

# NEW-CHURCH MESSENGER



# EASTER

APRIL 1, 1962



# NEW-CHURCH MESSENGER

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## He Is Risen—Why?

**N**O CRYSTAL BALL is needed to assure us that on Easter morning more people will throng the churches than any other Sunday. Somewhere in most of the services it will be affirmed, as it has been over the centuries, "The third day He rose again from the dead." This is because Christianity, whatever else it may be, is the religion of the Resurrection. Some scholars assert that the Resurrection is a myth, and seek to put it in the same category as the resurrection myths of pagan religions. The acceptance of such a view would be a body blow to Christianity, for Christianity rests upon the fact of the Resurrection. This is made evident by the fact that the whole New Testament is written backwards, in the light of the Resurrection event. All the things relating to the Lord and the disciples' relations with Him while He was on earth, were profoundly altered by the Resurrection. His words took on a new meaning. What before had been obscure now became clear. Christian faith and life came to be built upon this rock-bottom fact that the Lord rose from the tomb. Other facts were, of course, significant, but these were now understood in the light of the Resurrection. The message which His disciples carried into the world was that of the Risen Lord, the triumphant Lord, of the Lord Whom the bonds of death could not hold, and all empires could not kill.

The Resurrection was central in the Gospels. It proved what God had done for man. And having themselves been the witnesses to the appearance of the Lord after He had, so it seemed, died on the cross, the entire group of disciples, after some initial doubtings, became confident witnesses to this fact.

There are, to be sure, many difficulties in the Gospel narratives about the Resurrection. Scholars have argued over such questions as whether the first appearance of the Lord to His disciples was in Galilee or Jerusalem. And numerous theories have been promulgated about the nature of the Lord's Resurrection body. But do these things matter very much? The one thing that the first followers of the Lord were certain of was that the Lord had risen, and that He was actually present with them. This fact so infilled them with courage, that they could go into a hostile world to proclaim the message of the Risen Lord. That amazing phenomenon, the launching of the vigorous missionary movement of the early Christian Church, was a direct and immediate effect of the Resurrection.

The Resurrection fact has another meaning. It means the continuous and active presence of the Lord in His Glorified Humanity in the world, and in the lives of His children. He continues His work as the Holy Spirit. This was manifested at Pentecost, and the *Book of Revelation* describes the Lamb as having seven eyes, which are "the seven spirits of God sent into all the earth" (5:6). This was a symbolic description of the Risen Lord sending His spirit (sevenfold to show the fulness of the gift) into the world.

Christians of today would do well to ponder the truth that the celebration of Easter is more than a commemoration of an event of long ago. It is a reminder that the Lord's work is going on. There is an indissoluble continuity between the Lord's earthly life and His activity through the Spirit today. His earthly life is the abiding pattern for every Christian life. We truly celebrate Easter, not with festivities and parades, not even with liturgical services in our churches, but by the degree to which we are faithful to that pattern of life which He established. He is the Lord of our every act of kindness and of the mighty works of science. He is the great Healer, the great Savior, the Redeemer, the Forgiver, today no less than when He walked in Galilee. He brings words of life today, no less than he did then. What are all His words and acts other than the material of the Kingdom of God? His words of comfort, His promise of peace, His combats with temptations, His conversation with people, His willingness to eat with publicans and sinners, His indignant anger at the scribes, the pharisees, and at those who made the temple of God into a den of thieves, His prayers, His recognition of the lowliest people, His respect for human personality—all these and many more are the building material of the Kingdom. To whatever extent His followers, whether highly placed or not, seek to govern their lives by that pattern they are commemorating the Crucified and the Risen Christ.



# FREER INQUIRY?

by William F. Wunsch

**A** DEVELOPMENT or two at the meetings of the World Council of Churches at New Delhi, and more developments in Roman Catholic practice and thinking, wholly unrelated, of course, to the World Council and its meeting, invite the attention, I think, of New Churchmen.

We are familiar with Swedenborg's statements about the changes which he said would come in the transition from a first Christian era to a new day (*Last Judgment* n. 73). In outward respects, he said, the world would remain much the same. In those he named it has done so. In some other respects, as we both know and feel, it is a decidedly changed world from Swedenborg's day, and perhaps most significantly, changed into a single neighborhood. What were once remote corners of the earth to any of us have been brought near to all of us. One thing would be different, Swedenborg declared—the state of the church. The *state* of the church; the change would be inward. "Outwardly, divided churches would exist as before;" this may need qualification now in view of the movement towards Christian unity. "Their doctrines will be taught as before." So they have been, but the statement does not say that all will be. Notably, the traditional concept of predestination, scored by Swedenborg as a cruel and pernicious heresy, has little of the acceptance or influence it had in his day. Nor does the statement preclude the continuance of a doctrine in some reinterpretation of it. The change, however, on which Swedenborg dwells, is a deeper and pervasive one. "Henceforth [that is, from 1758 on] the men of the church will be in a freer state of thinking about matters of faith."

It is some manifestations of this predicted spirit of inquiry or freer state of thinking that invite attention. Some of them are to be found in Roman Catholic practice and thought. I shall speak first of these, and finally of a doctrinal revision in the Delhi assembly of the World Council of Churches, to which one large constituency, the Russian Orthodox Church was added.

Swedenborg could write in his day that the Roman Catholic Church kept the Bible from the people. It was hidden, he also said, in monasteries [*Divine Providence* nn. 264(2), 330(7.) The Mass, he added, was in Latin, not understood by the people (*Divine Providence* n. 257(5). Before long the Vatican MS of the Bible was

released to scholars generally, as other MSS were found and became available. More recently, at least, Roman Catholics have been urged to read their Bible; fresh, official translations have been ordered; an excellent English translation by an individual circulates widely. As for the Mass, there is a growing desire among worshippers that it be celebrated in their tongue, those portions of it at least which are addressed to them. In Israel a group of Roman Catholic priests were authorized recently to celebrate the Mass in Hebrew. In their general neighborhood Oriental branches of the Catholic Church have employed their vernacular for centuries. The current debate over Latin will in all probability continue at the Ecumenical Council of the Roman Catholic Church this year. The Pope is reported to have said that Latin "is permanently connected with the sacred melodies of the Church of Rome," "is a clear and splendid symbol of unity," and "must continue to maintain its sovereign position." He is also said to be determined to have free discussion at the Council.

Other evidences of a freer state of thinking among Catholic Christians can be cited. One notable and touching one is the upsurge with responsible Catholic thinkers of a humane feeling, wrestling with the traditional position that unbaptized infants are disadvantaged in the life hereafter. Augustine, who took the position so long ago, did so, he said, forced to it logically, but with distress of heart. Since then, more than one Catholic theologian has sought to soften the position, if not to change it. An article in *Time* (Nov. 10, 1961) has called the subject "the dilemma of the children," but plainly it is the dilemma of the Catholic theologian. A premise of his needs re-study. When the Lord says in *John* 3.5, "Unless a man is born again of water and the Holy Ghost, he cannot enter into the kingdom of God," does He mean earthly water or the water of life? Has baptism been given a force it does not have? For lack of baptism is an infant consigned to Aquinas' *limbo* and shut away from heavenly bliss forever? *Time* quotes a book, *From Limbo to Heaven*, the author is the late Father Vincent Wilkin, S. J., Roman Catholic chaplain at the University of Liverpool, the publisher, Sheed and Ward. Father Wilkin's solution, still more briefly summed up by me, is that unbaptized babies get into heaven, "but not until the end of the world," for then Christ will



# DEATH AFTER DEATH

by Clayton Priestnal

**D**OWN THROUGH the centuries Christian tradition has made Easter the climax of the church year. From the repressed intoning of the *pater noster* by some solitary monk to the expansive diapasons of a Gregorian chant in a crowded cathedral, the Easter theme is the same—the resurrection of the Lord, the triumph of life over death. There are no words to adequately describe the sense of joy, of exultation, of transcendent hope which fills the hearts of Christians on this most holy day of the year. Even the unhappy skeptic who finds his satisfaction in deriding man's simple trust in God must feel in the mood of the day, or at least in the exuberant endeavor of nature to produce her loveliest hues, something uplifting which surpasses his understanding. There is no escaping the subtle and profound influences of the glorious resurrection of the Lord. And Easter will still be commemorated by glad hearts long after the books of derision and doubt have rotted away on forsaken shelves.

It is proper for man to find in Easter a confirmation of life eternal. Confined as he is in a wall of flesh which is so susceptible to the ravages of age and sickness, imprisoned as he is in a world of rampant hate and violence, the spirit needs this assurance that beyond the agonies of the hour there lies the prospect of a better life—a life more secure in which frustrated hopes can at last find a fuller realization. It is proper for man to be comforted and reassured by the Lord's words, "*I am the resurrection and the life. . .*"

How meaningless life and the Christian faith would be without the belief in an existence which extends beyond the boundaries of time and space, where there is no calendar to mark an end to days and years. On this troubled earth the seasons come and go with too great a swiftness to permit man to satisfy all of his hunger and thirst for soul nourishing experiences. So man needs the contemplation of eternity as a solace for his restive and resurgent spirit that is always seeking ways to exercise its wondrous powers of feeling, thought and action. The Easter theme of immortality is the answer to mankind's need for reassurance and hope in a world of whirling time.

The reasons for man's preoccupation with death are not hard to discover. Death is just as certain as birth. Once a human being has entered upon the pathway of earthly existence he must inevitably pass through the gateway of death. The certainty and finality of it, and the uncertainty of the hour, make death of vital concern

in the emotional and intellectual life of each individual. Death opens up in man his deepest springs of fear, of sorrow and sympathy.

How completely hearts respond to the grief of the poor widow of Nain as she followed the bier of her only son out through the gate of the city for burial. Joy filled all hearts when the Lord saw the sorrowful crowd and the grief-stricken mother and comforted them with these words, "*Weep not*", and then touched the deceased and he was miraculously restored to life. How deeply one feels the sorrow of Jairus every time he reads of the sad demise of his young daughter and rejoiced when she was restored to the full bloom of life. And the anguish of Mary and Martha over the untimely passing of Lazarus also fills man with pity and compassion. This is true because at one time or another all have felt the emptiness, the loneliness, the unconsolable grief, at the loss of one dear to him.

Life and death are indeed the two great realities from which man can never escape. And tragically enough, the errors of his thinking have distorted his concepts of these basic verities. Death is looked upon as the consequence of sin, even among pious, well-meaning Christians who should know too much about the love of our Heavenly Father to even entertain such a notion. It is commonly held that if man had not rejected the will of God and turned away to follow the inclinations of his own capricious nature, death would have been unknown. But the New Church asserts with the greatest emphasis that death, physical death, is a part of the divine plan. It was not imposed as punishment. It was not ordained to compel man to be good by instilling in him dread and fear. Death is as much a part of divine order as the falling of the leaves in the mellow autumn and the metamorphosis of the despised worm into a butterfly of gorgeous hues. The infinite love of the Lord is found in every stage of man's entering, living in, and then leaving this world to take up an active life in the spiritual realm which was always intended to be his eternal home.

If man would only take his feelings of dread about death and transfer them to the kind of death which can come in the very prime of adulthood, the death which can come after death, he would discover a deeper significance in Easter and an added beauty in the story of the empty tomb found by the mourners who made that pre-dawn pilgrimage to the sepulchre. It is very strange that among people who profess to accept the Christian teachings of immortality there are those who tremble



at the very thought of the grave and yet are unconcerned about their indifference to God, to justice and to human rights. They seem to be avidly interested in the possibilities of life everlasting, but appear totally apathetic towards the resurrection of the spirit which should precede their leaving this world.

Death of the spirit, deadness of the soul, unresponsiveness to the influences of Divine love are what should be feared and shunned, for it leads to death after death. The last breath of the mortal body usually takes place in a state of unconsciousness, but the decease of the spirit drags on in miserable states of consciousness and its efforts extend to eternity. It should be a matter of wonderment and concern that man recoils from thoughts of the orderly process by which his weak, imperfect shell of clay that has outlived its usefulness is discarded, and yet stands unmoved by the prospect of his spirit being so devoid of love and truth that his hereafter could be nothing but restraint and frustration. And it is this fearsome death of the spirit which is depicted so frequently and so vividly throughout the Scripture. The Epistle to the Romans declares, *"To be carnally minded is death; to be spiritually minded is life and peace"*. This is the life and death which should concern man most as he calls to remembrance the empty sepulchre and the Risen Lord.

The Lord passed through the vicissitudes, the uncertainties, the disappointments and struggles which beset mankind. Hunger was not unknown to Him. Sorrow was His lot. Vilification and rejection were not strangers. However by means of these cruel blows of hate and deep anguish of despair, the Lord gradually made His imperfect human nature wholly subservient to the Divine Spirit within Him. So completely were they made one that the tomb was empty, only the burial linens remained; the Lord's Human was no longer a material body but a body of Divine spiritual substance. The Lord had passed through the death of all earthly affections, all worldly ambitions, all evil inclinations, so that on Easter morning He was victorious, not only over physical death but over spiritual death as well.

Thus one sees that the real lessons of Easter cannot be disassociated from man's need to resuscitate his spiritual life and the Lord's power to bring this about through man's cooperation.

The prophet Ezekiel had a most remarkable vision. He found himself in a valley strewn with dry bones. *"Can these bones live?"* the troubled prophet asked of God. Then by a Divine power beyond the ken of mortals, the bones came together, flesh was laid upon them, and from the four winds breath came to the bodies and they revived and became a great army. A strange picture—a gruesome one no doubt to many people. Yet it describes in a most dramatic way the power of the Lord to raise the dead spirit of man to a life of joy and usefulness. It reminds us in an unforgettable way that we can leave behind the dark sepulchre of the self-centered past and return to the bright, warm mansions of a life where the Lord's love and truth are present and active.

These are the words of our Lord and Saviour Jesus Christ Who rose from the dead and Who is the One God of heaven and earth: *"Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"*. The Lord was crucified and rose from the dead. Man must take up his cross and follow Him. The joy of Easter should be the joy which comes when the soul has been lifted up from where it lay interred in self-centered interests to a resurrected life of loving service to mankind in the Lord's kingdom. Then when the hour comes and the cares of this world are laid aside forever, and the Lord's celestial angels come to speak to us of eternity, we shall not turn away but will listen and follow as they lead us into the peace, joy and brotherhood of heaven.

### EASTER

THIS is the Lord's own Day of Glory,  
And nature smiles with new-found life;  
His Word recounts the blessed story  
That the bonds He wore are freed from strife.

—THERESA S. ROBB

### LENT

A SPARSE budded branch  
extends a tentative finger  
to the new winds, as spring  
folds an awed earth into  
bowls of green.

After the wide death of winter,  
turning from that first perfect flower  
we face the fast. How  
strange to be on the threshold at last  
of surfeit, we first deny.

The fast—to scrape off raw  
the oozing sore of self—  
To love is to abstain  
from those first bright indulgences . . .  
not to repudiate but to define.

—CRYSTAL E. ERHART

### MESSIANIC IDEAL

HE SAID, "Tis finished" and he bowed his head,  
Compassion thus gave way to his relief,  
relief not only from the exigence  
of life on earth with those of little faith;  
but from the strain of such restraint as he  
had need to exercise lest he become  
Messiah of the kind the Jews had right  
to hope that he would be according to  
that which they had been taught; a world misled  
by misinterpretation of ideals  
designed for inner use, not natural.

—FITCH GIBBENS





# WINDOW TOWARDS THE WORLD

## THE CAPITAL VIEW

DEEP IN THE PAGES of the *Convention Journal*, where it may be forgotten by those who are offended by it and proudly encircled by those who felt the necessity for it, there is "A Standing Resolution to New Churchmen Everywhere." The Convention, meeting in Chicago in June 1960, reaffirmed its belief that the Church Universal includes those of diverse origins and urges New Churchmen to acknowledge this truth and act in this spirit. "Let no Society of the Church exclude any from membership on the basis of ethnic origin, race or color, but, seeking those who acknowledge our Lord and Savior Jesus Christ as the Redeemer of the world and who accept the essentials of faith of the Church, welcome them with joy and affection into the full and free fellowship of the Church."

Recalling this resolution as well as passages from *True Christian Religion* summoning us to love the larger neighbor, the Washington Society voted on February 5 to sign the following statement submitted to it by the Council of Churches National Capital Area:

*Believing that the Church of Jesus Christ is inclusive of all who confess that Jesus Christ is Lord, The Church of the Holy City (Swedenborgian) hereby records itself as welcoming into full membership all persons of any racial, economic or social background who accept the discipline and requirements of membership in this church.*

Although voting to support the Council of Churches resolution, members who attended this special meeting voted unanimously to inform the Council that they would have preferred the statement to read "welcoming into full membership all persons who accept the discipline and requirements of membership in this church." It was felt that this would have been a more positive way of phrasing the statement.

Washington is a city where the North and the South meet. As prosperous white people move to the suburbs, the city is becoming predominantly Negro in population. Our National Church faces on busy Sixteenth Street, which is lined with embassies, churches and apartment buildings. The back and side windows look out on the back streets and alleys of downtown Washington, bordered with deteriorating houses and strewn with broken whiskey bottles.

Some of the churches of downtown Washington have chosen to follow the movement of their members to the suburbs. Those who choose to remain in the city face the responsibility to meet the needs of the community as well as the needs of those who come in to church from

the suburbs. The Washington Church is undertaking a program of small discussion groups in houses in the various suburbs and sections of the city to bring together the widely scattered members.

At the same time our National Church is broadening its program to attract people from the whole metropolitan Washington area. A third direction of effort will be the study in co-operation with the Council of Churches of its role and responsibility in the immediate community. With a growing awareness that its purpose is to provide for the spiritual growth of all within its sphere of responsibility, the Washington Church looks out its windows to the world.

—PERRY S. MARTIN

## THE GREAT SEER'S VIEWS FINDING AGREEMENT

IT WAS EDWIN MARKHAM in his great 250th anniversary poem on Swedenborg who wrote, "Out of the North the great seer rose to scan the genesis and destiny of man."

Numerous other thinkers before and after the "Prophet of the North" have hazarded the same effort, but perhaps few have achieved the imaginative, or can one say "realistic" endeavor of the noted British astronomer Arthur C. Clarke who in *Astronautics* for the past October writes on "Space Flight and the Spirit of Man."

Dr. Clarke says, for example, "We cannot predict the new forces, powers and discoveries that will be disclosed to us when we reach the other planets or set up laboratories in space. . . . There can be little reasonable doubt that we will ultimately come into contact with races more intelligent than our own. . . ."

If this were not enough to set one thinking, note the syndicated article of Feb. 8 by the *N. Y. Times'* knowledgeable and conservative writer on Russian affairs, Harrison E. Salisbury: "Within the most advanced echelon of Soviet science", he says, "there is emerging a tendency to seek a non-materialist, spiritual concept of the universe."

Swedenborg's writings upon such subjects two centuries ago, only now are receiving confirmation through such modern research and experiments.

—L. MARSHALL

### Requests for Helen Keller Films

Should now be directed to Edward L. Wertheim, 11 West 42nd St., New York 36, N. Y., instead of to Mrs. Hugh Currie, Bloomfield, N. J. Mr. Wertheim has taken over the management of this project.



"Behold My hands and My feet, that it is I Myself;  
handle Me and see; for a spirit hath not flesh and bones, as ye see Me have . . . "

## THE MYSTERY OF THE LORD'S RESURRECTION

by Paul Tremblay

IT IS ONLY fitting that I should preach a sermon on the Lord's resurrection, for it is my keen interest, ever since my childhood, on the life after death that finally led me into the New Church. The immortality of man has always been real to me. It was the search for knowledges about the life after death that led me to the writings of Emanuel Swedenborg.

It is hard to speak about the Lord's resurrection and not at the same time about the incarnation, because the Crucifixion and Resurrection were the last states of the life of the Lord on earth and what is last is always the goal attained and end in view. All through the course of His life the Lord combatted against the flesh to compel His body and infirm human to conform to spiritual correspondence with His Soul from the Father, or from God Himself. The Crucifixion was the last temptation and the death of his physical body.

When I was reading Peppini's *Life of Christ*, it dawned upon me that those writers and all Protestant ministers and Catholic preachers and priests are unaware of the whole issue of the Incarnation and the Crucifixion and Resurrection. None of them are aware of the fact that there had to be a Judas to sell Christ's life. It was so important that there be one that Providence caused it to be so. If it had not been Judas, it would have been someone else. The issue at stake was so important—in fact, the life of the whole human race was at stake—that a mere man or his life was of no consequence compared to the salvation of the human race.

When I was a small boy at Easter time I would meditate about the Crucifixion of the Lord and would say to myself: "I wish I would have been living then and been a soldier and a man of power, I would certainly have saved the Lord's life." The Lord's physical body had to undergo a last suffering such as was offered by the cross before the body was in condition to be conjoined to the Divine and this was so important that Providence caused that no such thing happened.

There was darkness for three hours before the Lord died on the cross.

I recall an experience from my boyhood days when there was darkness for about three hours right in the middle of the afternoon. So dark was it that the lamps had to be lit.

I was picking wood chips in a tub a few hundred yards away from the house when the wind began to blow. I noticed large clouds rolling heavily laden with smoke. My mother called to me to leave everything there and come back to the house. When I reached the house it

was already dark. The warm wind lifted dust and all sorts of things in the air. Yet it wasn't a gale. A man cutting brush half a mile to the west came running home in good time. There was no mystery at all as to what happened, although a great many people lit candles and prayed because they thought the end of the world had come. The whole thing was caused by huge forest fires burning close by towards the north. The wind, blowing from the north and warmed by the heat of the fire, carried the dense smoke over the district and obscured the sun for a while.

Only three hours after the Lord was laid on the cross, He died. His last words were: "It is finished," or, "It is consummated."

The work of combatting in his last and most grievous temptation was over, and that brought His lifetime of fighting and of overcoming temptation to an end. When the last spiritual and internal temptation was over, it was not necessary for His physical human body to suffer more, therefore, He "gave up the ghost," which means, the physical body died. This is why He died only three hours after He was crucified. People crucified usually took from three to seven days to die. It was a very painful death. Sometimes, to alleviate the suffering death was accelerated by breaking the legs of the crucified persons. The shock usually caused instant death. It seems they also had another way of giving a *coup de grace*, for when they came to the Lord and found him already dead, a soldier thrust a lance through his side.

After the last temptation was over, the Lord had just been willing to give up natural *lumen*, that is, the external man had completely submitted itself to the Divine and because of the correspondence between the external and internal of the Lord, the body was no more needed and so the Lord gave up the ghost and died.

In what condition was the physical body of the Lord during the two and one half or three days it was in the tomb? Was it in suspended animation like some believe? Was it in a state of decay? Let us penetrate into this mystery by taking a look at some worldly phenomena.

During the epidemic of Spanish influenza in 1919, many people were buried alive, although dead by all medical tests. Some were found later to have turned around in their tomb or coffin. Others came alive again while still on the bier.

It is quite possible for the body of a finite human being to lie as if dead for three days and come alive again. Let us take an example from the well known state called suspended animation.



Out in an American jail was a prisoner who was doing very strange things. Sometimes in the early hours of the morning he would be heard knocking on the outside of the prison gates and begging to be let in. It is said he would escape at night by hypnotizing the guards and taking the keys away from them. He would let himself out of the prison yard and go to a show in town or otherwise spend most of the night out. Once he was found hanging from the door knob by his necktie. By all appearance dead, he was taken to the bier. There he lay for three days in suspended animation until the undertaker came to embalm his body. When the embalmer approached him with a knife to start the process of embalming his body, the man stood up and said to the embalmer, "I am not ready for this yet." He also said, "I beat the Lord. I was dead for three full days, while He was only dead for two and a half days."

I have told you these things for the sake of contrast and comparison. Now I can pose the question again: "Was the Lord's body in suspended animation during the time it was in the tomb?" No it was not. Because, if it had been, the Lord would have wakened up out of that state and would have lived many more years in this world and then He would have died a natural death like everyone of us will as to our physical bodies. Nor did His body decay, although the climate in Palestine at that time of the year is warm. Instead of this, there took place in that body a change. It was a certain change that conditioned it to receive a higher finer influx from the Divine. When this influx took place on the third day, a great shock or earthquake was heard and felt. Such was the case in the spiritual world and no doubt from that world by correspondence was also felt a shock and

earthquake in the natural world. I believe it was that shock that caused the material rock to roll away from the mouth of the tomb. It was the Lord's newly gained ultimate power flowing through heaven, or through an angel, that rolled the rock away. This may be compared to a jet plane breaking the sound barrier. When the airplane passes the speed of sound it makes a noise similar to that of an explosion. I have sometimes heard as many as three explosions in succession. The Lord had now gained power to repulse the enemy, the hells.

The conjunction of the Divine with the Human took place gradually. We have proof of this from the fact that when the Lord appeared to Mary Magdalene, He said to her: "Touch me not, for I am not yet ascended to my Father." The Father of course is the Divine. If Mary had touched Him, what would have happened? She might have got her hands burned, or, she might have been thrown away by an explosion, like those are in the spiritual world who have confirmed their false principles by the Word. When those persons touch the Bible in the other world there is produced an explosion and they are thrown away, unconscious for a while.

I am of the opinion that the Lord appeared to people shortly after His Resurrection, in a more or less natural way at least a few times. I am quite sure the Lord was still able to appear in a certain material way because He was not yet fully conjoined to the Divine. The Lord appeared to others then fourth dimensionally or through the fourth dimension. What is the fourth dimension? An object is three dimensional: it has length, width and thickness: the length is the first dimension, the width is the second dimension, and the thickness is the third dimension. Our two eyes enable us to see the third dimension, that is, to see depth. When you are looking at a 3-d movie and an actor on the screen throws a ball towards the audience, the ball appears to jump right out of the screen. This is a three dimensional illusion. The fourth dimension is "within" the third dimension. When we think of the interior within the exterior, we are thinking fourth dimensionally. The title of Swedenborg's great work on the exposition of the internal sense of Scripture, "Arcana Celestia," means within the within, like a small box within a larger one. When we study the internal sense of Scripture, we advance into spiritual knowledge with the mind by the fourth dimension.

I am of the opinion that when the Lord appeared to the disciples and others who were together in a house one evening with the door closed He appeared to them before their material bodies and they saw Him with their physical eyes. Also when He appeared to them eight days later and Thomas was present. He said to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (Luke: 24:39.)

The wounds and imprint in His hands and the spear mark in His side had not yet disappeared. Is that not proof that He appeared to them before their physical

### To Col. John H. Glenn and his helpers

**T**HIS IS a tribute of love, praise and joy  
 To the men seeking light from the sky.  
 The moon and the stars may well wonder why  
 We search for some strange, new alloy.  
 Is it hope or despair that make men reach out  
 For that Something our earth seems to lack:  
 Whatever our aims science cannot re-track  
 Since Glenn spanned a new global route.  
 This pilot was trained to circle earth's space  
 So that science and hope be reborn;  
 America smiled as she viewed a new morn  
 When peace set a new human pace.

—THERESA S. ROBB

*Continued on page 105*



# The Grand Alliance

EDITED BY LOUISE WOOFENDEN

## OFFICERS AND COMMITTEE CHAIRMEN

*President*..... Mrs. Harold P. Berran, Pickwick Hotel, San Diego 1, Calif.  
*1st Vice-President*..... Mrs. Robert L. Young, 3745 Albatross St., San Diego, Calif.  
*3rd Vice-President*..... Mrs. Wilfred G. Rice, 957 Hague Avenue, St. Paul 4, Minnesota  
*Recording Secretary*..... Mrs. Daniel F. Dullea, 101 Huntingdon St., Brockton 28, Mass.  
*Corresponding Secretary*..... Mrs. Alan W. Farnham, 28 Grant Avenue, Brockton 28, Mass.  
*Treasurer*..... Miss Frances D. Spamer, 1261 Meridene Drive, Baltimore 12, Maryland  
*Chaplain*..... Mrs. Alice P. Van Boven, 446 Chestnut Avenue, Redlands, California  
*Round Robin Chairman*..... Mrs. Louis A. Dole, 887 Middle St., Bath, Me.  
*Mite Box Chairman*..... Mrs. John E. Lister, 34 W. Southampton Ave., Philadelphia 18, Pa.  
*Publications Chairman*..... Mrs. Wm. R. Woofenden, 576 W. Woodland, Ferndale 20, Mich.  
*Nominating Committee*..... Mrs. Andre Diaconoff, 1711 N. Dillon St., Los Angeles 26, Calif.  
*International Correspondent*.. Miss Margaret Sampson, 112 E. 35th St., New York 16; N. Y.  
*Executive Member*..... Mrs. Richard H. Tafel, 200 Chestnut Ave., Narberth, Pa.

## INTERNATIONAL CORRESPONDENCE

AT CONVENTION IN WASHINGTON last June, Miss Margaret Sampson, International Correspondent for the Alliance, reported that she had had a nice response to our "Hands Across the Sea" program and that two of our own societies had written letters at that time. Since then a list has been acquired, through Mrs. Ellen M. Pulsford, of ladies in England and Scotland who wish to correspond with members of American Alliances. Several additional correspondences have been arranged this year, and it is hoped that many more will follow. The English ladies have received the plan with enthusiasm, as may be seen from the following excerpts from letters Miss Sampson has received from Mrs. Pulsford:

Dear Miss Sampson,

Thank you for your letter of June 13 and for your good wishes. You mention a letter you had received from Miss H. G. Stacey. She is the president of the Women's League in London and she did bring this matter up at a London meeting, and I was asked to include it in my overseas report to the Women's League meeting at Conference at Accrington and appeal for names of people willing to take up this very pleasant task. I managed to get quite a number of names.

First I must tell you that the Junior Women's League here in Brightlingsea have undertaken to write to Pretty Prairie. There are not many junior leagues in this country and these are a lively lot of women who work and play with great zest. They form a choir and sing in the church on special occasions. We are ten miles from the town and have to make our own amusements. They work very well for the Church.

All on this first list live in the north as you will see, in and around Accrington, mostly industrial towns with quite pleasant country between.

I hope to send a further list from London and the other centers of church life, when we resume our meetings in the autumn.

We had a most enjoyable Conference at Accrington. They have such beautiful premises, all well kept. The church is large with three aisles and a gallery which rather spoils the pillars but they found it necessary at one time to accommodate the congregation. There is a splendid organ and some good stained glass windows. A very pleasant place to hold a Conference.

I hope this correspondence idea will blossom and bear good fruit and be a blessing to us all.

With every good wish,

Yours sincerely,

Ellen M. Pulsford

Dear Miss Sampson,

Many thanks for your letter of October 29th. I read it at the London League meeting last Friday and they were delighted to hear from you.

I have a few more names. Some Leagues were not represented at Conference so I have written to them to see if they would like to take part in this Hands Across the Sea programme. I had a response from Bristol only this morning and expect others will follow.

Our League report is enclosed with this so that you can have some idea of our activities. Mrs. Farnham sent me the report of your Alliance Conference which I have read with great interest. I am passing your report round our committee.

Yours sincerely,

Ellen Pulsford

Now we list the names of both lists sent by Mrs. Pulsford. If you will let Miss Sampson know to whom you wish to write she will let you know by return mail whether or



not someone else has chosen that person and if necessary suggest an alternate.

Mrs. Hugh Bain, 14 Main St., Embsay Skipton, Yorks, England

Mrs. George Hill, 75 Oakwood Road, Accrington, Lancashire, England

Mrs. Brereton, 5 Chamber Hill Close, Oldham, Lancashire, England

Mrs. Morton, 123 Willows Lane, Accrington, Lancashire, England

Mrs. Sagar, 126 Kingsway, Church, Accrington, Lancashire, England

Mrs. Thomas, Pleasington. Post Office, Blackburn, Lancashire, England

Miss Turner, 14 Lindley Drive, Brereton, Birkenhead, Cheshire, England

Mrs. Brooks (Anerly Society) 22 Trewsbury Road, Sydenham, London S.E. 26

Mrs. Drummond (Willesden Society) High Trees, Gerrods Cross, Bucks, England

Mrs. G. Clayton, 110 Overton Drive, Wanstead, London E. 11

Mrs. K. M. Johnson, 252 Scott Ellis Gardens, St. John's Woods, London N.W. 8

Mrs. B. Pratt, (Finchley Society) 15 Hungerford Road, London N. 7

Mrs. A. Turner (Camberwell Society) 38 North Drive, Orpington, Kent, England

Miss W. Cook, Jesmond, 182 Bishop Road, Bristol 7, England

Miss Willson, 2 Westfield Road, Southbourne, Bournemouth, Hants, England

Mrs. A. Bartle, 9 Moorside, Oxenhope, Keighley, Yorks, England

Mrs. Stevenson, 4 Mauna Close, Southend on Sea, England

Miss K. McGallon, 3 Craigielea Drive, Paisley, Scotland



EVELYN DIACONOFF

### THE ALLIANCE NOMINATING COMMITTEE

LOOKING TOWARD our annual meeting at Convention next July, your nominating committee is preparing its slate. Miss Dorothea Pfister, Mrs. Stewart E. Poole, Mrs. Erwin D. Reddekopp and Mrs. Tomas H. Spiers make up the committee, under the chairmanship of Mrs. Andre Diaconoff. We think you will be interested in meeting our chairman, Evelyn Hotson Diaconoff. She is the wife of the pastor of the Los Angeles church. Their sons Philip and Theodore are married and live in California. Their youngest son, Peter, is at present studying and working in Washington, D. C.

Mrs. Diaconoff spent her childhood in Brooklyn, N. Y. Her schooling then took her to the Waltham School for girls, in Massachusetts (Now the Chapel Hill School) for two years, and later to Cambridge to prepare for college. She entered Radcliffe, class of 1925, where she majored in English. However, she says that she reserved her greatest enthusiasm, perhaps, for the choral instruction and singing under the inspiring Doctor Davison, beloved "Doc" of Harvard.

Returning to the present, she says that she enjoys, usually, being a busy minister's wife and all that it entails. She plays the piano each week for the Sunday School service, sings in the church choir, and attends the weekly Alliance Reading Circle when she can.

Last Fall she was asked again to represent the women of the society at the Los Angeles Council of United Church Women. Recently she agreed to work on a TV viewing committee, which writes brief opinions or ratings of programs geared to children and youth.

Her hobbies? Attending her singing classes at the Hollywood Evening Adult School and taking part in the programs, a little gardening, a little writing and some knitting. And she loves living in Southern California.



Enter

The Messenger's

Fiction Contest

Entries must be postmarked

by Easter Sunday.

No more than

1500 words.





## THE MYSTERY OF THE LORD'S RESURRECTION

*Continued from page 102*

eyes? His body was not yet completely transmuted or conjoined to the Divine. It had still enough of the physical to be able for a short time to come forward and manifest itself before the physical world. When He appeared to the disciples eight days before He appeared to Thomas, He said to them: "Behold my hands and my feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see me have. And when He had spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said to them, have ye any meat? And they gave Him a piece of broiled fish, and of an honeycomb. An He took it, and did eat before them."

He ate this food to prove to them that He had risen as to His material Human. therefore, it must have been material food, otherwise how could He prove to them the fact that He had risen in respect to the physical Human? At this time we should call the Lord's body substantial-natural for lack of a better name. The Lord was travelling back and forth, so to speak, fourth dimensionally towards the spiritual world and the natural, like vibrating back and forth. The reason He could do this was because He was not yet fully conjoined to the Divine, but was still in the act of conjoining the Divine with the Human. This conjunction was taking place gradually. We may call it "the progressing conjunction of the Divine with the Human." The last stage of it was completed when He ascended into heaven.

After 40 days, or after a fuller state of conjunction had taken place, the Lord then ascended to heaven and was completely conjoined with the Divine, and one with the Father.

Since the incarnation, the Lord is in His full ultimate power and Glory, forever and ever, . . . Amen.

*The writer is an active member of the New Church in Western Canada.*

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### ***School Invites Inquiries***

Never have the opportunities for the New Church been greater. Never has its message been more needed. Yet there have been too few preparing for its ministry.

We earnestly invite inquiries from those who have considered the ministry as their possible vocation. Twelve is not too young to contact us. Depending upon circumstances, sixty may not be too old.

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## **Notice of proposed amendment to Convention, Article V, Section 3, Subsection 3.**

By vote of the Council of Ministers the Executive Committee of the Council appointed a special committee to prepare the following proposed amendment which will be before the Council of Ministers in June and be before the General Convention, if the Council of Ministers votes to recommend it. The amendment calls for a revision of Article V, Section 3, Subsection 3, as follows:

"In a society where there is no settled minister, a General Pastor in charge thereof, or the President of Convention, at the request of the society may empower a Lay Leader who is giving continuing service to that society to administer the Holy Supper and to baptize, such powers to be exercised only on such occasions as specified by the General Pastor. Where the law of the state or province allows, the General Pastor may empower the Lay Leader to perform marriages."

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## NEWS FROM HERE AND THERE

by Merle Haag

**Baltimore** has evolved a novel plan to pay off the mortgage. Their mortgage payments amount to \$10.88 per day, so well wishers are urged sponsor "days". Right now the Baltimoreans are busy laying plans for a Vacation Bible School during the last two weeks of June. The newly formed Baltimore Y.P.L. held a houseparty, Feb. 10 and 11. Guests came from New York, Philadelphia, Wilmington, and Washington.

**Portland, Ore.** reports its Sunday School has set an all time high in attendance since this fall. Perhaps this can be attributed to the interest stimulated by Portland's Vacation Bible School.

**It has not always been easy** to be a New-Churchman. The *Maine New-Churchman* quotes the Rev. Thomas Worcester as saying that no respectable minister dared to be civil to him. A school had to be opened for New-Church children to protect them from the treatment they received in other schools. Persecution often strengthens one's religious ardor. . . . The Boston Society had 12 charter members: Joseph Roby, James Mann, Nathaniel Balch, David Davies, Samuel Worcester, Thomas Worcester, Margaret Cary, Abigail Cowell, Eliza Cowell, Margaret Prescott, Thomasine Minot, and T. B. Haywood. During the next half century it grew into one of the strongest and most influential New Churches in America and was instrumental in spreading the teachings throughout New England. How many of our present day members are descended from these original courageous members?

**Each child** in the Boston Sunday School read a Biblical psalm which was tape recorded by Arthur James. At one of the tea parties the tapes will be played for the grown-ups. It is also planned to exchange these recordings with New-Church Sunday Schools in other parts of the world.

**Congratulations** to Dr. Minor McLain, recently appointed to a full professorship (Dept. of History) at Boston Univ. Also to Mrs. Dexter Wheeler who is now a full fledged registered nurse.

**The Cambridge Men's Club** heard Mr. Hanna E. Kassiss, a native of Jordan, as speaker, Feb. 9. His topic was "Christ, Christians, and Moslems."

**Congratulations** to Mr. and Mrs. Cass Laitner, Detroit Society, who recently celebrated their golden wedding anniversary.

**On Youth Sunday** the El Cerrito Society had a hobby display to encourage more young people to develop a hobby as a release for their excess energy.

**Edward Haag**, Philadelphia Society, has been appointed Acting Postmaster of Levittown, N. J.

**Portland, Ore.** has been having some very stimulating Family Nights. In February Attorney Mayfield K. Webb spoke on "The History of Racial Prejudice in America." In March Prof. Lucien Loring spoke on "Swedenborg and Modern Psychology."

**It may be of interest** to note that the little church of Ballston, Ore., was the first New-Church building erected on the west coast, over 100 years ago. The Rev. Paul Zacharias of Portland goes to Ballston every month to meet with a study group.

**The Rev. Robert Loring Young** has accepted a call to the Riverside, Calif., New Church. Once a month

the Society plans to have dinner after services. Sometimes this will be in the home of a member and sometimes in a restaurant.

**The St. Louis Square Dancing** for adults has become so popular that now the younger set is agitating for a square dance group of their own. Mrs. Margaret O'Brien has agreed to teach the youngsters. St. Louis is temporarily losing two of its members to Uncle Sam; Fred Seamans is already in the army, and William Jones has been chosen as one of 10 appointees to the Air Force Academy next September. The Rev. Ellsworth Ewing has been appointed to the Advisory Comm. of the Family and Children's Service of Greater St. Louis.

**The Rev. Othmar Tobisch's** course on marriage has become so popular that even Leaguers from El Cerrito are attending.

**The San Francisco Women's Alliance** plans to have a monthly bake sale to build up its entertainment fund for the coming annual meeting of the California Association in August of this year.

**The Kitchener Society** has committed itself to a definite missionary project—the support of an African student at the Univ. of Waterloo. Their goal is to return to Africa one well-trained dedicated student who will help his fellow countrymen to arrive at the same standard of living that Canadians take for granted.

**The New Church in Brooklyn** has donated four fine stained glass windows, to the National Church, Washington, D.C.

**"As ye would** that men should do to you, do ye even so to them." These words of Christ from the 6th chapter of St. Luke were the text of a sermon delivered by the Rev. Ernest L. Frederick, Dec. 10 in the Swedenborg Memorial Church in Gulfport, Miss. This inspiring treatise dealt with the Lord's coming into the world as a representative of Truth with Love. The Sacrament of the Lord's Holy Supper was administered with twenty participating. Attendance was approximately 30, including several children.

Following lunch served by the church ladies in the church reception room at noon, the Rev. Mr. Frederick attended the annual business meeting and election of officers, Capt. A. W. Higgins, president, presiding.

Rev. Mr. Frederick was called to Gulfport for the purpose of performing the marriage ceremony of Myrna Donley, daughter of Mr. and Mrs. J. G. Donley, (this Society's newest members), and James E. Roberds. The wedding was quietly and beautifully solemnized at 10 a.m., Dec. 10, at the altar of the Swedenborg Memorial Church in Gulfport, in the presence of friends and relatives.

## Chapel Hill School . . .

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## BIRTHS

HEATH—Born Jan. 8 in Fryeburg, Me., to William and Ruby Heath, a daughter, Jacqueline Sue.

WHEATON—Born Jan. 11 to Louis and Ola-Mae Wheaton in Fryeburg, Me., a son, Elwyn Curtis.

ANDREWS—Born Jan. 28 in Fryeburg, Me., to Stephen and Loretta Andrews, a son, Wayne Stephen.

CHATTLEY—Born Jan. 3 in Bath, Me., to Mrs. Kathleen Holmes Chattley, a son, Douglas Michael.

## BAPTISMS

SHESSLER—Jeanne, infant daughter of Dr. and Mrs. Laurence F. Shesler, Jr., Bath, Me. Society, baptized Jan. 21 at home by her uncle, the Rev. Wilfred G. Rice.

CHATTLEY—Douglas Michael, son of Mrs. Kathleen Holmes Chattley, Bath, Me. Society, baptized Feb. 11 by the Rev. Louis A. Dole.

SAWYER—Noreen Elizabeth, daughter of Mr. and Mrs. Evan Sawyer, El Cerrito Society, baptized Jan. 7 by the Rev. Eric J. Zacharias.

GLOVER—Tracy Ann, daughter of Mr. and Mrs. William Glover, El Cerrito Society, baptized Jan. 7 by the Rev. Eric J. Zacharias.

BRIGHT—Tonja Elaine, daughter of Mr. and Mrs. Lawrence Bright, Pawnee Rock, Kans. Society, baptized Jan. 28 by the Rev. Galen Unruh.

## MEMORIALS

KAUPP—Our hearts go out to Howard Kaupp, Cincinnati Society, who suffered the loss of both parents within two days. Albert Kaupp had a stroke in the early part of January and had to be hospitalized. He passed away Jan. 24. On the same day his wife, on her way home from the hospital, was struck by a truck. She passed away two days later. Funeral services for both were held Jan. 30. Although Mr. and Mrs. Kaupp were not members of the New Church, they frequently accompanied their son, Howard, to social events in the Cincinnati New Church. Howard is a trustee and a useful and active member of the Cincinnati Society.

BOERICKE—The Philadelphia Society records its deep sense of loss at the passing into the higher life of Helene Boericke. She was one of the oldest and most devoted members of the Philadelphia Society.

BRANDAU—Roy Brandau, Detroit Society, passed into the higher life, Feb. 1. He is survived by two sisters, Ruth Brandau and Mrs. Esther Honnold. Resurrection services were conducted Feb. 5 by the Rev. William R. Woofenden.

SLADE—The warm sympathy of the church is extended to the family of Mrs. Helen S. Slade, who died Jan. 19 in her 91st year. Mrs. Slade was at one time Housemother of the Chapel Hill School. She originally belonged to the Boston Society, but in her later years was affiliated with the Newtonville Society. Resurrection services for Mrs. Slade were conducted Jan. 22 by the Rev. Antony Regamey.

PARKER—Resurrection services were held Jan. 3 for Henry Lester Parker; the Rev. Horace W. Briggs officiating.

## FRYEBURG FLASH—1962

The Fryeburg New Church Assembly on U. S. Route 302 at Maine-New Hampshire State Line, opens Saturday, August 4, and closes with breakfast, Monday, August 27.

Rates per week: Advance reservations necessary. Sleeping accommodations; Cabins \$17; Rooms, \$6 single and \$7 double; a few tents \$4 (minimum) for 2, \$1 extra for each additional person.

Meals: \$23.00 with a reduced rate for children under 11 years.

Young people who arrange to help for part of their expenses, \$10 per week which includes bed and board.

*Reservations now being made. Write as soon as possible to*

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CHASE—Resurrection services were held Jan. 30 for Frank Cushing Chase, Portland, Me.; the Rev. Horace W. Briggs officiating.

JEWELL—Emma May Jewell, Fryeburg, Me., passed into the higher life on Jan. 26.

WALCOTT—Memorial services were held Jan. 31 for Mrs. Harriet Ruth Walcott, Oakland, Calif.; the Rev. Eric J. Zacharias officiating. Mrs. Walcott, a member of a pioneer California family, was born in San Francisco in 1875. She and her late husband were active members of the San Francisco Society for many years.

UNRUH, SMITH—During a visit to Pawnee Rock the Rev. Galen Unruh read a memorial to two departed members, Ruth Unruh and Helen Smith. Ruth Unruh had the best attendance record in the society. She had not missed a meeting for four years.

KORFF—Mr. Henry Korff of the Detroit Society passed into the higher life Jan. 26. Resurrection services were held Jan. 29, the Rev. Wm. R. Woofenden officiating.

PORTER—Robert Bruce Porter, son of Bruce Porter who gave to the San Francisco Church such lovely works of his art (colored glass windows) passed away on Dec. 30, 1961. His resurrection service was conducted by the Rev. Othmar Tobisch on Dec. 31.

## WANTED

Help the church's mission work. Save your used stamps, foreign and U.S., picture postcards, old seals and revenue stamps. Please send them to us for collectors. Postage refunded if desired.

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## MY RELIGION

by HELEN KELLER

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## National Association of Convention

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Mrs. John Grosch, Treas., 828 N. Milwaukee St, Milwaukee, 2, Wis.  
Forrest Dristy, Sec., 2026 Harold Court, Tallahassee, Fla.

**COMING:** Annual Convention at Pawnee Rock, Kans., July 12-15. All members of the National Association who can, are urged to come to this meeting since it is the first time it has been held so near to the exact center of continental United States. A meeting of National Association members will be held, and among those expected are, Mrs. Grosch, Wis., Mr. and Mrs. Otto Severn, Minn., Frances Arries, Minn., Anna Raile, Nebr., Emma Ray, Kans., Nadine Coleman, Mo., Clark Dristy, S. Dak., and possibly others from more distant points. Come to this meeting and take an interest in the larger affairs of your Church.

**MESSAGES FROM BEYOND** (Margaret Houts): a new book, cloth, 350 pages. The foreword is by Gwynne Dresser Mack, leader of the nation-wide Prayer Fellowship group, and author of *Talking With God*. Members of the N.A. have shown deep interest in "Messages From Beyond," as have many others in and out of the New Church, for the book is unique and intensely interesting. The publisher's price is \$3.50, but readers of the *MESSENGER* may order it for \$3.00 postpaid, from me (Clark Dristy), or from Nadine Coleman's Bookroom, 1307 Bass Ave., Columbia, Mo.

**CORNELIA MARGARET SHIELDS:** infant daughter of Grace Hotson Shields, was born last September, and named after the grandmother, Cornelia Hotson, one of our N. A. members who is well known in New-Church circles.

**THE "WHEN I AM DEAD"** pamphlet, written by Rev. Charles Hall of England, and republished and distributed over here, met with such instant demand and approval that we could not supply one-half the demand for it. Lets have another edition, and a larger one.

**A CONTRIBUTION:** Of late we have heard quite a lot about Swedenborg's "contribution" to modern religion. We of the National Association do not like the word "contribution" as applied to the Writings for the New Church, for it implies that merely a bit of something had been added to what we already had. The Writings—to us—are a new Divine Revelation from the Lord given through Swedenborg, and if we regard them as less, we have failed utterly to get the message, and they have failed in their mission in so far as we are concerned. To us, the Writings are, as to their content, the Second Advent of the Lord, and hence the greatest

## 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.

event to happen on the earth since the First Advent. How then can we call them a mere contribution? If they are no more than a contribution, then our place is in the Old Church, and we should never have left it in the first place. A "window toward the world" is a fine thing in its place, but what we need so desperately in our age is "A window toward heaven," that we might receive light in the dark places in our minds and hearts.

**NEWS:** The Reid Barnett family have moved to Tempe, Arizona for Mr. Reid's health, and at Christmas time we received a picture of their five sons together with their three-year-old (adopted) Korean girl. It's a charming picture, and the little girl appears as happy as her "brothers." Mrs. Robert Shields has become a new and welcome member of our Eagle Round Robin. One of our members, Alice Hoey Shaffer, 287 Virginia Drive, Ventura, Calif. is bringing out a second edition of her charming epic poem, *Angel Timber*, (\$2.50), and I can recommend it to all and sundry. Nadine Coleman, operator of her own Swedenborg Bookroom, in Columbia, Mo., is as active as ever, with letters, talks before other religious groups, and the distribution of New-Church books and literature.

—CLARK DRISTY

The Woman's Auxiliary of the Fryeburg New Church Assembly hopes that its friends have not forgotten about the Sales Table this summer, and the need for new saleable articles. Also our new project—much needed sheets (new—72 x 108) and new standard-size pillow cases.

Gifts may be sent at any time to Mrs. F. Gardiner Perry at 105 Pine St., Needham 92, Mass.

### THE NEW-CHURCH MISSION CENTER

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