

NEW-CHURCH MESSENGER



HOLY CITY SUNDAY, on June 19th or the Sunday nearest that date, opens a special church season of the year in which our duties and responsibilities as members of his church are brought to mind in view of the establishment of his kingdom on earth symbolized by the "Holy City New Jerusalem." These Sundays were formerly numbered "after Pentecost." The last Sunday in "Holy City" is the Sunday next before Advent.

NEW-CHURCH MESSENGER

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OFFICERS OF CONVENTION

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

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CONTRIBUTING EDITORS

Gwynne Dresser Mack, Leslie Marshall, Ernest O. Martin, Clayton S. Priestnal, Richard H. Tafel, Paul Zacharias.

Editor

Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, Third and Pike, Cincinnati 2, Ohio.

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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.

E D I T O R I A L

THE KANSAS ASSOCIATION invites you to the 139th Annual Session of General Convention to be held at Pawnee Rock, Kansas, July 11 to July 15. The Council of Ministers meetings will be held at the Baker Hotel, Hutchinson, Kansas, beginning with registration before dinner on Thursday evening, July 5, and continuing until July 10 at noon. The afternoon of July 10 will be for travel to Great Bend, a distance of 62 miles. All Convention guests will be housed in hotels and motels at Great Bend, near Pawnee Rock.

Council of Ministers Meetings: Transportation: For those traveling by cars highways leading into Hutchinson are U. S. 50, Kansas Highways 61, 96, and 17. The main line of the Santa Fe Railroad serves Hutchinson, as does the Continental Trailways Bus Company. For those flying, Central Airlines serves Hutchinson by providing direct connections with Braniff and TWA Airlines out of Denver, Wichita, and Kansas City.

Arrangements are being made to provide a program of youth activities for school-age children of ministers attending the Council of Ministers Meetings in Hutchinson. Baby sitting will also be provided.

Transportation to Great Bend: For those driving, Great Bend is on U. S. Highways 56 and 281, also Kansas Highways 96 and 45. Bus travelers may arrive by Continental Trailways. Central Airlines serves Great Bend with connections at Kansas City and Denver. A special late evening non-stop flight would be available on July 10 from Kansas City to Great Bend and also Denver to Great Bend if fifteen persons would desire the accommodations at either location.

For those traveling by train, Santa Fe Railroad serves Great Bend with connections at Dodge City and Newton. Santa Fe trains going between Los Angeles and Chicago stop at St. John. For those arriving at St. John, transportation to Great Bend will be provided. Missouri Pacific Railroad provides good connections between St. Louis and Denver with a stop at Hoisington. The local committee will also provide transportation from Hoisington to Great Bend for those desiring it. Transportation will be available between Great Bend and Pawnee Rock for Convention guests who are without cars.

Housing at Great Bend: All Convention guests will be housed in air-conditioned motels and hotels. All rooms will have private baths. A registration desk will be maintained in the lobby of the Parrish Hotel (telephone, GLadstone 3-5411) beginning Tuesday noon, July 10. There will be an information desk beginning July 11 in the lobby of Pawnee Rock High School (telephone YUkon 2-4363), where Convention meetings will be held.

Motel Rates: Single, \$6.50. Double, \$6.50 to \$10.00. Children age 12 and under are free, except that there is a charge of \$1.00 to \$1.50 for a cot if needed.

Hotel Rates: Singles, \$4.00 to \$5.50. Doubles, \$5.50 to \$7.50.

Meals: Guests will be on their own for breakfast. Lunch and dinner will be served daily at the Pawnee Rock School Cafeteria for \$1.50 and \$1.75 respectively. For leaguers and children the price for lunch and dinner will be 75¢ and \$1.00. There will be no charge for infants. The Saturday evening picnic and entertainment will be \$2.00 for adults and \$1.00 for leaguers and children. Lunch will be served following services on Sunday morning.

Child Care: Nursery care will be provided throughout Convention, (including Sunday morning), from 9 until 12 and 1 until 5:30 at the school. There will be a supervised program of activities for pre-teen age children from Wednesday through Saturday.

Those shipping exhibits and materials to be used at Convention may ship them in care of Lawrence Bright, Pawnee Rock, Kansas.

We Kansans are looking forward to seeing you at General Convention in July.

—ROGER UNRUH
GALEN UNRUH
MARIAN MULL

THE NEW-CHURCH MESSENGER

**"In the form of living gems, the Lord's Truth
comes to us every moment we live."**

BEHOLD! I MAKE ALL THINGS NEW

by Thornton Smallwood

IN OUR NEW TESTAMENT lesson within the fifth verse of the twenty-first chapter of *Revelation* are the words, "Behold, I make all things new." New in what way? How will we perceive the changes? How will they affect us and others?

First of all, let us consider this important fact: every moment that comes to us, and to all other mortals, is different from every other moment that has ever come to us. The inspiration that comes to each of us is different. The degree of love and wisdom with which we greet each moment and use it, is different. And hence it is that every moment, as it dawns upon us, presents to each of us a new golden opportunity to start afresh, to turn about, to make amends, to change directions and take off in entirely new paths. The Lord has given us these opportunities. "Behold I make all things new."

Of what do these differences in life consist as they pour forth to us from the divine and are received by us? They consist in a never ending source of truth from the Divine. All truth, as presented in the Divine Word, constantly and continually flows forth from the Lord to us in a steady and uninterrupted stream. Comparatively speaking, only a very small percentage of this vast source can be readily understood by any of us, and of that which we understand a smaller part is taken by our souls into our internal beings for our eternal use. But in spite of the infinitely small amount of truth, relatively, which we take into our lives, this small amount is continually available to us from the Lord in such a variety of shapes, sizes, dimensions, and forms that it ever appears new and inviting to us.

That this is true we have but to examine a flawlessly cut gem. Suppose we were to examine it in the brightest light available to us. And suppose we studied only one perfect facet of the stone. Perhaps the light reflected back to us would be a flaming red, one that we had not seen before. For several moments we let this fascinating light shine by reflection into our own eyes, but after awhile we would become tired with that which had first enticed us. Then perhaps, we turned the gem to another facet, one that caught the light in another manner to reflect in our eyes a brilliant green. Again we study the gem with a new appreciation, with new meaning. We drink in what it has to say to us, what it has to

give to us. And then again we tire of what we have and turn it around again and again until all its possibilities for us have been temporarily exhausted.

Let us imagine there are an endless number of such brilliant gems. Let us imagine we set the first one back in the tray from whence we took it originally, take another in our hands and begin to turn it about slowly in the same brilliant and revealing light, taking from it all that we can enjoy and then give it back for yet another. Perhaps at this point you are saying to yourselves, "But where is this leading us?"

Some years ago a story appeared in the papers about a woman who found a piece of costume jewelry on the sidewalk. She picked it up, stuck it in her pocket and thought not much more about it. Some time later a button came off while she was out and having nothing better with which to do the job, she used the costume jewelry to fasten together the fabric until she could get home to sew on another button.

In the course of her travels one of the imitation stones in the jewelry was lost, and when she found it to be missing she took the costume jewelry to a jeweler to have another artificial stone put in. The man examined the stones and the setting, then for the first time looked critically at the plainly dressed woman before him.

"How much will it cost?" the woman asked, opening her purse.

"Ten thousand dollars, madam," replied the jeweler.

"Ten thousand dollars?" she murmured, swaying uncertainly from side to side. "I thought they were glass."

"They are genuine diamonds. Where did you get this pin?"

"I found it in the snow on the sidewalk. I thought it was cheap costume jewelry."

There is a deep moral for all of us, and indeed for all mankind, in this simple story as it appeared in the papers. All about us, in all shapes and sizes, in all manner of forms, the Lord's truth comes to us, every moment we live, in the form of living gems. All too often we never see it. Again all too often we pick it up, and think we have found a piece of costume jewelry of little value, either to ourselves or to others. Perhaps, like the woman in our story, we treat these living gems, through our ignorance of their worth, with little or no respect, so

that eventually we lose a portion of them or all of them at a later date, and then, and only then, does it become apparent to us that that which we had and lost was worth far more than we ever realized.

The truths that the Lord calls to our mind moment by moment, like the gems in the wall of the Holy City New Jerusalem, are exceedingly precious in His sight and of as much value to us as the genuine precious stones in the city's walls would be to monarchs here on earth. But the Lord permits them to be called to our mind only as long as they will appeal to us, only as long as they will be appreciated by us and used by us for an eternal advantage. The moment when a certain truth no longer functions within our internal man, or soul, in a regenerative manner, the stone is returned to the storehouse of the other heavenly treasures within us, and another beautiful truth is drawn forth by the Lord and presented to our mind, that we may enjoy it, that we can build upon what it has to offer to us into our souls and our life work. And this beautiful providence of the Lord goes on continually within each of us, uninterrupted, throughout our entire lives.

Our second point of consideration, therefore, is this: If this is the provision for each of us, then why do some people have such negative, uninteresting, and in some cases chaotic lives? The answer in many cases is that when a jewel of truth, as given to us by the Lord, is *mis-used* by us, instead of asking the Lord for help to forgive us for what we have done, to give us a new start and a new opportunity to do something constructive with a truth from the Lord Himself, we continually go over and over again the mistake we made. The oftener we go over the mistake with its awful implications for us and others, the deeper into our anxiety we grind the groove. The deeper the groove is made the harder it is to get out of the track of our anxiety. Fresh light can not come in. New opportunities to make amends, to make fresh starts, to strike out in a new direction are not seen, and if a person persists long enough in going over and over a past mistake or shortcoming without letting in the light of heaven and the power of the Lord upon the problem, a neurosis or a psychosis is in the making.

A fresh start

From this we can readily see that in this providential stream of truth to us, we are especially equipped to lead not only an intensely interesting life for ourselves and others, but when we make a mistake, as we all do from time to time, subsequent truths which the Lord will cause us to remember will serve to cancel out past mistakes and give us fresh building material with which to carry on creatively the work of building up our souls. The Lord never leaves us without the material for forgiveness and for making a fresh start in the right direction, but we, on the other hand, *must* of ourselves recognize the truths as living gems from heaven itself, realize their worth in terms of forgiveness and for future building, and then immediately use them for the sublime pur-

pose for which they were given to us, to renew our spirits. "Behold, I make all things new."

The third point for consideration is the nature of the things to be made new. We have just considered the mental new things with which we are continually fed every moment we live. What about the material things? In what way are they effected? Were we to imply in the words of our text that when all things were to be made new we could expect all earthly things also to be changed?

Human reason alone must of necessity rule out material losses. True, some of them can be replaced, but objects of a sentimental or a priceless antique nature, such as a famous painting, when once destroyed can never be replaced on an outer plane. But I submit in all earnestness, any outward comfort or joy that a material possession has brought to us, whether it be a beautiful tree that has finally been blown down or a painting by Rembrandt that has been destroyed by fire, if we have seen that tree often enough and loved it intensely enough and have felt the same way towards the painting, then something of both continues to live within minds, to exist there and be there, although the original may have long since perished.

This is another important use of truth the Lord makes for each of us. On the basis of all that is lovely within us which we hold as precious within our souls, all these memories are continually made new, and as they are made new within us, their value to us and their usefulness to us increases, so that these things of beauty which have passed out of our material lives forever can continually live within our souls, to be examined and admired time and time again, so that with the Lord's help if we have only once known, really known, beauty, it can with the Lord's help be made new to us again and again throughout our lives to our eternal welfare. This *should be* the function of mere outward possessions, and if through the use of the Lord's truths we have come to so regard them, then in a sense nothing of our external possessions can ever entirely be taken from us. The material use for which we hoarded them will have disappeared, but the eternal use which is available to the Lord will yet remain within us.

Fourthly, what does this statement, "Behold, I make all things new," mean to us? It means that before each of us stretches an untarnished new year, untried and unknown, but under the providence of the Lord, we can live every single moment of it victoriously. There are problems, yes, plenty of them, but the problems that face us, every single one of them, are given to us to be solved or to so change our individual courses that the ultimate goals we shall each reach a year from now will have greatly strengthened and benefited each of us.

The Lord knows the capabilities of each of us. He knows in advance what our reaction to each of these problems *can be*. He knows to what sublime heights each of us can attain by successfully meeting each challenging problem. He knows, also, how He will lead us to act in the future to compensate in the highest

possible manner for the lost opportunities we fail to see or make the wrong use of during the coming year, and finally He knows how, no matter what we do with our lives or our opportunities in the year before us, to make each moment within us a little different, a little newer so that through it all we will never lose our zest for living.

And finally, what do the words, "Behold, I make all things new" mean for us collectively? It means that if we call upon the Lord to make this statement of *His* true, thrillingly true within all our lives, then the church within each of us will become New Church indeed. If this happens the church collectively will in turn become New Church in like manner. It will become thrillingly alive. Its truths will sing and dance within all its members. Our friends will notice a difference within us, and will wonder what has happened. We will never be able to tell them. In many cases we will not even dare to tell them. But we will know, and the Lord and His Church will know that with the Lord's truths singing and burning within us from divine zeal, the spirit of the Lord Himself will again go out into all the world for the betterment of mankind.

The New-Churchmen of today live in a pagan world. It is as pagan as it was in the Lord's time. Its only and terrible difference is that the world is fast losing its worship of any god and has substituted in his stead the worship of material wealth and power.

The change in the world of Rome during the Lord's stay on earth came about through the Christianity as it was first known on earth. It came about through new examples of human conduct as shown and displayed by the early Christians to those about them. It swept into the human conscience of the people like a breath of fresh air, subtle at first, and then with increasing influence and importance, until it got official recognition.

The same thing can happen to the world about us today through the activities of the New-Churchmen. Each one of us can be fired with a mission. Each one of us can have a vision of what he or she can accomplish, or rather what the Lord Himself can accomplish through us, within the world about us; and the church we love, both locally here in this city, or on a national level; each one can with the Lord's help speak out loudly and clearly to change the present order of things for the better.

We are all very well acquainted with the problems that beset the world, our nation, and the members of all nations. And every Christian that lives has the potential within him or her to begin a project through the idea of a single individual that can, over a period of time, change the thinking and the outlook of mankind. The problems within each of us can be corrected or solved in cooperation with the Lord. Some of those outside us can be solved or helped by our own single action or the action of a church body, while still others are as old as mankind and will never be solved, but can only be worked at by members of each generation that lives upon the earth.

This much, however, we do know and know for a certainty. Through the presence of the Lord, each one

of us—and there are no exceptions—has the possibilities through revelation of making a distinctive contribution to mankind that will help to elevate the course of human nature a little nearer to the Lord. The idea for this higher mission can come from none other than the Lord alone, for being Wisdom itself He knows the contribution towards humanity that each of us and our church can make. It is always bigger than what the individual or the church he represents can possibly do alone. It can become something so extraordinary and so big an enterprise that we might well say, "It can't be done," yet in the sight of the Lord every idea that comes to us, every hunch we have, every inspiration made known to us comes with the assurance that since it comes to us, something can be done effectively by us to fully carry out its possibilities.

The ideas that come to us from the Divine are always bigger than we are. True enough, they come to us in our particular field of endeavor, for it is only on the basis of that with which we are familiar that we can be inspired by the Divine to deeds of action. But always, if the contribution we are to make to mankind is to be lasting and on an exalted level of attainment, it must be bigger than we are. It must be something which we know that we of ourselves, alone or together, are unable to accomplish, yet it is something which we must do. It must be something which the Lord wants done, but which He must do in cooperation with a human segment here on earth, something which neither we alone nor He alone can do, but which when both work together for a common cause the work can be brought to a beautiful conclusion.

What does the challenge, "Behold, I make all things new," mean to Christians this year of 1962? It means simply this: get involved. Go out into the highways and byways of the world in company with the Lord. Work with Him the miracles of awakening people to His presence and into the life of use for which all were intended. Set their faces toward Him as the flaming sun of heaven, that in the radiance of His light they may see no shadows and cast no shadows, for shadows are seen only when our back is turned away from the light. And as we and other Christians go forward towards the goal of full and complete regeneration, the benediction will surely come as it came to the faithful steward, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

Invitation to Leaguers

The Bay Leaguers cordially invite all of you to attend the New-Church Association on August 24-25-26.

We have already begun the planning of the league activities tentatively to begin Thursday, August 23.

We will welcome any suggestions you may have. We want to make this the best Association ever! In order to complete our plans we need your help. *As soon as possible* would you send us an estimate of the number of your leaguers who are planning to attend.

—SAN FRANCISCO AND
EL CERRITO LEAGUERS

THIRD GENERATION SWEDENBORGIAN AND ACTIVE LAY-LEADER

THE CHICAGO SOCIETY (Church of the Holy City) is privileged to have an outstanding lay leader, Thornton Smallwood, among its members. He and his wife, Florence, devoted Swedenborgians, enter wholeheartedly into the activities of the Church and are an inspiration to all their church friends.

During the illness of the pastor, the Rev. Immanuel Tafel, Mr. Smallwood has served the Society as lay-leader, preparing thoughtful sermons and, by his dignity and devout behavior, enhancing the atmosphere of worship at the Sunday services.

Those who attended the 1960 Convention at Lake Forrest, Ill., will remember Thornton and Florence Smallwood as the friendly and helpful couple who manned the registration desk and handled so many details of housing and meals for the delegates.

Mrs. Smallwood is secretary-treasurer of the local Women's Alliance and president of the Western New-Church Union—the book rooms in Chicago.

Thornton Oldberg Smallwood is a third generation Swedenborgian. His maternal grandparents were both Swedenborgians, as was his mother. His grandfather, Oscar Oldberg, came from Sweden, but did not become acquainted with the writings of Swedenborg until introduced to them by his landlady, a New-Church woman, with whom he resided when he came to the United States as a young man.

Many of Thornton's relatives were teachers. His grandfather and grandmother Smallwood both taught school. His father was a science teacher at Harrison Technical High School in Chicago. His grandfather Oldberg founded the Pharmacy School at Northwestern University. His uncle, Arne Oldberg, was dean of the Music School at Northwestern University, where he taught piano and composition for 44 years. He was also a composer, and a number of his compositions have been played by the Chicago Symphony Orchestra.

Thornton has been active in the New Church since he joined the Kenwood Parish and the Chicago Society about 1935. He frequently wrote papers for presentation to the Young People's League of the Kenwood Parish, of which he was a member for a number of years. He was secretary of the Chicago Society for over twenty years, when it was the parent organization of the local parishes, and has since been president for a number of years of the Kenwood Parish now known as the Chicago Society. His initiation into lay-leadership in the church began in about 1942, when he assisted with part of the service during the latter years of the Rev. Percy Billings, minister of the Kenwood Parish. Since then he has assisted as lay-leader in the pulpit, when needed, while Rev. John L. Boyer and then Rev. Immanuel Tafel have been our ministers. He also has assisted as lay-leader at frequent intervals at LaPorte, Ind., when that Society has been without a minister. Mr. Smallwood also prepared a series of "sign-on" and "sign-off" meditations for the radio and television audiences of WNBQ and WMAQ, Chicago, which were later incorporated in the booklet of meditations, *He Leadeth Me*, which has been prepared for distribution by the Swedenborg Press, 5710 Woodlawn Avenue, Chicago 37, Illinois, for the Public Relations Bureau of the General Convention.

He went to work for the General Finance Corporation in 1941, where he has been employed since that time. One of his hobbies is stamp collecting.



Mr. and Mrs. Thornton O. Smallwood. Taken outside the White House grounds, Washington, D. C.

A VASTER VISTA

WIDER AND VASTER becomes the vista as men of science look through their windows toward the world. This seemed especially certain to one reader of the British Broadcasting Co.'s weekly *The Listener*, for April 26, as he saw the heading and read the article "Is There Life Elsewhere in the Universe?" It is written by Professor J. D. Bernal, F.R.S., head of the Department of Physics, of London University, who observes, "In these past few months a new factor has come which raises the whole question of whether life can originate in other places, or even whether the life we have on earth comes from outer space."

This "new factor," Professor Bernal explains, is, for one thing, that upon further analysis of the fragments of meteorites which have been for sometime in the hands of scientists, and in the light of recent findings, the water therein is of a different constituent than is common and can be classified as *heavy*, and as a group at Fordham University deduce, may be the product itself of a life process.

Tellingly, Dr. Bernal states "It would be much more comfortable for science if these findings had not been made, or could be disproved." Concluding, he remarks, "The history of this controversy has already demonstrated the danger of taking things too much for granted in science."

To this, the New Churchman says 'Amen,' as he bears in mind the obloquy with which Swedenborg's revealings of the origin of life have met, not to say his accounts of life on other planets. (See "*Earths in the Universe*," Massachusetts New Church Union, Boston, 30c.)

—LESLIE MARSHALL

LETTERS TO THE EDITOR

OUR NAME

To the Editor:

Several times the past few months I have been startled to see the General Convention of the New Jerusalem referred to as the Swedenborgian Church, and this not by persons who are outside New Church who might be excused for not knowing, but by leaders within our church. My first reaction is one of disappointment and sorrow that a name which smacks of a man-made sect should be substituted for the beautiful name given by the Lord for the church of this new age, which has doctrines drawn from a celestial origin. The next reaction I feel is that I joined the New Church because it is the crown of all the churches, something big and growing, not in a material way, but growing in proportion to the influx from the spiritual world; and by means of that influx its teachings are growing throughout the world. I did not, and think I would not, join a small narrow sect called Swedenborgian. Such a sect could make no claim to being the crown of all the churches.

The desire to change the name indicates to me a change from one posterity to another, a step down hill, similar to the change in the Ancient Church from Noah to his sons, or from his sons to his grandsons, when each generation represented a step farther removed from the true doctrine of the Ancient Church. Also this usage of a changed name seems to me something like clothing Peter in a way he does not wish (see *John* 21:18).

On the name of the church I agree heartily with the article by the Rev. Louis Dole in the May 1, *MESSENGER*. For him and others I would like to quote Rev. Forrest Wier, executive Secretary of the Southern California Church Council, who in a talk given last August at the California Association meeting, consistently referred to our church as the New Church. Others do and can know us by our right name. Church of the New Jerusalem or New Church is the name used by those who know. Swedenborgian can sometimes be used to persons who do not know, and are incapable of learning to appreciate the heavenly doctrines.

Alice Perry Van Boven
Redlands, Calif.

"OH, SWEDENBORG!"

To the Editor:

I recently read Rev. Mr. Dole's article in the *MESSENGER* on the "Name of The Church." I do not wish to engage in any kind of argument either for or against his position as set forth. But just yesterday I shared a memorial service with a minister of the Presbyterian Church. He entered the very fine chapel where the services were held in Hutchinson, Kansas, and after we had introduced ourselves, he asked me if I were a minister with the New Jerusalem Church. I replied in the affirmative. Then I asked him if he were acquainted with the denomination. He said, "Not until I came here." I said to him that I usually carried a little something

with me to help identify us and thereupon reached into my inside coat pocket and handed him a copy of Rev. Wunsch's "What Is a Swedenborgian?" Immediately he exclaimed with the full light of recognition on his face: "Oh, Swedenborg."

Galen Unruh
Pawnee Rock, Kansas

OUR SACRED NAME

To the Editor:

The Rev. Louis Dole should be given a vote of thanks for his able article in the *MESSENGER* on "The Name of our Church". To call our Church, so lately descended from heaven, "Swedenborgian" is a temptation that must be resisted. Swedenborg could have called it after himself, had he wanted to, but he did not. Nor did he claim to be its founder. He wrote the *Apocalypse Explained*, and *Apocalypse Revealed* in order to explain the meaning of the term "New Jerusalem" as used by the Lord in the *Book of Revelation*. Some of us may think He might have chosen some other more suitable name, but that is the name He has given us. The old Jerusalem has departed, the New Jerusalem has arrived.

By that name and in that name we should act and think and live.

L. Eric Wethey
Montreal, Canada

THE NAME OF THE CHURCH

To the Editor:

I want to express my appreciation and approval of the article, "The Name of our Church," by the Rev. Louis Dole, appearing in the *MESSENGER* for May 1.

From the time that Convention has seriously considered using as the official name, "Swedenborgian," I have been in a sort of equilibrium on the subject. At one time I believed that it was good to have all our churches assume a local name and specifically defined as "Swedenborgian." Another time I would have serious doubts about the wisdom and the advisability of such an act, not to mention its "rightness."

When we built our new church in the Killarney district of Edmonton, Alberta, three years ago, we spent some time on what name we should give our local church. It was decided, in spite of the seeming obstacles that our name would present, to name it what it truly is and stands for, the "Church of the New Jerusalem." This name was selected, or should I say, retained, even though our church was incorporated under the name, "Edmonton New-Church Society, Swedenborgian." At times I regretted using the name, New Jerusalem, since we were starting in a new community, and I understand that we have been thought of as a Jewish organization. But, in general, this ignorance is being slowly dissipated.

Thanks to various experiences which I have had and "clinched" by Mr. Dole's convincing article, I have

Please turn to page 182

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JESSE F. COLSON, Steuben, Maine

"I am completely satisfied with the prompt attention you gave my recent claim and for the check paid in accordance with your policy. I know now I am insured by a very reliable Company and will recommend you highly to all my friends. Thank you."

MR. & MRS. ROBERT W. NELSON, Leicester, Massachusetts

"We certainly appreciate your promptness in approving this claim and sending a check. We had searched for this type of policy which would be adequate, yet within our means."

LOW RATES FOR NON-DRINKERS

With a Gold Star Total Abstiners' Hospitalization Policy, you receive \$100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month, or \$60 for a full year.

And remember, with Gold Star, the NO LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever . . . as long as you remain in the hospital (we can't pay any longer!).

GUARANTEE

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

Remember, on the average, one person out of every two families will spend some time in the hospital this year.

Of 64,000 people who enter the hospital each and every day—47,000 of these will enter for the first time!

Every 4 minutes someone is disabled for life.

Plan for Non-Drinkers Only!!

Life to readers of New-Church Messenger

NO AGE LIMIT * NO SALESMAN WILL CALL

CHECK THESE REMARKABLE FEATURES:

- ★ Only YOU can cancel.
- ★ Good anywhere in the world!
- ★ Pays in addition to any other hospital insurance you may carry.
- ★ All benefits paid directly to you in cash—tax free!
- ★ Claim checks are sent out Air-mail Special Delivery!
- ★ No age limit.
- ★ Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- ★ No limit on the number of times you can collect.
- ★ Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
- ★ No policy fees or enrollment fees!
- ★ Ten-day unconditional money-back guarantee!

ONLY CONDITIONS NOT COVERED

- ★ Every kind of sickness and accident covered except, of course, hospitalization caused by the use of alcoholic beverages or narcotics, pre-existing conditions, mental or nervous disorders, pregnancy, or any act of war. Everything else IS covered!

HERE ARE YOUR GOLD STAR BENEFITS

Pays \$100.00 weekly for life while you are in the hospital.
Pays \$2,000.00 cash for accidental death.

Pays \$2,000.00 cash for accidental loss of one hand, or one foot, or sight of one eye.

Pays \$6,000.00 cash for accidental loss of both hands, or both feet, or sight of both eyes.

OUTSTANDING LEADERS SAY—



DR. FRANK C. LAUBACH, Author, preacher, former missionary, and internationally known authority on literacy:

"All my life it has seemed to me that people who take good care of themselves, should not be charged the same premiums for insurance as those who are killing themselves by intemperance. This Gold Star Total Abstiners' Policy seems to be exactly what people who do not drink ought to have."



DR. E. STANLEY JONES, Noted evangelist, author, missionary statesman:

"It is a pleasure for me to recommend the DeMoss Associates GOLD STAR Hospitalization Plan for total abstiners. An insurance plan such as this which provides special consideration and service to those who do not impair their health by drink is very long overdue."



J. C. PENNEY, Noted philanthropist, Founder of the J. C. Penny Company:

"I have a sincere conviction that liquor is one of the chief causes of unhappiness both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor. I am delighted to know of the DeMoss Gold Star Total Abstiners' Plan that provides a premium rate so much lower."

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PENNA.

"Special Protection for Special People"

HERE'S ALL YOU DO:

- 1 Fill out application below.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to De Moss Associates, Inc. Valley Forge, Pa.

You will receive your GOLD STAR POLICY promptly by mail.
No Salesman will call.

APPLICATION FOR

Gold Star Total Abstiners' Hospitalization Policy

My name is _____ 0-1-8071-082

Street or RD # _____

City _____ Zone _____ State _____

Date of Birth: Month _____ Day _____ Year _____ Height _____ Weight _____

My occupation is _____

My beneficiary is _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _____ No _____

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____

FORM GS 713-3

Signed: **X**

HERE ARE THE LOW GOLD STAR RATES		IF YOU PAY MONTHLY	IF YOU PAY YEARLY
	Each adult age 19-64 pays	\$4.	\$40.
	Each adult age 65-100 pays	6.	60.
	Each child age 18 and under pays	3.	30.

SAVE 16 2/3% BY PAYING YEARLY!

THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your State of residence):

OLD SECURITY LIFE INSURANCE COMPANY
Kansas City, Missouri

WORLD MUTUAL HEALTH & ACCIDENT INS. CO.
OF PENNA.
King of Prussia, Pa.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES, INC. VALLEY FORGE PENNA.

THE NAME OF THE CHURCH

(Continued from page 179)

finally taken the personal stand to maintain the name of our church, both officially and locally, the Church of the New Jerusalem, or the New Jerusalem Church, adding, if you like, for definitive purposes, Swedenborgian.

I want to mention also that at the annual meeting of our Society, held last October, with a majority of new members present and voting, it was decided to "table" the matter of change of name. The next day, speaking to one of our elderly "associates" of the church (not yet a member officially), I was quite surprised to hear him say to me, in effect, "Why do you want to change the name of the church? That is the name taken from the Bible. Why name the church after a man?" He had been proud to tell his friends that he went to a church called the New Jerusalem, which took its name from the *Book of Revelation*, and also to tell them something of what it meant.

Erwin D. Reddekopp
Edmonton, Alta.

CHURCH MEMBERSHIP

To the Editor:

"It is of the Lord's Divine providence that the church should at first be among a few, and that it should successively increase among many, because the falsities of the former church must first be removed; for before this, truths cannot be received, since truths which are received and implanted before falsities are removed do not remain, and they are also dissipated by the dragons; the like happened with the Christian Church, which increased successively from a few to many" (*Apocalypse Revealed* 547).

There is a warning here against an attempt to increase membership by taking in those who do not in an adequate measure know what the church stands for, or who are not in sympathy with its teachings and aims. In times of crisis, which may come to any society, there will be no real allegiance to the church, and no reason felt for rallying to its support. Several of our societies have in the past tried this experiment and gone through this experience. To take in those who do not in adequate measure understand and believe in its teachings always weakens a church. "It is known that the church is in accordance with its doctrine, and that doctrine is from the Word; nevertheless it is not doctrine, but soundness and purity of doctrine, consequently the understanding of the Word, that establishes the church". (*True Christian Religion*, 245). Of course, the doctrine must be lived, but it has to be learned before it can be lived.

This places a definite task upon the ministry. Ezekiel writes: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the Word at my mouth, and warn them from me." And we should remember the warning given through Isaiah: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with

strong drink; and tomorrow shall be as this day, and much more abundant."

One of our first duties both as laymen and as ministers is to learn and to strive to live the doctrines of the church, and to teach them to others that they may be led to the church and find its light, security, and joy.

Louis A. Dole
Bath, Maine

A DIFFERENT VIEW

To the Editor:

Thomas Reed's quotations from Swedenborg in his article "Will Earth be Destroyed" (*MESSENGER*, April 15) could be interpreted in another way.

The quotation from *The Last Judgment*, n. 6, that begins with, "The procreations of the human race on earth will never cease," is translated in the Standard Edition with, "The procreations of the human race on the earths will never cease." The word "earths," to Swedenborg, usually means the natural or physical environment where we live before we enter the spiritual world. This could mean the planet Earth or it could mean all the inhabited planets in the universe taken in general. But the Standard Edition's reading should be the more explicit because the six reasons why procreations will never end, that Swedenborg gives later, apply to the human race in general, or the human race as it exists throughout the universe, rather than to the human race on one planet. A planet could be destroyed without contradicting any of the six statements.

Further on in *The Last Judgment* Swedenborg writes, "But although the human race, by separation from the Divine, might perish on one earth, which, however, is provided against by the Lord, yet still they would continue on other earths" (n. 10.). The destruction of the population of a whole planet is "provided against" by the Lord, but a question is whether the words "provided against" are strong enough to eliminate the possibility that a planet's population could destroy itself if it freely chose to.

In weighing any statement by Swedenborg that seems to say that a planet can never be destroyed, there are some important questions to consider:

First of all, are we allowed to be given predictions of what will happen in the future? This is important because Swedenborg tells us in *The Divine Providence* that "a knowledge of future events is not given to man." (n. 178.) It is not granted because it would take away our freedom of choice and our ability to be challenged by events to become better. Knowledge that the human race, or the Earth, will survive the threat against it is certainly knowledge of a future event.

Secondly, how does the idea of the immortality of a planet fit in with the fact that everything in nature seems to go through a cycle of life, death, and rebirth? According to astronomers even stars go through cycles of this sort.

Lastly, why do we think that it is important? If we want to find relief from the tensions and anxieties of the age, as was implied in Mr. Reed's article, I don't think that we can find much relief in knowing simply that the human race will continue to exist. It won't make too much difference, as far as our problems and anxieties are concerned, whether we believe that the human race on earth *can* be destroyed, or whether we are told that it will survive. For it may survive only in shreds. We will still be faced with the same kinds of

responsibilities and with pretty much the same kinds of horrors as now.

If we are threatened by a global catastrophe, all we can do is to weather the crisis and do our best to bring it to an end. We *can* be sure that if we do our best to solve our problems and look to the Lord for guidance and help in everything we do that our problems, insofar as they involve our spiritual welfare, will ultimately be solved. But the nature of the solution—whether it involves the preservation of the Earth or not—is not the sort of information that we can expect to be given. We are not allowed to know the future because we cannot regenerate unless we try to create the future. A man, or a human race, cannot become totally regenerate without being totally challenged in some way; and if we are to be totally challenged in this case, we cannot be told in advance if any of our efforts to save the human race will succeed.

Steve Koke
Berkeley, Calif.

WHOSE BODY

To the Editor:

I wonder if Luciferson would like to know about a tale my grandmother used to repeat about a member of the Boston society years ago. This member had a friend in the old church who liked to propound on the subject of resurrection of the body. The New Churchman proposed that a man died and his body was buried in a corn field, and some of the chemical elements of the body went into the corn, and were eaten by another person. Then when the other person died, and all were resurrected as to the bodies, which person would get those elements that had been in both bodies? To this his friend replied, "You Swedenborgians are too smart!"

Alice Van Boven
Redlands, Calif.

REPORT OF THE NOMINATING COMMITTEE

THE NOMINATING COMMITTEE of the General Convention, acting in accordance with Article XVII of the By-Laws of General Convention, will present at the annual meeting of the Convention in Kansas the following nominees:

For GENERAL COUNCIL

- 2 MINISTERS (1963 Term, of R. H. Tafel, new President) . . Owen T. Turley
(1966 Term) David P. Johnson
3 LAYMEN (1965 Unexpired term of T. M. Rogers) Charles M. Townsend
(1966 Term) Tomas H. Spiers
(1966 Term) Adolph T. Liebert, Jr.

For BOARD OF MANAGERS OF THE NEW CHURCH THEOLOGICAL SCHOOL

- 6 MEMBERS (1963 Unexpired term of Dr. G. Walker) . . Robert G. Lawson
(1964 Unexpired term of R. H. Tafel) . . C. Wickham Skinner
(1965 Term) William F. Woofenden
(1965 Term) Rollo K. Billings
(1965 Term) John W. Peters
(1965 Term) Dorothea W. Harvey

For BOARD OF HOME AND FOREIGN MISSIONS

- 2 MINISTERS (1965 Term) Othmar Tobisch
(1965 Term) George F. Dole
3 LAYMEN (1963 Unexpired term of T. M. Rogers) F. Waldo Marshall
(1965 Term) Margaret Sampson
(1965 Term) James Spamer

For AUGMENTATION FUND COMMITTEE

- 2 MEMBERS (1963 Unexpired term of John C. King) . . David P. Johnson
(1967 Term) Owen T. Turley

For BOARD OF EDUCATION

- 1 MEMBER (1965 Term) Ernest O. Martin

For BOARD OF DEPARTMENT OF PUBLICATION

- 1 MEMBER (1966 Term) William R. Woofenden

- For NOMINATING COMMITTEE (Two names to be placed in nomination)
(1967 Term) Margaret W. Briggs
(1967 Term) David P. Johnson

—CAROL S. LAWSON
Chairman, Nominating Committee 1962

The Swedenborg Student

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

ARCANA CLASS—July, 1962

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THE READING last month was about the call of Moses, and his hesitation, doubts, and objections. Now these have been overcome, and he goes to Pharaoh with the words, "Thus saith Jehovah the God of Israel, Let my people go, that they may hold a feast to me in the wilderness."

The history of the Jews is a spiritual drama, acted out on the stage of the world. At this point in the story the Jews are in bondage in Egypt, with hard task-masters set over them, and are afflicted with increasingly heavy burdens. This is an outward picture of the oppression of man by evil and falsity, by his own weaknesses, and of the difficulties and despair which may threaten to make him a slave forever to wrong desires and false thoughts.

Moses asks that Pharaoh let the people go that they may hold a feast to the Lord in the wilderness. Real religion brings happiness. It is not intended to place shackles upon us or to take away our enjoyment of life in this world. A religion which does not bring happiness is not a true religion. The Lord came that we might have His joy fulfilled in us and that we might have more abundant life.

Pharaoh and his kingdom represent the ruling principle in evil and its subordinate officers and taskmasters, the selfish desires and false reasonings which support evil. Selfishness, if not overcome, inevitably leads to trust in self, which is atheism. So Pharaoh says, "Who is Jehovah that I should obey him?"

The making of bricks is the formulation of falsities instead of truths. Of the builders of the Tower of Babel it is written that they had brick for stone. Stone represents truth from the Word, brick falsities invented by men. Straw represents the appearance of truth. Every falsity, if it is to find acceptance, must have the appearance of truth in it. This is the straw in the brick. Taking away the straw is taking away this appearance of truth so that falsity stands forth in its real character. Then one cannot deceive himself. So when Pharaoh decrees that no straw be given the people, there is no delight in life left. One sees evil and falsity as a curse, but since his own nature drives him on, he feels that he cannot change his life, and the threat of the loss of all his ideals brings him into complete despair. Sin is seen to be intolerable.

A man cannot indeed overcome his evils—not even the least of them—in his own strength. But Moses and Aaron—the Lord as to the Word and doctrine drawn from it—have power to deliver from this bondage. So this is the story of how in every temptation we are brought to see the nature of evil, our own inability to overcome, and the necessity of turning to the Lord in His Word for deliverance. "Now shalt thou see what I will do to Pharaoh." This teaches that the Lord with

a strong hand will deliver us. It is also one of the prophecies which the Lord fulfilled in the Incarnation.

Notes

7089. In this brief study of the internal sense of the ten commandments we are shown just why the literal sense of the Word is not known in heaven, and why it is nevertheless absolutely necessary to us on earth. "For in the heavens they know no other Father than the Lord, therefore by that parents are to be honored, they understand that the Lord is to be worshiped: neither do they know in the heavens what killing is, for they live to eternity; but instead of killing they understand feeling hatred, and injuring the spiritual life of anyone: neither do they know in the heavens what it is to commit adultery, and therefore instead thereof they perceive that which corresponds, namely, not to falsify truth: and instead of stealing, they perceive not to take anything away from the Lord, and claim it to themselves, as for instance good and truth."

7090. We might think from this number that all of us must go through the type of vastation described as taking place in the "lower earth." We should remember, however, that the whole of the *Arcana Coelestia* was published before the Last Judgment took place. Statements concerning the lower earth are few in Swedenborg's later works, most of them being in the *Apocalypse Explained* and having to do with those of the First Christian Church who entered the other life in states such as are described here. In *Heaven and Hell*—published a year after the beginning of the Last Judgment—the lower earth is seldom mentioned. The most definite statement is found in number 513, where various "places of instruction" are mentioned in which good spirits are given their final preparation for heaven. Here we read, "Some first endure vastations, which are effected in places under the soles of the feet, called the lower earth, where some suffer severely. These are such as had confirmed themselves in falsities and yet had led good lives, for when falsities have been confirmed they inhere with much force, and until they have been dispersed truths cannot be seen, and thus cannot be accepted."

7097. Note the statement that the hieroglyphics of Egypt were correspondences.

7102. Four kinds of vastation: the sword, famine, evil beast, and pestilence.

7112. Note the distinction between "fallacies" and "falsities."

7118. "For they are idle." These words express Pharaoh's attempt to take away from the Israelites all opportunity to think about the Lord and thus to break their connection with Him.

7127. Knowledge of the spiritual sense is necessary because without it the things of the letter can be made to "favor any opinion whatever."

7137. The Hebrew overseers: "simple upright spirits" who serve for communication between the evil spirits and those whom they are infesting.

7147. "It is of the Divine order that the last of infestation and of temptation should be despair." See also number 7166 with reference to the Lord's temptations at Gethsemane and on the cross, and its comment on the command to "take up our cross."

7175–7176. This is one of the cases in which Swedenborg was permitted to see people and things on other planets—not merely the spirits from those planets.

7191. This gives us one reason why there are so many repetitions of the words "said," "spake," and "and" in the letter of the Word.

7194. Note the definite statement that Genesis was written through Moses. This number should be noted

because the statement explained has been misinterpreted and misused by some modern scholars.

7197. "The life of Christian good is what makes heaven; not a life of natural good."

EVIDENCE COMMITTEE NOTES

Whether or not readers of *THE MESSENGER* of an earlier day already are familiar with the "Recollections of Alexander H. Stephens," once vice-president of the "Confederate States of America," the following extracts from his diary, while in prison, as brought to light originally by Minor Lain of the Boston Society, doubtless will be of especial interest:

P. 431—Aug. 7, 1865. I had not walked long before Major Appleton joined me. We had a pleasant talk on rather abstruse subjects: nature, creation, the cosmos, life, the intellect, the soul, the Trinity, etc. I find that he is a Swedenborgian. He promised to let me have some of Swedenborg's writings. I have been waiting to learn something of this great theologian's doctrines. The walk and talk were very agreeable. The more I see of Major Appleton the more I like him.

P. 432—Aug. 8, 1865. Had not read many pages before Major Appleton called with two pamphlets containing extracts from Swedenborg.

P. 433—Aug. 8, 1865. Finished Swedenborg's "Doctrine Concerning the Lord." It is a master production, the clearest exposition I have ever seen of the doctrine of the Trinity. It embodies some ideas I have long entertained. But what seems to be his idea of the resurrection is not one of these. The Scriptural view, I think, is that our material bodies will rise with our spirits or souls.

P. 452—Aug. 12, 1865. 5 p.m.—A tap was heard at my door. "Come in," I said. I turned, and saw Mrs. Appleton entering with beaming smiles and bearing in her hands a bundle of books; she was followed by two men bringing for my window a box of flowers that heretofore had been in the Major's. She remained but a moment, had to return on the boat. A last good-bye was given. I am alone again. The books are Swedenborg on "Heaven and Hell," "The Last Judgment," and others, all works

I have been desirous of getting for some time, and I am truly obliged to her on that account; besides, I deeply appreciate her spirit of kindness. Surely I have much more to console me than many other prisoners have had.

Pp. 472-473—Aug. 19, 1865. Last night, read Swedenborg's "Last Judgment." Like his other works, a wonderful production.

* * * * *

UNDER THE HEADING "Ask," a daily column, the public library in Indianapolis issued a correction item in the *News* of that city April 11 which read as follows:

"In this column March 20 it was stated that Helen Keller does not subscribe to any particular religious creed but does have a deep faith in God. The publishers of Miss Keller's book, "My Religion," have pointed out that she is a devout Swedenborgian. This faith was developed by Emanuel Swedenborg, an 18th century Swedish philosopher who preached that practical love is necessary to every relationship. Swedenborgians believe that Jesus Christ is the only God. They reject the Trinity, original sin, the devil and eternal punishment. Followers of this creed are organized in several countries."

Evidently more was said which misconstrued Miss Keller's religious belief, as the Executive Secretary of

the Swedenborg Foundation, Thomas H. Spiers, not only wrote to the library, but sent Dr. Keller a letter of regret.

Being somewhat on the same subject we here record that we lately noted in Alston Smith's book *Immortality—the Scientific Evidence*, Prentice-Hall, N. Y., the following statement:

"His fellow scientists, unable to explain Swedenborg or to cope with his experiences, ignored him. But today the psychologists, at least, are taking Swedenborg seriously."

This is borne out, too, by what the recently deceased esteemed Dr. Carl Jung had to say, among much else, concerning the revelator: "I admire Swedenborg as a great scientist and a great mystic (sic) at the same time. His life and work has always been of great interest to me, and I read about seven fat volumes of his writings when I was a medical student."

—LESLIE MARSHALL

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. . .

WILFRED W. CLARK

327 Lexington Street, Waltham, Mass.

The author is an active member of the Kansas Association and of Convention. He is the author of the book "Happy Are Ye," that charming pamphlet, "The King of Kings", as well as a number of other essays.

HEAVEN IN THE HUMAN FORM

by Daniel H. Krehbiel

"BEHOLD the Man!" created in the image and likeness of God; crowned with glory and honor.

Man is the paragon of creation, the summit of divine achievement, the acme of creative perfection, the culmination of God's handiwork.

Volumes have been written and new ones are still being published extolling man's noble estate. Holy Writ is concerned with nothing else but his welfare here and hereafter. Jesus speaks of his body as a temple.

Dr. Oliver Wendell Holmes in "The Living Temple" says:

Of the circulatory system:

And red with Nature's Flame they start
From the warm fountains of the heart.
No rest that throbbing slave may ask,
forever quivering o'er the task,
While far and wide a crimson jet
Leaps forth to fill the woven net
Which in unnumbered crossing tides
The flood of burning life divides,
Then, kindling each decaying part,
Creeps back to find the throbbing heart.

Of the respiratory system:

Look in upon thy wondrous frames
The smooth, soft air with pulse-like waves
Flows murmuring through its hidden caves,
Whose streams of brightning purple rush,
Fired with a new and livelier blush,
While all their burdens of decay
The ebbing current steals away.

Of the nervous system:

Then mark the cloven sphere that holds
All thought in its mysterious folds;
That feels sensation's faintest thrill,
And flashes forth the sovereign will;
Think of the stormy world that dwells
Locked in its dim and clustering cells!
The lightning gleam of power it sheds
Along its hollow, glassy threads.

Among the intricacies of the ear is one very tiny organ upon which are stretched numerous musical strings capable of receiving and transmitting tones all of different pitch. It would require a piano keyboard of more than ten feet to duplicate them all.

The human hand adapts itself to so very many tasks as to challenge enumeration. It is the most versatile

article in the Creator's tool chest. It is a machine above machines. Computers and the like have been built that will complete a task with lightning rapidity and with almost 100 percent accuracy; yet, without the human hand and the human brain they are nothing but so much metal. A machine is incapable of soothing the fevered brow or being folded in devotion and prayer. No mechanical contrivance will perform the work of the trained hand of the nurse or of the surgeon.

The human heart with its extensions by means of arteries, capillaries and veins is a miracle of miracles. It has no starter, no attendant to keep it adjusted, lubricated, refueled, and repaired; yet, it performs a tremendous task in moving tons and tons of blood through all parts of the body every day. It is its own repairman and refuels and nourishes itself with its own blood.

Pages upon pages might be written extolling the excellencies of each of the numerous different organs and members of the human body, but for our present purpose the above fragmentary sketches must suffice.

Although each organ is distinct in its performance, not any one can stand alone. It must have the support of all the rest. In return, it shares with all its benevolent ministrations. In other words, it is the divine interchange of the myriad parts, with a beneficial result in view that constitutes the definition of the human form. It is each working together for the benefit of each, and for the benefit of the whole.

When one suffers, they all suffer. If one is endangered or injured, they all rush in with their assistance.

Nor is there ever any conflict between them. The eye has no desire to become an ear. It continually strives to perfect its own powers. It summons to its aid the eye glass, the microscope, the telescope and other optical instruments. It seeks the mountain top to obtain a broader view.

The hand does not strive to become a foot, but is continually in the endeavor to have more suppleness in its fingers and greater skills and dexterity in its performance.

Now, when we come to the study of Heaven in the human form, we must dismiss all ideas of shape, figure and outline.

It is according to functions, uses and services of the organs. Members and parts of the human body are a pattern of the societies, organizations and groups that

constitute the heavens, and it is in the activities of the members that they conform the one to the other.

The kingdom of heaven is a kingdom of uses. All societies in heaven are distinct from each other according to uses. Some care for newly arrived infants, others act as guides, some instruct newcomers, still others conduct Divine Worship. Their uses are innumerable.

Angels derive their greatest delight in performing uses to each other and to their sister societies. It is so with angelic persons in this world. There is no happiness in mere idleness. Nature abhors a vacuum and society shuns what is useless. However, entertainments and amusements are not ruled out because of their recreational value.

In heaven we will all be specialists—The Lord has implanted into each one of us from infancy a COMMANDING PURPOSE, a consuming inclination toward a definite goal which accompanies us all through our earthly life and into the hereafter. He said to His disciples, "Ye have not chosen me, but I have chosen you and ordained you." This message comes to every child that is born. "There is a Divinity which shapes our ends." God will not be thwarted in His ultimate design; our eternal happiness is His aim. Each of us is ordained to eventually perform some specific duty and all our earthly experiences are part of our training to this end. Our trials, tribulations, sufferings and frustrations have beneficial results in this training. "If good or ill befall; it must be good for me."

It is said that Thomas A. Edison once invited a friend to visit his laboratory. The place was strewn with expensive discarded gadgets, twisted coils of copper wire and other costly material. "O, what a waste!" the friend exclaimed after viewing it all. "No waste" said Edison. "By these experiments I learned of 1001 things *not* to do."

Christianity is largely a matter of trial and error. People think that the way to heaven is beset with insurmountable difficulties. Have they really and truly tried it? The truth lies in the opposite direction. "The way of the transgressor is hard." We sing, "Teach us to walk in thy commands, 'Tis a *delightful* road." In speaking of the Commandments, the Psalmist says, "More to be desired are they than gold, yea, than fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in the *keeping* of them there is great reward." "Prove me now therewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Let's give Christianity a fair trial. With our deeper insight into Holy Writ as a guide and with hosts of angels as coaches, you and I should make the grade.

Riverside Society Meets

The Riverside society held its annual meeting May 6, after a picnic at Fairmount Park. Votes of thanks went to Martin Carlson for building new shelving in the church library, to Olive Jackson for typing the sermons each week and sending to absentee members and a few others, and to Alec Fulmor for the many years he has served the church as president; because of his advancing age he declined to serve again. About 15 years ago he retired as County Engineer of Riverside County. At that time the city and county officials held a banquet in his honor. Elected as president of the society in his place was Eugene Denning. Martin Carlson was elected vice president. Mr. Carlson is now taking a vacation in his native Sweden. Olive Jackson was elected treasurer. Rev. Robert Young was asked to serve the society during the coming year. His services the past half year have been greatly appreciated.

—ALICE VAN BOVEN
Secretary

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OUR SPIRITUAL TELESCOPE

TODAY, with our rapid transportation and communication, the world is a pretty small place. But consider how different things were less than 500 years ago. Up until the early part of the 16th century, this earth was thought to be the center of the universe. Not long before that it was considered to be flat. But in 1530, a man by the name of Nicolas Copernicus made a great contribution to human knowledge. He established that the earth was not fixed and immobile in the centre of the universe but rather rotates upon its axis and revolves around the sun, in company with other planets.

Nearly 100 years later, the telescope was invented—we are not even sure by whom—and then, Galileo, improving upon it, discovered the satellites of the planet Jupiter, along with many other astronomical facts never before known. And so began the gradual development of an instrument, which, in the hands of capable men, is now unlocking for us the starry heavens above, revealing other worlds and other solar systems, far beyond our imagination in immensity.

About the same time that the telescope came into the hands of men and enabled Galileo to look out and beyond, into hitherto unknown parts of the natural heavens, the printing press was invented and another instrument was made available to man. By means of this instrument he could look out and beyond himself and the world into the lives of others, and even into the spiritual world and heaven. This instrument, this "spiritual telescope," was the Bible.

But it takes dedication and skill to use any instrument well and so just as few were able to make use of the telescope that served Galileo so well, so few were able to make proper use of the 'spiritual telescope'. However, it was not long before the Lord put this instrument into the hands of one who was adequately prepared. One who was capable of making proper use of it. This man, like Galileo, saw strange and wonderful things. He saw the heavens and its wonders and hell and, for 30 years, by means of it, (The Bible) he had constant communication with the spiritual world and heaven, faithfully recording, in the language of science, the things that he heard and saw in order that we might know the truth. In order that we might enter with understanding into the truths of faith. This spiritual Galileo was Emanuel Swedenborg, whose teachings are represented so beautifully by the Wayfarers' Chapel.

According to the latest developments at such places as Palomar and Mount Wilson, it would appear that we have made ample use of the "natural telescope" and the

information left by Galileo. But what about the "spiritual telescope"? How many have taken the Bible and made use of the information given about it. How many now know, because of their own experience that what Swedenborg related is true, and that there is even more yet to come.

There is a story that Admiral Nelson, at one of his great battles, was signalled to retreat. Refusing to accept defeat, he lifted his telescope to his blind eye and said "I cannot see anything"! Are we not guilty of putting the "spiritual telescope" to the blind eye of the natural, sensuous man and saying "I cannot see anything."

I think that the main difficulty with most of us, is that we have not yet come to the full realization of the organic nature of the spiritual man, of the reality of his existence, the actuality of rebirth. We speak about the spiritual man quite glibly and yet, often, I am sure, do not pause to consider whether this "spiritual man" had an actual organic entity, whether he is a real man with faculties of sight, hearing, touch, taste, smell, with faculties of loving and understanding.

Swedenborg emphasizes the fact that the spiritual man has substance and form and that it is during man's life on earth that the spiritual man is born and develops and grows.

And so, the spiritual man is a real man. His birth is an actual birth in time. He develops and grows. He is never the same today as he was yesterday. Experience adds something substantial to the structure of the spiritual man. The more we become oriented around and within the spiritual life as if of ourselves, the more freedom we can have.

The Bible is the telescope of the spiritual man. Placed to the eye of the natural man it appears to be inconsistent, contradictory, immoral, and blurred. But, placed to the eye of the spiritual man it becomes consistent, unified, clean and pure. It brings into view infinite and eternal things. And it takes him out and beyond this world of time and space into a substantial world of spirit wherein is life, light, and love. Into a world wherein there is understanding and meaning, a world wherein there is structure, form, and order. It introduces him to a life that is complete and meaningful.

Let each one of us seek "that which is born of the spirit." Let us find those "treasures of darkness, and hidden riches of secret places." It is our heritage: for all that the Lord has, he offers to us, as individuals, if we will but lift up our hearts, our minds, our lives, to receive it.

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

—KENNETH W. KNOX

Brockton Society of N.C.
34 Crescent St.
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