

# NEW-CHURCH MESSENGER

THIS is a pre-Convention picture taken Sunday evening, July 8, as the Council of Ministers and the ministers' wives stood about on the lawn of the Pretty Prairie Church in Kansas awaiting a call to a dinner being prepared by the ladies of Pretty Prairie. The ministers' meeting, July 6-10 in Hutchinson, Kansas, preceded the annual meeting of General Convention which was held July 12-15 in Pawnee Rock. Look for the complete story of Convention with many photographs in your August 15 issue of the MESSENGER.



# NEW-CHURCH MESSENGER

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of the

**SWEDENBORGIAN CHURCH**

nearest you at home or abroad

write to

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134 Bowdoin Street  
Boston 8, Mass.

# E D I T O R I A L

## Written in Humble Appreciation

**I**N THE PASSING from this world of the Rev. Immanuel Tafel, pastor of the Chicago Society and director of the Swedenborg Philosophical Centre, the Convention of the Church of the New Jerusalem has sustained a great loss. On another page of this issue will be found a brief account of his busy and active life. Here we will be intimate and personal, for we knew Mahn, as he was affectionately called, over many years and esteemed him as one of our best friends. Always bubbling over with energy, good humor, playfulness and quips, those who knew him only superficially sometimes got the impression that his was not a serious nature. We knew better. His seriousness was that of a man truly dedicated to the New Church and its teachings. His sense of humor kept him tolerant and patient, and saved him from anything smacking of fanaticism, but it never prevented him from having a profound appreciation and understanding of the weighty realities of the spiritual life revealed by the Lord through Emanuel Swedenborg. No one can read his thoughtful and deeply spiritual meditations—of which, unfortunately, only a few are in print—without sensing that the author was a man keenly aware of standing in the presence of God. Much the same can be said about his sermons. When his “In Everything—Give Thanks” appeared in the Nov. 15 issue of the *MESSENGER*, many people wrote to us expressing the thought that in it was combined practicality and spirituality. We quote the following from this sermon because it strikes us as characteristic of Mahn’s outlook on life:

“To be thankful means to be happy, because the spirit of thanksgiving shows a joyous heart, a life responding to intruding spiritual forces whose presence brings happiness and wholeness, or health.”

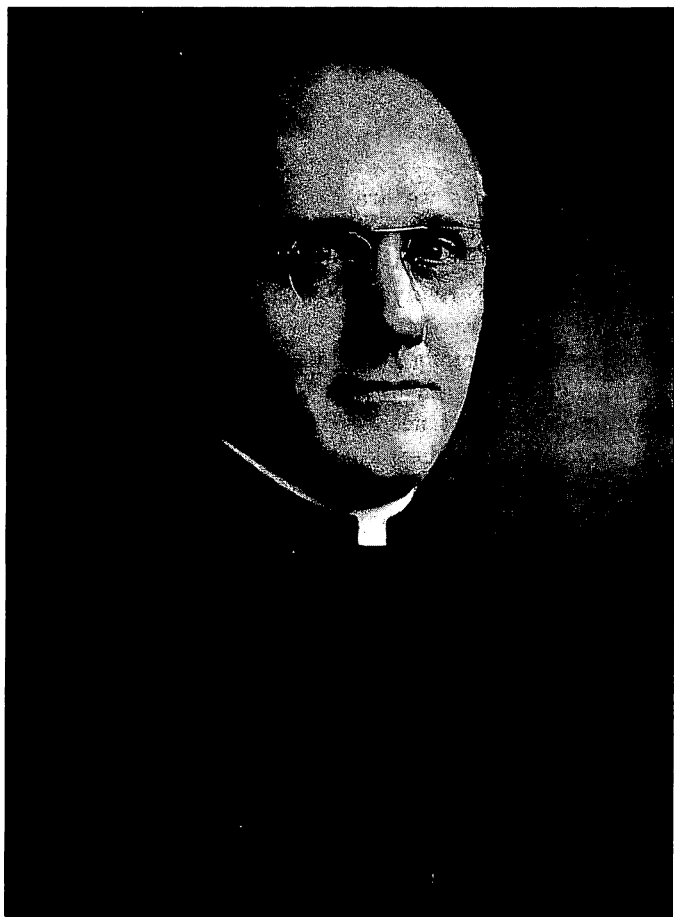
A friend of Mahn’s said to us following the resurrection service for him, “He did not live a long life, but he lived a full life.” There flashed into our mind the last verse of the sixteenth Psalm: “Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.”

The true joy of his life lay in his awareness of the “intruding spiritual forces” and his own response to these. This, more than his multitudinous external activities, gave fullness to his life.

It can also be said of Mahn that he belonged to the Fellowship of the Concerned. He was concerned about the church and about his fellowmen. He understood the hurts of the latter, and how to say the right word to assuage the pain. How often at Almont we observed his solicitude and his gentleness, when he would medicate and bandage the slight injuries of the children. (He was in charge of first aid, among other things.) Usually they came to him crying, but always they were laughing when they left. Even more often we observed him assuaging the inner pain of those who had been wounded by the harsh words of a playmate. And what tactfulness as well as humor he displayed when called on to restore good feelings between children who had become angry with one another over matters that seem trivial to grown-ups, but are of great import to the young. Mahn understood. He did not laugh at them, but discussed the matter seriously, finally sending both away as friends of one another. Concern for others and fairness towards all were deeply ingrained traits of his character. This did much to account for his popularity among young people.

Great as the loss of Mahn is to his loved ones and to his church, we feel sure he would have wanted us to bear in mind, that what we call death is not the end, but the gateway to a newness of life, the birth of a full awareness of the world of spirit.

## IMMANUEL TAFEL



**A**FTER A LONG ILLNESS, which he bore with courage, patience and fortitude, the Rev. Immanuel Tafel, pastor of the Chicago New-Church Society, director of the Swedenborg Philosophical Centre, and editor of *Your Church*, passed away on June 19.

Mr. Tafel was born in Baltimore, Dec. 8, 1902, the son of a well-known minister in the New Church, the Rev. Louis Hermann Tafel.

After finishing grade school, he attended the Urbana Junior College, later, Academy of the General Church at Bryn Athyn, then enrolled in the Temple University of Philadelphia, and following his graduation from this institution attended the New-Church Theological School. In 1932 he was ordained as a minister into the New Church. His first pastorate was in Toronto, Ont. Later he served the Wilmington and the St. Paul societies. In 1950 he accepted a call from the Chicago Society, and at the same time became the director of the Swedenborg Philosophical Centre.

Mr. Tafel was a man of boundless energy and many talents. As a result he filled numerous offices in Convention and its affiliated bodies. Never did he seem too

busy to take on one more chore. In addition to the activities already mentioned, Mahn was serving as secretary of the Council of Ministers, on the Board of the Department of Publication, and on the Committee on the Admission to the Ministry.

In the past he had been president and general pastor of the Illinois Association, a member of the General Council of Convention, as well as serving on many other Convention boards and committees. Still he found time to write numerous meditations, some of which have appeared in print. It is to be hoped that all of these will be published—they are worthy of standing alongside the best devotional literature which the New Church has produced.

Perhaps of all his activities, Mahn enjoyed most his work with young people. Ever cheerful and youthful in spirit, he could enter with zest into their activities. He was a born teacher, as the writer of these lines had occasion to observe when he attended some of his classes for young people at the Almont Summer School. With good-natured tolerance, but with a firm grasp of the New-Church teachings he was inculcating, he skilfully led his young charges to an understanding of these.

In addition to the two weeks spent during his vacation at Almont teaching a class of young people, Mahn spent two weeks of his vacation teaching at the Leadership Education Institute, of which he was chairman. Characteristically, Mahn said of these activities, "You might think of this as a postman's holiday. Personally, I find it a source of inspiration to meet and to work with these young people for a whole month."

The writer also recalls hearing a conversation, which took place at the Centre, between Mahn and a young student from the University of Chicago. The student had become somewhat interested in the doctrine of correspondence, but he had trouble with the idea of the sole diety of Jesus. Without arguing Mahn analyzed the problem, pointed out the difficulties in other theories of the Godhead, cited the Scriptures, and especially worked on clarifying the idea of the glorification.

Resurrection services for Mr. Tafel were held June 24 in Chicago, the Rev. Bjorn Johansson of Cincinnati, Ohio, officiating, assisted by Thornton Smallwood, an active member of the Chicago Society.

He is survived by his devoted wife, Margaret, who with loving care and self-sacrificing labor nursed him and watched over him during the long months of his illness. She, perhaps better than anyone else understood him and appreciated his true inner worth. Also surviving are: his two sons, Leonard and Robert (the latter studying for the New-Church ministry in Cambridge, Mass.); one grandson, Leonard Scott; two brothers, the Rev. Messrs. Leonard I. Tafel and Richard H. Tafel, Sr.; and seven sisters, Clara Woelffe, Gertrude Synnestvedt, Leonore Spiers, Irma Cole, Anne Liebert, Helen Smailer, and Frieda Meginnis.

"We trusted that it had been He which should have redeemed Israel." (Luke 24:21).

# CHRIST OF THE ROAD

by Immanuel Tafel

**T**WO MEN on a lonely road; two men confused and preplexed by events that had pushed them along faster than they could comprehend them. Two men walking along the road to Emmaus on Easter Day, only one of whom is identified by name, Cleophas. The second name is perhaps deliberately omitted as it is our Lord's wish that each Christian should insert his own name as that of the other disciple for it is true that we also sometimes walk along the road of doubt. The appearance of the so-called Stranger, who walked with them, marked the fourth appearance of the Risen Christ, and it is interesting to note that He made this appearance to two honest doubters, probably on their way to their homes in Emmaus. Our pity is stirred by those age-old words that they expressed, "We trusted that it had been He which should have redeemed Israel. . . ." The loss of faith is a painful experience and far too little sympathy is extended to those who find it difficult to believe, or who, from differing causes, are the victims of honest doubt. Chilled by lack of sympathy, such doubts are seldom expressed in words. It is comforting, then, to note that the fourth appearance of the Risen Christ was to two men in the very depths of discouragement and doubt.

Two men on a lonely road—traveling. Christianity is a religion of action. The Lord Jesus comes to us when we are actively trying to apply our religious convictions to the experiences of life. And, our religion is tested, our faith is tempted, in the work-a-day world of every day living. In fact, our religion becomes dynamic only as we include another within its circle; only as our beliefs are extended into the field of human relationships. For we cannot love God unless we love our neighbor, and we cannot love our neighbor unless we walk along with him in a sympathetic or charitable way. Thus we weave religion into the very texture of life. It is then that our Lord Jesus can come near to us, can open our eyes to new opportunities for service, can bring to our attention new truths from His Word to help us comprehend better the complicated problems of life.

We are called upon to follow our Lord Jesus from plain to mountain top; from mountain-top to plain; from Galilee to Jerusalem, to Calvary and beyond, out again to Emmaus and Galilee. In this constant following of our Master we are called upon to follow Him into all departments of life, to bring His truth into everything

we do. Sometimes we are in doubt, and we need the enlightenment of truth, a new insight into truth, which forms the structure of faith. And when we have need of Him, He is there, ready to help us. For example—the one thing these travelers on the Emmaus Road needed was a vision of their beloved Master. That alone would rebuild their shattered hopes, dispel their sadness. And He whom they most needed joined them and journeyed with them, though they knew Him not, "for their eyes were holden." They still had a mental journey to make in His company before they could realize and appreciate the meaning of the events they had witnessed. They "still trusted that it had been He which should have redeemed Israel . . ." Their ideas had to be raised and enlarged. Their understanding had to be extended to comprehend the Divine purposes within these events. Things had not turned out as they had hoped, as they thought they should. Their hopes had not materialized, and they had to learn that these hopes had been false ones. He had redeemed Israel, but not as they understood redemption. Israel was the spiritual Israel of the Church, not the national Israel which yearned for earthly dominion. His redemption was universal, not national. His kingdom was eternal, not temporal. They had to understand something of this, and it required a mental adjustment. The basis for this new vision was supplied by Jesus as He opened for them the Scripture, "and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself . . ." (Luke 24:27). He pointed out to them how the words of Scripture (there was just the Old Testament at that time) foretold the events that had come to pass. By this means He raised their minds from the materialistic concept of the Messiah to something vastly higher. And then, gradually, they found they had to give up their old ideas, for the germ of a great and all-encompassing insight began to bring all things into a true focus.

## *Search for Reality*

It is a valuable, if frightening, moment when a person realizes that the basic ideas to which he clings in frantic devotion are, at best, only partly true. The admittance of new truth to the mind necessitates new adjustments in our thinking, for in just this way our minds are elevated and opened to the Lord. Sometimes new

truth demands a complete rebuilding of our structure of faith, a spiritual housing project that many are unwilling to undertake. But if the Gospel tells us anything it informs us that the disciples of Jesus must learn to resist the all too-human tendency to settle down in the first and most available rut. He must always be moving toward his Master, always searching for and applying new truths. For the very spirit of any living religion is embodied in an active search for reality which is found only in communion with God. The Christian finds that this communion is union with the Lord Jesus Christ—the union of His love with our love, and our love channeled out in serviceable activities in the field of neighborly relationships. It is to the realization of this communion that truth is continually directing. Put in more familiar words, it is faith which leads to charity and guides it to wise employments: "Faith is the eye of love." Christianity, then, must be moving ever forward. It must not become institutionalized as so much of Christianity is today. Our Lord tells us by His example, that we must not stop at the cross, or the tomb, but that these are steps toward something greater; the realization of what these mean symbolically in terms of human action. Jesus rose from the tomb and left it empty, so His disciples were not called upon to worship at His sepulchre or to settle down to a memory. Perhaps the very fact that we do not even know where this tomb is emphasizes the basic truth that we are to put the experiences of the cross and the tomb of Christ into terms of life. So the real work of the disciples was only beginning. They had to strengthen their faith before they could go forth proclaiming the Risen and Glorified Jesus Christ as God and Savior—but it was in the power of this conviction that real union with Him was made possible.

And now, as we look back at the Easter festival which has passed, at the beautiful flowers which made the chancels of our churches proclaim the Easter lesson of new life, and as we think of those wonderful Easter anthems and hymns now faded into memory, it is well that we pause to take stock of our response to these events. Have we remained at the Cross or before the empty tomb? Have we received new power over our spiritual enemies, through our Easter experiences? Do we feel that our Lord gives us a new control over ourselves and over those influences that would turn us away from Jesus? If we do not feel this new spiritual power it is probably because we have not caught the real significance of the Easter story. We are like those two men on the Emmaus road, still questioning what the events might have meant. For by the redemption of mankind the Lord makes available a power over the forces of evil and gives us access to it. This is not just an abstract power, but a personal power which you and I can use for our personality adjustments. The Cross stands for that power. It is the power which Jesus obtained when He overcame the insurgent forces of hell, and He offers it to you to use. For, as created beings, we are receivers of life; life does not originate with us, but comes from the Lord and returns to Him.

Swedenborg, in speaking about the Creator and the created says that we are "receptacles of life." Our ability to live righteously or to sin comes from the Lord, because we receive life from Him. Left to ourselves we could react to our environment as the animals react. Left to ourselves we would choose the easiest road, the way of our natural urges. We can do good only from the Lord. We can fight against evil because we open our lives to Him and use His power to combat sin. Only the Lord's power can fight sin. So, whenever we struggle against sinful conditions, either in ourselves or in the social world about us, it is in reality His power channeling through us as willing and cooperative agents. Cooperation implies a mutual objective definitely known to both parties. When truth points to the presence of sin in our life and we earnestly want to overcome it, we ask the Lord to help us. This petition opens the way and prepares the road or the channel by which He can bring His power into the presence of that sinful situation through us. In looking about at the sinfulness and disorder in the world, we should realize that it isn't the result of the Lord's disinclination to help set things right, but our unwillingness to take individual or collective action. The Lord can act into these disturbed areas, or against evil, only by means of free and willing agents. In this lies both our responsibility and our privilege. It isn't always easy to decide for Christ; there's a struggle to it, and because of this there is a power and a joy in victory. The cross stands as a constant reminder of temptation; also of the power we attain by taking up the cross and following Him. We rise, through temptation, to a new plane of living,—to a new state of mind and of life, and the promise or the possibility of so doing is represented by the empty tomb. Following this rising into the spiritual states of regeneration is like that precious moment when our Lord Jesus is made known to us as He was to the disciples on the Emmaus Road, in the breaking of the bread of His goodness. He gives the bread of life. He "imputes" to us the success of the good life we gain through Him. That which was His is now ours.

Two men on a lonely road—but the road is no longer lonely because Jesus is there. We sometimes doubt the existence of the Kingdom of Heaven and of our Lord Jesus Christ as its Fountainhead, when we see so much evil in the world. We think He should do so much more to show His power over the affairs of nations and men, in preventing wars and rumors of wars; in relieving hunger and in conquering vice. In this state of mind we are like those two men, "We trusted that it had been He who should have redeemed Israel." Thus we sidestep our responsibility; we rely on the power of prayer to overcome those evil conditions which he has given us the power and the insight to conquer. He needs lives consecrated to His service. He needs men and women who are willing to open their lives to His inflowing Spirit, becoming in the process, cooperating agencies of the Kingdom of God.



*Dr. Buckner, for many years a leader in the ecumenical movement, is the retired editor of "World Call", international monthly magazine of the Christian Churches (Disciples of Christ). He recently made a world trip in connection with his attendance at the New Delhi Assembly of the World Council of Churches, for which he was an adviser.*

# SUNDAY MORNING IN MANILA

by George Walker Buckner

**A**NYONE WHO has doubts as to the importance and vitality of Protestant Christianity in the Philippine Islands would have had all such doubts removed in a four-hour period of church going such as I experienced on a January 1962, Sunday morning.

Supported by other observations over the weekend and in 18 days of traveling about the islands, the evidence is overwhelming and convincing. Protestantism is widespread throughout the Philippines. It is also respected and is acknowledged as a force for positive good in the life of the people.

The three Manila congregations in whose worship I had part that Sunday morning are in the heart of the older Manila. It is an area of colleges and universities and schools to which thousands of students come through the week. It is jam-packed with offices and businesses and residences. Its traffic, some say, is greater than in any city of Asia except perhaps Tokyo. It is a place of people.

These three churches happened to be of the great and growing United Church of Christ in the Philippines. I might have gone to other Protestant services as readily. There are, for example, two Methodist churches nearly the size of the largest of those of the United Church of Christ. There is also the beautiful new Union Church of Manila, formed in 1915 by merging Methodists and Presbyterians and joined later by Congregationalists, Disciples and others. I chose to visit these three particular churches principally because their able pastoral leadership is not missionary but Filipino. They are completely self-supporting. They are truly of the Philippines. I am sure other congregations possess these characteristics.

The Ellinwood United Church of Christ in the Matate section of Manila would be a great church in the capital city of any country. Its nine Sunday services include two in English, besides Sunday school, vespers, and Christian Youth Fellowship. It also conducts Sunday school and preaching services in the Visayan and Tagalog languages. Other special services are held on Sunday and through the week.

Ellinwood is concerned with outreach both in preaching and in social service. On this one Sunday the church

bulletin called for used clothing and for teachers in a Sunday school conducted in another part of the city. It also reported on a medical clinic in which it has a part. Later in the day I ran across a physician who belongs to Ellinwood who was giving the afternoon to a crowded clinic on the beautiful new campus where Union Theological Seminary is erecting buildings an hour's ride south of Manila.

The twelve hundred or more of my fellow worshipers in this one of four Sunday preaching services heard a moving and horizon-widening sermon that morning. The capable and scholarly young pastor, the Rev. E. D. Mapanao, preached with eloquence and with deep Christian conviction. It was not a comfortable sermon. It was one which made its hearers more keenly aware of the needs of the revolutionary world of which they were a part and of the call of the Christian gospel to serve that world.

Cosmopolitan Church, a few blocks away, has a long and varied history. It occupies simple, limited quarters in connection with student residences. Once it was the Taft Avenue Church of Disciples of Christ. For a time it was of the Philippines Methodist Church. Now it is of the United Church of Christ. With more than a hundred worshipers on the veranda, there must have been between four and five hundred people in this service.

The staff member who presided did so with simple dignity. The music was beautiful, conducted by a professor at the University of the Philippines. The sermon by the pastor, the Rev. C. A. Rigos, was one which set Christian stewardship at the heart of the life of the church. Here again I had a glimpse at the life of a strong, responsible congregation of Philippine Christians. There was no suggestion of something brought in from the West. Cosmopolitan Church of Manila is a center of great power for good in the life of this young republic.

My third Sunday morning entry into the life of great congregations in the Philippines was the historic United Church of Manila. This "united" came before the more recent merger of several communions to form the United Church of Christ. It was a congregation jointly related to the Evangelical United Brethren and the Congregational Christian Churches. For 26 years its statesman-like pastor was Dr. E. C. Sobrapena. With respect to

budget and leadership the United Church of Manila was probably the first great truly Philippine church in the city. The resourceful Dr. Sobrapena was its leader through years of tremendous growth and until he agreed to become the presiding bishop of the United Church of Christ in the Philippines.

This church is within six-tenths of a mile of universities and colleges attended by 120,000 students. Its ministry to students is notable. Yet it is in no sense just a university church. Its large sanctuary is crowded each Sunday with politicians, business and professional men and women and other people from all walks of life.

The minister at United is the Rev. Samuel Banigued, who did several years of graduate work at Texas Christian University. He is one of many Filipino pastors who have studied in other countries. The guest preacher this Sunday morning was Professor C. M. Langunzad, head of Union Theological Seminary's department of Practical Theology.

Union Seminary is an institution which is closely identified with the life of the churches of these islands. Its Methodist president, Dr. Benjamin Guansing, is a pastor and scholar who has become an administrator because his fellow churchmen urged it. He keeps in touch with the churches and continues his teaching while at the same time giving oversight to the erection of the new buildings in Das Marinar in Cavite to which faculty and students expect to move in June.

The trend in church life in the Philippines is toward closer cooperation and unity. Most church bodies work in the Philippine Federation of Christian Churches. Included in this fellowship are the Baptists, with their vigorous work centered in Iloilo on Panay Island, and the Methodists, who just about equal in size the United Church of Christ in the Philippines.

An interesting fact about the United Church is that the church itself, rather than the mission boards, places and directs the work of missionaries sent to the Philippines. For one term a missionary was General Secretary of the church, but he was chosen by the church. He is now an assistant to the present General Secretary, Dr. Sobrapena.

Missionaries working with the United Church are pleased with this direction of church affairs by Filipinos. And both they and the Filipino leaders tell me that they like to think of theirs not simply as a *united* but as a *uniting* church. There is great joy here over the fact that the Disciples of Christ churches in the Manila area voted early this year to come into the United Church along with the Disciples in the north who have been in the new church from the beginning.

Eighteen days in the Philippines, from Dumaguette and Iloilo in the south to Laoag, Vigan and Baguio in the north, have brought to me a new sense of the throbbing life of a vigorous Protestant witness in the Philippines. Nowhere has the warmth and strength of that witness been more evident than in the brief hours spent in three churches on that January Sunday morning in Manila.

## Churches Are Urged to Use Media for Spreading

Faith; But Other Leaders Criticize Certain Aspects  
of Field

## ADVERTISING: Religious Campaigns Increase

by Peter Bart

SEVERAL weeks ago in a sermon at the Riverside Church, the Rev. Dr. Robert J. McCracken had some harsh words to say about the advertising business.

"Is it possible," he asked, "that Madison Avenue is unaware of the disrepute into which advertising is falling because of the puerile stuff portrayed week in and week out on the television screen?" Advertising had fallen into such low repute, Dr. McCracken said, that people were using their remote control devices not to switch stations but merely to turn off commercials.

Dr. McCracken's broadside against Madison Avenue epitomized the attitudes of many men of religion toward certain aspects of advertising and television. A good number of religious leaders are speaking out these days in criticism of the crass commercialism symbolized by these media.

But there is a paradoxical side of the relationship between the advertising and religious communities. For, while some spiritual leaders criticize advertising, many others increasingly are seeking to adapt its basic tenets to serve the cause of religion. They are urging their churches to make increased use of advertising in spreading the faith and bringing new support to religious institutions. If advertising can be so successful in selling toothpaste and soap, they are asking, why can't it be employed to sell the spiritual life?

### *A Strong Advocate*

One strong advocate of this position is the Right Rev. William R. Moody, Bishop of the Lexington, Ky., Episcopal Diocese, who believes that "the road between the church and Madison Avenue must be opened."

"The Bishop recently proposed the start of a major campaign using television, radio, roadside billboards and notices in hotels with the aim of bringing new people into the church. "The unbelieving world would like nothing better than for us to go into our churches and shut the door and stay there," he says. "But the Christian cannot do that. He cannot join the adverse world, but he can go to it bearing the faith which is able to overcome the world."

A wide range of churches and religious societies already are making use of advertising media to advance their causes. Advertising place by these groups generally falls into three types: Announcements of services or lectures, messages advancing the tenets of a particular faith or general messages aimed merely at reminding people of the virtues of the spiritual life.

Dozens of churches take advertisements of the first type to announce services, but some religious groups of late have adopted more unusual approaches to this type of ad. "Are You One of Us?" asks an ad placed by the

Liberal Religious Society of Brooklyn. "Do you want your religion to meet the demands of your intelligence? Do you want it based upon reason rather than superstition? You may be one of us—come and decide." The advertisement closes by giving the time and place of a lecture.

Some of the "announcement" advertisements are more aggressive in their efforts to proselytize. The Swedenborg Society, for example, places advertisements in newspapers and magazines that advance the teachings of Emanuel Swedenborg and close by stating how further information can be obtained.

One Swedenborg advertisement bears the headline, "A New Unified Concept of the Spiritual History of the Human Race." Copy goes on to explain that the teachings of Emanuel Swedenborg entail "a truly rational idea of the Golden Age, the fall of man, the ancient religions, the incarnation of the Lord, the Christian epoch and the Second Coming of the Lord."

Most advertisements placed on behalf of a specific sect or church adopt a soft-sell tone. The Unitarians, for example, ran an interesting campaign that stated: "Perhaps you are a Unitarian without knowing it." The advertisement noted that "thousands who felt they had to think alone in developing their liberal religious ideas have found the religious home they had been seeking in a Unitarian church and joined the company of such illustrious thinkers as Emerson, Jefferson, John and John Quincy Adams, Oliver Wendell Holmes, Dickens, Milton, Isaac Newton and hosts of others past and present."

This soft-sell approach contrasts sharply with the campaigns in advance of a Eilly Graham "Crusade" or a Jehovah's Witnesses rally, when all the stops are pulled out in an effort to interest the public at large in the coming event.

In recent years there has been a sharp rise in the amount of advertising that is employed to advance not a specific sect but rather the cause of religion in general. The nonprofit Advertising Council, for example, urges people to "worship together this week" in a continuous

## SWEDENBORG FOUNDATION ELECTIONS

THE SWEDENBORG FOUNDATION Incorporated, announced the results of the annual election held in New York, May 11, as follows:

President-Emeritus, John F. Seekamp; President, John S. Peck; Vice-president, Philip M. Alden; Treasurer, Herbert Muhler; Executive Secretary, Tomas H. Spiers; Manager, Virginia Branston; Board of Directors, Class 1962-1966, Rev. Wm. F. Wunsch, Harold B. Larsen, John Sanford Peck, Victor H. Schleicher

The announcement was made by the manager of the Foundation, V. Branston.

and far-ranging campaign sponsored by advertisers and media. And other groups have reiterated that "the family that prays together stays together."

The focal point for religious advertisements, of course, is not the general media but rather the religious press. There are hundreds of spiritual publications published in the United States of all possible description, including such well known periodicals as The Catholic Digest, Christian Herald, Together, Presbyterian Life and Jewish National Monthly.

Although these publications originally were oriented mainly toward purely religious advertising, many now are seeking to broaden their base. Four years ago, for example, The Catholic Digest (circulation about 700,000) started to solicit general advertising, and its gross volume for the 1961-62 fiscal year will total \$208,000.

The Digest recently began taking alcoholic beverage advertising after hiring a research firm to survey the liquor consumption habits of its readers. The typical reader, the survey found, spends \$29.44 a month on whisky, beer and wine—data that The Digest is now distributing to advertisers in the field.

### *Some Obstacles*

In soliciting general advertising, however, salesmen for religious publications run into some thorny obstacles. "There's an old idea around that says if you advertise in one religious publication you have to balance that ad by advertising in all of them," says John McCarthy, executive editor of The Catholic Digest. "This is an old chestnut we have to counter." Mr. McCarthy, together with representatives from other leading religious publications, meet once a month to exchange advertising leads and discuss common problems.

But the difficulties persist. "Many companies have an ironclad policy against advertising in any religious publication," complains Robert Brueggemeyer, advertising manager of The Catholic Telegraph, a Cincinnati weekly newspaper. One big grocery chain, he notes, has a "written company policy" against advertising in religious papers. "Religious organizations do a great deal for the welfare of the community," he says. "They, too, deserve advertiser support."

As a result of the efforts of religious leaders to adapt the techniques of advertising to their own cause and of the attempts of religious publications to solicit more support from general advertisers, it is clear that the ties between Madison Avenue and the religious community are tightening. Some spiritual leaders may continue to denounce advertising as a force for materialism. But Madison Avenue occupies a role in contemporary society that is too important to dismiss or denounce. Even in the spiritual sector of society, advertising is a force that must be reckoned with.

THE NEW YORK TIMES  
Sunday, June 10, 1962

### ***The New Church THEOLOGICAL SCHOOL***

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cooperating seminaries . . .**

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## COOPERATION BETWEEN PHYSICIANS AND CLERGYMEN

"HOW TO provide better health care for 'the whole man.' That is the chief concern of our new department." This is the Rev. Dr. Paul B. McCleave's nutshell definition of the American Medical Association's new Department of Medicine and Religion which he heads.

The department was opened last September with the goal of encouraging closer relationships between physicians and clergymen in patient care.

"Too often today," Dr. McCleave says, "we forget to consider 'the whole man.' We forget the patient and parishoner's needs in total health—physical, mental and spiritual. The three are not separable."

Dr. McCleave feels that the best patient care is achieved when physicians and clergymen are able to share mutual concern for the patient and when each contributes his special talents to the problem at hand.

Terminal illness, he points out, is an excellent example of an area in which the clergy can be of particular help to physicians.

The new department will foster close physician-clergy relationships through programs carried out on the local medical society level and tailored to fit local needs.

Dr. McCleave is currently working with medical society leaders and physicians in nine states where pilot programs will be launched. These states, chosen as a representative cross-section of the entire nation, are: Arizona, Georgia, Iowa, Maryland, Montana, New York, Ohio, Texas and Utah.

In both the pilot programs and those which will follow the new department will work through state, county and local medical societies as a servicing and counseling department of the AMA. Specifics of the programs will be determined by local medical societies.

Another project of the new department will be the creation on the state level of leadership teams of physicians and clergymen, including psychiatrists and hospital chaplains. Using theoretical case studies, these teams will present programs to various medical and religious gatherings showing how teamwork can be utilized for better patient care.

Dr. McCleave lists two other key functions of his department: The encouragement of closer relations between pastors and physician members of their churches to discuss health and spiritual programs; and the preparation of articles and editorials for the medical and religious press. Early articles will seek to define the patient's total health needs and point up the philosophy of "the whole man."

Dr. McCleave says his department also plans close liaison with hospital chaplains, mental health authorities and pastoral clinical training centers, furnishing any assistance it can. Similar liaison is planned in the area of medical, theological and nursing school curriculums.

Dr. McCleave, an articulate, soft-spoken man who bears an astonishing resemblance to U. S. Astronaut John

Glenn, was until a short time ago pastor of the First Presbyterian Church in Bozeman, Mont.

In his varied career he has served as president of the College of Emporia, Emporia, Kan.; spent 44 months as a Navy chaplain, 27 of them overseas; and has pursued graduate study at the University of Geneva, Switzerland.

## SCALE OF HUMAN VALUES

Writing in the April, 1962, issue of the *Orthodox Observer*, Dr. Robert K. Sherk of the University of Maine points out that it was Socrates "who established, apparently for the first time in European thought, a scale of human values with the spiritual at the top, followed in descending order by the physical and the material. By this series of values, three in number, he based the worth of a man upon his inner character first, upon his physical abilities second, and upon his material success third."

## SHORT MEMORY?

Only a potash mine near the Dead Sea now marks the site of the ancient city of Sodom—reported in the *Bible* to have been destroyed, like Gomorrah, because of the sins of the people. However, a financial syndicate is reported currently ready to rebuild the city as an ultra modern resort, complete with wide-open gambling! Israel's Orthodox *Agudat* political party has issued an apt warning: "Wasn't once enough?!"

## STEPS TO MENTAL HEALTH

Dr. George S. Stevenson of the *National Association of Mental Health* urges the following 11 steps in maintaining individual mental health: "Talk It Out" . . . confide your worry to a trustworthy, level-headed person—"Escape For Awhile" . . . change helps to recover sense of balance; return to the problem when in better condition to cope with it—"Work Off Your Anger" . . . take a walk or do something; a problem requires a cool head—"Give In Occasionally" . . . it's easier on the system, even when right; having given in, sometimes others will too—"Do Something For Others" . . . something constructive and helpful is a good way to stop worrying about self—"Take One Thing At A Time" . . . start with the most urgent—"Go Easy On Yourself" . . . no one is perfect; be tolerant of your own shortcomings—"Go Easy With Criticism" . . . instead of criticizing, search out others' good points and help to develop them—"Give The Other Fellow A Break" . . . there

is no need to edge him out; if he feels you are no longer a threat, he will cease being a threat to you—"Make Yourself Available" . . . don't sulk if you feel "left out"; make some of the overtures—"Arrange For Recreation" . . . take time to relax; include recreation in the daily schedule and stick to it!

—Dateline, June

## "HERE A LITTLE"

AS one looks through his window on the world he may observe not only the changing seasons or scenes, but numerous signs of the times which augur for good, among them more freedom of expression. For example, in that area of religion in which it always has been supposed there could be no change, one may find movements which not so very long ago brought the stake or certainly excommunication. Perhaps the most recent of these is a book approved by the Roman Catholic Church (imprimatur), "The Council, Reform and Reunion," by one Dr. Hans Kung, professor of fundamental theology at the University of Tübingen, Germany, which coincidentally was the birthplace, so to speak, of the translation of the Theological Works into German. "Loyal, responsible criticism (of Catholic organization and teaching) is vital," writes Dr. Kung with much more of the same, and he quotes the late Pius XII as calling at a Catholic press conference in 1950, for "free discussion." Always when the Swedenborgian thinks of the purport of the Second Coming and of the descent and appearance of the New Church he may have in mind those undeniable words in *Isaiah* 28:10 ". . . line upon line; line upon line; here a little and there a little." —L.M.

## OUR NEW LANGUAGE

To the Editor:

Today we are hearing and learning so many new things in the world, and in our solar system, by sending our good men in properly prepared vessels to investigate and report to us what kind of human beings there may be living on other planets. This is done by shooting our brave young men into the areas of outer space, hoping that they will be able to report to us what kind of people, if any, are living on the other celestial bodies.

It is proposed just now to send one of our fine young men to the surface of the moon, so that he may report to us what kind of life, if any, he finds there. But why give all our attention to these new explorations, when we have with us today the possibility of a new language, which may help us to better understand these great innovations in our ranges of languages. Our "Prophet of the North", Emanuel Swedenborg, treats the subject of space in his booklet entitled, *The Earths in our Solar System and Earths in the Starry Heavens, and Their Inhabitants*.

Chauncey G. Hubbell

## ETERNAL QUESTION

HERE IS A QUESTION for you, Preacher-Teacher; I am puzzled by the different religions I see among the two and one-half billion folks now on the earth. There are four or more different religions, Hindoos, Buddhas, Mohammedan and Christian. Leaders in nearly all of them affirm firmly that theirs is the true religion and often that they are the only true ones. Each claim a God as supreme.

Now how can I, a seeker after the truth, let it lead where it will, determine what is the true and the false? The Teachers reply thus: A study of science reveals the fact of Infinity and that all human beings are finite with finite intellects and are infinitely small in number and infantile in comparison to the Infinite Intellect of the Creator. If one wants to know the answer, then one needs to subordinate one's intellect and seek direct contact with God through the heart of love; love being the emotion that is not limited by intellect; children love regardless of their intellect as also do very old and ignorant persons; so love is the one means of contact one can have with God. When one seeks such a contact, God, in His Infinite Wisdom and in His Own Way reveals Himself to the child in ways that are direct and personal.

Love, worship and adoration for God appear in many ways in all the religions, some more visible and audible than others, but the fact that love is evident in all is evidence of its universal means of contact between the human and the divine.

But when one lacks that and wants to be active in religion, one elevates the intellect's interpretations of their major book, the Bible, and is guided by these. But until one subordinates that and "supremes" the child, love, worship and adoration for God, all his efforts are of this world and have no eternal value.

So in contemplating all religions one sees that life eternal is based on "supreming" "Love, worship and adoration for God." Then God bestows the gift of eternal life, and with it a super-consciousness of its "eternality."

Until one gets a taste of that Love of God, one doesn't know what the word love means; it is beyond all human finite consciousness of meaning, however emotionally it may be among humans, for when one gets it, it "supremes" itself above all the other emotions which influence human action. But it has to be experienced by each person, its influence cannot be transmitted one to another.

—JOHN F. MILLER

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# BOARD OF PUBLICATION

NEW-CHURCH MESSENGER

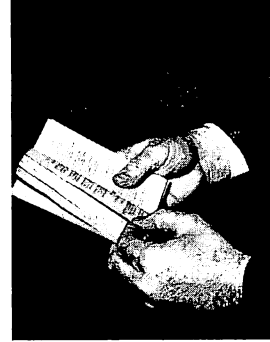


"Of course, I would believe in an impossible thing before breakfast."  
*miracles* AUGUST 15, 1962

MESSENGER



MANAGER WERBEN



PUBLICATIONS



BROOKLYN BOOKSHOP

THE ANNUAL MEETING of the Board of Directors of the New-Church Board of Publication was held on May 16, 1962 at the Franklin Arms Hotel, Orange Street, Brooklyn, New York.

The following were present:

*Directors:* Marguerite Block, Rev. Edwin G. Capon, Adrienne Frank, Elinor Hart, Rev. David Johnson, Richard Johnson, Betty Pobanz, Rev. Clayton Priestnal, Daniel Nielsen, John F. Seekamp, Leonore Spiers, Tomas Spiers, Corinne Tafel, Rev. Richard Tafel, Rev. William Woofenden, Rev. William Wunsch; *Corporate Member:* Cecile Werben.

Letters were received from Mrs. Vanderlip and the Rev. Messrs. Antony Regamey and Paul Zacharias stating with regret that they would be unable to attend this meeting. Rev. Regamey voiced a desire that the various meetings of Convention Boards be spread out so that they would not all come at one time. Rev. Mr. Zacharias said that since the cost of his trip to attend would amount to approximately \$250.00 he did not feel he ought to come despite his interest in New-Church publications. Mrs. Vanderlip stated that it is now very difficult for her to get around and asked that we accept her resignation. This was done with regret and deep appreciation for her many years of interest and service.

It was voted to dispense with the reading of last year's minutes and to accept them as printed.

The president, Rev. Richard H. Tafel, reported as follows: "I am very happy to report to you that the level of our operations continues very close to that of last year, showing a slight decrease of \$138.68 in gross profits, but a continuing good figure in the black for our overall operation. However, we have produced no new material this year, and are as ever on the lookout for good, publishable material. When we discover such, or contract for the same, our resources will make possible their publication. In one sense, a part of our function is to be ready with the funds and services to publish for the Church.

"Our gross sales this year were \$12,390.50 as against \$12,445.01 last year, of which \$9,736.33 represent sales of non-Swedenborgian material—the bulk of which is from the sales of cards.

"New-Church material having the largest distribution is as follows:

<i>Big Questions Off Campus</i> —Kirven.....	382
<i>Introduction to Swedenborg Religious Thought</i> —	
Spalding—cloth.....	5
paper.....	160

<i>Spiritual Healing</i> —Mack.....	68
<i>Book of Worship</i> —cloth.....	191
leather.....	33
<i>Service Book</i> (Sunday School).....	60
<i>Trinity</i> (pamphlet).....	103
<i>Swedenborg Epic</i> .....	62
<i>The Bible Lost and Found</i> .....	64
<i>Language of Parable</i> .....	40
<i>Invisible Police</i> .....	31
<i>Help from the Lord</i> (pamphlet).....	97
Marriage Certificates—(Old form).....	28
(New form).....	4
Baptism Certificates—(son and daughter)....	214
(adult).....	155
Confirmation Certificates.....	44

"The Board serves as the agent of the New Church Messenger, maintaining its subscription list, doing its billing, bookkeeping, and caring for its other financial transactions. As such, we make the following report of its operations.

"The total Messenger subscriptions as of March 31, 1962 was 1476, of which 1338 represent paid subscriptions. During the year there were 106 cancellations and 128 new subscriptions. There were two new churches entering the Family Plan: El Cerrito and Chicago; and one cancellation: the Sunnyslope Church.

"We continue our close and happy relationships with the Swedenborg Publishing Association. We transact all of its business, and the sale of its material is included in our sales report.

"I should like to close this report with a high expression of appreciation and thanks to our manager, Miss Cecile Werben, and to her fellow workers for their faithful and devoted labors of the past year.

"Because of my added duties as the incoming President of Convention, I shall be stepping down as President of the Board after many years of the fondest associations and memories. If it is your desire, I shall be most happy to remain as a Director and to do all that I can to help with the work of the Board, as my heart and my thoughts are as ever here. May the Lord's blessings be upon you and your new President as you begin another year in your proud history in the service of the Lord and of His Church."

It was VOTED: To approve and adopt the president's report as our annual report to the Corporate Membership.

In the absence of the treasurer, Mr. Hart, the manager reported informally on the financial status. Since there

*Continued on page 233*

was another deficit of approximately \$2,000.00, and since it is recognized that we cannot continue to draw on capital funds,

It was VOTED: That the treasurer's report be referred to the finance committee for analysis.

THE BOARD OF DIRECTORS reconvened immediately following the annual meeting of the Corporate Members on May 16, 1962, at the Franklin Arms Hotel, Orange Street, Brooklyn, New York.

Those present were the same as those listed above.

The Chair called for the election of officers. Rev. Richard Tafel stated that he was ineligible for reelection to the presidency due to the fact that he is the incoming president of the General Convention.

A vote of thanks was given him for his past leadership and service.

Nominated for the presidency were Rev. Ernest Martin and Rev. William Woofenden. Mr. Martin was elected by a vote of 10-6.



NEW PRESIDENT

The present incumbents were reelected to office as follows:

1st Vice president, Rev. William Woofenden; 2nd Vice president, Rev. William F. Wunsch; Secretary, Adrienne Frank; Treasurer, John Hart.

It was suggested that the president select his own Investment committee. The present committee is: John Hart, John F. Seekamp, and Mrs. Vanderlip.

It was VOTED: To retain the present Editorial Committee, composed of: Rev. Richard Tafel, Rev. Wm. F. Wunsch, Elinor Hart, Rev. Ernest Martin, Rev. Antony Regamey and Cecile Werben.

Rev. Tafel reported that in accordance with the request of the directors last year (see last year's report) that he be "empowered to appoint a committee to study the functions, finances and future of the New-Church Board of Publication, and committee to report back to the Corporate Members by September 12, 1962", he has the following report to make:

#### *Analysis of the Church Book Shop Operation*

At our meeting in May 1961 it was voted to appoint a committee of three to study the operation of our Book Shop, to make comparisons if possible with other New Church book rooms, and to report its findings and suggestions to the Board in the Fall. This date proved unfeasible, as a quantity of data had to be gathered. However, the data were collected, your committee met, and submits this report.

Considered in the light of two other New-Church book rooms, "a" and "b", the financial operation of the Church Book Shop was judged successful.

	Book Room "a"	Book Room "b"	Church Book Shop
Total Sales	\$6,040.77	\$3,230.93	\$12,445.01
N.C. Material	\$1,317.17	\$3,230.93	\$ 2,927.20
Salaries	\$8,063.94	\$3,980.00	\$ 7,132.00
Expenses	\$5,082.82	\$5,794.49	\$ 4,736.00

This raised in the committee's mind the question, "What is success?" We found the problems of sales and distribution, both within and without the Church, problems common to all the book rooms. We asked ourselves, "How much of a witness is the Church Book Shop—and all of our book rooms—to the Church?"

We saw the need generally of more advertising of the publications we do have. We are very weak in promotional work. As regards the Church Book Shop, one suggestion that we felt worth exploring was that of dropping "cards and gifts". As a large part of our income is derived from these, this difference in income might be made up by the promotion within the Church of non-New Church material. (The Committee has no prejudice against the sale of cards and gifts as such: it was charged with making an analysis of operation.) The Church Book Shop might be the central agency to which all orders of non-New Church books should be directed, especially for orders in bulk,—a part of the discount being passed on to the local church. An example of how this might work out may be cited in the recent purchase by the Washington Society of copies of *The Company of the Committed* for group study. The order was placed with the Book Shop, promptly filled, the books being mailed direct by the publisher with the usual discount.

The committee suggests the need of a local agent for books and material in each of our churches. This would solve one of our needs—local outlets. The committee suggests a greater use of "flyers" and other promotional efforts within the church. We also suggest that the New Church Press give technical advice and encouragement in directing and arranging displays of our material in local churches and in existing book rooms, and encourage book displays in all churches—again seeking possible outlets.

Looking at longer range, the committee suggests the study of possible full amalgamation of our various publishing houses. We suggest that our Board of Publication recommend that it requests Convention's Department of Publications to survey our houses and advise us of the wisdom of attempting such mergers.

The committee suggests that the Board of Publication request the Department of Publications to set up a meeting of representatives of our various publishing houses to discuss our overall problems. It also suggests that we have one Convention Display, representing all our publishing efforts, under the jurisdiction and control of Convention's Department of Publication.

Respectfully submitted,

Tomas H. Spiers  
Ernest O. Martin  
David J. Garrett  
Richard H. Tafel, Chairman

It was VOTED: That our sincere appreciation be given to the committee for a very full, informative and useful report, and that the committee be continued.

It was VOTED: That we recommend to the Department of Publication of the General Convention that they call a conference of all publishing bodies related to Convention to discuss our overall problems.

There was a discussion around the lack of material being submitted to the Board for publication; there has been some unsolicited material but it has not been considered advisable to publish it. The dearth of children's

## Are you a Church or a Congregation?

GOING THROUGH a back file of the church's national parish paper, *Your Church*, we came across and read again an article in it with the above title by the present editor's predecessor.

Occupying the entire space not used by the local societies the article's thesis grows out of the proposition that "... our really vital mission is the spreading of the truths derived from the Word—not the development of a 'strong organization'; not the gathering in of large congregations into our church buildings; not the expansion of our membership rolls."

Again, "Every thoughtful reader of the writings of Swedenborg has noted that he nowhere encourages any formal church organization, a position which Rev. John Clowes, [Manchester, Eng., St. John's rector. 1743-1831] followed without question. Was this accident or design?"

The idea, or theory, and as further dealt with in the article, that study groups are more important to the New Church than places of worship, goes further back than good John Clowes; back indeed to the very birth of public interest in Swedenborg's writings and thus prior to the time when our author's students finally learned that worship of the One God and Savior Jesus Christ is the primary necessity for adherents to the Church universal.

Dr. Peckitt and his London coffee house friends evidently were under the impression that the *Arcana*, *Apocalypse Explained*, and other works were books on a new religious philosophy, and it was not until nearly five years after the beginnings of their "study meetings" in 1788, that a group of such readers resolved to change their name and purpose from "The Theosophical Society," to "The New Church, signified by the New Jerusalem, in the *Revelation*."

It will be noted that whereas Pastor Clowes advocated "study" and "unorganized groups," he himself con-

tinued to serve in a pulpit. Furthermore the Swedenborgian groups he established did not as he hoped continue as an integral part of the Church of England, but all, or nearly all, became churches of the New Jerusalem.

Mostly likely as with Swedenborgian societies today, these churches continued their study or reading circles, but not to the exclusion of formal worship and organization, but rather as appendages thereto.

As this writer saw some years ago when founding the Swedenborg Fellowship, and as those societies today who continue those groups well know, they can constitute a vestibule into the church, which too properly follows the teaching that man is led to good by means of truth.

The point we are raising may be rather important in that downgrading the church organization, however faulty it may seem to be, at the same time exalting doctrinal study, Swedenborgian book distributing, etc., is not "preaching the gospel to every creature," as the above quoted article concludes, but, in our opinion, is limiting the worship which is to be in "the beauty of holiness."

Each individual in the New Church, and each group of persons, obviously should be regarded as being entirely free to study or to worship in any manner he or they see fit, but it is not improper to throw light on any misapprehensions or misapplications in that regard especially as just that lack of facts and understanding was not a little responsible for the sad difficulty under which the churches and church groups in the southeast labored the past few years.

It is usually true that where theories and some especial minority ideas are persisted in concerning the manner in which a dissident person or group considers an organization should be conducted, particularly a church, anomalies and sometimes even absurdities will become attached which only magnify the problem.

An illustration of this situation, before Convention for sometime, has been that whereas the group (from which emanated the *Your Church* article above referred to) now in possession of the premises which had been the location of the New Church center in St. Petersburg, broadly states in its charter that it is not affiliated with an ecclesiastical body, nevertheless it still holds much of a fund which it raised throughout Convention for building a church on the grounds there. At the same time this dissident group has announced the former church quarters will now be used for "study and meditation."

There are approximately 450 references to worship in Swedenborg's writings, while there are even more which deal with church as a subject. Nowhere does he teach that "study and meditation" are preferable to church attendance, nor does he tell us that the individual, alone, type of worship is spiritually superior to collective, or public worship.

... Obviously all are free to decide whether to attend a New Church should there be one where he resides; or if there is such or not, whether to choose to "study and meditate," but if this decision is based on the closing statement of above mentioned article it seems to give force to the conclusion that the claim made there is an anomaly if not an absurdity.

The statement in effect is and we previously mentioned it, that, if one regularly reads and studies Swedenborg's writings, "in friendly communion. . . making their own a workable, talkable New Church philosophy of life," this is being obedient to the Command, "Go ye into all the world, and preach the gospel to every creature."

—LESLIE MARSHALL

### BOARD OF PUBLICATION *Continued from page 231*

books was felt especially unfortunate. It was noted that many of our Sunday Schools use books published by other denominations but the question was raised by some of the members present as to the advisability of this unless they are screened as there are often doctrinal ideas in these which are still very "old church", for example such statements as: "God said to His Son" etc. Others present felt this was not a serious matter; if this were so, we would not be using the Bible since it, as interpreted by some, is also "unorthodox" from a New-Church point of view.

There was also some discussion as to the appropriateness of displaying so much secular material at our display at Convention; should it be limited to our church operation only? The manager stated that she sells about \$100 worth of Christmas cards and that many people have told her they look for this display.

There were no recommendations on the above discussions.

It is VOTED: That a copy of this report be sent to The New-Church Messenger with a request to the editor that it be printed.

A vote of thanks was given the manager for arranging the meeting (including the fine luncheon!) and for her services this past year.

The meeting was adjourned at 3:15 P.M.

—ADRIENNE FRANK, Secretary



## WEDDING

**SHUMAN-SHEPHERD**—Ronald Shuman, Deer Trail, Colo., and Mary Ann Shepherd, Mancos, Colo., married June 12, in the Pawnee Rock Church; the Rev. Galen Unruh officiating.

## MEMORIALS

**CHAPMAN**—James Leslie Chapman, Cincinnati, Ohio, passed to the higher life on June 1. Resurrection services for him were held on June 4, from the Cincinnati Church of the New Jerusalem; the Rev. Bjorn Johansson officiating.

Mr. Chapman was born in Cincinnati, April 29, 1887. He attended the Urbana University, and later learned the jeweler's profession, but most of his life was spent in business. For 35 years he was the vice-president and the manager of the widely known firm of Loring Andrews. He belonged to the Optimist Club and the Cincinnati Retail Merchants Association. He was married on June 8, 1916, to Genevieve Mason, a descendent of long line of New-Church adherents, and for a time a teacher in the Urbana University. She preceded him to the spiritual world in 1952.

Mr. Chapman was born into a devoted New-Church family, and was a life-long member of the Cincinnati Society, serving it in many capacities. A highly talented singer, he is especially remembered, both as a member of the choir and as a soloist, for his stirring contributions to the music of the Society's services.

Mr. Chapman was a man of sterling character and high integrity. He had firm convictions, to which he always remained loyal without any display of intolerance toward those who differed with him. Friendly, his conversation sparkling with wit and good-natured humor, he was the life of the party in social gatherings. His talents for music and entertaining would undoubtedly have carried him far, if he had chosen these fields for his career.

Mr. Chapman left a request that certain Psalms which he selected be read at his resurrection service. The writer of these lines felt strongly, as he read these, that the lofty sentiments expressed in them had really woven themselves so firmly into Mr. Chapman's character, that they had become the web and woof of his personality.

He is survived by his three sons, James, Philip, and Theodore; three grandchildren; and two sisters, Sally and Helen, both living in Cincinnati.

**JACKSON**—Services for Mrs. Harry Jackson of Indianapolis were held on April 21. Death occurred after a severe heart attack. A life resident of this city she was a member of the Sunday-school as a child and was later confirmed into the church, as were her four sisters and a brother, all members of the Turner family. She was married to Mr. Harry Jackson on June 17, 1908, the ceremony being performed by Rev. John Hunter.

Mrs. Jackson was always a faithful worker in the Church, and in the Women's Alliance, having been president for the past fifteen years, and for several years before that acted as treasurer. She represented the Alliance in the Indianapolis Council of Church Women, being especially interested in the work of the Wheeler Mission.

Mrs. Jackson's home was always open for any occasion which concerned the Church. Many times services were held in her home when for some reason the chapel was not available, and the women of the Alliance recall with great pleasure her hospitality on innumerable occasions.

**SCARBOROUGH**—Harry Jordan Scarborough, a retired electrical contractor died April 3. Born in Denver, Colo., July 27, 1893, Mr. Scarborough had lived in Indianapolis for 65 years. He was self employed and his greatest pleasure was in taking promising young men to train as electricians, about 15 of whom consider that it was his careful, patient and thorough training that fitted them for their present employments. He was very retiring and humble, never interested in making a great deal of money, but very careful to leave a lasting good impression on those whom he served.

He was confirmed into the Church by the Rev. Wm. Stockton, shortly after his marriage to Cora Minger Scarborough who survives him. He is also survived by a daughter Mrs. Conner R. Jester and three grandchildren. He was devoted to the church and was treasurer for the past 15 years. Resurrection services for him were held Apr. 5, the Rev. Bjorn Johansson officiating.

**BLACKMER**—Resurrection services were held for Roger Eastman Blackmer Apr. 27 in Brewer, Me.; the Rev. Franklin Blackmer officiating.

**PETERS** Arthur Peters, son of the Rev. Henry K. Peters, born Oct. 21, 1916, in Boston, Mass., passed into the higher life Apr. 24. Resurrection services were held Apr. 27 with the Rev. Ted Spurduto and Galen Unruh officiating. Services were held in the Olathe, Kans., High School where Mr. Peters was a teacher. Among other achievements, Mr. Peters wrote a geometry book which is used in the Kansas schools. Surviving him are: his wife, Helen; his sons, Thomas and Martin; his father, the Rev. Henry K. Peters, Bellflower, Calif., a brother, Norman, St. Paul, Minn.; and 2 sisters, Mrs. Henry (Ella) Baker, Detroit, Mich., and Mrs. John (Bertha) Piersey, Oslo, Norway.

**STEWART** Bert Stewart, Pretty Prairie Society, passed into the higher life on May 14 after a long illness. The Rev. Harold M. Mallett and Galen Unruh officiated at the resurrection services. Mr. Stewart is survived by his wife, Florence; a daughter, Mrs. Duane Goering, Hutchinson, Kans.; a brother, Jay, Tulsa, Okla.; two sisters, Mrs. E. H. Davis, Ft. Smith, Ark.; and Mrs. Ena Arrington, Tulsa, Okla.

**POLSON**—Memorial services were held May 23 for Carl Melvin Polson. The Rev. Adyn and Galen Unruh officiating. Mr. Polson was killed May 20 in an automobile accident. He is survived by his father, Carl Polson, three brothers, Chester, Ft. Worth, Tex., Raymond, Rozel, Kans., and Hadley; and two sisters, Virginia, and Mrs. Harlan Lill, Plainville, Kans.

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by HELEN KELLER

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# SIGNIFICANCE OF LIFE

by Thomas A. Reed

RECENTLY I read a "Letter to the Editor" which opened with the question: "What's the use of living, anyhow?" From thereon the letter was devoted to the many woes, misfortunes, frustrations and defeats which the writer had suffered. It all seemed to spell out for him that life was not worth while. The question: "What's the use of living?" is not confined to those who seem to be dogged by bad luck, whose life seems to be a continuous tragedy. Many, who apparently are doing well, ask the same question. A great philosopher once wrote a book purportedly to show that life was not worth while—because it contained more of pain and sorrow than of well-being and joy. The answer we make to this question of what we are living for depends on what our ideals and consequent goals are: what we expect and hope that life may bring us. If what we look for in life is only that which is dear to the natural man; is confined to what the world has to offer, such as material wealth, honor, popular acclaim, power, then we are destined to disappointment. Only a few obtain much of these goods. Even if we obtain some of those, there will always be the desire for more. The question of: "What is the use of living?" may come to be, "What is the use of living, if I can't have everything I want?"

Life has no intention of giving us everything we want. To ask for that is like asking for a perfect hand in every deal in a game of cards. That hand just won't come to you. And anyhow what fun would there be in playing if you always got a perfect hand? Anyone adopting a philosophy of utilitarianism because he has not attained the goals that a purely worldly viewpoint directs his gaze to, has simply lost sight of the real goals of life. The Swedish seer, Emanuel Swedenborg, declared that God created human beings in order to bestow upon them His love, and He gave them freedom and rationality so that they could reciprocate that love freely. Now if man realizes this truth the highest goal that he will aim for is to love God and the neighbor, for in this is contained all the law and prophets.

This is an exalted ideal, but what is there that is more potent in the realm of the moral and spiritual, as well as in the public and domestic relations of life than an exalted ideal? It is just such an ideal that illuminates the dark places of life, guides through experiences that otherwise would appall and confuse. Without such an ideal to guide us, we are like ships without a rudder;

blind creatures of chance; playthings of circumstance. We are minus conviction, faith or spiritual prospect. Again and again lives have suffered shipwreck for the lack of an ideal that pointed to a worthy goal. None of us ought to seek for a life that is in bondage to self-gratification and self-indulgence. Ours is not the life of an insect which flits from flower to flower, hoping for ambrosial pleasures, and remains heedless of the coming chill of winter. A man who had spent much of his life dodging cars, requested, as his epitaph, "Died from looking the wrong way."

Such an ideal as I've mentioned does not bar us from the wholesome joys of natural life. The wise Swedenborg tells us that the life built on a high ideal is not a life which renounces this world and its pleasures, "casts away worldly things, which are especially riches and honors" and is spent in pious meditation, prayer, reading the Bible, etc.; in fact, he says those who do renounce this world "acquire a melancholy life, unreceptive of heavenly joy."

But it does mean that our hearts are not so set on these things that we fail to distinguish what is good from what is evil in the sight of God.

The man with the high ideal enjoys the delights of natural life, except such as are in themselves evil, but his heart is always set upon more enduring values. And this is important for life is continuous and unbroken. It does not end when we cease our earthly sojourn. It continues along the same pattern as that established by our dominant ideal here on earth.

An ideal may be defined as a mental picture of what we wish to be; of the kind of a success we wish to gain. It is an inner picture which eventually materializes in character and conduct. Hawthorne in his classic, "The Great Stone Face" was saying that that which a person holds in his mind as his ideal is that which he becomes. Or to quote an old adage: "As a man thinketh in his heart, so he is." An ideal works as an *elan vital* in human personality and as a regenerative force. It is like a chemical molecule which enters another molecule and makes of the same a totally different compound than it was before. An ideal rearranges the substance of human character so that what otherwise might be a low character becomes a high character.

The ideal must never be a mere object of thought. It must develop into a principle of action which both points

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## Big Questions Off Campus with answers tried on for size

by ROBERT H. KIRVEN

illustrated by Mark E. Kelley

to a goal and spurs on the effort to approach that goal. Eventually the ideal finds its way into the subconscious mind and from thence reaches into every area of life.

In our worldly life we may set before us a number of ideals. We may set high standards of health, both mental and physical, of useful achievement, of attaining excellence in one field or another. Perhaps temperament and early environment will do much to shape our interests and desires. But of one thing we can be certain—whatever the nature of our tendencies, whether towards good or evil, we can do much to control, restrain and direct them. Our intelligence can be raised to contemplate more superior objects than those found in the ordinary determinations of the will.

It is not always easy to bring the will into accord with the intelligence. We can imagine beautiful things yet have no will to strive for them. Self-compulsion is necessary. But an ideal that is kept in the thought will eventually generate a love for itself. And when the ideal is loved it becomes genuinely our own. You have heard the lines:

"I hold it true that thoughts are things  
Endowed with body, breath and wings,  
And that we send them forth to fill  
The world with good results or ill."

The one whose ideal is to come to love God with all his heart and his neighbor as himself will never be bedeviled by the question: "What are you living for?" He knows that he is living for the very highest that the mind of man has conceived. Kingsley's advice to a young lady, banal though it may seem to some, is still appealing and true:

"Be good, sweet maid, and let who will be clever;  
Do noble things, not dream them, all day long;  
And so make life, death, and that vast forever  
One grand sweet song."

The dominant ideal of rational beings should be to become wholly and wisely human in the Divine image and after the Divine likeness. Not to have but to be. To seek first the Kingdom of God and His righteousness, knowing that all things needful will be theirs.

*Mr. Reed is the pastor of the Baltimore Society.*

## 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.

## NEWS

**The Sacramento Circle** held an outdoor meeting May 30 at the home of Mr. and Mrs. Sasse. It was an afternoon of leisure, followed by a talk by the Rev. Othmar Tobisch.

**The St. Petersburg Society** was happy with its first Easter and first Communion at its new place of worship. Many congratulatory messages were received. Nearly 100 guests have signed the Visitors' Book since its opening service Jan. 28.

"**Open House**" at the home of their daughter and son-in-law, Mr. and Mrs. Arland Williams, in Mattoon, Ill., honored the Golden wedding anniversary of Mr. and Mrs. Willis B. Church, St. Petersburg, Fla. Their son and his wife, Mr. and Mrs. John F. Church, assisted in the celebration, and their seven grandchildren were among the guests. Mr. Church, has been a student of the Writings for more than forty years.

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