ourselves.

There are certain essentials we must perform during the course of our lives and certain very important things we must believe in. We must acknowledge and believe in a Supreme Intelligence and a Super Power permeating all the universe, and that this intelligence and power comes from the One Source of life, God Himself. This Power and Intelligence we know as God was manifested by coming into the world and assuming a human nature which later was glorified. This person from God is the Lord and we must acknowledge that He is the Only Person, that the Father is the essence and only Source of all life and is the Soul of that Lord and Human Glorified; that the body of that Soul is the Glorified Human we know as the Lord; and that the Holy Spirit is the activity of that person and especially the power we draw upon to reform and regenerate. That all this constitutes only one person, a Trinity or Trine. All this has relation to the greatest commandment: the love of God; and the second greatest commandment is another main essential we must believe in; the love of the neighbor, and this one has relation to our fellow humans.

The life of a true Christian is three-fold, that is, there are three things in his life that must be lived in order: spiritual, moral, and civil matters. His intentions and loves must be good, and these belong to his spiritual life and must be manifested in moral and civil actions. These moral and civil actions must be performed from a spiritual motive.

While we are searching for our place in the Kingdom of the Lord we must live the life that leads to heaven,

and this life is the life of charity. A life of charity consists in acting honestly and justly in every employment, in every business and every work we do, from a heavenly motive. Living the life that leads to heaven is not difficult. Nearly everyone does so in external form. That it is not hard, the Lord tells us in these few words, "My yoke is easy and my burden is light," *Matthew*, 11:30.

There are certain things we must do if we want to stay on the road to heaven. We must not renounce the world. Instead, we must live together with our fellow men, for how can we help them if we don't live and mingle with them?

There are thousands of monks in Tibet living together in huge castles and monasteries who have renounced the world and are supported by the state. They themselves contribute nothing towards their upkeep and do no useful work whatsoever.

We do not have to go far to find examples. Right here in the city of Edmonton similar things are taking place.

I recall many years ago, when I was a patient at the old General Hospital, a fact told me by an orderly who was working there and whom I well know. Across from the old General Hospital, straight south across the street, there is a large building that houses an Order of nuns called "Sisters of the Precious Blood." These women have renounced the world and are shut in for the rest of their lives and it is against their promises and vows to ever take a look at and see a man.

Once, one of these nuns got sick and had to be taken to the hospital on a stretcher, and the orderly I just mentioned went out to get her together with another helper. When they arrived there the nun was already laid on the stretcher, her body well covered with a blanket tied over her to make sure she couldn't take a glimpse at anyone or at the world about her. To these nuns it is a sin to take a look at a man.

This is one hundred percent against the true spiritual life. After a lifetime of such a closed life, there is almost nothing human left in those persons. The two things that are held so dear by the Lord in them, rationality and liberty, have been stifled and killed.

Our search for the Kingdom may be divided into two classes: the work we like to do best, and the work we do in our daily employment. If the work we do daily to earn our bread and butter happens to be our real vocation, so much the better. No matter in which one of these two classes we happened to be, it is the love of the use behind our work that counts.

Now if you cannot do the work you like the best and earn your living by it, why not turn it into a hobby? Do it and practice it a few minutes every day and develop your talents and improve yourselves. If you do this, then perhaps some day you may earn your living by exercising your talents.

Let us now take an example out of my life. I was born a farmer. I have been a farmer all my life. Farming is not my chosen field and I've known it all along. Yet it did not prevent me from searching for the truth. For

over twenty-five years I have studied and searched for truths and have done so in my spare time only, the time that would otherwise have been wasted. While we are searching for our place in the Kingdom of the Lord, let us improve ourselves in whatever work we may be called upon to do. It is remarkable what a few minutes of practice and study every day will do. Some people have been working as clerks in stores all their lives and cannot even write a good showcard. Do you know it is much easier to learn to write show cards and price tags than it is to learn handwriting? We can all write. There are only a few elementary strokes to learn in show card writing and fifteen minutes a day spent in study and practice will enable anyone to produce good show-cards in only three months. And so it is in many other lines of work.

I know a carpenter who has been working at his trade for forty years, and for forty years he has made and repeated the same mistakes over and over again. A few dollars invested in some good carpentry books and a little of his spare time spent in studying those books would have enabled him to correct his mistakes and thereby become so much more useful to his fellow men.

Surprising as it may seem, the most important thing to a true Christian should be his work or employment. This is what should determine his quality and his place in the Kingdom. A human being consists of three main parts: a soul, a body, and the energy and action of the whole. This action must be good and is the outward and ultimate manifestation of his life. His daily employment is the most important thing in the life of a Christian because this is the means by which he can best serve his fellow men.

There is a force, an energy, that starts from the center, from God Himself. This force descends and comes

THE COURSE OF LIFE

If I should think to soar asunder
Some silent summer night
And brave a lonely course,
Forever, somewhere down under,
Where together trade-winds raise
Their cool, soft swell to bathe
A broad-bosomed tropic sky
And in their assurgency aspire
To soothe a sun-burnt moon—
Ascending high aloft I shall find
Each component of the Southern Cross majestically
Bouncing its several signals off
Prancing ocean waves, timed so well,
Which when decoded tell, auspiciously,
Of yet a higher, better course
That I shall brave.

—PAUL D. HAMMOND

forward like a wave and goes through the celestial, through the spiritual, and finally through the corporeal atmospheres and into man himself. Man must react to it and reciprocate and finally climb back towards his God where this force and energy that gives him life originates. He must re-act *with* this force and not against it. He finds his kingdom if he re-acts in harmony with this force.

The opposite of the love of us should also be mentioned. This is the love of the world, of riches, and of material gains. The Lord says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Laying up for yourselves these treasures means setting your heart on them. Worldly treasures and money gained

The author is an active layman in the Western Canadian Conference.

LETTERS TO THE EDITOR

DISCRIMINATION vs TOGETHERNESS

To the Editor:

God granted Adam and Eve the freedom of choice but warned that the wrong choice would lead to misery and death. Hence, the Bible seems to suggest discrimination as a means to reach for perfection.

All humans stand before God on equal terms of freedom to choose between what is right and what is wrong. But the claimed right of one person may conflict with the earned right of another. Hereby, discrimination is involved and to determine whether it is right or wrong, the motive thereof must be considered. Can the right of a motorist to refuse the hitch-hiker a lift be denied because a Commandment admonishes, "Love thy neighbor as thyself" and implies a right that the hitch-hiker should be given a lift? The right of a motorist to refuse is based upon the motive of self-protection against danger, inherent in such brotherly togetherness. Yet some of those who wail about discrimination, champion boycotts, walk-ins, sit-ins, etc.

The Golden Rule does not impose promiscuous social relations upon anyone, nor does it mean that to be of good will, one must practice togetherness at all times. St. Paul advised, "Come out from among them and be ye separate." This advice suggests that indiscriminate mixing without regard to moral standards is courting degeneracy.

A particular class of American males have not proven themselves stable in moral behavior and this has created a serious problem in matters of sex and honesty. Statistics on venereal diseases and illegitimacy prove this weakness, while data on delinquency and crime reveal a laxity in honesty. Education may eventually tame the undisciplined instincts of this class. Yet, all the schools of the North, East and West have offered this opportunity for years. Then why the Black Muslim crusade? Because it is a natural channel for the members to show their jungle law concepts of morality. Do such

while you are searching for your Kingdom must be considered only a means to an end and not an end in itself.

Now in conclusion, I would like to sum up all the main points of my sermon. The search for the Kingdom of the Lord means to find our life's work or vocation, and doing what we like to do best. Whatever work we do to earn our living we should do it for the sake of use. In whatever work we are doing we should try to improve ourselves. At the same time we are doing this we must live the life of charity and faith. If we do this, at the end of our life in this world, after we have cast off our physical bodies and entered the spiritual world, the Lord will find a place for us in His Kingdom.

tactics merit calm acceptance of social wide integration: This is a restricted area for trained missionaries but not for laymen and their families. Can bad apples, packed with bad ones, prevent decay?

Why does the influx of a certain class of people into any section tend to deflate property values as others flee? Because uncertainty prevails, morale drops and walking at night becomes a gamble with danger and death. Chicago and Washington, D. C. are striking examples.

Total abolition of discrimination in social matters would mean complete integration of housing, schools and churches. Civil rights can be determined by the courts. Moral rights are based upon high standards of behavior. Discrimination tends to develop the individual, the essence of free enterprise. Togetherness cherishes the group, the nucleus of socialism.

The renowned Protestant minister, Rev. Irvin E. Howard writes, "If the New Testament is the standard and guide of Christianity, then Christianity cannot be a sentimental, all inclusive religion of togetherness."

T. L. Hill
Newberry, So. Car.

THE MOON-SHOT

To the Editor:

I agree that it is ridiculous to spend billions for sending one man to the moon (re: "Why Shoot for the Moon?" July 1, *MESSENGER*) and that more emphasis needs to be placed on the conquest of disease. How about, also, more emphasis on Project Sherwood, which would harness the power of the H-bomb? The ocean contains virtually a limitless supply of heavy-hydrogen fuel for controlled fusion, by which sea water can be desalted.

Alfred C. Bateman
Los Alamos, N. M.

BOOK REVIEWS

THE HELEN KELLER STORY. By Catherine Owens Peare. Thomas Y. Crowell Company, New York. 183 pp. \$2.75.

A story of Helen Keller's life, if written with simplicity and without maudlin sentimentality, is certain to be touching and yet thrilling. This book is written with sympathy and simplicity. For the most part it is a record of her external life, of her struggle for an education, of the people she met, of her work for the American Foundation for the Blind, etc. Most of this information is already available in Miss Keller's own works, and there is not much in this work which throws any new light on her character or her work.

However, we are grateful to the author for the credit she gives to Miss Keller's teacher, Anne Sullivan Macy. This patient, talented, and dedicated woman has not received the public appreciation she deserves. Miss Keller herself sought to remedy this in her beautifully written book *Teacher*.

We wish that Miss Peare had made something of an effort to penetrate into the inner life of Helen Keller. Her external life has been rich, to be sure, but how much richer her inner life must be. For deprived of so much that the physical senses bring to people, her life has in a special way been a life of the spirit. How came she to have such compassion for the poor (she has never known real poverty in her own life) which led to her strong socialistic leanings? This is but one of many questions that the reader may ask.

In reading Miss Keller's *My Religion*, this reviewer often felt that some of the striking insights into Swedenborg's teaching in this book were made possible by her own life in the spirit. Miss Peare is not unaware of this. Speaking of how Miss Keller could "see" colors she says, "Most important of all, she (Miss Keller) had 'inward visions', visions called up by the poetry she read, by the thoughts she gleaned from her books, and from the writings of Swedenborg" (p. 86).

Although the author mentions Swedenborg several times, and what his works meant to Miss Keller, there is no effort to probe into how her religion has influenced her thinking and her work.

Miss Peare devotes several pages to the change in public attitude to the handicapped and the progress made in helping these to live a relatively normal life. To this change Miss Keller has contributed not a little.

JESUS CHRIST: THE LIGHT OF THE WORLD. *The World Council of Churches*, 475 Riverside Drive, New York 27, N. Y.

This book is a best seller in the religious publishing field this year.

More than half a million copies of the 76-page illustrated booklet have been sold to date in a total of 33 languages. It is believed the figure may rise to close to 1,000,000 by the time the Assembly of the World Council of Churches opens on November 18 in New Delhi, India.

The large sales are the result of an intensive effort by the WCC and its 176 member churches to make Assembly deliberations representative of the thinking of members of local congregations. Study groups throughout the world, now believed to number in the thousands, have been asked to communicate their recommendations based

on a study and discussion of the booklet to their official delegates to the assembly.

A preface to the booklet written by Dr. W. A. Visser't Hooft, WCC general secretary, notes that the churches meeting in New Delhi through their chosen delegates have their "relevance in the local congregations, in the common worship and the working and living together of individual Christian men and women". Christians often ask "how they can play their part in this new ecumenical movement of our time," he writes. "Here is one opportunity."

The book, which takes its title from the theme of the Assembly, includes a treatment of the theme and its three sub-themes, Witness, Unity and Service, along with eight Bible studies and a section on the World Council called "The Local Task in the Total Vision".

THE UPPER ROOM: COMPANION. Edited by Gerald O. McCulloh. 336 pp.

THE UPPER ROOM: DISCIPLINES. Introduction by Gerald O. McCulloh. 352 pp. Both published by The Upper Room, 1908 Grand Ave., Nashville 5, Tenn.

In his foreword to *COMPANION* the editor tells us that the devotional materials of this book are "designed especially for ministers, theological students, chaplains, and all whose vocation lies particularly within the program and structure of the church." However, this reviewer believes that many in various walks of life may derive a benefit from using this book as a daily companion.

Since no less than 34 writers have contributed to its pages, there is a variety of style, of approach, and of quality to be found in this volume. And many of the articles, beginning as they do with a biblical text and ending with a prayer, are really short sermons. Some may feel that there is too much exhortatory matter in this book and that this detracts from its value as a devotional manual.

What has been said above applies more or less to the second volume, although many of the contributors to this work do not appear in the first. A perusal of the "Who is Who" in the final pages will readily show that all the writers are men of standing in the religious world.

TEACH ME TO PRAY. By W. E. Sangster. *The Upper Room*, 1908 Grand Ave., Nashville 5, Tenn. 61 pp. Paperback, 35¢.

Millions of people neglect prayer because they think it is "just pious talk and we ought to be 'up and doing'". Dr. W. E. Sangster, an outstanding clergyman and

Dr. Walter Marshall Horton, Department of Philosophy of Christianity, The Graduate School of Theology, Oberlin College, Oberlin, Ohio, is the author of the review of the new translation by the Rev. William F. Wunsch of *Angelic Wisdom About Divine Providence*, which appeared in the July 1 issue of the *MESSENGER*, p. 199.

Dr. Horton is also the author of the article "Swedenborg and Contemporary Bible Interpretation" and the pamphlet "The Significance of Swedenborg on Contemporary Theology". We apologize to Dr. Horton for the omission of his name in connection with this review.

writer of our day, declares: "Only when men listen to God can they learn that they should be 'up and doing'".

Dr. Sangster is a member of the British Methodist Conference and has held several outstanding pastorates.

Teach Me to Pray is a challenging book for Christians. Most of us would admit that we are beginners in praying, even after years of trying to pray. This book helps us "think together about prayer—not the problems of it, but the practice of it." Dr. Sangster reminds us that giving our minds to Christ is not as difficult as it appears: "All our school days our teachers urge us 'to give our minds to things. . . . We give our minds to Christ when we attend to Him, talk to Him, work with Him, rest with Him, walk with Him—and the more we give our minds, the more He gives us His.'"

EVENING EPILOGUES. *By Reg Lang. Underhill (Plymouth) Ltd., Regent St., Plymouth, England. 109 pp.*

In his introduction the writer says that some of his friends may question the "persistent quotations" from Swedenborg. But after all, it was Swedenborg who showed him how to love the Bible, and "Throughout a long and busy life the Lord's word has been a lamp to my feet and a light to my path."

Each subject follows the same format: a text from the Scripture, a meditation of about 200 words, a quotation from the Writings, and a prayer from the Psalms.

The meditations are written in simple and unaffected prose, but they should be read as a poem is read: they should be read with the heart. So read they will lift up the spirit, they will create an experience that seems akin to walking through a lovely garden, just quietly absorbing its beauty.

WHEN WE PRAY. *By Reg Lang. Underhill (Plymouth) Ltd., Regent St., Plymouth, England. 40 pp.*

This booklet is similar both in format and general spirit to *Evening Epilogues*. It draws its inspiration from the Lord's words on prayer, including the Lord's Prayer as given in *Mt.* 6:6, 8-9, 10-13. There is a brief meditation on the topics contained in these verses.

The meaning of the Lord's Prayer and its implications for the life of the worshiper has been the theme of thousands of treatises, sermons and tracts, yet it always seems possible for those who approach it reverently and humbly to draw fresh beauty and elevation of spirit from it. This little book is an example. The reviewer started reading it with the expectation of being bored, but soon found himself being carried on by the loftiness of the theme.

The last nine pages consist of quotations from the Scriptures, the Writings, and certain hymns—all worthy of meditation.

HE LEADETH ME. *By Thornton Smallwood. The Swedenborg Press, 5710 Woodlawn, Chicago, Ill.*

There is zeal, reverence, hopefulness, charity in every line of this booklet. One feels that these words are the outpouring of a warm heart informed by quiet contemplation of the Christian teaching on love. This work is devotional literature at its best. But what better way is there to convey to the reader what the contents of it are like than by giving an example? So we reproduce the following meditation, entitled "The Case against Prejudice".

How often we make the same mistake of writing off an individual, a race or a religion simply on the basis of one thing only with which we cannot agree.

Let us pause thoughtfully for a moment. If Christ were to write off every Christian on the basis of some one trait with which He could not agree or which was foreign to Him, then, God help us, none of us could be saved. But mercifully He does not do this. He takes the complete man or woman into account, sees what each is doing with the truth they have, and on the basis of his or her success in living according to the truths known the future in the hereafter will be determined.

Over and over again in the Bible the Lord told people what they must do to help themselves to the better life. "Wash in the pool," "sell all that thou hast," "take up the cross and follow me," "come unto me." These were representative people. In them somewhere He was talking to us through our prototypes, not condemning us for what we were but letting us know what more we needed to do to reach our highest possible level of perfection. Our response, then, to ourselves, our neighbors, and our neighbor's churches, should be this:

We should respect *their* highest efforts as being of value in the sight of Christ. We should encourage their noble efforts as we in turn want our efforts to be appreciated. But primarily our passionate concern should be to find within each one we know the blazing, throbbing, turbulent, flashing point of contact between the Divine and their own personalities, the latent spark that we perhaps, with the Lord's help, might fan into an all consuming flame of love that can start this soul we meet on a direct route to his or her eternal home. Let us in Christ-like humility look on the human foibles in those we meet with the tolerance we would like to have bestowed upon us.

BIRTH - BAPTISM

MILLER—Born, April 29, to Mr. and Mrs. Jack Miller a son, Christopher Gustav of the San Diego Society. Grandparents are Mr. and Mrs. Otto Miller of Alpine and Mrs. Alice Gustafson, widow of the Rev. Donald Gustafson.

MILLER—Christopher Gustav, infant son of Mr. and Mrs. Jack Miller of the San Diego Society, baptized June 13, by the Rev. John W. Spiers.

Congratulations to Mrs. John Hagemann, who will celebrate her 80th birthday on August 16. Her late husband was for many years the president of the New Church in Buffalo, N. Y. Mrs. Hagemann makes her home with her daughter Mrs. Pearl Frost, Lancaster, N. Y. Mrs. Hagemann is at present staying at the East Aurora Nursing Home.

From San Diego—Bertha Berran took a little vacation and traveled to Los Angeles, Riverside, and Santa Barbara, visiting some New-Church people along the way. She attended an interesting Women's Alliance meeting in Wheatfield. Later Mrs. Berran attended the National Convention in Washington, D. C., also visiting friends and relatives around the country.—Projects to raise money to send young people to Split Mountain Camp have been undertaken, the first such affair being a night with the Alpha Omega Players at their production of "*The Late Christopher Bean*" on May 12. The Thread Twisters also have taken on the project of collecting suits for African New-Church ministers. The Mission in Africa is greatly in need of men's suits in good condition.

The Swedenborg Student

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

ARCANA CLASS—September, 1961

Volume VIII, 5961—6058

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THE FIRST PART of our reading treats of Joseph's sending his brothers back to Canaan to bring their father and their families into Egypt. In the explanation of these few numbers the point which impresses us most strongly is that alternations of state are necessary in us and even in the angels. We all know that we have these alternations, that our lives have their dark times and also their "high spots," which we often feel we should somehow be able to make constant. So this is a comforting section.

The interchapter reading on the angels and spirits with man shows us clearly that our connection with the spiritual world is no fairy tale. It is very real, and a constant factor in our daily lives. It is necessary to our very existence, and is the means by which the Lord maintains our freedom of choice.

In its letter the forty-sixth chapter of Genesis is the story of how Jacob—or Israel—his sons, their wives and families, and their goods came into Egypt, meeting Joseph there, and of the preparation to meet Pharaoh, that they might be assigned a dwelling place in Goshen.

Spiritually the story treats of the conjunction of the natural man with the spiritual man, bringing our natural affections, thoughts, and knowledges under subjection to the spiritual, or making the outward life the expression of the internal man. As it applies to the Lord, this story pictures the union of the Divine Human with the "Father." Before He came into the world the Lord appeared to angels and to men on earth by filling an angel with His presence. The Divine Human thus existed before the Incarnation, "but at that time the Divine Human was not so completely one with the Divine Itself which is called the 'Father' as when the Lord made it in Himself altogether one" (60007).

The Lord in this process of union first acquired the truths of the Word in the external memory, then prepared Himself for His ministry by overcoming in Himself every tendency to self-glorification. He was to do the will of the "Father" within. The words He spoke and the works He did were the words and works of the Father—the Divine Love.

So the process of regeneration in man is one of first acquiring truths, memory knowledges of the things of the Lord and the church from the Word, as vessels into which the internal may flow and find ultimate expression. The journey of Israel and his sons to meet Joseph in Egypt and their taking their "babes" with them means that innocence must be in this union, because until there is innocence—which is recognition that all good and truth are from the Lord alone—natural truths, represented by the sons, still remain natural and do not advance and make one with spiritual truths.

Memory knowledges of the church are under consideration, such as those which enable one to understand who are meant by the poor and needy, the neighbor, the lame, the halt, the blind. Memory knowledges of the church teach us such things, and without them no

one has any true understanding of these terms and lacks genuine intelligence. Coming into Egypt with their "acquisition which they had acquired in the land of Canaan" is the coming with these truths of the church into the field of other memory knowledges. This has a direct bearing on our thought concerning the instruction of our children and young people in the Sunday School. If we do not there provide them with the knowledges of the internal sense of the Word which are the peculiar treasure of the New Church, we have failed to equip them properly for their entry as adults into the knowledges and life of the world. Israel's sons and all their seed represent everything of faith and charity. Judah is sent ahead to Joseph because Judah represents external good, and there is no conjunction except through good. Love is the uniting element, truth that which gives diversity and separateness. This is why the name God, which refers to Divine truth, is in the Hebrew a plural.

The interchapter reading on the nature of the soul is very important. It shows us quite simply what the soul is and that all the ratiocinations of the learned concerning it are foolishness rather than wisdom. There are many times in our modern "scientific" age when we need to quote to ourselves *Matthew 11:25*.

Notes

5963. It is the perception of the Lord's presence in all the affairs of life that gives tranquillity.

5965. "They who are in spiritual good and truth are in the internal of the church, for as to their heads they are within heaven."

5990. Note that since the Resurrection things of the body are exempt from particular influx of spirits and angels so that "there are no external obsessions at this day, but still there are internal ones." This means that a man can no longer be "possessed" against his will, but if he voluntarily turns to evil, he may become internally ruled by evil spirits.

6000. Note this statement of the various types of revelation by which the Word was given.

6003. This is a helpful statement of the various names used of Deity. Read also number 5998, which gives us an interesting light on the ideas of the patriarchs.

6007. Even after a man has opened the interiors of his mind and thinks and reasons as a spiritual man, it is still his memory-knowledges which serve him "as the ultimate plane of his mental activities." So we should continue all our lives to acquire memory-knowledges of the Word and the writings. Read also 6052.

6023. Note that if our memory-knowledges are to be filled with truths instead of with falsities, we must acknowledge the truth "because the Lord has so said in the Word." This is why the thought of the letter of the Word as man-made is so dangerous.

6040. Note the importance of acquiring the ability to withdraw our thought about truth from the thought of the person from whom or in connection with whom we heard the truth. We should remember this also in our missionary efforts and never let people think that the truth we try to pass on to them originated with us—or even with Swedenborg himself. We should not be afraid to speak of the Second Coming.

6047. "All conjunction needs reciprocity, whereby there is consent on both sides." This is another principle to remember in our missionary efforts.

MY RELIGION

by HELEN KELLER

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

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GEISSLER—Mrs. Fred (Esther Smith) was born in Fall River, Massachusetts, on April 1, 1876. She passed away at her home in Los Angeles, on July 17, 1961. Services were held in the Church of the New Jerusalem in Los Angeles, on Wednesday, July 19, 1961, Rev. Andre Diaconoff officiating.

Mrs. Fred Geissler has a sure place in our hearts. She has been a devoted and a true New Churchwoman, a faithful member of the Church and of the Woman's Alliance. She has lived her faith. Her kindness and serenity of spirit helped all who knew her. She enters the heavenly world not a stranger.

Last Spring she and her husband celebrated their sixty-first wedding anniversary. Her husband has been for many years secretary and one of the leaders of a Los Angeles Chapter of the Royal Arch Masonic Order. The members honored the Geisslers with a banquet in celebration of their anniversary.

The Church service was attended by over one hundred friends. Mrs. G. E. (Marcelite) Kline sang. Mr. Kline was at the organ.

Her husband, Mr. Fred Geissler, and her daughter and husband Mr. and Mrs. Thomas D. (Marion) Courtney survive Mrs. Geissler.

TRAVIS—Julius C. Travis of Indianapolis, Ind., passed away Mar. 11, at his home. Resurrection services for him were conducted Mar. 13 by the Rev. Bjorn Johannson.

Judge Travis was born in 1869. A top ranking student, he studied law and began the practice of his profession in 1894 in La Porte, Ind.; was made prosecuting attorney for the Thirty Second Judicial Circuit in 1898, and became justice of the Supreme Court of Indiana in 1921, serving until 1933. After that he was engaged in the practice of law in Indianapolis for many years. He was the recipient of many honors, including that of national president of the Cappa Sigma Fraternity.

Usually he was spoken of as "the judge", and this writer has the feeling, that this title clung to him more because of the keen sense of justice he always displayed, than because of the high office he served with distinction for many years. He was a man whom both friend and opponent trusted, admired and respected. He was known as a good citizen, a good neighbor, a good husband and a good father.

Although never formally a member of the New Church, he was a faithful attendant along with his wife at services, and gave generously both of his talent, legal skill, and substance to its uses.

MEMORIAL TO THE REV. EARL CLARENCE HAMILTON (1882-1960)

Adopted by the General Convention of the New Jerusalem, Washington, D. C. 1961.

The Rev. Earl Clarence Hamilton, after a long illness, passed into the spiritual world on September 7, 1960, from a convalescent home in Dayton, Ohio. He was seventy-eight years old, having been born in Wellington, Kansas, on July 28, 1882. His schooling led him finally to New York University and then to McCormick Divinity School in Chicago. After a general theological training there, he spent a year in study at the New-Church Theological

School in Cambridge, being graduated in 1917. In the same year on August 26 he was ordained into the ministry of the New Church at Fryeburg, Maine, by the Rev. Beaman N. Stone, assisted by the Rev. Julian K. Smyth. There he also began his ministry, from 1917-1920.

The next three years he was minister at Urbana Ohio, and then for six years in Vineland, N. J. In the summer of 1930, he taught at an Arkansas College. He returned to Cambridge, where he resided until 1938, and in the church year 1934-1935 alternated with Mr. Wunsch in serving Waltham and Brooklyn. In 1939 to 1942 Mr. Hamilton was the minister of the Cleveland Society.

Earl Hamilton was a gentle unassuming man, a lucid and meaningful writer, and more forceful in writing than in speech. Besides contributing articles to *THE MESSENGER* and to the *NEW CHRISTIANITY*, he was for most of its years the book review editor on the latter periodical. His writing ability, as well as his residence in Ohio, took him into newspaper work with the *Yellow Spring News*. Many articles in our periodicals told his fellow New-Churchmen of his ardent interest in the application of Christian principles and ideals to society. A series of six, for example, in *THE MESSENGER* in 1952, had for subject Social Action. The same interest led to his assisting Dr. Morgan, of T V A and Antioch College, in studies and efforts to develop the small community. He reported in his newspaper the conferences of persons from various countries who were interested in the problems of life and economy in a small community. Each Christmas, until he could not handle a pencil, Mr. Hamilton remembered his friends with a greeting consisting of some verse of his own composition, which was typewritten or handwritten for each individual. We select one such greeting for remembrance in this memorial to our friend and co-worker. It is entitled:

"His Birth Shall Make Us Free."

Roll back, impenetrable skies!
Emerge in light, O sombre earth!
From sense-bound thralldom we arise
In manhood vibrant from His Birth.

O natal song, inbreathe your tone
In all we say and do henceforth;
Our spirits, music-swept, disown
Lapsed yesterdays of tuneless worth.

We plant the song, where discord reigns,
We sow the light where shadow dwells,
We calm the fears and ease the pains—
Thus lives the tale that Christmas tells.

Mr. Hamilton had lost his wife in the days at Vineland; he and Leonora Talbot were married in 1915. He also lost a son, Charles, in 1935, aged sixteen. Surviving is his son, Addison, of Dayton, Ohio, who in the long years of his father's disability, was his close companion.

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