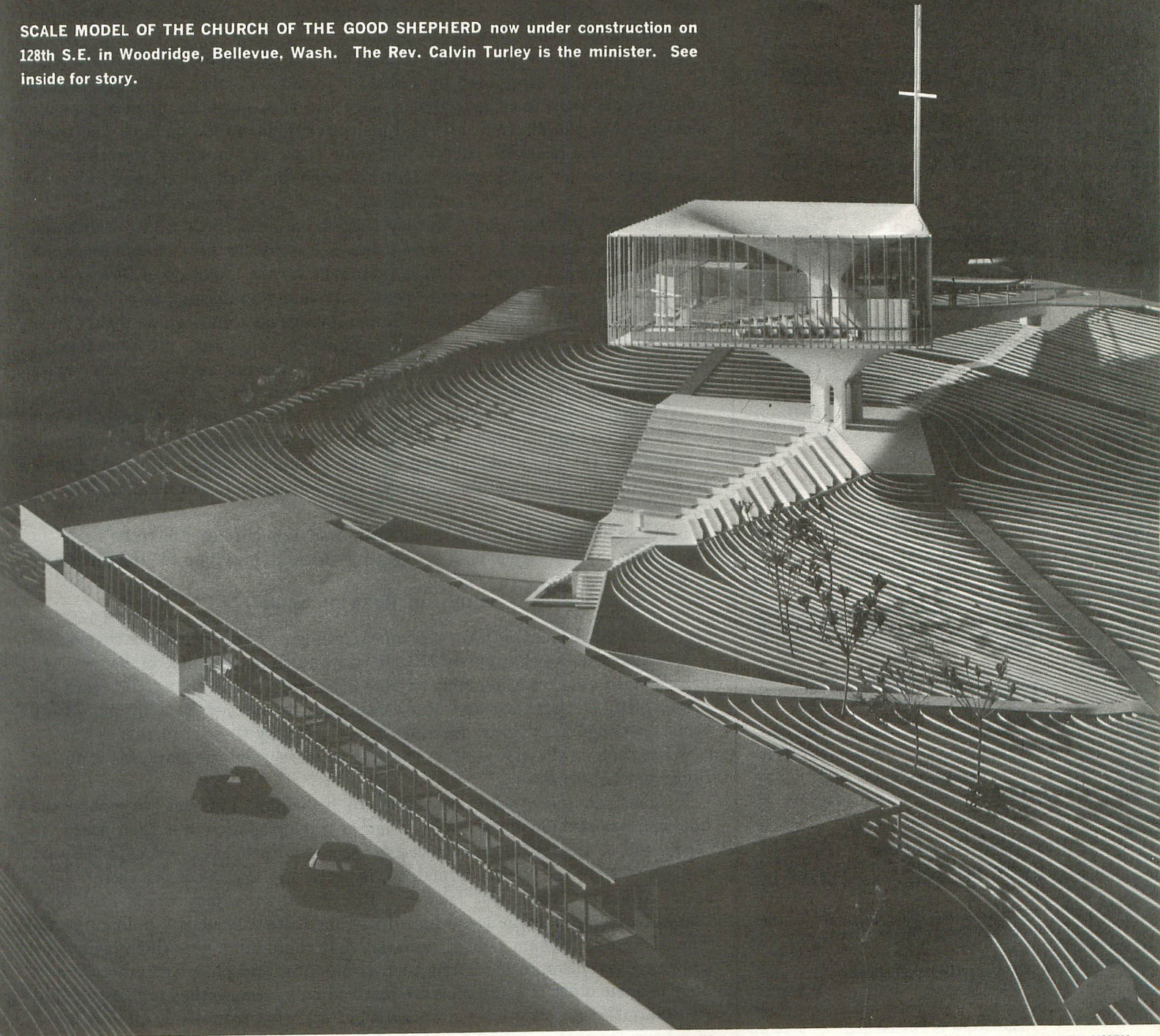


NEW-CHURCH MESSENGER

SCALE MODEL OF THE CHURCH OF THE GOOD SHEPHERD now under construction on 128th S.E. in Woodridge, Bellevue, Wash. The Rev. Calvin Turley is the minister. See inside for story.



—ART HUPY

What shall I cry? - How shall I cry it? - New directions

FEBRUARY 15, 1962

NEW-CHURCH MESSENGER

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ESSENTIAL FAITH OF THE NEWCHURCH

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.

EDITORIALS

What is the Motive?

IT IS PRUDENT under some circumstances to be distrustful of people's motives. The salesman who urges a prospective buyer to sign on the dotted line, or the huckster who over TV vigorously points out the benefits to be gained by the purchase of the commodity he is advertising, is not really expected to be concerned about his listener's welfare. His purpose is to make a sale. And the politician seeking votes may not have uppermost in his mind the good of the country or of the people.

But the attitude of distrust can be, and often is, carried too far. The advocate of a cause may be motivated by a zeal for justice, fair play, or human values. Some people seem to believe that if they can cast suspicion upon a person's motives, they can discredit him and his convictions, no matter how just these may be. And it is always easy to find some basis for impugning the motives of those with whom we disagree. Did not even the high priests and rulers in Jerusalem charge that the Lord's intention was to set afoot a revolt?

We know that throughout history there have been those whose words and actions were motivated not by selfishness but by an honest conviction for what they saw to be right. Those who fought for the abolition of slavery were not animated by selfish motives—personally they had nothing to gain by freeing the slaves. When Lincoln saw human beings auctioned off as if they were pieces of furniture, and in burning indignation cried out, "If ever I get a chance I'll hit this thing and hit it hard," he was not moved by any selfish ambition, but by an earnest desire to right a great wrong.

Washington was accused of leading the revolution against George III out of a desire to become the king of America. And quite possibly he could have become just that if he had wanted to. But events show that his great interest was in bringing about a stable democratic government, not in winning personal power.

Motives such as animated Washington and Lincoln are still to be found in the hearts of men. We should be alert for these no less than for the unworthy motives.

Built on Rock or Sand?

A SURVEY RECENTLY made among students in eight leading theological schools shows that about 75% have no faith in the idea of heaven and hell—indeed are skeptical about any life hereafter. More than half regard the virgin birth of the Lord and His ascendancy to heaven as a myth. Many other cherished theological doctrines are rejected by these students.

What then do they believe? According to the survey the emphasis is put on broad moral principles.

No one will object to stressing moral principles, but can we escape the question on what do these rest? If moral principles have not their source in God's will as this has been revealed by seers and prophets, and especially by the life of the Lord in His humanity, is there any firm basis for them? Yes, social approval, some will answer. But moral principles which find their reason-for-being only in social approval constitute a structure built on sand. The historian, William Lecky, declared that there is no act which cannot be shown to have been forbidden as a sin at one time and place and enjoined as a duty at some other. Morals that are justified only because they are an accepted custom, although they have no permanent sanction from God, are not much of a basis for that wonderful way of life called Christianity.

Surely, it is not the task of the churches just to expound the mores, customs and traditions of a given civilization and culture. Without any transcendental sanctions the norm of human behavior can be little more than what man desires.

We are inclined to believe that anyone preaching this as Christianity in Christian churches will have many an uneasy tussle with his conscience.

ED. NOTE—*Might not our Swedenborgian concepts of the meaning of life be expressed by some of us in fresh terms . . . 'What shall I cry' and how shall I cry it?*

RELIGION AND MODERN LITERATURE

by Jack Matthews

RELIGION AND LITERATURE meet in their focus upon the moral life of man. Their perspectives are quite different, of course, and this difference is one of the reasons a study of one is illuminating for an understanding of the other.

For the purposes of this brief paper, "moral" should be defined as that which pertains to all that is distinctly human in man, that is to all of him that wishes, conceives and feels . . . and particularly to that part of him which acts with an understanding of the alternatives and consequences of an act, free of the anticipation of an *ulterior* reward or punishment. We are living as moral beings insofar as we understand and choose. We reveal our moral natures in our feelings and our desires, as well as in our understanding.

It is ultimately the aim of both religion and literature to liberate man morally. In religion, this liberation is "spiritual," giving man a sense of realities implicit in human life which are not discoverable by reason alone. To understand these realities is to be liberated from imprisonment in the "here and now" of everyday life . . . it is to sense that we participate in realities that are far greater than the immediate and obvious scope of our senses. To live without an understanding of this is to live imprisoned in our meat and bones, sickeningly aware of their limitations and mortality. It is to live without love, joy, imagination or hope. It is, to state it succinctly, to live in sin.

Literature, too, is concerned with the moral liberation of man, although in a less direct and less obvious way. It is probably true that most novelists would reject such an idea, but their objection would be primarily against any "didactic" purpose in writing a novel; in a word, a good novelist is seldom concerned with purveying a moral *code* . . . he is not a propagandist in any sense of the word. Nevertheless, his mission is a moral one in a very meaningful way.

I believe it was James Joyce who said that the purpose of art was to praise life. No one honestly wishes to recreate the world in fiction or poetry unless he is filled with awe and love for the magnificence of human life . . . the potentialities of human life. Even tragedy praises

the life of man (I should say eminently so), insofar as it shows his proud capacity for heroism and nobility even when he is destroyed by this capacity.

It is in this praise of human life, and the revelation thereof, that literature serves to help men liberate themselves morally, *for literature reveals and clarifies the feelings, thoughts and acts that are available to men*. A good novel suggests to us possible ways to act and feel and think, and we are influenced by the novelist's understanding insofar as the scenes and characters he draws are vivid and powerful. An excellent example of the enormous moral influence fiction can exert is afforded by the "beat" novel, which has given thousands of young Americans a myth of disaffiliation and "instant sophistication." We who belong to an older generation have difficulty in understanding this myth occasionally, for we can't read the novels they are reading—not as twenty year olds living through their precise frustrations in these times. We may not approve of the moral influence of the beat stories (older generations seldom approve of the attitudes of younger generations), but we must be acutely aware of their moral significance.

Literature affords us another kind of liberation which is ostensibly aesthetic, but is perhaps moral in a deeper sense. The Romantic poets taught Western man to appreciate nature; that is to say, they revealed a source of joy in human life that had been hidden to men in their society immediately before their day. In much the same way, modern writers and poets have given us an appreciation of the common and the seemingly trivial, and through this they have heightened our sense of symbolism (the representation of the ineffable by the known, the common or the "trivial").

In short, literature "praises life" by revealing the scope of meaning accessible to us in our lives if we live as moral beings—that is to say, if we can live consciously. By giving us pictures of the variety of meaning possible to us as full human beings, literature informs us of what we are potentially, and thus gives us material for moral choice. A heightened sense of living is precisely what religion and literature afford us in different ways. Religion does this in its constant emphasis upon the

profound intangibles that exist within us (warning us today, particularly, against too much pride in our obvious triumphs over "nature"), and literature heightens our lives by the communion of suffering, passion, comedy, strife and joy we have with other humans—and with the discovery of these qualities (which are all directly or indirectly religious moral qualities) themselves.

The categories I have established are not, like those of Aristotle, complete and indelible. It is conceivable that the moral function of literature—in the particular way I have defined it—will disappear. In fact, there have been two indications in 20th century literature that this might happen.

The first is what might be called the "fragmentation of personality," in which characters in stories are not regarded as distinct human beings but as "areas" where emotions and ideas happen. Obviously, if we do not have distinct personalities, moral action is a mockery—we can have no responsibility for what we do and our lives as moral beings are rendered meaningless.

The second situation which threatens literature in its moral fulfillment is that of the passive hero. One of the peculiarities in modern literature is the protagonist who does not act, but is simply acted upon. The philosophical implication is that such a man is not free to accomplish anything . . . all he can do is endure. This is not new, of course; in one sense it is as old as the Stoics (although modern victims tend not to be stoic in their suffering). But as a *motif* in the modern novel, such an amoral "hero" is in a good position to take hold and become—through imitation, then realization—part of our cultural and moral fabric.

The dangers of these two trends are not extreme. For one thing, people sense that men are free to act in meaningful ways; and this sense is so deep that even the powers of literature, and much less those of mere logic, can do little to destroy it. For one thing, we cease to believe in a passive hero after a while; and we can never quite escape the conviction that we are distinct moral entities, rather than the mere arenas of passions and ideas.

Here a word must be said about existentialism as a force that is revitalizing both religion and literature today. Existentialism is not a philosophy, as such, for it is commodious enough to include the atheist Sartre, the Roman Catholic Maritain and the protestant Jaspers. Rather it is a revolt against the academic philosophers and their neat, overly rational systems. To the existentialist, such systems have about as much relevance to the whole truth of human existence as the rules of chess. The existentialist maintains that all of human life—intuition, emotions, *et al*—must be considered if one is to try to understand the world we inhabit, for ultimately it is always a world seen in a human perspective, and this instrument (perspective) must be taken into account. To the existentialist, human beings are not only free (moral), they are *condemned* to be free as they are condemned to ignorance (where faith must take place). The influence of existentialism—as orientation and not philosophy—upon modern religion, philosophy and literature has been enormous; and it is still growing.

To the extent that religion today no longer dominates men's lives as a strictly formalized institution, it has been liberated in a sense and can become even more vital than when it was trapped in old forms of ritual and dogma and confined to the most literal interpretations. With this liberation it can expand and grow in the constant discovery of man's moral nature, and it can do this best, it seems, by insisting upon learning, as well as helping clarify, all facets of human life. And the facets of human life are nowhere more clearly discovered and articulated than in literature. Literature in turn must never lose sight of the moral nature of its task and of the fact that man must somehow live beyond himself to achieve meaning. Perhaps there are already signs in the still new existentialist tradition in both religion and art that we will someday achieve a new version of the ancient poet-prophet, the *Vates* of the Romans.

The moral liberation of man is obviously not a single act that can be accomplished once and forgotten. It is a constant strife against the darkness of sloth, ignorance and acedia (spiritual boredom), and it will be part of man's struggle as long as man is recognizable man. No matter how often religion and literature seem to be at odds with each other, it would seem that that part of each which is viable and true will continue to grow and receive nourishment from the other.

Dr. Mathews is professor of literature in the Urbana Junior College, and a frequent contributor to several periodicals.



Enter

The Messenger's

Fiction Contest

Entries must be postmarked

by Easter Sunday.

No more than

1500 words.



What Shall I Cry?

"A voice says, 'Cry!' and I said, 'What shall I cry?' 'All flesh is grass and all its beauty is like the flower of the field.' 'The grass withers, the flower fades; But the word of our God goes on forever.' "

A VOICE SAYS, 'CRY!' And I said, 'What shall I cry?' "

That feeling of the prophet is often our own today!

So much is happening around us so fast.

Our world is changing—

The Christian Church is changing—

Our own church is changing.

Vaguely we are aware that we
have a place in what is hap-
pening all about us.

We want to have a voice in it!

And yet we are frustrated
by our lack of impact upon
the world.

Tantalizingly from within, a voice says, "Cry!"

But we can only respond—

"What shall I cry?"

All the agony,

the frustration,

the confusion of our thoughts and
feelings,

smash against an impassive, unheeding
world.

Are we doomed either to the

coward's retreat to the past,

to clinging to the apron strings
of the dogma and tradition of
"mother church"?

Or doomed to utter frustration?

For today the insistent voice says, "Cry!"

"What shall I cry?"

Is the message of Swedenborg relevant to our day?

Is the Gospel of Christ a vital message
for a rapidly changing world?

The conviction that they are, is there.

The hope is there.

The desire is there.

But, "What shall I cry?"

We seem to forget the fact that Swedenborg's
spirit of adventure,

his keenly searching mind,
his willingness to cast aside
the old and accept the new
were the very attributes
by which he first became an
eminent scientist, scholar,
a man of many skills.
And later, through this same spirit,
he became a servant of the Lord, who,
because his mind was open,
because his thinking was flexible,
could be used to reveal Divine truth.

But we threaten to make
his insights into in-
flexible dogma, and un-
changing laws.

Thus wringing them
dry of all vitality.

We would put them in the
safe-deposit box of our
little minds, and lock
them away for posterity!

What a travesty on the ingenious mind
and the resilient soul of a man
who himself did not cling to the
beliefs of his day, but
had the faith to let
go and be led by
God!

Swedenborg challenged the dogmas
of the Christian Church of his day.

Where the sayings of Jesus had been
made into inflexible laws, he showed
how they could be freely interpreted
in a responsible way.

Where the Bible had been bound in the
chains of literalness, he freed it
from its shackles.

Where the Christ had been a
sacrifice to appease an angry
God, he revealed him as
Immanuel, God with us,
through His glorification.

In the New Heaven, and the New Earth,
In the Holy City New Jerusalem descending from God,
Swedenborg saw a symbol of
a new and renewed human society.
But he saw them as symbols,
not as things in themselves.

They represented changing hearts of men,
Changing, growing, vital lives!

Are the Gospel of Jesus Christ
and

the theology of Swedenborg
valid in this changing world?
More valid, I believe, than
they ever were,

PROVIDED

we are willing to
face the spiritual struggle,

the unknown elements of faith,
the challenge to spiritual growth,
and the IMPERATIVE of action,
which their very nature demands.

But if they are only bodies of law—dogmas—
upon which we may in comfort
or fear fall back,
that in which we hide from
life's challenges,
and behind which we
cringe from uncertainty;

then we make a mockery of the
very spirit of adventure that led
Swedenborg to his task,
and led
Our Lord to the Cross!

If we are to use Jesus' teachings,
or any interpretation of them as a
rigid body of laws,
as a prop for our unwillingness to
dare to face the struggle;
Then we deny the creative minds
God gave us,
the very gift of reason—
which gives us freedom—
and distinguishes us from the
rest of the animal kingdom.

THE IMPERATIVES of the Christian message
challenge us to action—not reaction.

They demand that we
face the struggle
bear the strife
and LIVE!

They demand that we break the bonds of
complacency
conformity
mediocrity
and maintenance of the status quo.

They call us to high adventure on
the unpredictable sea of life.

AND IT IS PRECISELY HERE—
and here alone—
we get a glimpse of the Cross.

For the Cross stands for
true faith, which lets go,
and where the risk was ALL,
and death was LIFE!

The above is the message of the president of our church, given at the 1961 Convention in Washington. The author, the Rev. David P. Johnson, needs no further identification.

WINDOW ^{TOWARDS} THE WORLD

THE MAN WHO WENT TO SLEEP

TYING A dark blue silk handkerchief over his eyes and settling himself more comfortably in his chair, he began to breathe deeply and rhythmically. For a long minute there was expectant silence in the room, silence broken only by an occasional deep sigh. Finally there came a voice as from a great distance. "Hello . . ." Then stronger—"Hello. My name is Fletcher."

But the voice is not Fletcher's voice. It is the voice of Arthur Ford. This man, sleeping comfortably in his chair, is one of the world's best known mediums. He discovered his gift of clairvoyance in the grim realities of World War I as each night he saw in his dreams a list of the dead which he would be obliged to check over the following day. He felt no joy in the false armistice, and when the real one came he was saddened by the telepathic knowledge of his brother's death hundreds of miles away.

Ford became a popular lecturer on spiritualism and through Fletcher (his control in the spiritual world) he has brought thousands messages from "over here." The words may be of hope and comfort for those who grieve; reassurance for the unbelieving; descriptions of life there, active and full; talk of the future in this world. Names and places check out, even though the listener may have no knowledge of them at the time.

The Swedenborgian can better accept Fletcher's claim of conversation with spirits than some of his theories of how this communication is possible. Life on Fletcher's plane seems to be very much as we read in *Heaven and Hell*. Personal relationships and communication of thoughts, rather than words, are described much as Swedenborg does. "Do not put flowers on my grave, Mother," a son said. "I am not there. Put them in your living room."

Arthur Ford is not content to be a "spiritual messenger boy" to the curious. The last five years have been especially devoted to bringing the study and demonstration of psychic phenomena into the churches on a respectable basis. He was instrumental in founding the Spiritual Frontiers Fellowship, an organization aiming to sponsor, explore, and interest psychic phenomena as it relates to effective prayer, spiritual healing, and personal survival. The goal is to develop spiritual growth in the individual and encourage new dimensions of spiritual experience within the church.

These goals are not alien to Swedenborgians and several of our ministers and laymen are active in the Spiritual Frontiers Fellowship. Our church has much to

contribute to this movement in theology and understanding of life after death, at a time when other liberal churches are only saying "We don't know." We have much to learn also about how to put our understanding to effective use, both in helping others find meaning in life and in deepening our own life of the spirit.

—PERRY S. MARTIN

CAN THE CHURCH KEEP PACE WITH YOUTH?

THE REMARKABLE ARTICLE in *The Saturday Evening Post* for Dec. 30 dealing with a survey by Gallup of the reaction of youth to the times, devoted a considerable portion to what the young people think about religion as it is taught and practiced today.

"The most frequent complaint," we read "is that the Church fails to explain itself and its precepts; fails to stress its true meaning fervently enough; does not reach the people; sermons too vague and muddy; the Church is not keeping pace with a changing world—too much ritual and mysticism."

The New Churchman may ask himself, "Does this apply to my church; are we endeavoring to follow the Swedenborgian precept, 'All religion relates to life'?" The New-Church minister particularly may look at his next sermon inquiringly: Is it vague and muddy; will it reach the young people in the congregation—not to say their elders? A reasonable, helpful explanation of a difficult—or for that matter any—passage of the Word, *can* reach people; the facts of life as disclosed in Swedenborg's writings *can* aid anyone in "keeping pace with a changing world."

And with it all the New Church *can* "explain itself and its precepts" so that by and large the attitude of youth, as shown by the remarkable Gallup poll, dealt with, affords an opportunity for the New Church to make a much waited advance from being still "among a few."

—LESLIE MARSHALL

THE SATELLITES DECLARE THE GLORY OF THE LORD

THE SUBJECT OF LIFE on other worlds has intrigued man for centuries. But this current enthusiasm is different. It is one thing to discuss the possibility of life on other worlds but quite another to actually travel to them and obtain first hand knowledge. Yet, some of

this first hand knowledge may be obtained within the reader's lifetime. In a few years, remote control missiles may successfully orbit our Moon, televise actual surface conditions and send the information back to Earth. Eventually, men in space-ships will land on our Moon, explore it and televise discoveries to us *as they occur*.

What general significance will these future events have relative to mankind's spiritual progress? How will they affect the advancement of the New Church in particular?

Those who believe in the Writings of the New Church are favored to know in advance that the world will be subjected to many surprises as space travel becomes a reality. The *unexpected* will occur repeatedly. Indeed, it has already occurred. A short time ago, the scientific world was stunned by unexpected information from the American satellites, which revealed that dangerous radiation from the sun exists 600 miles above the Earth's surface and out beyond for thousands of miles. According to the official report, the radiation is "hundreds of times greater than expected." This newly discovered hazard greatly complicates the necessary preparations. The problem may be met by adding a lead shield to the space-traveler's space suit which will have to weigh from 40 to 100 pounds. However, more accurate information is needed before it will be known whether or not such a precaution will provide sufficient protection. The recorded radiation is so great that any man subjected to it would suffer the maximum permitted weekly dose of radiation in five hours time. "The radiation count went up from 40 per second at 300 miles to as much as 35,000 per second at the greater altitudes."

But if our sun warms the distant planets Mars, Jupiter and Saturn, as the Writings declare and scientists deny, we should *expect* the radiation in space to be hundreds of times greater than scientists have previously believed. For the people of the New Church, then, *the first major discovery by the American satellites illustrates the truth in the Writings* relative to the habitability of Mars and the major planets.

The Writings state that a human race of small but robust people exist on our Moon. If these people are eventually found, will the event be of great religious significance? Such discovery would undoubtedly be one of the greatest events in history. It would have tremendous repercussions. Many fields of thought would be revolutionized as a result. But because the Lord constantly protects man's freedom of choice in spiritual matters, I don't believe that it will force belief in God. However, it may cause a great religious revival among those who are willing to accept the truth but are hampered at present by doubts and false beliefs.

—A. C. FERBER

The Rev. Ellsworth Ewing recently received the highest award that can be earned by an adult Scouter (the Wood Badge), a relatively rare award, and he was the featured speaker at the District Annual Recognition Dinner.

WHY NOT A SPIRAL?

THE "modern" man of every age
Encased in what his people spun,
Walks elegant from self-dreamed tower
Too gadget-choked for fun.
His brain may find new force to gage;
And yet within, the old storms glower.

—MELROSE PITMAN

MY BOY

A LITTLE LAD of only four
Sat there upon the floor
Bent deep in concentration.
His canvas shoes were tired.
Up the hill.
Down the hill.
"Mom, can I go there?"
This had been their wearying lot
Serving the fleeting mind of a whimsical tot.
Tired. Faded. Laces frayed.
They still had one more use to serve.

Our little lad sat there upon the floor
There mattered nothing more.
He made first one bow.
Too long. Too floppy.
Then he hesitated.
With unsure fingers guided only by the will to do
Looped the long end and threaded it right through.
Almost, he pulled the wrong ends too
To bring his whole dream crashing down.
But this moment brought a shining crown.
Secure at last.
The shoe held fast.

For a moment his expression did not change at all.
His eyes disbelieving
It could not be.
When suddenly there burst upon his youthful face
The light as of a new found world.
"Look Dad", the words exploded,
"I have tied my shoe,
Now I'm ready for school."

A little thing you say!
A lad of four.
A tired shoe.
A tattered lace.
Amid
Atom bombs.
Nations striving.
Sabers banging.
Perhaps.

—ERIC J. ZACHARIAS

BOOK REVIEWS

STUMBLING BLOCK. By Douglas Jackson. Abingdon Press, Nashville 2, Tenn. 128 pp.

Time was when a greater part of the Protestant Church was vigorously opposed to the use of liquor. Some churches required total abstinence of their members. Churches were active in promoting temperance societies and organizations to combat the liquor traffic by legislation. Those who recall the severity of the churches toward liquor up to say 1930, may often wonder how drinking (generally in some degree of moderation) has come to establish itself as a respectable aspect of our way of life—indeed, as an adjunct to “gracious living”.

However, the fact is forcing itself upon the American people that alcoholism is a social problem of major importance. There are some 5,000,000 recognized alcoholics in America. In addition there are many others whose excessive drinking is such as to impair their mental and physical health, and to interfere in their personal relations. Much marital trouble, many highway accidents (in 1956 drinkers were involved in 30 percent of the fatal traffic accidents), the cost to society in the form of jails, relief for the families of drinkers, and the cost to industry of alcohol-related accidents and absenteeism, to say nothing of all the crimes in which drinking is a factor, and it must be admitted that here is a major problem. Churches cannot be indifferent in this area. Christian responsibility is called for.

But what to do? Certainly the country is not ready to try again that experiment, “noble in purpose”, of prohibition. Yet the Christian must ask himself what he can do to minimize this evil.

The problem is surveyed in detail in this book. All churches are opposed to drunkenness. Some but by no means all require total abstinence, other have programs for the rehabilitation of alcoholics.

The last chapter is “An Appeal to Christian Responsibility”. It holds that since the Christian ethic is based on love for one’s brother, the Christian must be sure that he is not injuring a weaker brother, if only by a bad example, if he drinks even in moderation. Churches must encourage more research in this field, and help to check the spread of this evil.

MY SHEPHERD. By Reg Lang. Underhill (Plymouth) Limited, Regent Street, Plymouth, England. 46 pp.

Another one of the attractively printed, handsomely bound, pieces of devotional literature. As the author states, neither this nor any treatment of the *Twenty Third Psalm* can do justice to it, and since it is so obviously a hymn to Divine Providence, perhaps nothing can be said in the way of exposition or elaboration of it. Nevertheless, the brief messages herein contained together with other quotations from the Word will give a keener appreciation of the depth of this short and simple psalm, which so many people love.

THE OUTDOOR LABYRINTH. By Myron H. Broomell. The Herald Press, Durango, Colo. 30 pp.

The author of this book is the son of the Rev. Clyde Broomell, well known to people of the New Church. The poems assembled here have previously appeared in such publications as *Poetry*, *New Mexico Quarterly Review*, *The Humanist*, *Yankee*, and the anthology, *New Poets*, 1948. And some of Mr. Broomell’s poems have

been reprinted in the *MESSENGER*. Mr. Broomell has a poetic technique of a high order. Those who enjoy tantalizing figures of speech will find them here. But the reader may often be puzzled by those figures, and wonder what the real meaning behind them is.

THE PHILOSOPHY AND METHODOLOGY OF SPIRITUAL HEALING. By Ambrose Alexander Worral. Published by the author, 1208 Havenwood Road, Baltimore 18, Md. 25 pp. 50 cents.

The Baltimore engineer who is the author of this booklet, is fairly well known as a healer, but he has not, as far as we know, written anything previously about his philosophy of spiritual healing. This little volume is written in short and compressed sentences, and we will not attempt to summarize it beyond giving the following quotation from page 6:

“This inexhaustible supply of life energy is around us. Our only problem is in tapping the source of supply. A patient is one who is unable to properly tap the source of supply. A spiritual healer is a person who is spiritually, physically and biologically adaptable as a conductor between the source of supply and the patient. Under the proper conditions healing energy will flow from the healer into the patient.”

Those interested in spiritual healing will find this booklet worth reading.

THE ART OF THINKING. By Dagobert D. Runes. Philosophical Library, Inc., 15 East 40th St., New York 16, N. Y. 90 pp. \$2.75.

Interesting, stimulating, thought provoking. These adjectives can usually be applied to the writings of Dr. Runes, and certainly to this book. The title would lead one to believe that it was a work on logic, that it would lay down rules for thinking more effectively. Such, however, is not the case. Rather it seems to be written in indignation. It is an attack on the injustice of the world, on man’s inhumanity to man, on the cruelty of the dictator and the man of power. It is a cry asking how so many can be so brutally dealt with by so few.

Dr. Runes starts out with the assumption that the thinking process is the same for all people. Individuals vary in speed, in capacity, in intensity, but their minds always work alike. Therefore there is no disagreement in abstract science nor in the technology of daily living. Why then is there so much disagreement in the world? That is because of the difference in the emotional drive underneath, because of the difference in motivations. The author says: “Man’s logic is like a set of sails. Whether they are set on schooners or junks, sloops or dinghies, sails they are. . . . But it is the waves and the winds that make them go one way or another and sometimes push them over to an early end. . . . It is desire and the ego that drive man’s reasoning” (p.2). What are these emotions? Greed, the lust for power, fear, hate. The masters who rule and who make war build up cunning ideologies which come to dominate the mass thinking. Prejudice indoctrination, pressure from friends and neighbors, advantages to be gained, traditions—these and many more are the background of most so-called thinking. And what acts of barbarism and injustice have not resulted!

Is there a remedy? Dr. Runes does not, strictly speaking, offer one. But the reader can readily infer that he feels that only widespread training in ethics offers any hope. At one place he says, "Find charity and you have found the stone of wisdom. Truth is the

sagacity of the heart, and out of hate can grow no understanding" (p. 45).

The book is loosely organized and gives the impression of being a collection of essays rather than a thought integrated around a central theme.

ABOUT THE NEW CHURCH BOOK CENTER IN PHILADELPHIA

by Betty Stine

THE NEW CHURCH BOOK CENTER is the trade name of the American New Church Tract & Publication Society, a non-profit organization independent of Convention. It has been publishing and distributing Swedenborgian literature for 97 years.

Its office is the small partitioned room in the rear of the bookroom in the Parish House of our Philadelphia Society. Visitors to the church pass through the bookroom from the church parlors on their way to the pastor's study. When they have made this trip they have seen the bookroom and the book center, which have been located here ever since the Philadelphia Society moved into its then new church building many years ago.

Before that time the Book Center functioned wherever the Philadelphia church happened to be located. This publishing organization has always been a Philadelphia venture, supported largely by the gifts and bequests of the local New Church members.

The ministers who have held the Philadelphia Society's pulpit have been among our noted authors. In our pastor's study many of the publications which have come from our press have been conceived, labored over, revised, and at last typed for the printer. This distinguished Philadelphia list includes the Rev. Chauncey Giles, whose sermons were printed as tracts still available to buyers; the Rev. William L. Worcester; the Rev. Charles W. Harvey; the Rev. Antony Regamey; and the Rev. Richard H. Tafel, our present pastor and President-Elect of the Convention.

Over the years many others of our ministers have contributed books or tracts for us, including Dr. Leonard Tafel, pastor of the Frankford church. In recent years our younger clergymen have written modern pamphlets (we no longer call them tracts) for which the greatest need exists today. The Messrs. Ernest O. Martin, Paul Zacharias, John King, William Woofenden, and Robert Kirven are men you may come to know as our writers.

Shortly after Chauncey Giles came to Philadelphia the Book Center began the publication of *The Helper* to bring the sermons of this able and popular preacher to an ever wider audience both within and outside the church. Thousands of these little magazines were distributed each week to appreciative subscribers and readers, as well as being sent free to libraries and institutions. After Mr. Giles' death this publication was con-

tinued, the sermons then being those of selected Convention ministers. (It is interesting to note that there has been a rather amazing response the last months to a special offer of copies of "The Helper" in hard-cover bound volumes.

A new venture

In 1950 our Board, on recommendation of its Manager, the Rev. Richard H. Tafel, decided to discontinue *The Helper* and to publish in its place a devotional magazine which would more fully meet the worship needs of the Church, particularly those of its isolated members.

This new magazine, *Our Daily Bread*, is published monthly and contains a sermon and worship service for each week, as well as a Bible passage, a passage from Swedenborg, and a prayer for each day. Our circulation continues to increase, and now reaches almost fourteen hundred. As might be expected, our subscriptions do not yet cover the cost, and this magazine is made possible by a yearly contribution from the Council of Ministers and the Swedenborg Publishing Association, as well as by the friends of the Book Center itself.

Our Daily Bread is a good missionary, as hundreds of our subscribers are entirely outside the Swedenborgian Church. From these, as well as the many readers within the Church, we continually received letters of appreciation for the daily spiritual food it provides.

Brief History

Our office management has been carried on by well known Swedenborgian leaders. For many years, from the close of the last century and early part of the present one, William H. Alden was our manager—or "agent", as it was then called. Indeed, his name is on the advertising pages of many of our early publications, and even today we receive orders addressed to him.

The work was then taken over by the Rev. John W. Stockwell, former pastor of the Frankford Church, who brought with him a wealth of contacts with writers and leaders of national fame. Before he entered our ministry, Mr. Stockwell had behind him an outstanding career as managing editor of one of Philadelphia's finest morning newspapers, the old *Philadelphia Press*, and had trained many of Philadelphia's best newspaper executive editors in their early days as cub reporters. At the Book Center he worked unceasingly to extend the knowledge of Swe-

denborg to outsiders. It was he who obtained and published the "Tributes" to Swedenborg from distinguished persons of the nation. He visited and talked about the church to all the authors and literary groups in this city, of which he also was a member. He was manager, editor, contact man, promotion man, and author. He wrote the book *Riding the Question Mark*, and the book of poems, *Swedenborg: Noetic Mystic*, both now out of print. Untiring, witty, keen, kindly and warm as the sun, he was a beloved man in Philadelphia, not only in our church, but in his circle of newspaper and writing friends.

For more than ten years your soon-to-be-installed Convention President, the Rev. Richard H. Tafel, has carried on his extra-curricular work as our manager, editor, and author. *Life Further On*, that little green pamphlet you all know, is his work, and bids fair to be the best seller of all time as far as our pamphlets are concerned. It has been printed three times, and will soon go into its fourth. Meanwhile he procures, edits, and works over copy from his writers, in order that our shelves may be re-stocked.

He and his predecessors have worked with a faithful, intelligent Board of Managers to further its activity. As we have seen, leaders of the Philadelphia churches have given their time and efforts to keep a flow of literature constant and fresh. The Book Center is headed by Robert W. Tafel, president; Richard V. Johnson, vice-president; Doris Tafel, secretary; David Fox, treasurer; Richard H. Tafel, editor and Manager; and Betty Stine, manager of the office, circulation, and promotion.

We are happy with our record total of items sold in 1961, and the peak circulation figures of *Our Daily Bread*. Last year we sold nearly 32,000 titles, well over triple the number reached in 1960. We also have close to 600 single subscribers to our magazine, and bulk orders of another 600 copies. Our rate of new subscribers average ten a month.

The camera eye

The rate of growth has been increasingly rapid during the last five years. This fact presents us with the knotty task of publishing new titles and simultaneously reprinting an almost depleted stock.

The statistical picture springs to life when the focus is centered upon our readers. The camera eye could pick up the tens of thousands of visitors following the paths and aisles of the Wayfarers' Chapel at Portuguese Bend, California. A close-up would show one person, taking a few of our pamphlets from the literature rack there. Sometime later, it would turn upon the same visitor, seated at a desk in his home, writing us a brief letter and ordering more of the pamphlets he has obtained during that Chapel visit. Our teachings are new to him; he wants to know more.

Roving around the country now, our camera picks up others who have never attended our churches, never seen the Chapel, but who have been readers of Swedenborg's writings for many years.

Some write us that they are Sunday School teachers who use our doctrines in their work. Others, that they are bringing the new teachings to the attention of their ministers and fellow Christians. Others, without any message, send long lists of new names, and a check to cover payment for new gift subscriptions of the magazine.

We therefore feel that this is a great moment for our larger church. The moment flies. We know we must meet the challenge to provide them with the materials they are now so eagerly seeking.

The author, as the text indicates, is the office manager of the New Church Book Center.



NEWS FROM HERE AND THERE

by Merle Haag

Considering that most of us are snow bound, and working in the garden would mean using a pick axe, it's a little difficult to visualize the activities of the El Cerrito Building and Grounds Comm. On Jan. 13 they worked on the grounds.

Mr. and Mrs. Walter Bestor of Lakewood, Ohio began the new year by celebrating their Golden Wedding anniversary.

The Pretty Prairie and Pawnee Rock Leaguers have joined forces and formed a Kansas State League. Leta Kraus is President, Sharon Unruh V.P., and Vernon Kraus, Sec. and Treas.

The New York Leaguers were the hosts for a weekend House Party on Dec. 29-31. 35 Leaguers from all along the eastern seaboard attended. Incidentally, the New York Leaguers will sponsor (that means prepare the food) for the Swedenborg Birthday Celebration on Feb. 2.

Another year's end League House Party was held in Portland, Ore. Their guests came from Bellevue, Wash.

Portland, Ore. welcomes several new members: Mr. and Mrs. Edward Gottlieb, Mr. and Mrs. Glen Blevins, Ariel Edmiston, and J. B. Pyle.

Our best wishes and prayers go with Paul Giunta, Cambridge, Mass. Society, who entered the army Jan. 2.

Eighteen confirmed members of Convention, with their guests, enjoyed a get-together meeting in East Palatka, Florida, on December 31, at the River Chapel Room. A holiday dinner, served buffet style, followed. Honors for the person coming farthest were won by Edgar Benedict, home from Midway on Christmas furlough from the Sea-Bees.

For some of our Churches the new year brought new things. For the St. Paul, Minn. Society, now known as the Virginia Ave. New-Church, it may mean a new name. Several suggestions have been made. The final decision will be made by the parishioners on Jan. 28.

The St. Louis Society had a novel dinner for their annual meeting on Jan. 12. Each family brought one food dish. Thus a variety of food was available for less money than dining at home.

Theological School 'Bulletin'

Attractively printed and illustrated by pictures of the School, the beautiful chapel on the school grounds in which the Cambridge Society holds its services, classroom scenes, etc., the bulletin makes for easy reading. The text is descriptive of the School's facilities, of the courses of study offered, housing available to students, of the cultural and recreational advantages to be found in the Cambridge-Boston area, of the education and training needed for the ministry, and the broad and stimulating program offered by the School.

The Swedenborg Student

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

ARCANA CLASS—March, 1962

Volume IX, 6627—6747

March 1—7	6627—6652
8—14	6653—6674
15—21	6675—6702
22—31	6703—6747

WITH THIS MONTH'S reading we begin the study of the book of *Exodus*. The great ancient churches have come to their end in the Israelitish Church represented by Abraham, Isaac, and Jacob, which was preparatory to the Jewish Church of which the rest of the Old Testament treats in its internal historical sense.

The book of *Genesis* closes with a picture of the Hebrews in Egypt, prosperous under the rule of Joseph; but two hundred and fifty years later the picture is quite different. There had arisen a king "who knew not Joseph," and the Hebrews had become enslaved and placed under hard taskmasters.

The introductory numbers 6627–6633 tell us that prefatory to the chapters the doctrine of charity will be formulated from what has appeared previously on this subject in scattered form. It was charity that made the ancient churches one. From the genealogies in *Genesis* it is seen that there was great variety in these churches, but as they lived in charity, they called each other brethren (6628). People today, as then, differ in their interests and in their needs. There are many kinds of good with their corresponding truths.

In thinking of the church we should have in mind the fact that the church to be a church must have in it the spiritual. It is formed in man by the Word when the truths of the Word are learned and become the rules of life. Every man may become a church, and "the church in general is constituted by those who are churches in particular, however far apart they may be" (6637). We should note carefully that what is said here is said of the church universal. This reading teaches us what is the right attitude toward those whose beliefs differ from ours.

The Word is the record inmost of the Divine life and interiorly of the states through which men must pass in their regeneration. We read, "In the beginning was the Word, and the Word was with God, and the Word was God." Just as the Lord as He is in Himself cannot be known, so the Word has depths beyond the comprehension of men and angels, for God is the Word and the Word is God. But the Word is also the source of instruction for men and angels to eternity, and there are meanings within it which lie within our reach. It deals not with our earthly but with our spiritual interests, with our souls and their eternal concerns, with the movements that go on in our spiritual life, with the changes of state that take place within us for our good.

Egypt ruled by a king that "knew not Joseph" is a symbol of the kingdom of our minds when worldly interests and purposes dominate. If the thoughts of the mind are good, a good king reigns, but if the thoughts are selfish, a despot reigns. This is the picture with which the book of *Exodus* opens. But the childhood states, the "remains," are preserved. They will not be destroyed nor perpetually kept in bondage—"And she could no

longer hide him." In the meantime, however, the people of the Lord build treasure houses for Pharaoh. This expresses the gathering of Divine knowledges, which are desired by the evil as well as by the good. The evil gather knowledges of spiritual things not for amendment of life but to confirm their own ways. The bondage of the Israelites, laboring in clay and brick, is this attempt to make things good and true serve the evil and false.

Pharaoh's command to the midwives to kill every son but to save every daughter alive carries out this correspondence, for it pictures the attempt of the evil to destroy truth—which would be able to search out, try, and condemn evil—but to preserve good, which without truth can be made to serve the evil. The strength and life of every evil system depends upon the profession and appearance that it is good.

In the sections on the doctrine of charity at the end of the first chapter we should note the teaching that every man is not equally the neighbor, but that "the quality of Christian good" in a man determines in what degree he is the neighbor, and that this quality is determined by the Lord's presence in the good (6707). Good done in a spirit of self-praise is not Christian good. In number 6710 it is pointed out that those in self-love regard as the neighbor only those who love them. Number 6708 is very helpful in showing why in the parable of the Good Samaritan it is the Good Samaritan himself who is called the neighbor.

The origin of Moses, as explained in the first few numbers of chapter 2, is very important, especially in our understanding of the Divine Human of the Lord. Number 6716 should be studied carefully in this connection, and number 6718 in its bearing on the process of regeneration in man.

Notes

6628. This should suggest to us the attitude we all ought to have toward differences of opinion.

6640. This answers a question often asked. From the flashing lights in the stone of Aaron's breastplate "they received answers, to which was adjoined either a living voice, or an internal perception."

6663. This is an interesting statement on the nature of our freedom in the other life. Note also the analysis of what happens when one is intent on defending his own opinion.

6692. This tells of the origin of magic, and what magic is—that it is the perversion of order and the abuse of correspondences. Perversion of order is making use of good and truth "with a view to taking care only of himself, and not of his neighbor, except in so far as his neighbor favors him."

6695–6702. Swedenborg here gives the rational basis for the existence of human beings on other planets. This is useful for us today.

6705. "As everyone desires to appear blameless, he defends his own life, and therefore either explains or changes the laws of doctrine in his own favor."

6737. A feeling of compassion is an admonition from the Lord to give aid.

6738. Note the use of "Hebrews" here because the preservation of something genuine of the church is involved in the story of the infant Moses. The Hebrew Church had still been a true church; the Israelitish Church was not.

Our congratulations to Sharon Koob and Lloyd Hunter on their engagement, and to Mr. and Mrs. Richard Perkins on their wedding anniversary (all members of St. Louis Society).

BIRTHS

KIRK—Born Oct. 10 in Waynesboro, Pa., to Mr. and Mrs. George Kirk, a son, Edward Oren.

BRIGHT—Born Dec. 16 in Pawnee Rock, Kans., to Mr. and Mrs. Lawrence Bright, a daughter, Tonya.

DOUGLAS—Born Nov. 19 in San Luis Obispo, Cal., to Dianne and James Douglas, a son, Brian Clark.

McDONALD—Born Oct. 5 in San Francisco, to Robert and Cherry McDonald, a son, Robert Brock.

FRIESEN—Born Nov. 20 in Ft. Nelson, B. C., to Harry and Isabelle Friesen, a son, David Andrew.

BAPTISMS

FORRESTER—Jean Kathleen Forrester, Boston Society, baptized Oct. 1 by the Rev. Antony Regamey.

ROSS—Cynthia Louise, daughter of Mr. and Mrs. John Ross, Detroit Society, baptized Dec. 3 by the Rev. William R. Woofenden.

GAUL—Andrew Frank, son of Mr. and Mrs. Andrew Gaul, Philadelphia Society, baptized Nov. 5 by the Rev. Richard H. Tafel.

FOX—Andrew Lawrence, son of Mr. and Mrs. Frederic A. Knapp, Jr., Philadelphia Society, baptized Nov. 26 by the Rev. Richard H. Tafel.

CAMPAU—Elizabeth Hunter, daughter of Mr. and Mrs. George Campau, San Francisco Society, baptized Dec. 3 by the Rev. Othmar Tobisch.

STOCKLI—Mark, son of Mr. and Mrs. Marcel Stockli, baptized Sept. 10 at the home of his grandparents, Mr. and Mrs. W. Groundwater of North Surrey, B. C., by the Rev. John E. Zacharias.

LANGE—Stefan Peter, son of Mr. and Mrs. Dale L. Lange, St. Paul Society, baptized Jan. 7 by the Rev. Wilfred G. Rice.

PENABAKER—Gregory John, son of Mr. and Mrs. Donald Penabaker, Detroit Society, baptized Dec. 24 by the Rev. William R. Woofenden.

CONWELL—John Scott, son of Mr. and Mrs. Donald Conwell, Detroit Society, baptized Dec. 24 by the Rev. Wm. R. Woofenden.

CONFIRMATION

NICOL—Camilla Nicol, daughter of Mr. and Mrs. Robert J. Nicol of Sarasota, Fla., confirmed into the St. Petersburg Society by the Rev. Leslie Marshall on Nov. 26. The Nicol family was active in the Paterson, N. J. New Church when the Rev. Mr. Marshall was the pastor there. Camilla is the third generation of her family to be members of the New Church. Her grandparents were members of the Paisley, Scotland, New Church Society. J. Miller Nicol and his brother James brought from Paisley to America the formula for the adhesive which was used for many years on United States postage stamps.

ENGAGEMENT

Dr. and Mrs. Ramon E. Ramirez (Velma Bates), Mayaguez, Puerto Rico, announce the engagement of their daughter, Anita Maria, to Vicente Pedro Zayas of Ponce, Puerto Rico. A summer marriage is being planned. Both young people are in their fourth year in college.

WEDDINGS

WHEELER-BURDETT—Sara May Burdett and Dexter R. Wheeler married Nov. 25 in the Boston Church; the Rev. Antony Regamey officiating.

PEARCE-KEITH—Saba Elizabeth Keith and Charles Henry Pearce married Nov. 19 in the Bridgewater, Mass. Church; the Rev. Harold R. Gustafson officiating.

OGLE-SMITH—Judy Smith and Danny Jo Ogle married Nov. 25 in the Pawnee Rock, Kans., Church; the Rev. Galen Unruh officiating.

ROBERDS-DONLEY—Myrna Donley and James E. Roberds married Dec. 10 in the Gulfport, Miss., Swedenborg Memorial Church; the Rev. Ernest L. Fredericks officiating.

PROSSER-HABEKOSS—Jean Louise Habekoss and Charles Prosser married Dec. 22 in Salt Lake City.

TOWNSEND-REILLY—Melba Ann Reilly and Charles Malcolm Townsend, both active members of the Cincinnati Society, were married Jan. 12; the Rev. Bjorn Johansson officiating.

ERHART-EASTIN—Crystal Eastin and Steven Erhart married Dec. 29 in the El Cerrito Hillside Church; the Rev. Eric J. Zacharias officiating.

MEMORIALS

GOSSEN—Alfred James Gossen of Saskatoon, Sask. died suddenly at the age of 59 on Sept. 11 in the La Ronge Hospital. He was taking a vacation at Lac La Ronge, Sask. at the time of his death. Resurrection services were held in Saskatoon on Sept. 15; the Rev. Henry Reddekopp officiating. He was assisted by Mr. Douglas Crofford of Regina.

Mr. Gossen was born Aug. 26, 1902 in Waldheim, Sask. On July 3, 1927 he married Elizabeth Siemens in Hepburn, Sask. Mr. Gossen was educated at Rosthern Junior College and the Univ. of Saskatchewan. He was past president of the Certified Public Accountants' Assn. of Saskatchewan.

Surviving Mr. Gossen are his widow Elizabeth, 2 sons—Thomas G. of Saskatoon and William R. of Vancouver, B. C.; 3 brothers—John and Cornelius of Hepburn, Sask. and Arthur in the U. S.; a sister—Mrs. Henry (Mabel) Willms of Hepburn; and 2 grandchildren—Ronda Elizabeth and Andria Marie Gossen.

STONEHOUSE—Resurrection services were held Oct. 21 for Maurice Stonehouse in Vancouver, B. C.; the Rev. John E. Zacharias officiating.

CARTER—Miss Jane Carter, Washington, D. C. Society, died Dec. 7 at the age of 92. Resurrection services were held Dec. 10; the Rev. Ernest O. Martin officiating.

ZAPP—Carl Zapp Chicago, Ill., passed into the spiritual world Dec. 30. Although Mr. Zapp had not been a member of the New Church, he had for many years been an ardent reader of the writings of the Church, in which he thoroughly believed.

SCHLIFFER—After an illness of two months, during which she was confined to a hospital, the Lord called Miss Marguerite Schliffer to the higher life. Miss Schliffer was the daughter of the late Rev. William H. Schliffer, a New Church minister. For 20 years she was a member of the Brooklyn Society and acted as chairman of the Chancel Comm. In recent years she was a member and regular attendant at the New York church. Her warm and buoyant spirit reflected her trust in the Lord and faith in the teachings of the New Church. Miss Schliffer is survived by a brother and 3 sisters. The resurrection service was conducted in Brooklyn on Dec. 7 by the Rev. Clayton Priestnal.

WUNSCH—On Dec. 31, Mrs. Edward Wunsch of Detroit, Mich., passed into the higher life. Mrs. Wunsch was for many years associated with the Detroit New Church. The Rev. Wm. F. Wunsch, one of the senior ministers of the General Convention, and Mrs. Wunsch, came from their home in New York to attend resurrection services.

RANSDEN—Mrs. Alice M. Ransden, widow of the late Leroy C. Ransden, died Nov. 28 at the home of her sister, Mrs. Marion Tapley of Bridgewater, Mass. She was a member of the Bridgewater Society. Resurrection services for Mrs. Ransden were held in Bridgewater on Nov. 30; the Rev. Harold R. Gustafson officiating.

MOSES—Resurrection services were conducted for Florence P. Moses, wife of Ernest M. Moses of Duxbury, Mass. on Dec. 26. The Rev. Harold R. Gustafson, Pastor of the Bridgewater Society, officiating. Mrs. Moses passed away Dec. 23 in her 82nd year. She was a member of the Cambridge, Mass. Society.

HATHAWAY—Resurrection services for Sara Emma Hathaway, wife of John W. Hathaway, were held Dec. 17. The Rev. Antony Regamey officiating. Mrs. Hathaway died suddenly on Dec. 15. She was a member of the Boston Society.

REED—Resurrection services were held Dec. 24 for Mrs. Bernice M. Reed at the Fryeburg, Me. New Church. The Rev. Horace W. Briggs officiating. Mrs. Reed died Dec. 15.

SOUDER—Henry Souder, Baltimore Society, passed into the spiritual world on Dec. 24.

SCHMIDT—Resurrection services for Mrs. Amos Schmidt were held in the Pawnee Rock, Kans. Church Dec. 1 with Alfred Kroeker officiating in the absence of the Rev. Galen Unruh who was attending a Board of Education meeting in Boston. Mrs. Schmidt was a life long member of the New Church.

VALLOWE—Henry W. Vallowe passed away Jan. 4. Resurrection services were held Jan. 6 in Pittsburgh, the Rev. Leon C. LeVan officiating.

MAKING GOSPEL RELEVANT

CHURCHES MUST make the Gospel relevant to modern man "in his work, in his leisure hours, and in his scientific, technological and artistic expressions", a Dutch sociologist said here (New York City).

Dr. Egbert de Vries, the director of the International Institute of Social Studies in the Hague and a prominent layman, addressed 200 at the annual meeting of the Friends of the World Council of Churches, January 16.

There is no question of whether churches or the ecumenical movement should withdraw from the dynamic changes going on in society today, he asserted. Nor can the church leave it up to secular institutions to deal with rapidly changing societies.

"This issue is rather what type of participation do we choose? Do the churches dare to live in this moving world in solidarity with the whole of mankind? Does the Church preach and live active participation, critical participation, sacrificial participation?" asked Dr. de Vries.

Dr. de Vries, who was one of the speakers at the recent Third Assembly of the World Council of Churches in New Delhi, characterized the first assembly at Amsterdam in 1948 as a meeting between Europeans and Americans. These were strengthened in 1954 at the Evanston assembly with some Asian newcomers. But New Delhi was for the first time a truly ecumenical or world-wide gathering of Christians.

"Interchurch solidarity is growing. This was clear in the committee on interchurch aid but also in dealing with the problems of war and peace, of racial and ethnic relations and of economic and social development," the former World Bank official said.

In his address on "The Church and World Revolution", Dr. de Vries said relations between Roman Catholic and Protestants will be the next great challenge, followed by the encounter between Christianity and other Relations.

"There is no chance that the churches will be given a long time to digest, let alone ruminate over, these changes. In our dynamic society, changes in attitude, in actions, in institutions, do not stop at any frontier, national nor spiritual," said Dr. de Vries. He is the author of a recent book "Man in Rapid Social Change." (Doubleday, 1961).

In the second place, the Dutch layman who heads the World Council's committee on church and society outlined a five point program for churches. First, he stressed that the Gospel must be relevant to modern man in his work, leisure, technological, and artistic expression. Laymen and women must be given more important responsibility in the church.

The Churches in the West "must not stand in the way of the Gospel for young people and for old people, especially in a society where these groups are often lonely in the crowd."

"Thirdly, they must live unity of purpose, even in diversity, in the local congregation and the national churches.

"Fourthly, the ecumenical dimension must never be left out of the preaching, pastoral care, educational efforts, the Christian sharing.

"Last but not least, if we live in the midst of a dynamic, moving world we should dare to take the initiative, to lead rather than just endure, to build new roads rather than just put up warning traffic signs, to build new communities rather than just preach individual bliss."

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EXCITING THINGS IN PROSPECT

A UNIQUE CHURCH BUILDING, pictured on the cover page of this issue, is in the process of construction in Bellevue, Washington.

Months of research, planning, innumerable meetings and critical decisions have paid off for Church members, their friends and community neighbors.

Construction began on the new chapel recently after the contract was signed by architects Kirk, Wallace, McKinley and Associates; Fred Lehn, Contractor; and Church Officials.

Members of the Church expect the chapel and 1600 square feet of the church school area to be completed early this summer. Plans are now being discussed to settle the completion date for the remainder of the school building.

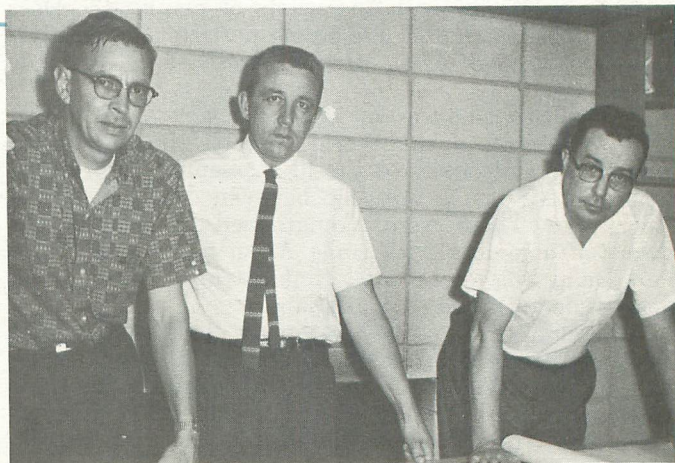
The unique chapel design which has brought national attention to this area will incorporate many new innovations in church construction. The specially designed reinforced concrete base will support the worship area which will be completely glass enclosed to afford a sweeping view in all directions.

A balcony surrounding the chapel will provide an even better outlook for members and neighbors alike.

The decor of the chapel will also bring the latest methods of lighting, seating and ventilation.

The altar, pulpit and communion table will be crafted by Harry Hazelton, and will be presented to the Church as the personal contribution of Mr. and Mrs. Hazelton.

We may look for important developments in the Church of the Good Shepherd. We have heard that a plan is under consideration for sending a team of four ministers to this area to work together in building up a strong membership, and for firmly integrating the church and its activities with the community. This plan has not been fully worked out, nor has it yet been approved, but we may see some exciting things take place in this Washington field.



Fred Lehn, contractor, and Don McKinley, architect, discuss a few of the final details prior to construction of the Church.



League members planning season's activities are Nancy Lorentzen and Ken Stewart of the Senior League, and Nancy Lewis and Ken Turley of the Junior League.



A few of the women who contributed their time and talent towards the final plans of the Church are Ruth King, Marilyn Turley, Mary Stewart, Jo Ann Fisher, Joyce Avery and Jane Ward. The women helped develop the Church decor, lighting, music and art through their committees.