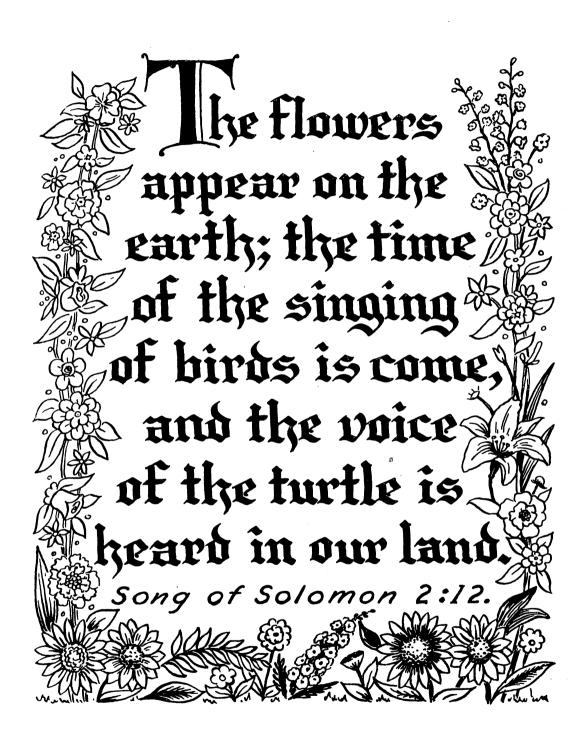
NEW-CHURCH MESSENGER



OPTIMISM AN AMERICAN FAITH

BY BJORN JOHANNSON

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The sermons have been slightly edited. Reference to local times and events have been removed, some small formal changes have been made, and there are a few additions which, the editor hopes, may help complete the picture. Titles have been given to the sermons for purposes of identification.

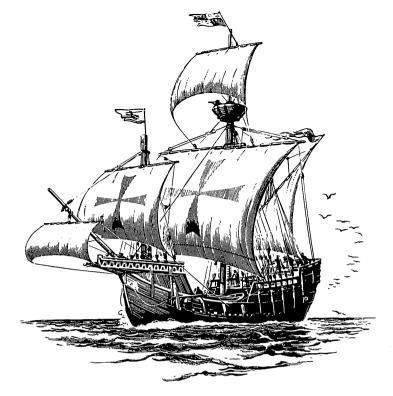
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- I. INTRODUCTION The Three Essentials.
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OPTIMISM - AN AMERICAN FAITH

by Bjorn Johannson

THE NEW YEAR is generally greeted by Americans with high hopes and a cheerful anticipation of much good in prospect. Oh, yes, the crystal ball gazers will see some dark clouds hovering here and there, but these are no bigger than a man's hand and show a tendency to shrink or to blow over without doing any damage. Americans by a sort of social heredity are optimists. Those who came to this continent came with high hopes; some expecting to find gold, silver and precious stones in abundance; more came intending to make a home here where by their efforts they could hew out their destiny in freedom.

Many hardships were encountered, and the hopes of many were dashed. One hardy settler is said to have remarked: ''This wilderness will be settled, but every foot of its soil will be soaked with blood and tears before that is accomplished." Hardship, however, did not kill the hopes nor quench the thirst for adventure and achievement. The ax fell on the trees, and the first rude homes were built.

As time went on, the hopes became stronger. As one obstacle after another was overcome, the spirit of optimism came to prevail. There was no onerous and changeless past in America, no barnacles of tradition hindered the young nation from sailing. Before it lay a vast continent with an apparently limitless wealth of minerals, soil fertility, forests and other natural resources. Moreover, these yielded to the energetic onslaughts of industry and inventiveness. The nation was secure behind its ocean boundaries—there was no nation capable of destroying it, and none that made a serious attempt to attack it. Figuratively speaking, every American could recline under his own vine and fig trees, and there was no one to make him afraid. So why should not an optimistic attitude enthrall America?

Technology became a friend of the average man in America. It was a means for lightening labor, for increasing the supply of material goods, for bringing about progress and improvement. True, its impact often upset the existing order, blighted some cities and injured some human beings. But it was relatively easy in an America with a constantly expanding frontier to adjust to such changes as must be made. The elan with which the forces that made for material wealth, well-being, increased productivity moved in this young nation cannot be compared with anything similar in human history. In the beginning of the nineteenth century our industrial production was of trifling importance, but by 1860 it was more than 20 percent of the entire world's production, and by 1913 it had risen to 40 percent. In 1930 a mathematician calculated that so great was the development of power resources that it equaled a labor force consisting of 40 slaves to a family.

Americans believed, and still believe, in the inevitability of progress, that life can constantly be made better and better, that man really is the maker and the master of his destiny. The learned Lester F. Ward, philosopher and sociologist, became an apostle of the ''efficacy of effort''. Not only was it possible for man to alter the course of nature by conscious social effort, but it would be beneficial to man: it would bring about an amelioration of such conditions as brought unhappiness. The enormous literature written on the assumption that any normal individual in this land of opportunity could be a success, although written from a different viewpoint from that of Professor Ward, is also inspired by optimism.

It would not, of course, be true to say that optimism with its attendant faith in progress and an ever brighter future is purely

an American product. By the eighteenth century, optimism had swept over the more advanced European nations. Marquis de Condorcet put it thus: "There is no limit to the perfecting of the powers of man. The development of this perfectability will now be independent of any power that might endeavor to stop it. . . . It (progress) will never go backwards; at least not as long as the earth has the same place in the system of the universe that it has now" (Progres de l'esprit humain, Introduction to Epoque I). No doubt it was the dazzling results of scientific discovery and the consequent rise of technology which gave birth to the spirit of optimism. For it must be said that optimism is a rather late arrival. Lucretius, the Roman poet of about 100-55 B.C., in his Nature of Things, designed to teach Romans the doctrines of Epicurus, presented a materialistic picture of the cosmos, with but a scant place reserved for the gods. He did not believe that the universe was designed for man, rather he seemed to think it was quite indifferent to him. And before Lucretius, Greek, Teutonic and Scandinavian mythology pictured man as in a battle with the Fates-a battle which he was certain to lose. He was a Sisyphus destined to be forever rolling a stone up a hill, only to have it roll down when it had almost reached the summit.

Even in Christian thinking, especially in the middle ages, this world was a vale of tears in which everywhere were to be found the snares of the devil. Some sought to escape by becoming hermits, withdrawing from the world. The highest hope was that soon the Lord would come, destroy the world and gather to Himself His elect.

A FINAL AND LASTING SOLUTION to the difficulties under which the Southeastern Association has labored for some years has been achieved. While much credit for the final steps which led to a solution goes to Convention's Board of Conciliation, specifically set up for such uses by Convention's Constitution and composed of its General Pastors, many persons have, over a period of several years, devoted uncounted hours in efforts which prepared the way for the Board's proposals.

In February of this year representatives of the Board of Conciliation met with all parties concerned at St. Petersburg, Florida, and worked out an "Agreement of Accord". During the summer, all the provisions of this "Agreement of Accord" were implemented, and on September 15, 1961, the mutual agreement was officially approved by the judge of the Circuit Court of Pinellas County, Florida.

In the words of the official document, "The settlement... constitutes a final and complete adjudication of all matters (before the court)..." It goes on to state: "This decree constitutes a complete bar to any further litigation (thereof)..." Thus all matters at issue have been settled completely and for all times.

Under the terms of the agreement now in effect the association's name will be changed and a new incorporated association is being formed with the name, "Southeast Association of the New Jerusalem Church, Inc." When its charter is granted by the State of Florida, this new associa-

But what of today? Is optimism still the prevailing mood of Americans? Yes, it is, but with certain alterations.

A psychiatrist speaking to an organization called the Optimists Club, gave his listeners rather a rough time. "Optimism", he said, "is a respectable and pleasant term for self-deception. I would suggest that you gentlemen change the name of your club to The Club of Successful Self-deceivers. And if you wish to get lessons in this art, let me take you to the mental hospital where I work. Among the insane you find many enthusiastic optimists. They become that way by escaping from all the unpleasant things of life. What is needed today is not optimism, but a strong sense of realism, and a willingness to face up to the realities of life."

In fairness, it should be said that the optimism here discussed, has not been for Americans, and is not now, a way to escape from the ugly realities of life. It is a belief, explicit or implicit, that the world is potentially good; that man is improvable; that the best is yet to be; that man is endowed with a free will and does, at least partially build his own destiny by the choices and decisions which he makes, and that man's efforts do count. Often these beliefs have strong theological and religious underpinnings. One may say that implicit in this faith is the assumption that the forces which are operative in human history—whether these are believed to emerge from the purposes of God or merely the mass actions of men themselves—work with man in his struggle for a better life.

tion will apply to General Convention for membership and recognition as the duly accredited member body of Convention in the Southeast.

The two ministers employed by the Board of Missions, the Rev. Messrs. Leslie Marshall and Ernest L. Frederick, will continue to serve this body. Mr. Marshall, minister of the St. Petersburg Society, also serves the West Coast of Florida, while Mr. Frederick, minister of the Miami Society, serves the East Coast, the Carolinas and Georgia.

Another interesting point in the agreement is that the small minority group of which Dr. and Mrs. Hinckley are members also has changed its name, and is now incorporated as "The Southern Swedenborg Federation, Inc." Thus much of the confusion caused by identical names has been eliminated. "The Southern Swedenborg Federation, Inc." will have no connection with Convention, for its amended charter states in Article 3: "Nothing contained herein shall be construed as to constitute this corporation a constituent body of the General Convention of the New Jerusalem nor any other ecclesiastical body."

It is now the hope and the prayer of all that the work of the Church will be able to proceed henceforth with harmony and good will. "Behold how good and pleasant it is when brothers dwell in unity." (Psalm 133)

The above was received from the Rev. Ernest L. Frederick, president of the South-Eastern Association, and was cleared through the office of the president of Convention.

Today this faith is being challenged in America, and unless these ideas are shot through with a firm belief in divine providence, they are not strong enough to stand up long against the onslaughts of pessimism, perhaps not even of despair.

Such intellectual attacks on optimism as those made by Spengler's Decline of the West, Freud's Civilization and its Discontents, and Ortega Y. Gasset's Revolt of the Masses did not influence American thinking to an appreciable extent, for these seemed to deal with worlds mostly unknown in our experience.

But today we Americans have come to a realization that there is no splendid isolation for us. What happens in such remote parts of the world as Vietnam, Formosa and Congo—formerly little more than spots on the map to us—may vitally effect our lives. We are no longer complete masters of our destiny. We cannot control the historic forces which are shaping the future. It has been said that American undertakings and policies are no longer formulated in accord with the will of the American people, but are determined by Moscow. And who can deny the large element of truth in this statement? If Russia tests nuclear bombs, and thereby poisons the atmosphere and even the soil,

the United States may be forced to do likewise. Communism, embracing in its grip a considerable portion of the world's population, together with the threat of a nuclear war, compel decisions by America which its people may be very loath to make.

Nor is this all that is bringing about a reappraisal of American optimism. The question is seriously raised whether progress, except on the retail level, is not an illusion. We

are gratified when we hear about a breakthrough in science which has solved some human problem. Particularly is this true in the medical field. Who does not rejoice when he learns that a vaccine for preventing the scourge of infantile paralysis has been discovered? But now we are faced with the fact that the solution of one problem gives rise to another. Thus modern medicine by its success in prolonging human life, in banishing plagues that once ravaged whole populations, in reducing infant mortality surely spell progress. But it has created the problem of overpopulated villages, of the number of mouths to be fed exceeding the food supply. To be sure, in America, with its huge surplus of agricultural products, the doctrines of Malthus seem very remote. But we know this is not true in the rest of the world. In many countries the population constantly tends to grow faster than what the soil can sustain. The folktale which depicted Death as taking an involuntary vacation, because some ingenious person tied him up in a bag, or corked him up in a bottle, did not have to take into account what would happen if there was not food

enough for all, but modern man must take account of this. We are now confronting this fact realistically in our foreign aid program, in that we are showing a greater readiness to help introduce to certain countries methods for artificial population limitation.

But more than this: Americans are inquiring whether technology, despite all that it has done in freeing us from want and even the fetters of time and space, has not at the same time enslaved us. Technological progress made possible a vastly increased population, and now that population would be faced with catastrophe if technology were destroyed. Take as an example the automobile. Although the older ones among us remember the days of the horse and buggy, and some of us even yearn for those days, it is hard for us to visualize what life would be like without the motor car. Suppose some kind of geological convulsions were to dry up or dissipate the earth's supply of oil. What would happen? Unless some immediate substitute for fuel oil were found, our present social and economic order would be hurled into chaos. The crash of 1929 would seem like a time of zooming prosperity by comparison with the depression that would follow. Unemployment would be staggering, and the lack

of fuel oil would bring agricultural output, with its dependence upon tractors, to less than half of what it is now. Like it or not, we are now at the mercy of our mechanized civilization—we are enslaved by our own technological development.

However, these and many other considerations are not enough to make pessimists of Americans. Our nation is too young, to full of verve and energy, to turn to pessimism and

to cease looking hopefully to the future. Nevertheless, the undergirding of our optimistic outlook can no longer be merely a confidence in our own power to mold the future in accordance with our desires.

Our trust in the future must rest upon a deeper religious orientation. Our faith in the potential goodness of things needs to be anchored in faith in the Providence of a God Who cares for His children, Who is now active in the world as the Redeemer and the Savior. We need to renew our faith in the God Who has set before us "life and death, a blessing and a curse" (*Deut.* 30:19). When we think of the present as a time of crisis, we need to remember the words of Paul: "Behold, now is the acceptable time, behold, now is the day of salvation" (II *Cor.* 6:2). That means that we are not confronted with danger alone, but also with an opportunity which demands decision on our part. God is saying to us, "Therefore choose life", and thereby implying that whether it be life or death is up to us. God presents the challenge; our task is to make the response.

PIPPA'S SONG

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!



To Forge and Burnish Ourselves

as a Tool for a Greater Power

by C. Wickham Skinner

CIXTEEN DAYS AGO I came dangerously close to kicking a fellow human being squarely in the teeth. It was a moment of boiling inner anger that I have seldom if ever experienced before. The 34 year old man in my office had been smiling, pleasant, and confident throughout our talk and I am rather sure that he never realized how close had been his escape. Maybe I shouldn't have let him go untouched. You decide. Here is what happened: he was sent to me by another member of the faculty, to ask about my experiences in moving from industry to teaching, for he was seriously considering making that change. I asked him what he had been doing and what had led him to this point of decision and he replied, "In the past five years I've held four excellent jobs with my company, each a promotion, and I've learned a great deal about myself and about handling people. I feel that everyone should have a basic philosophy and goal as I have and that a person's life should be consciously centered about one central objective. I am going to avoid drifting and wasting any period of my life." I nodded tacit agreement and he went on. As a matter of fact, he went on for 90 minutes! We were both interested in his story of his manipulations of people in his department, cleverly making each employee feel important, and adroitly using his control of information, salaries and assignments to improve his department and to solve a number of personal conflict situations he had inherited. He was particularly proud of the way he had demoted a senior man without upsetting him or his followers by exposing the employee's weakness in a certain type of problem. So he said, with obvious pleasure and assurance and always his beaming smile, "I've learned so much. People are everything in business." As I asked him about his family and community activities, he repeatedly mentioned that it was his basic objective which helped him to see the whole of things and properly schedule the use of his time. Before learning he asked briefly about the amount of pressure in the teaching life, and then as he was about to go, he finally volunteered to tell me his goal. "It's very simple, yet quite complete," he said, "It is not money, nor is it position or recognition. It is . . . happiness." It was at this point that my indignation surged so violently, but in a moment he was gone, unscathed.

But Happiness! As his key overriding principle! Here is a young man of magnificent potential. He had worked up to an excellent position and he had accomplished some real improvements in his department. Further, he had seen the need for personal goals, he was not going to drift, and he was determined not to have any major regrets about his life. He had outstanding ability, and energy, a genuine liking for people, and a winning way about him. But happiness is his goal! His manipulation of people seemed

almost diabolical with this glib goal. Did this account for his excessive pride, and his blindness to responsibility to others? I wanted to shake him because of the waste of his potential, because of the arrested development that was so clear, and because he might lose 5 to 10 years in testing this limiting objective. His dedication was to himself, and I shuddered to think of entrusting a class of students to his care.

I came home that evening wondering why it is that such a promising man progresses so slowly in developing his personal character? And why is it that I grow so slowly and with so many plateaus, and ups and downs? How is it that we all make discouragingly slow progress in changing ourselves, enlarging our goals and living up to them? Our practiced instincts seem to reinforce themselves and prevent any consistent change in behaviour—seemingly in spite of our intentions and Christian aspirations. This is my concern: That we, like my visitor, do not settle down comfortably and fail to live up to our potential. Why does this happen? And what can we do about it?

I have no prescription. Even attempting some suggestions makes me feel uncomfortable, for writing a sermon is certainly a great lesson in one's own inadequacies. But let me try out these suggestions about some causes for our falldowns.

In the first place, like my happy acquaintance, our goals may often be inadequate. They may be imprecise and ethereal, or mundane and easy, or ego-based and humanistic. Perhaps we aspire to help others, to serve mankind; or to be pleasant, cheerful, adult, accepting; or to reach for serenity, peace and comfort. A collection of illusions. To me all these goals are hopelessly inadequate. They are neither precise, realistic, challenging, spiritual, Christian, nor daring.

I wonder if we don't fail to develop and grow as we might because making changes is difficult. We are disturbed if we fail to live up to our self-concept so we gravitate toward a state in which we are relaxed and feel successful. What we can do or become tends to become equated with what we are doing and are.

When we lose momentum and seek comfort it is especially difficult to get going again. For example, do you remember in *The Naked and the Dead* the army general, pacing late at night in his tent, struggling with this same problem? In front of him his 10,000 American troops faced the Japanese across a steep-banked jungle stream where they had been stopped for three days. The general knew that he must get his troops moving again very soon. His experience had taught him that when soldiers stay in one place for more than a few days, they start to build shelters and dugouts, to improvise methods for making themselves more comfortable and safe in the jungle. Once this happened, the men

would attempt to cross the river with less fervor and more reluctance, cherishing the newfound security and relative shelter created in the present position.

I think we are all like that. For slowed by obstacles in our progress toward personal growth, we find excuses and inwardly fear and delay the inevitable move out into dangerous unknown territory.

A final reason for our failure to move ahead may be that we don't use discouragement as an asset. We rationalize our discouragements: "Well, I'm only human. The Lord can't expect me to always control my ego any more than the New York Yankees could expect me to hit 61 homers. We all have our limitations." As my children sometimes complain, "You seem to expect me to be perfect." And their tone of voice is pleading, "Please don't ask me to improve. It's just too much to ask. Go away and leave me be. Let me act the way I feel."

But the Christian cannot just turn away from failure. The high standards of Christ insure an inevitable measure of dissatisfaction. Listen to this Psalm, for the Hebrews faced this problem 3000 years ago:

"The steps of a man are from the Lord and he establishes him in whose way he delights. Though he falls, he shall not be cast headlong for the Lord is the stay of his hand."

I have suggested some reasons from my experience which attempt to account for painfully slow progress in our development toward being more Christ-like: poorly worked out goals and fuzzy concepts, the comfort-seeking tendency of man, and a failure to use inevitable discouragement to advantage. But analysis is not enough. Let's take action! What can we do to speed up and make more consistent our steps up Jacob's ladder? Must we have an event of misfortune, a personal crisis or a major change in our external lives to force us off dead center and to step up to new levels?

It seems a lonely and fruitless struggle sometimes, but God's spirit of love is always present and shows itself in many amazing ways. We are receiving help. I think we know that. But how can we help? Here are three ideas for your consideration—again no prescription and certainly no easy answers.

- 1. First to diminish indeciseiveness can't we do a better job of working out our uncertainties and confusions in regard to God, church, life, religion? Edwin Arlington Robinson, the American poet, said, "The world is . . . a kind of spiritual kindergarten, where millions of bewildered infants are trying to spell God with the wrong blocks." I often feel that if we could work more at how to spell God in letters that have real meaning for us, better aims would start to take care of themselves.
- 2. Secondly, take some first steps. There are some practical, immediate do-able steps that mainly require real effort and desire. For instance, how about the regular appraisal of aims and progress, suggested by Dr. Bailey earlier? Are our goals explicit, precise, Christian, spiritual, challenging?

Or how about deciding on some next steps for ourselves that we can work on and practice and evaluate? Such steps might be some ways and means to control self-centered behavior, or specific approaches in learning to listen better, hear more, be more sensi-

tive to other's feelings and worry less about our own. Such next steps can be formulated and then tried out, and one's own performance observed and corrected until new habits are formed.

3. Third and finally. We must work. Growth depends upon personal involvement and hard work. This element of work, practice, and experimentation, represents to me the secret of any real learning that results in permanently changed human behavior. But the willingness to work and risk failure and be daring in setting our own aims cannot come until we make a clear choice and commitment of ourselves.

This commitment has to recognize that self improvement is a lonely task, and cannot be performed by any organization or anyone else for us.

This should be a discouraging answer if you are expecting that somehow grace and unselfishness and self-control could come your way magically, little by little just as you grow older and wiser. My answer is that it won't come unless we so strongly desire it to come that we are willing to work at it. But I am thoroughly convinced that an individual, starting from any point, can make tremendous progress, once he works out a God-centered philosophy and aims. Here is where the happy young executive disturbed me most. Was he thoroughly involved in attempting to achieve a personal relationship with a being outside of himself? Was he making any attempt to establish the self-discipline and control that could result in a genuine feeling of humility and responsibility?

But as I criticize this man, I know myself and I know that he is not the only one of us who faces this problem of wasting potential. We can stop this loss if we see ourselves as a tool for a greater power and we forge, burnish and perfect this tool in living our lives. Let me close with this prayer, written in the 16th century. Teach us, good Lord, to serve Thee as Thou deservest:

to give and not count the cost; to fight and not to heed the wounds; to strive and not to seek for rest;

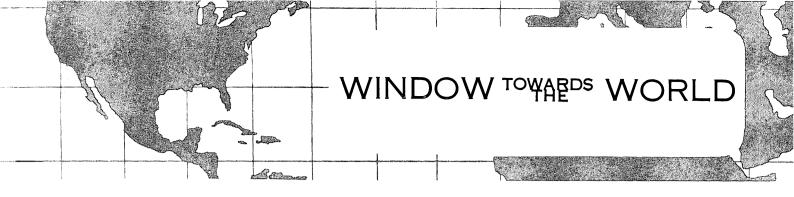
to labor and not to ask for reward

but only the knowledge that we do Thy will. Amen.

Sermon preached by Dr. Skinner at the Wellesley Congregational Church on Layman's Sunday, October 15, and at the Church of the Holy City (Swedenborgian) Washington, D. C., on the Sunday following Thanksgiving.

REV. LE VAN WRITES SWEDENBORG ARTICLE

The 1500-word article on Swedenborg for the January number of *Carnegie Magazine* has been submitted by Rev. Le Van to the magazine's editorial committee. *Carnegie Magazine* is published at Pittsburgh's Carnegie Institute and goes to patrons of art, music, and civic betterment. It also goes to all Carnegie libraries in the country. It is hoped this article may gain attention in important places and prove a help to the church.



WANTED-AN ATTITUDE OF BROTHERHOOD

ONE OF THE "great debates" at the present time seems to be whether or not to build fallout shelters. Should we have community shelters? Or should each family have its own? And in the latter case, is the head of the family within his rights and morally justified if he keeps out his neighbors, even at gun-point? Religious leaders of various faiths have expressed their views on both sides of this second question. Billy Graham is quoted as saying, "I feel a primary responsibility for my family, but I don't believe I myself could stay in the shelter while my neighbor had no protection."

We have become accustomed to the emphasis on defense—we must be strong militarily in order to defend our freedom, our democracy, our American way of life. But now it is a matter of survival, and we seem to be obsessed with fears for our own safety and security. How is this defending our freedom? In the face of danger—bombs, radioactive fallout—we talk about running to the nearest shelter. Have we become so hardened that we think only of our own survival? how we ourselves can escape?

Another question: How effective will such shelters be in saving us and our freedom? Statements from the Society for Social Responsibility in Science indicate that people are being *misled* into believing that a fallout shelter will really protect them in nuclear war. Any attempt to soften the hard facts of war today (tens of millions of people dead) is considered by these scientists to be "a misuse of scientific knowledge" (*Boston Herald*, Sept. 11).

We need to face the fact that it is war itself that is the enemy of us all. Instead of spending hundreds of millions of dollars to build a place to run to for our own safety, why not spend some millions towards getting rid of war? This approach is advocated by the famous nuclear physicist Dr. Leo Szilard, winner of the 1959 "Atoms for Peace Award." Speaking before a Harvard Law School Forum audience, Dr. Szilard proposed the formation of a "Council for Abolishing War" to consist of a group of seven to twelve scientists and scholars who would serve as a full-time lobby in Washington "dedicated to the single objective of abolishing war" (Boston Globe, Nov. 18).

At this point it is refreshing and encouraging to read the advertisement placed in *The New York Times* Oct. 11 by Rosalind Elias, Metropolitan Opera star, with the heading: "I Am Not Afraid." In her message she says: "I shall not crouch in a hole like an animal. My faith in my God and my country is far too great for me to feel anything but strong and secure." Miss Elias, who is the thirteenth child of Lebanese immigrants, of Lowell, Mass., has received an overwhelming response in letters from Americans

from Okinawa to London. "I have received more 'bravos' from this," she says, "than I ever have from an audience at the Met."

It is also encouraging and heartening to read a quotation from a forthcoming book by the well-known atomic scientist, Dr. Arthur H. Compton: "For ensuring long-term peace, I doubt if there is any alternative as hopeful as the systematic cultivation of an attitude of brotherhood" (The New York Times, June 23).

-ELISABETH RANDALL

CAUSE FOR A NEW YEAR'S RESOLUTION:

MANY of us wonder: "Why so few in Church?" That new couple who came . . .? "feft like a sore thumb" Anyway, their friends had come more than once and had "not understood the sermon." Hmm...had it touched their needs? Others had found the sermon helpful. Did they not realize that the actual worship was the most important part? They came so little . . . perhaps the meaning of the Service had not had a chance to grow in their worship or in the daily happenings of the week.

Other couples come to mind, and individuals, twenty-five, thirty, who came regularly once, and now find it impossible to be present, or very difficult for one reason or another. Others have not sought the help that the Church could bring, and have possibly not even thought of their presence as being needed by the rest of the group.

In some of our churches the pews are filled with children at 9:30. If parents recognize the importance of religious life for their children, is it possible that they feel it unimportant for themselves?

What part should worship have in one's life?

Is it possible to live a spiritually full life without it? Does going to Church insure a full spiritual life? The answer is "No" to both these questions.

Why go? To confess that your own judgment is insufficient, your own vision short-sighted, your own power inadequate—and so to listen, to open yourself to His will for you, His blessing of fullness of life. In worship together there is power proportional to the number of worshipers in the group, for there is reception and sharing of love and of wisdom from the Lord in such group worship which we cannot begin to understand. Your help is needed. And you in turn may be amazed how much more worthwhile and effective your work and home-life become, until you wonder, "How could I have ever thought that hour of worship impossible!"

-MARGARET BRIGGS

THE GRAND MAN

by Alberta Babcock

TO TELL ANYTHING about the Grand Man must be done with the greatest humility, because the finite can never approach the infinite. God Himself is Man and has said He made us in His image and likeness. All of the knowledge about the Grand Man, now on earth, could only be the A B C's (like children's playing blocks) of the eternal edifice. It should make all people in branches that study the human anatomy realize how very little they know. But, to date, most of them never heard of the Grand Man and neither have the people who put all their faith and trust in them. The idea following must be separated from time and space to be understood at all.

Roughly, the three heavens together consist of the Grand Man—all who are therein are in heaven. In the head are those celestial, from the breast to the loins are those who are called spiritual and in the feet are those that are called natural (which is oversimplifying because the natural earthly or lower is more exterior and the celestial and higher is more interior—but more on this later).

I have always thought of the Grand Man as a dimensional map of heaven, the veins, nerves and arteries as pathways crisscrossing through eternity.

The kind of thing we love, determines the kind of use we are fitted for, and is the factor that determines the area in the Grand Man we are destined for.

The little children who die before they are grown, Swedenborg tells us, go to the eye region where they are under the direct auspices of the Lord and cared for by loving angels who love and teach them, in beautiful places and innocent states as their own mothers would. The eye is the noblest organ of the body and corresponds to understanding as our natural speech (that has come down from ancient people) admits, when we say, "I don't see what you mean", or "Oh yes, now I see", when we refer to understanding. The eye is to the body what the understanding is to the soul. Spirits of no understanding do not feel at home with the vast populations (from here to eternity) in the happy celestial regions that are the eye area in the Grand Man. I have felt that it is probable that spirits and angels of greater understanding have more beautiful eyes than spirits or devils with no understanding, who might have monstrous and ugly eyes like the rattle snake, for instance, and other harmful creatures of darkness.

Swedenborg says that even if people die at a great age and are old looking—wrinkled and infirm, that if they have lived a good

life from love of the Lord and religious motives, they grow eternally young in the heavens, to the flower of their youth. Surely the reason is, as their wisdom and love increase, their beauty also would improve.

Speaking of love—we are told that God is love and God is everywhere or omnipresent. Alexis Carrel, the scientist, tells us love and gravity (or thermodynamics) are similar. Love is everywhere or omnipresent, too, as gravity also is.

The heart has long been called the seat of love. The life or "use" of the heart, its blood, is everywhere in the body nourishing, healing, feeding and ministering as it ceaselessly works from birth to death. The heart region in the Grand Man is a celestial region, being more internal. The celestial angels love everyone, Swedenborg says, no matter what they are. If we can judge from the activity of the heart, we may conclude that the loving angels from the heart regions are sent to all parts of the Grand Man taking food, which would be love and wisdom, and blessing, everywhere in the eternal world. Or perhaps all people dying and going to the heavens have to travel through that society to be purified and made more fit for service; or both could be true.

The heart repairs the organism while the brain and lungs use and work it. Swedenborg said, "The interiors of the words of man's speech derive many things from correspondence with the Grand Man, because in respect to his spirit, man is in a society with spirits, while in respect to his body, he is in a society of men." That is why we say "I see", if we understand, "I don't feel well", if we are ill, "Something is rotten in Denmark" if we perceive that a situation is not healthy, or "That is very bitter" or "very sweet" if we dislike or like something; or "That is a discordant idea", if we "see" or "feel" or "perceive" or "smell" or "hear" a divergence from the Commandments, and so on ad infinitum, for the societies are without number.

Universal uses

To sum up the entire generality of the Grand Man would be to recognize him as Universal Uses and if, as astronomers say, the known physical universe is also in the proportions of a man, each planet of the starry heavens corresponds to a particular use. Our earth, Swedenborg tells us, corresponds to the skin or most exterior part of the Grand Man. I like to feel that it might also include the skin of the eye, heart, ear, nose, etc. and allow

the inhabitants of our "most exterior" planet a running chance at the greater blessednesses of the more interior planes.

But whatever our office or use, it is the maximum degree of joy that we could bear, anyway, and we should realize that the Word or Bible was given to this planet alone for care and preservation for the good of all, and God had Himself born here and not elsewhere for His own infinite reasons, that involve a drama almost too great to take in and still not known by the majority here on the 'chosen' planet.

Which brings us to a very important point especially in these troubled times—there is no society superior or inferior in the Grand Man just as there is no part of our own body we would neglect or care to sacrifice. If any part of the body is injured or ill, the whole man suffers with it and when that part is healed or grows well, the whole man rejoices.

If we could spread the doctrine of the Grand Man to all, it would help to solve the world's problems because it is the best lesson in government available, each performing his use for the good of the whole; the best lesson in economics—each taking only what he needs and not denying any others; the best lesson in harmony and therefore for peace, because only an insane man would throw a bomb on his left hand or foot to teach it a lesson, besides many other things, including the greatest lesson in art; because God Himself is man and His infinite wisdom and soul are the ultimate in Beauty—hence, abstract art will back off the stage and man will stay where he had always been, the form of love and wisdom itself of which nothing can be greater or more beautiful.

The opposite of the Grand Man or Heaven, are the hells, which

we are told appear like a monster, head down; but the things of this unfortunate area are not real but perversions and fantasies.

All things of the heavens come as influx from the Lord through the heavens and are real but the same influx is turned into its opposite by the wicked and ultimates in insanity (not an eternal verity). The positive are the real; and, if you line some positives up in one column and the negatives in another, you can see:

Godnon-god (or Satan)	LoveHate
RealityUnreality	UsesMisuses
GoodBad	HappinessMisery
SanityInsanity	DelightPain
HealthDisease	BeautyUgliness
LightDarkness	LifeDeath

and so on. The negative column is the absence of its opposite like darkness is only the absence of the light. Of course the major part of life on earth falls in the area between the positive and the negative, in the next world. "To them that have it shall be given."

To know anything about the Grand Man, you must know something about Correspondences (called by the Ancients the Light of Lights or the knowledge of knowledges), which is also the key to the internal meaning of the Word.

When the Lord decrees that these things be known by the majority of mankind, the noontime of the promised Golden Age or "The New Heaven and New Earth" will bring the "Peace that passeth understanding" to our fear-torn world.

The author is an artist by profession. She lives in California.

TRUSTEESHIP

E of this generation Are trustees of the past. Our heritage of culture, The writings that will last; Achievements born of wisdom In science, music, art, Ideals and understanding And all that these impart, Are ours for preservation For children of the race. So we can mould their future And make this world a place Where all that's fine and perfect, Splendid, unselfish, true Is given recognition And kept unsullied, new. Our guardianship for us is cast As honored trustees of the past.

-DELLA ADAMS LEITNER

GENTLE BOOMERANG

MY MEMORIES are tendrils clinging to my years, Recalling days more gently, now without the tears; My quarter-moon, slim shafted, must reflect the sun, But strength has met a frost, my winter has begun.

A shadow self aglint may cast a double glow, Laughter, silent now and past, may swift smile bestow. Years too may layer down those dreams that vauntingly Felt sunset of each dawn was urgent memory.

-MELROSE PITMAN

THIS FAR

WE EACH may live but once this moment gay,
Now sped, or twinkling, starred in memory;
It may leave holy wake,
Or marred by our mistake;
This time for us who breathe, without gainsay
It has been given free,

Slender, evasive, our new-born "Today".

-MELROSE PITMAN



A Backward Look

LANDMARK IN INDIANAPOLIS

WHILE INDIANAPOLIS was still in her adolescence in 1873, an eager audience filled a hall in Washington Street between Meridian and Pennsylvania Streets to hear a lecture by the Rev. Chauncey Giles on the teachings of Emanuel Swedenborg, scientist and theologian. A group of persons were influenced by this lecture to hold a meeting to consider the feasibility of perfecting an organization in the city for subscribers to the Swedenborg doctrines. Consequently on July 27, 1873, a constitution was adopted for the government of the First New Church Society of Indianapolis.

This constitution submitted in draft by the Rev. Nelson Smith, Richmond, was signed by twenty seven charter members: A. W. Hibberd, Daniel Hough, G. F. Adams, J. C. Geisendorg, Richard Smith, Mrs. Jane Poate, Mrs. M. J. Osgood, Eva Hough, E. C. Tuttle, Annie Tuttle, Catherine D. Smith, S. L. Adams, E. C. Castell, Richard Smith, Sr., Ruth Gledhill, E. C. Talbott, Wm. H. Clarke, Eliza T. Clark, Franklin H. Brown, George Nelson Smith, Seddie A. Smith, B. F. Goodhart, Julia G. Goodhart, Stoughton A. Fletcher and Julia A. Fletcher.

At a business meeting the following day held in the office of Daniel Hough, officers were elected. Zealous and enterprising were these early members, with frequent meetings and faithful attendance. Having no regular meeting place they met in various business offices of the members and frequently in Castell's confectionery. A Sunday school was organized in 1874 by B.F. Goodhart and in the same year seventy-five volumes of books were collected as a nucleus of a library ''not including fifty singing books." For two more years meetings were held at first one place and then another, but in 1876, Stoughton A. Fletcher gave a one story building at 333 N. Alabama street "for the benefit of the church as long as they cared to avail themselves of it for services." This building was one of four in a row erected for residence purposes, all built alike of red brick. The skeleton of the house was maintained with the partitions removed and an arched roof was put on and a simple arch was placed over the door bearing the name New Church Society. A prim white picket fence ran across the front but this was later replaced by a more pretentious iron railing given by Wendel Vondersaar. Cement walks had not yet been laid and corn fields waved in close proximity when this little structure was dedicated as a chapel by the Rev. Willard H. Hinkley.

The Ladies Aid Society was organized late in the year 1876, by Mrs. George F. Adams, and the records say "in the same year this organization presented the church with a handsome bookcase." Along about this same time an interesting paper entitled

"'The Banquet" consisting of original articles by the church members and others, was edited under the management of Mrs. Goodhart. Although the membership was at no time large, new communicants were added regularly, and it seems those of the literati were especially attracted. The church at that time could not support a regular pastor and the preachers came every two or three Sundays from out of town. As the Goodhart home was just across the street from the little church, most of the ministers stayed there. A daughter of Benjamin and Julia Goodhart, Mrs. Harry Tutewiler, from her childhood remembers the family entertaining these early ministers, and can recall many of the first members.

Mrs. Sarah T. Bolton, who is described as ''plain little woman who always carried a rolled umbrella, and was treated with utmost respect by every one." Mrs. Bolton frequently read her verses at the services and always took an important part in the social and literary life of the church.

Another who made famous contributions to local literature, Dan L. Paine, also attended the meetings of the church. Of him, Jacob P. Dunn writes: "Of all the local writers of the period after the war, Paine is probably the most notable for the quality of his verse. Most of it was just soothing music, but occasionally he attained a stirring height." Mrs. Tutewiler recalls Mr. Paine as a "distinguished gentleman in a long black cape who spoke brilliantly at the meetings."

W. O. Bates who also was prominent in literary and newspaper circles, was active in the service of the little church, holding the position of Sunday School superintendent for a number of years. One of the outstanding literary achievements of Mr. Bates was the pageant presented during the Indiana centennial. Among the notables who attended the church services may be mentioned Emma Lucille Carleton and her family as well as Fannie and Maggie Carleton, two sisters who were faithful in providing the music for the church, one playing the organ and the other singing for a number of years.

In those early days the members looked forward during the entire year to two events: the Christmas entertainment in the winter and the picnic in the summer. Mrs. Tutewiler remembers how her mother and Mrs. George F. Adams, another of the faithful early workers would prepare days before for the picnic, baking huge hams preparing cakes and pies, and other good things, providing whole stalks of bananas. The rest of the membership, especially the needy, would be required to bring nothing, and would crowd into spring wagons laid with straw, and make a

joyous eight mile journey to Haverstick Grove where they could enjoy boat riding, games and the sumptuous luncheon. The members were again remembered at Christmas when the children were made happy with gifts and every one enjoyed the splendid Christmas tree. With the abundance of literary talent in the membership the Christmas pageants were always eleborate and impressive.

The question of redecorating the church arose in 1905 and at that time three new windows were cut, and a memorial window to Mr. George F. Adams was presented by Mrs. Adams. The membership grew, financial difficulties were surmounted and the church flourished harmoniously until a bombshell was exploded in 1911, when suit was filled involving the title to the building. Stoughton Fletcher, Sr. had died, and this question of right of ownership brought no little disturbance, as no written agreement had been signed. Records were searched and inquiry made as to the wishes of Mr. Fletcher, regarding the property used for a chapel by the New-Church Society. After a great deal of examination, decision was made in favor of the church.

Affairs progressed smoothly until early in 1929, when adversity again descended on the little church. Information was brought to the congregation that the building had been sold for taxes. Investigation proved that for about two years the property had belonged to a Chicago resident. Church property not being taxable, the trustees were soon able to have the claims cleared and the decision was recorded in favor of the church body.

This unpresuming little church stands in Alabama street tucked between two large houses, its red bricks deepened with age. The building is almost as originally built except for the addition of a vestibule, enlargement of the Sunday school room and an added kitchen and pastor's study. The interior, with walls quietly tinted and arched beamed ceiling, has an air of restfulness, and a surprising hint of expansiveness, for so small an edifice. The central position is always occupied by the "Opened Word" set in a guilded arch, the lecturn is placed to the right and the pulpit to the left. A simple baptistry of white stone is a memorial to Elizabeth Caram Tinker, daughter of one of the early members. The organ was given by the Carnegie Foundation at the time of remodeling in 1915. With the exception of a church in LaPorte, there is no other church of this denomination in Indiana.

-The Indianapolis News, Dec. 30, 1930.

Editor's Note: We regret to add to the above story that the church building described above was sold about two years ago. However the New-Church Society continues to carry on, holding meetings in the YWCA and in the homes of members. Charles Coch, a lay-leader from Cincinnati has conducted services there for the last three years. The following ministers have served the Indianapolis Society in the past:

George N. Smith, Willard C. Hinkley, Charles H. Mann, E. D. Daniels, John Goddard, W. L. Gladish, L. P. Mercer, H. E.Vrooman, J. R. Hunter, Herbert C. Small, Fred Sidney Mayer, E. K. Bray, Louis A. Dole, L. G. Hoeck, Wm. G. Stockton, C. Lathbury, Junius B. Spiers, Paul D. Hammond, K. L. Peters.

NEWS

The Baltimore Society played host to the Hillside Terrace Improvement Assn. on Dec. 6 for a meeting on Civil Defense. For the Christmas party the Choir prepared a special Christmas Cantata. This year the Society is inaugurating a Christmas Eve Worship Service, which they hope will become an annual event.

The December monthly supper of the Bath, Me. Society was also an auction. Items, suitable for gifts, were sold. Mr. and Mrs. F. Waldo Marshall were the hosts for the Sunday School Christmas party.

Heartiest congratulations to Frank Musrush of Lakewood, Ohio. He recently celebrated his 91st birthday.

On Dec. 1 the Washington, D. C. Society had a gala evening. It began with a dinner, then a film on the Polaris project was shown. After that an auction was held with Bill Allsbrook as the auctioneer.

A warm sense of fellowship pervaded the Fall meeting of the Massachusetts Association which met in Cambridge on Oct. 21st. A brief service of worship, conducted by the host minister, the Rev. George F. Dole was followed by a short business session.

After a word of welcome by Mr. F. Gardiner Perry, Mr. Alan M. Farnham of Brockton was elected President to fill the unexpired term of the Rev. Thomas A. Reed. Two very interesting reports were read. A letter from the Rev. Werner Schmidt gave a vivid and detailed picture of his work with the New Church members in Freiburg, Germany. The collection at the Service will go towards the purchase of a tape-recorder for Mr. Schmidt which will help provide music for his Services which are held in homes.

At the Executive meeting of the Massachusetts New-Church League Association, it was proposed that the MNCLA, for its annual project, could undertake, in conjunction with the Boston Society, to help finance the education of Miss Kim, a student in the University of Seoul, Korea. This was unanimously adopted at the meeting in Cambridge. It was also decided to hold a square dance, at the Brockton Church, as a means of raising funds for the project. The dance will be held next spring.

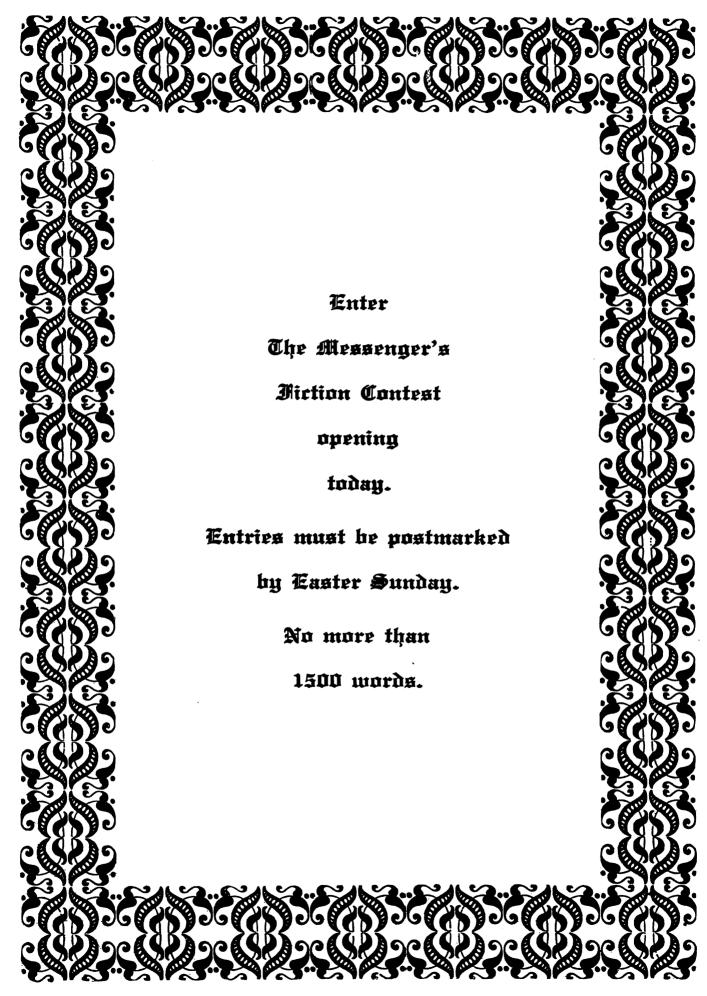
RUN, DON'T WALK!

To the Editor:

I have just had a wonderful experience and would like to do some word-of-mouth advertising. I have just read *Big Questions off Campus*. I could hardly put it down till I had finished it and feel like this is the kind of writing the Church has been praying for.

Don't let the title fool you. If you happen to be so fortunate as to know all the answers given therein—I didn't—you can still learn a lot about how to give the answers to others. The author seems to have gotten inside the questioner's mind and written from his viewpoint. If you haven't ordered this book, run, don't walk, to your desk and do so immediately. Then do as I did and order several more to give to others.

ANNA RAILE Benkelman, Nebr.



Evidence Society Notes

A REMARKABLE ARTICLE

THE DUTIES OF THE EVIDENCE COMMITTEE of Convention are not limited to reporting and filing references to the New Church and/or Swedenborg in the press and publications generally. There is much of interest occurring almost daily which steadily continues to point to and confirm what Swedenborg revealed so long ago concerning the nature and purposes of creation.

We note at this time a remarkable article in *Electrical Engineering* for September, called to our attention by Omar H. Mitchell, specialist in electrical engineering for one of West Virginia's great utility companies, and a non-resident member of the Miami Society. The paper is entitled "Power From Nuclear Reactions..." by J. J. Grebe, director of Nuclear and Basic Research, for the Dow corporation. He presents a table headed "Major Steps in the Conversion and Organization of Energy." Listing the steps for "Entities Dealt With," Nos. 9 and 10 are described as "Mind, instinct, habit, reasoning, invention."

Item 10 is: Spirit, temporal, life and materialism, sublimed to permanent values." No. 11 under "Associated Phenomena" is the "Soil of grief furnished by the unregenerate."

Under the sub-head, as to this same question of "Converting Energy," one is astonished to find "Grows souls who love the Creator and even all men."

The items prior to the numbers above listed all deal with 'radio-activity," 'thermal radiation," 'felectromagnetics," etc., etc., the whole table demonstrating in a most remarkable manner that in its final analysis, as the New Churchman has been taught, 'Love is the life of man"; 'flove' spelled with both a capital and a small 'L."

UNIQUE BOOK

A UNIQUE little book recently added to the Evidence Committee's library is entitled "Arcana of Nature Unveiled," dealing with "Cause of Creation," by Philip A. Emery, M.A., D.D.

Its frequent references to Swedenborg, its explanation respecting the "Science of Correspondences," and its picture of our author in company with Darwin, Huxley, Agassiz and Franklin, made us wonder as to the source of all this, until we observed that Weller & Son, Chicago, was the publisher, 1884.

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WILFRED W. CLARK
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What indefatigable workers for the cause of the New Church must have been the Wellers! Books, magazines, pamphlets and of course the famous Weller's Grove vacation spot of a long line of western New-Church people, were some of the activities for which that family is still remembered in Chicago and La Porte, particularly.

Incidently, the book in question came into our hands through a box of more or less ancient tomes presented to the Missions Stamp Outlet by a philatelist who never had any connection with the New Church, and who, he said, had read the book with interest and profit.

One may be reminded here of such other unusual instances of introductions to our teachings as that of a Reverend Mooki, pastor of a large native flock, picking up a 1/- paper covered, dilapidated copy of the *True Christian Religion*, on a Joannesburg bookstall, which thereby initiated the entire New-Church movement in South Africa.

JOHNNY APPLESEED

DESPITE THE YEARS that come and go, the memory of John Chapman (Johnny Appleseed) continues as green as his proververbial thumb.

Three greatly diverse references to this earliest of New-Church missionaries have recently come to the Evidence Committee's notice.

In a series for children entitled "Little Golden Books" Walt Disney contributes, with some others, "Johnny Appleseed," (Simon & Schuster, N. Y.) as adapted from his picture "Melody Time" reviewed some years ago in THE MESSENGER.

Beautifully illustrated in bright colors, the book takes the child all through Johnny's life. The Indians revere him. The animals come running to him.

"A Treasury of American Folklore," edited by B. A. Botkin, (Crown Publishers, N. Y.) with Foreword By Carl Sandburg, includes a lengthy chapter on our pioneer. Not only is Chapman's life given in some detail, but there is extended reference to his interest in Swedenborg's teachings, and the methods he used for distributing them.

In a far different direction is a biting cartoon appearing in many U. S. newspapers, and abroad, by Mauldin, in which Party Secretary Khrushcheff is depicted sowing stark skulls on a globe. The caption is "A Modern Johnny Appleseed."

-LESLIE MARSHALL

YESTERDAYS

HERE do the old years slumber That lived in song and rhyme? Where are the yesterday's, The nurse's of all mankind? Slowly our lives we forfeit, To the yesterdays they go. The clock ticks and they vanish, Where to we do not know. So like a loved one passing Where life's immortal's stay They will be safely garnered, Each bygone yesterday.

-NEIL KINDER

STATISTICS

DAILEY—Born Oct. 30 in Cleveland, O., to David and Marilyn Dailey, a son, James Dennis.

HEDDAEUS—Born Nov. 1 in Panama, to Robert and Jean Heddaeus, a daughter, Page Carol.

CONWELL—Born Nov. 9 in Detroit, to Don and Kaye Conwell, a son, John Scott.

GRAHAM—Elizabeth Kay, daughter of Mr. and Mrs. Robert A. Graham, St. Louis Society, baptized Oct. 15 by the Rev. Ellsworth S. Ewing.

REINE—Glen Mitchel, son of Mr. and Mrs. Lorne Reine, of Creston, B. C., baptized October 4th by the Rev. John E. Zacharias

FUNK—Wanda Mary, daughter of Mr. and Mrs. Ernie Funk of Kamloops, B. C. baptized October 12th by the Rev. John E. Zacharias.

ANDERSON—Margaret Hazel Anderson, and Evelyn Ruth Anderson of Creston, B. C. were confirmed October 4th 1961 by the Rev. John E. Zacharias.

REYNOLDS-WARD—Amy Ward and Walter Reynolds married Oct. 14 in the St. Louis Church; the Rev. Ellsworth S. Ewing officiating.

PALMER—Arthur H. Palmer, 71, passed away suddenly Nov. 19 at his new home in St. Petersburg, Fla. Following retirement, he had decided to locate in Florida and had begun to attend New Church services and become acquainted with the local members when the change came. For many years he had with Mrs. Palmer been active in the Buffalo Society, serving it as secretary with great efficiency during the tenure of several well known Convention ministers. He was born in Buffalo and since the decease of Mrs. Palmer had resided in Las Vegas, Nev. and Pittsburgh. He is survived by a son, William, Pittsburgh, a sister, Mrs. Pearl Davisson, Buffalo, and four grand children. Last services were conducted by the Rev. Leslie Marshall.

HOWE—Resurrection services were held Nov. 8 for Bertha Brown Howe; the Rev. Horace W. Briggs of Fryeburg, Me. officiating.

WIGGIN—Resurrection services were held Nov. 12 for Luke Wiggin; the Rev. Horace W. Briggs of Fryeburg, Me. officiating.



THIS FAMILY SCENE is featured on the 1961 Commitment Day poster and other special materials prepared by the Division of Temperance and General Welfare, General Board of Christian Social Concerns for this annual church-wide observance. The 1961 Commitment Day theme is "The Christian Family Doesn't Need to Drink".

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AUDIO VISUAL RESOURCES (Continued from page 2)

- III. THE WORD (A) The Internal Sense (B) Purpose
- IV. THE SPIRITUAL WORLD (A) Heaven (B) Hell (C) Death (D) Three Degrees (E) The Kingdom
- V. THE CHURCH (A) The Task of the New Church (B) The Church and The World (C) The Ministry (D) The Last Judgment
- VI. REGENERATION (A) Process and Growth (B) Charity (C) Temptation (D) Prayer (E) Faith (F) The Five Senses (G) Externals (H) Little Things

If you want to purchase a copy of this tape, enclose your request and \$3.50. If you wish to use the tape and return it in 14 days, enclose your request and send \$1.00 to cover postage and handling. Send your orders to Thomas A. Reed, 824 E. Belvedere Avenue, Baltimore 12, Maryland.

ESSENTIAL FAITH OFTHENEWCHURCH

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.

TRANSLATING GOD'S WORD INTO MAN'S LANGUAGE

LATE ONE NIGHT a Hindu came to the bungalow of a missionary in Vellore, South India. "My son is very ill," he said, obviously upset. "Long miles from the next village we have carried him here." The missionary immediately started to get the lad to the nearby hospital.

"But wait," gestured the Hindu. "First, I want you to read from your sacred Book and pray."

Puzzled, the missionary replied, "But you are a Hindu. You have over 3,000 gods. Why do you ask me to read from the Bible and pray?" "Because," came the quick reply, "your Christ understands better, and the words from that Book sound like words from the heart of God."

Indeed, the Bible's message goes straight from the heart of God to the heart of man, telling what God did and does in the living Christ who understands. Such communication of the Word to the world is the unending mission obligation of Bible translators: "That thy way may be known upon earth, thy saving health among all nations" (Ps. 67:2).

More translators are engaged in Bible translation today than in any other period in history. This Word exists for the sake of the world—never just for its own. Translating this Word understandably for communication in all the tongues of the earth has been and is the consuming task of the Bible translator.

-BLAISE LEVAI

There was food for thought in some TV comments on the Thanksgiving Day Parade. One float was dismissed with the statement, "Here is the Nativity scene." Somewhat later, with great enthusiasm, "And now, here comes the float everyone has been waiting for, the one with the real spirit of Christmas, Santa Claus himself!"

From the Detroit Bulletin, Dec. 3.

THE STAMP OUTLET

Although the publications of the Church frequently carry small notices concerning the Outlet's need for stamps, there are still a number of societies who because they are not accumulating for this use, may not know about it.

Also, while several hundred members of Convention, mainly those residing at a distance from a church, from time to time help the Outlet by saving their stamps, and securing what they can from others, there easily could be twice the number now participating were all aware of the help this can be to the missionary work of the church at large.

Some idea of the extent of the Missions Stamp Outlet's activities can be gained from the fact that shortly it will have filled 90,000 orders, these coming mainly from United States collectors, but many from Canada and many countries abroad.

It is estimated there are more than 10,000,000 stamp collectors in this country alone. When exhibitions are put on in New York and other large cities perhaps 50,000 persons will attend.

Many collectors consider "mixtures" such as the Outlet supplies their "first love"; that is, they find their greatest thrill in hunting through a lot of say 1000 stamps for some item or other they don't have already in their albums. The hope of finding a valuable stamp is also an incentive to buy a mixture lot, such as the outlet distributes.

Because of greatly increased postage costs and the price of supplies, the "net" doesn't run as much these days as in previous years, but, still, this income, from what man consider just waste paper, is well worthwhile to the church.

Please help the Mission Board to help, by sending your used stamps, old picture cards, etc., etc., to Rev. Leslie Marshall, Bos 386, St. Petersburg, Florida.