



NEW-CHURCH MESSENGER

THE BEAUTY OF AUTUMN BY THE FOREST

THE wind-tossed leaves
growing old
Are weaving blankets of crimson
and gold,
As they drop from the boughs
in farewell song;
Where they sheltered frail life,
all summer long.

The sumac shapes a scarlet
flame
In a glowing sheaf, on tarnished
frame
As if to share its warmth, and
burn
Till the last green leaf
begins to turn.

With every moment passing by
While sun-set paints a mirrored
sky;
I feel the more inclined to
stay
And watch an autumn dying day.

Then wait until the night grows
still, and star-lamps reach
And gently touch each falling
leaf.

And here, with glowing embers
by my side,
I'll pray, and see that this:
(somehow, like life with us)
Is but a changing tide
moving free and constant
For a newer life to rise.

JANE GARSTEN

OCTOBER 15, 1962

NEW-CHURCH MESSENGER

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ESSENTIAL FAITH OF THE NEW CHURCH

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.

CHANGE OF ADDRESS FOR MESSENGER

Subscribers, contributors, and other correspondents are asked to kindly note that the address of the MESSENGER has been changed to: 4001 Brotherton Road, Cincinnati 9, Ohio. The address of the business office remains: 79 Orange Street, Brooklyn 1, N. Y.

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(Usually the city listed is the field headquarters of the missionary or leader.)

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Havana, Campanario 609

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Brian Kingslake

WHY WE CAME TO AMERICA

by Brian Kingslake

MY WIFE AND I spent the past twelve years in South Africa, where I was General Superintendent of the Conference Mission. Africa! We were stung by her insects, we caught her diseases, breathed her dust, swam in her rivers (wet and dry!), and travelled two-hundred-thousand miles of her roads. We identified

ourselves with her wonderful black folk, and sent our roots down deep into her rocky soil. We were privileged in being able to co-operate with the Lord in increasing the membership of our Mission from 5,000 to 25,000, and were so involved in it all that, when the time came for me to hand over to a younger man (Rev. J. O. Booth)

and leave the country, our future seemed a blank—a void, which we did not at first see how to fill. Moreover, I did not feel the Lord's pressure in any particular direction, as I usually do when any big decision is to be made . . . until gradually I began to realize he was pointing westward to the U.S.A.

During our long stay in Africa, a change came about in the orientation of my thinking. Previously I had been intensely interested in the conception of a "New-Church Specific"—a small esoteric organization of people devoted to the study and practice of the doctrines, which would serve as the heart and lungs of the Grand Man in the world. I still believe in the necessity for such a nucleus of dedicated New-Church people. But in Africa our interest shifted to the gentiles—the "New-Church Universal." Wherever we looked, we saw evidence of the spread of scientific truth of the most general kind: that Jesus is God; that man ought to live a good life for His sake; that the Bible is His Word. And in these vessels, crude and inadequate though they were, we believed we felt life surging in from the new heaven. We caught the vision of it as a glorious Dawn: the Rising of the Sun over all lands and nations and people; the beginning of a new era.

Everything fitted into this concept: the scientific discoveries and inventions which were bringing the externals of this world into line with conditions experienced by Swedenborg in the World of Spirits; the disintegration of the old theological falsities, and their virtual abandonment by the common people; and the increase in world liberalism—to such a degree that a small group of white people in South Africa claimed to be the only remaining bulwark of conservative "Christian civilization" on earth! Jesus told a parable of the fig-tree: "When its branch is yet tender and puts forth leaves, you know that summer is nigh: so likewise, when you shall see all these things, know that it is near, even at the doors." (*Matthew 24:32-33.*) By the fig-tree is meant *the good of the natural, with its affections and truths.* (*Arcana 4231.*)

In my new mood, I felt that denominationalism was ceasing to have absolute value. At best it was but a convenience and a means to something else. The end was a world-wide New Church; and this, it seemed to me, was already stirring into life, whether we recognized it or not, and even whether we liked it or not! The Jews of old did not recognize or acknowledge the Messiah when he came, because they were not expecting him to come in the way in which he did. Have we perhaps been wrong in our estimate of the way in which the New Church would develop? Remember, there *is no old church!* The Old Church was liquidated two hundred years ago, in 1757. There only is the New Church now-a-days. In so far as there is any spiritual life in the world (and I saw plenty of it) that life was necessarily New-Church life.

My optimism about the wide spread of the New Church was not shared, apparently, by all my colleagues. Some of them, it seemed to me, were taking it for granted that the Lord's New Church itself was to be equated

with a tiny organisation which, though striving gallantly to increase its numbers, was actually growing smaller every year. Here and there I found a broader outlook, especially among the younger men. But most of all did I seem to see this new liberalism in the General Convention in the U.S.A. Here was evidently a willingness to try new methods, some of which would have shocked our forefathers; to experiment with such things as spiritual healing, prayer fellowships and tithing; to try out new techniques, with tape recorders and what-not. (Only in the States has it ever been possible for the general public to dial a number on the telephone and hear a two-minute New-Church sermon—"good news straight from heaven!") I heard of the employment of a professional psychologist to advise over a lengthy period on the improvement of relationships within the organization and contacts with the outside world. And the employment of a professional journalist, who, in order to understand better what he was to put over, attended the New-Church Theological School, and ended by throwing in his lot with us ministers, being ordained this year. The

Convention, it seemed, was not ashamed to meet the outside world halfway, if, by so doing, they could disseminate yet more of those little scientific truths which would act as vessels to receive the inflow of power from the new heaven. They believed that: "whosoever would save his life (or his denomination) shall lose it; but whosoever is prepared to lose it for the Lord's sake, shall surely find it." They put in the centre of the picture—not truth (or faith alone) but the needs of the people—people considered as people, not just as potential converts to an organisation.

My wife and I were in the peculiar position of not being bound up with any particular organisation. Indeed, my name was (and still is) on the list of ministers of the General Conference in Great Britain. But, now that our roots in Africa were cut, we had no ties, no commitments. I was on no committees or boards, and had no responsibilities. It would be just as easy to pick up organizational work in the U. S. A. as in my mother country. So, when the suggestion came that I should join the Rev. Richard H. Tafel as Associate Pastor of the Church of the New Jerusalem in Philadelphia during his three years' term of office as president of the Convention, I felt at once that this was what I had been waiting for. The green light shone at last!

So here we are, Jill and myself, eager to help in any way we can. We are delighted with all we have seen so far, and are determined to learn all we can from our experiences and contacts here: new techniques, new lines of approach to the outside world; new methods of tapping the resources of the New Age. It is our hope that we shall eventually be able to put what we learn to beneficial use elsewhere—probably within the New-Church Conference in Great Britain—my *alma mater*, for whom I still have the deepest affection. I also hope we may be of use as a link or bridge across the Atlantic, interpreting one side to the other. I am already astonished at and appalled by the lack of knowledge, understanding

and collaboration between Conference and Convention. Can we not get together on a new basis, and help each other by mutual suggestions and advice, sharing in the ferment of new ideas, putting out common publications? Separate, we are so small and ineffective; together, we might achieve wonders. But only if, together, we are prepared to co-operate with the glorified Lord Jesus Christ, who has made his second coming, not just to us who call ourselves New-Church people, but to the whole world.

John Chapman's Birthday Observed over Mutual Network

A RADIO PROGRAM on the birthday of John Chapman better known as "Johnny Appleseed" was broadcast over the Mutual Network, Sept. 26, from 11:45 a.m. to noon, originating in New York. Senator Frank J. Lausche (Ohio), honorary chairman of the "Johnny Appleseed Committee" introduced Dr. Robert Price, who by request, repeated his talk of last year, published in the *MESSENGER* (November 15). Dr. Price is chairman of the Department of English at Otterbein College, Ohio, and author of "Johnny Appleseed, Man and Myth" (Indiana University Press) and is regarded as a leading authority on the life of John Chapman.

SAN DIEGO SPECIALIST



Evening Tribune, San Diego

FROM WELL-KNOWN

NEW-CHURCH FAMILY

TREATS AILING PRINCE

Dr. John L. Boyer

Dr. John L. Boyer, San Diego internal medicine specialist, flew to Europe Sept. 22 to treat an Italian prince for an ailment he may have picked up in a visit to the U. S.

Dr. Boyer, was asked to examine Prince Victor Emmanuel de Sarre of Italy at a Geneva clinic.

Geneva doctors, in long distance consultation with Boyer, determined the prince had contracted valley fever.

The disease, which Boyer said does not exist in Europe, is prevalent in San Diego County and the San Joaquin Valley. It is caused by a fungus spore. The European doctors, with Dr. Boyer determined the prince may have picked up the disease during a 1959 visit to San Diego, when he took part in preparing the bathyscaph Trieste for undersea trials.

During that visit, the prince was treated by Boyer for an attack of the bends suffered while abalone diving off Point Loma.

Dr. Boyer said that he and his wife will spend a week in Italy before going to the Geneva clinic. Doctor Boyer is the son of the well known New-Church minister, the Rev. John Boyer.

THE PRIME YEARS OF LIFE

by Lawrence Lowell Gruman

Scripture: *John 3: 1-9*

Nicodemus' question was a good one. After living through the years that are usually called prime, he saw little to encourage him. Now, what about these prime years of life? When do they come?

Some of you are young; and you hear older people reminiscing like this: "Youth is a wonderful thing. Now when I was a boy. . . ." But you—you know the turmoil and the heartbreak that goes with being young; your very ambition and optimism cause you trouble! There's constant pressure to conform, a drive to keep up with technical progress in a world become tight as a drum—you strike it anywhere and it reacts everywhere. And older people have difficulty understanding you. In the Broadway play, "The West Side Story", a young tough is being lectured by an elderly druggist: "Why don't you kids play basketball or get a sandlot league organized? Why, when I was your age. . . ." and the boy interrupts, "Listen Dad, when my father was your age, when my uncle was our age, when you were our age—none of you was ever our age!" A confused bewildering time is youth—can this be the prime of life?

Some of you are middle-aged. When George Bernard Shaw reached forty years, he was lamenting his advanced age when a woman chided him, "Middle age? Forty is nothing to an Irishman!" Well, perhaps not, but a great number of people look at Walter Pitkin's book *Life Begins at Forty* as a kind of fantasy. They feel their usefulness declining, they seem to have passed their peak efficiency, the curtain is on the way down. They're missing something, as Dr. Robert McCracken points out: "Always as men and women grow older, they are tempted to reduce the frontiers of their expectations. Many slump into middle age sadly, grudgingly, with a tinge of fear. Some waste their middle years, fritter away what should be their prime because of their immature reaction to maturity." Yet if you are middle aged today you have known something of human failure that even now will diminish the glow of the future, for the grand idealistic dreams of the 1920's have been shattered: the world is not safe for democracy, stern pledges of peace have been broken, and technology hasn't produced the brave new world it promised. So you ask yourself if this can be the prime of life right now.

Some of you are beyond middle age and you reckon with these increasingly heavy burdens: a physical decline that makes the midnight hours difficult to keep; the inevitable loss of power, glamor and efficiency; family ties are strained; colleagues and friends become less

accessible and slip away; the day's events appear staggeringly complex; it is harder every day to communicate with younger people. "How do I know . . . ? A waggish poet wrote a jingle beginning: "How do I know my youth is spent? 'Cause my get-up-and-go has got up and went. . . ." Of course there are happy compensations such as the growth in experience, maturity and wisdom. But even these fail to restore the buoyant spirit we associate with a happy life. And you ask, "Can these be the prime years of life?" And you think that description can only fit someone younger.

Concern for the Aged

In recent days a great deal of concern has arisen for this last group of people, if only for the fact that they're growing more numerous. In a recent Conference on the Aging held locally, a surprisingly large number of doctors, welfare specialists and community-spirited people spent a day in lively examination of the problems of older people. It was pointed out that in our country there are more than 15 million people over 65 years of age; that life expectancy has risen from 65 to 73 in just ten short years; that with our compulsory retirement policy operating there is a growing feeling of uselessness and despair among older people. So prominent has the problem become that a White House Conference for the Aging has been held. There, some of the serious conditions affecting this age group were examined: Money matters, personal effectiveness, housing, leisure time, social relations with family and community, and matters affecting spiritual health. It is to this last item that I want to address myself now—the key issue of spiritual health.

I cannot advise you who are twice my age. I don't think you'd listen, and you'd probably be right in your indifference. But look at this: Jesus was a man of 32 years when the old man Nicodemus came to him. Furtively, this synagogue official came through the night—to seize the young man's hand in a pleading way: "Rabbi, we know you are a teacher come from God." Jesus turned around, looked squarely at his visitor, saw the eager look in the old man's eyes, put out his hand to touch him: "You must be born anew!" A wan smile lit the bearded face, the once-bright eyes cast down, the old man shook his head: "How can a man be born when he is old?" No academic question this, but a real desire yearning to be met. He almost cried aloud: "I'd do it in a second if I could . . . but then, my mother's dead—she could not bear me again. How then? How then?" And sobs shook the body worn and frail. And then the Master's kindly eyes enfolded him in the warmth of his love. And he spoke: "You must be born of water and the spirit to enter the kingdom of God." What did Nicodemus say to that?—we do not know, nor how he left the Master. The only thing we do know is that when Jesus stood at a so-called trial, Nicodemus protested loudly: "Do we pharisees judge a man without first giving him a hearing?" And then, when Jesus hung on the Cross, it was Nicodemus who with Joseph of Arima-

thea took his body down and laid it in a tomb. So, really, Nicodemus never left the Master but came repeatedly to gain new strength from him who had the word of life: "You must be born again!"

On no Calender

At any age, at any moment of life, these are the saving healing words—"You must be born again". For the prime years are on no calender; they are not a time of life but a condition of your spirit. As one writer expresses it: "You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fears; as young as your hope, as old as your despair. . . ." People, you see, don't grow old—they become old when they stop growing! Some people are mentally bald-headed at 25 while others are vigorously useful at 80. Walter Pitkin backed up with facts his contention that 9/10ths of the world's greatest work is done by people over 40 years of age. In our "enlightened" time, we have mechanically set the age of 65 as the time when a man should abdicate his work—to the sorrow of many able people.

We might re-read the poem: "Ah, nothing is too late, Till the tired heart shall cease to palpitate."

Cato learned Greek at eighty,
Sophocles wrote his grand Oedipus—and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than four-score
years.

Chaucer at Woodstock with the nightingales
At sixty wrote the Canterbury Tales
Goethe at Weimar, toiling to the last
Completed Faust when eighty years were past."

It is not the years you have accumulated—it is the shifting of gears that make the difference. At any age you can have a fresh start in life, what is called in Christian terms, "Being born again." Such a phrase should not startle us; an athlete talks of getting his second wind and thus regaining strength to finish the race; and at Christmastime we sing that Christ was "Born to raise the sons of earth, born to give men second birth." The old life, conceived in plodding stubborn selfishness gives way to the new life, conceived in fresh terms, in Christ!

Oh, we hear romanticists talk of each day as a new sheet to be written on, but it isn't really so. Every failure, every bitterness, every broken friendship comes to bear on our writing in each day. But to begin again, to start fresh and new, how does that happen?

Jesus told Nicodemus that how it happened was mysterious, unpredictable, divine. The wind comes, who knows how? And it freshens and invigorates and then is gone. Just so does God come into our lives—when He is provided with an open door; and what was dull flesh becomes life-giving spirit. Who can tell how it happens? But when it happens, it is unmistakable! The person in whom it happens begins to live for something bigger than himself; to live purposefully, creatively

joyously. He has more peace within, more concern for others, less distraction about things.

AND YOU WANT THAT, whatever your age, because:

When you look back, while you see material gain you also see spiritual loss. . . .

When you look about you, you find little of the warm-hearted deep joy you once anticipated on reaching this age—and the years slip too rapidly away. . . .

Looking ahead is frightening too, for it spells out only despair over the impending loss of all your life has been invested in. . . .

So . . . what wouldn't you give for the serenity of knowing that all things work together for good, that God has the whole world in his hands?

What wouldn't you give for the inner poise of being acquainted with the resilient spirit of the Lord who promised: "Lo, I am with you always."

What wouldn't you give for the exuberant faith in God's final fulfillment of His promise of eternal fellowship . . . that promise that goes: "Even to your old age

I will be the same; when you are grey-haired, I will still sustain you."

Well, How about it? Wouldn't that be worth something? You can't do it all by yourself, but you can open the door by serving others with your talents freely and happily given; by studying and persistently stretching your mind; by discussing your real convictions and concerns; by praying and keeping open to the Creator of life . . . even so do you open the door for God to step through into your life.

What are the prime years of life? They come for you, however grey your hair, however wrinkled your soul, when, released from the gnawing hunger for the things of this world, and renewed by the investment of yourself in the things of God, you are born again. Then, perhaps, in the twinkling of an eye, imperceptibly, like Ernest who watched the great Stone Face until his own features matched the stalwart granite profile, your life measures up to the life of the Master of Men. And chances are that if you are past middle age the door swings more easily than ever before. But the time to begin opening the door, whatever your age, is now.

The author is a congregational minister, living in Montana.



REGENERATION

DO YOU EVER FEEL discouraged, disheartened, and thoroughly dissatisfied with yourself and your progress spiritually? If you do, I am sure you are not alone. One of the greatest problems we have to face in our endeavour to follow the Lord is this sense of failure—this feeling that we are not progressing as we should. Old habits and faults that we think have disappeared for good seem to reappear in other forms. Problems that have been our constant companions, perhaps for heats, defy a solution. There seems to be a great gulf between the ideal and the real—between the hoped and prayed for, and the actual. And so, because of this, we naturally tend to become discouraged and disheartened. We may even begin to wonder whether we have made any headway at all.

But, from all reports, the acquisition of the spiritual life is seldom—we might even say never—a sudden awakening into a complete newness of life. It is, rather, a gradual process that involves development and growth.

One of the most important things for us to keep in mind is that the Lord has, at all times, our eternal end in view. He works to bend each one of us in such a way that we are led, as far as possible, towards the life of

heaven. And, quite often, this is in spite of ourselves, rather than because of ourselves.

Another very important thing to remember is that the Lord at no time violates our liberty and rationality. We must be left in complete freedom. The life of heaven can be attained only insofar as we retain and develop our individuality and personality. Salvation and regeneration is not a losing of individuality and selfhood but rather it is the gradual replacement of a sinful and selfish 'self' with the presence of the Lord. It is the losing of one's old 'self' in order to find a 'new self'.

But this change cannot take place in a moment. Neither can it be accomplished overnight. It is a gradual process that spans eternity. In writing about this, Swedenborg points out that "a man must examine himself, recognize and acknowledge his sins, pray to the Lord, and begin a new life. Without examination, repentance is not possible. And true repentance is examining, not only the actions of one's life, but also the intentions of one's will."

And then he goes on to say that "regeneration, or the implanting of the life of heaven . . . begins from infancy and continues even to the last of life in the world, and

after life in this world, it is perfected to eternity." "The evil that belongs to man does not instantly receive good from the Lord, nor does good from the Lord instantly cast out evil from man; if either were done instantly there would be no life left to man. No one can be reformed and regenerated unless good is so appropriated to his will and truth so appropriated to his understanding as to be as if it were his own.

It cannot be emphasized too strongly that the historical fact that Jesus lived, died, and rose again—and the existence of the Bible—represent potential spiritual experience for each one of us. Regeneration can only take place and communication with the Lord and heaven can only be established as we make 'our own'—that which the Lord freely gives us. Our job is to become receptive and humble, in order that we can be led, like little children, into a life that is, at first, beyond our limited comprehension and imagination.

The children of Israel wept and mourned when Moses, their leader, died. But the Lord appointed Joshua to take his place. He promised Joshua that, as he had been with Moses, so he would be with him. He was told to be strong and of good courage—and not to be discouraged nor dismayed. But rather to meditate on and live by the book of the law—and all would go well.

Joshua had the qualities of leadership necessary for this further stage in the journey to the promised land—but he had to be made aware of those qualities and encouraged to develop and use them. We too must be ready for changes in emphasis as we journey to the 'promised land'. We should not be impatient nor discouraged if things do not seem to move as quickly as we think they should. For 'regeneration' is a process that spans eternity. And the Lord alone knows our eternal needs and can provide for them.

To follow Jesus today, we must settle down to a conscious and constant effort to do His will. We must face things from day to day—as they come—frankly aware of, and acknowledging, our sins, our weaknesses, and our inadequacies—but also praying, hoping, and desiring to be rid of them. We must be prepared for return after of conflict with 'self' because it is only insofar as these things are honestly faced and dealt with that the spiritual life can be truly attained and the 'promised land' reached.

—KENNETH W. KNOX

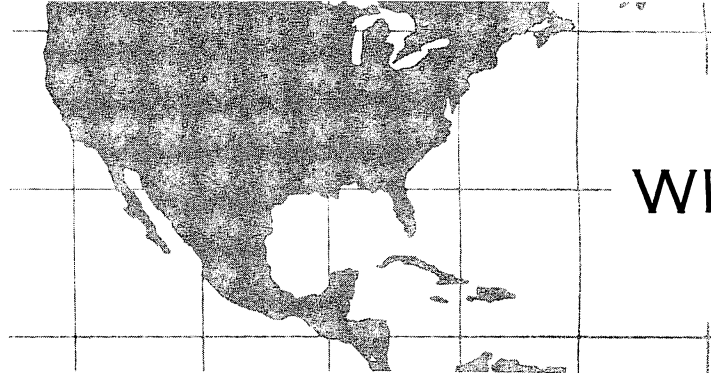
The author is the minister of the Wayfarers' Chapel.

MY RELIGION

by HELEN KELLER

Blind and deaf since infancy, Helen Keller here relates how her world was transformed by the inspired writings of Emanuel Swedenborg. *Paperback 35¢, Cloth \$1.* Discounts available for orders from churches.

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RELIGIOUS SESSIONS

RELIGIOUS SESSIONS of the 50th National Safety Congress will meet at the Conrad Hilton Hotel in Chicago, October 29-30.

An outstanding leader in the church and editor of the *Christian Herald*, Dr. Daniel A. Poling, will be among the keynote speakers at the Religious Sessions, Oct. 30. Dr. Poling has distinguished himself in a syndicated column, "Americans All", and on a weekly national radio broadcast. He enjoys world wide influence as president of the World's Endeavor Union, under which title he has accepted huge responsibilities for International and World's Conventions in the past two decades.

Dr. Poling has two earned and fourteen honorary degrees including D.D., S.T.D., Litt.D., and L.H.D. He has written twenty-five books, four of which are novels. Among numerous other awards, he is the first clergyman to hold the Medal for Merit.

ADULT EDUCATION FELLOWSHIPS

INDIANA UNIVERSITY, Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education; and (2) propose to complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree but well qualified candidates for the master's degree may be appointed. Stipends may vary in amount from \$500 to \$1,500. The first fellowships were awarded in April, 1960, for the 1960-61 school year. Applications are now being accepted for 1963-64. Deadline for applications is February 15, 1963.

Since 1948 the Bureau of Studies in Adult Education has been developing and conducting a graduate program in adult education. The program, offered through the Graduate Division of the School of Education, and also the Graduate School of Indiana University, has attracted students from many parts of the country and from other parts of the world. Four graduate degrees are conferred by Indiana University: The Master of Science in Education and the Doctor of Education, both in the School

HOW TOWARDS THE WORLD

of Education; the Master of Arts and Doctor of Philosophy in the Graduate School.

The Bureau of Studies in Adult Education faculty consists of five full-time adult educators who combine graduate teaching with research in adult education and field service to institutions and communities throughout Indiana.

NEW ORGANIZATION TO PROMOTE FRIENDSHIP BETWEEN AMERICAN CHRISTIANS AND PEOPLE OF ISRAEL

THE FORMATION of the American Christian Association for Israel was announced Sept. 18 by its president, Dr. Howard M. LeSourd. The American Christian Association for Israel is a national educational and philanthropic organization seeking to promote friendship and understanding between the Christians of American and the people of Israel, and to advance the cause of Arab-Israel peace.

Lectures and special studies will mark the group's program. The first research project scheduled is an investigation of the subject "What is the relationship of anti-Zionism and anti-Israelism to anti-Semitism?"

Dr. LeSourd, president, was formerly Dean of the Graduate School and later of the School of Public Relations and Communications at Boston University, and is currently consultant to the Development Department of the Protestant Council of the City of New York. From 1944 to 1947 he was Director of the American Christian Palestine Committee.

The first public meeting of the ACAI was held October 9, featuring Pastor Heinrich Gruber of Berlin, anti-Nazi clergyman who saved the lives of many European Jews and who testified at the Eichmann trial in Jerusalem.

JET-CRUISE TOUR TO HOLY LAND

The New York office of Typaldos Lines Greece, Inc. with over 35 years of experience in Mediterranean cruises, is offering a 17-day jet cruise tour to the Holy Lands in cooperation with international airlines.

Prices start from \$799.00 and include all transportation, hotels, meals and sightseeing groups. Departures are twice a month from New York, beginning October and continuing until March 1963.

This is the first time a tour to the Bible Lands has been offered to the public for this low price.

TAFEL—Born Sept. 6 to the Rev. and Mrs. Richard H. Tafel, Jr., Cincinnati, a daughter, Gretchen Lee.

A SIGN OF GOOD FORTUNE

PRAYER is effect more than cause. History is replete with examples. In modern experience with the practice of radical dependence on, or last minute resort to prayer, there may follow a miraculous deliverance. Certainly, this action is not initiated on this side of the veil.

The recent finite mortal three score and fifteen is but a ceaseless becoming of predestined appearances, like classroom motion pictures having of themselves neither life nor intelligence. Within, or shining through this personality mask, is immortal man having dominion and free will to choose only the infinite nature of Our Father, and more he could not require.

Religion means returning to Source; the answer to every problem, available for simple, childlike faith that needs only to be practiced. All religions endeavor to establish the fact of and to dispel the mystery about immortality. We Christians do at least profess that our Lord is the very life we do now individualize, and we do now actually manifest His nature and qualities exactly in the degree that we practice conviction of His presence in our hearts.

This mortal habitation is man specific over which one has dominion exactly in the degree the mind remains fixed steadfastly on the Christ, Our Lord God Almighty, or Man generic which we do now each individualize. On occasions innumerable over four decades, when able mentally to turn away from the image form, back to the one and only Creator with a sincere "thy will be done", wondrous changes have taken place in the created finite personal appearance seen thereafter. Our Lord said: "Before Abraham was I am" and again "I will be with you." In spite of learned disbelief of youngsters with a college degree, John Greenleaf Whittier's "Great Physician" has talked with me.

Recognition and remembrance of Spirit God universally present will be found the only way out of worldwide bewilderedness. Meanwhile, Our Lord, the Supreme Architect, our life, our strength, our health and our delight, continues my appearance hereabout to be a blessing toward all with whom I come in contact. Permit me, Lord, to serve as a faithful witness of abstract intangible Fatherhood forever unknowable in quantity yet everpresent in Sonship quality to which all power is given and manifest in Holy Ghost form, the thing created, not to be worshipped.

Science and religion corroborate and correlate each other, yet due to lack of common definition words conceal more than reveal. All see in some degree correctly, each from different point of reference. Colonel John Glenn's summer night view was quite different yet no less accurate than that of a cab driver on the streets of Perth, Australia. Each knows only what portion is substantially demonstrated in his own actual concrete personal experience. Intellectual theology is of no greater value than simple childlike faith and neither is of use until applied to the problem.

There is One Creator, Divine Love, the power of all circulation and creation is a constant continual process giving form to thinking. One of these days right soon we hope, both east and west shall bury or cremate our common enemy: the malignant belief that there can be anywhere a baleful, pernicious, sinister influence opposed to Infinity. Inevitably, we shall accept the idea of the practical fatherhood of God and the brotherhood of man. Human society is suffering a violent cancerous growth for which already we have the remedy.

—J. O. McCORD

The Swedenborg Student

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FOR THE SWEDENBORG FOUNDATION

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THE READING for this month takes in all of the tenth chapter of Genesis which, in its letter, tells of the plagues of locusts and of the three days of darkness.

In the letter the plagues are all attributed to the Lord, and our reading begins with an explanation of this. All power is from the Lord, "from whom is the being and coming forth of all things" (7636). With the evil and with the hells this power is turned into a destructive force by the nature of the recipient. This gives us the basis for the understanding of the plagues, floods, hurricanes, and destructions that sometimes come upon the world, as well as of those described in the Word.

It might seem that the plagues would have caused Pharaoh to repent. Sometimes today we see people suffering from the effects of some evil and think that they should know enough to give it up. But as soon as the pain subsides, they go back again to their indulgence. The fear of some loss, handicap, or death will cause a temporary but not a permanent reform. Finally they die before their time from the results of their evil. If there is no religious motive operative in a man, the chances of real amendment are small.

The first requisite is the acknowledgment that all good is from the Lord and that of himself man is nothing but evil. We shall readily see and acknowledge this if we remember that we do not have to teach children to be selfish or to become angry when they do not get their own way.

The plague of locusts came into the "borders" of Egypt and covered the "surface" of the land. Today there are plagues of locusts. In a good sense the locusts represent the outmost truths, those that come to us through the senses. They have their use. Creation terminates in inert matter, in which the creative forces come to rest and are turned back to the Creator that the cycle of independent life may be completed. So it is with truth. Interior truths come to rest in the outmost truths of the senses. It is in this outmost plane that our acquisition of knowledge must begin. Even spiritual truths must be made known to us in this way. We acquire these outmost truths from the sense of the letter of the Word. They are the truths which form the basis of our spiritual knowledge. The letter of the Word is thus the "basis", "containant", and "support" of its internal meanings. So we are told that in a good sense the locusts mean the letter of the Word. Because reformation begins with the appropriation of the knowledge of these truths, a knowledge which is sweet when properly used, the food of John the Baptist was locusts and wild honey.

But when this outer basis of true knowledge is perverted, it is turned into falsity. So in a bad sense locusts signify "falsities in the extremes," falsities that arise from the fallacies of the senses. When the letter of the

Word is falsified, the ability to acquire spiritual truth perishes, for there is nothing but evil and falsity in the ultimates, and it is inevitable that darkness—the next plague—should come upon Egypt. The whole natural mind is darkened, the three days duration signifying the complete darkening of all the planes of the mind, celestial, spiritual, and natural. Read here number 7693.

This destructive process is again emphasized in number 7679, which explains why an "east wind" throughout the Scriptures is a symbol of destruction, even though "by the 'east' is signified the good of love and of charity, because in the supreme sense the Lord is signified." It is because of this that the influx and presence of this Divine good in the hells or in those who are in evil "not only torments but also devastates them."

The three days of darkness picture the final state of complete devastation. We should note here the importance of keeping the letter of the Word intact and available in its integrity, as brought out by the explanation of the difference between "darkness" and "thick darkness." Thick darkness implies evil as well as falsity. The translation of the two Hebrew words is not consistent in either the King James or the Revised Standard Version of the Bible.

The closing reading on the inhabitants of the planet Mars is especially interesting. The inhabitants of Mars are a celestial people, as were the people of this earth in the beginning, but some are withdrawing from this state. It would seem that they may ultimately pass through states analogous to those through which the people of our earth passed, though in a more orderly way because the Lord has made both His First and His Second Coming. Number 7750 is an interesting number showing why man, unlike the animals, is born in ignorance. It is because he is in the love of self and the world, and therefore must not be led by any instinctive impulses and thoughts.

This leads directly into the brief reading on the Doctrine of Charity, in which the distinction is clearly made between "natural good" and "spiritual good" and their results.

Notes

7633. The sense of the letter of the Word is "in accordance with the faith of the simple."

7643^a. "In the other life evils and their penalties are joined together."

7643^b. Note that Abaddon and Apollyon are not given the same correspondence. The difference would seem to be grounded in the different natures of the Hebrew and Greek people.

7663. An analysis of the internal and external church.

7673. The Lord enlarges the boundaries of heaven and fills its inhabitants with love and wisdom.

7679^a. Note the difference in the translation of *Ezekiel* 27:26.

7680. "Perception is to see that truth is truth and good is good." Note that the evil have perception, but "only so long as any knowledge of truth and good from the church in which they have lived remains with them." That is, perception, though it is an internal faculty, depends upon the possession of external knowledges of good and truth. Note also that this perception is not synonymous with "enlightenment."

7686. Note that the Nephilim from the Most Ancient Church were still at large in the spiritual world until the Lord came in the flesh and set the spiritual world in order, and that such "dire falsity" as is described in our chapter can never be again.

7729. The ancients surpassed the people of today in intelligence. Note also the comment on the origin of the Greek mythology, and the explanation of the myth of Pegasus.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden: And the Lord God called unto Adam and said unto him: where art thou?" (Genesis 3:8-9)

A STRANGER IN A FOREIGN LAND

by Raghīb Rizq

I AM NOT going to speak about a particular land here on earth or in the other planets of the universe, for as we all know that concerning physical life man is a stranger here wherever he goes even in his own country, because he is passing from this unto the other world to be there forever.

But I would like to think with you about a land in the spiritual sense of this word that is a strange or foreign state.

Man is born for heaven and is capable of enjoying heavenly blessings here on earth, if he wills, according to the measure of his capacity and as long as he is in divine order, that is if he seeks first the Kingdom of God and his righteousness.

Swedenborg says that the Lord's love is toward the whole human race, which He desires to save eternally and adjoin entirely to Himself, so that none will perish.

But man left this high calling and went away to a foreign land or state. And by losing this wonderful state he lost also his joy and happiness and peace which are not found away from the Lord's presence.

This is how David felt when he yielded to the temptation. He then cried out saying to himself, "Return unto thy rest, O my soul, for the Lord has dealt bountifully with thee."

The people of God, Israel, when they were taken as captives to the foreign land, Babylon, which represented their inner spiritual state of self-love, felt very sorry. As it is described in Psalm 137, they sat down by the water of Babylon and wept when they remembered Zion, their first love to the Lord.

And when their captors required of them songs and their tormentors mirth, and said to them, "Sing us one of the songs of Zion," then they, answered saying "How shall we sing the Lord's song in a foreign land."

A short story for children, might well illustrate this point. A boy on his way to school, saw a beautiful butterfly, which he ran to catch. At last the boy could not succeed in catching the butterfly and lost his way in the fields. In the evening when it was getting dark, the boy became afraid and began to cry. But after a while he thought that it is good time to pray to God to help him. He began praying the Lord's prayer which he had learned from his mother. He started "Our Father" and before he came to the next word he heard a voice saying, "Here I am my son." The boy turned to see who it was, and was very glad to see his father at his side. But the joy of that boy was mingled with fear of punishment because he felt guilty. But the loving father began to speak kindly to his son, telling him that he had been watching him and came to help him in the right time.

How wonderful to hear your own language in a foreign land, but how much more wonderful it is to hear someone who loves you and understands you and your situation. This is the same experience which Joseph's brethren had when they went down to Egypt for food. How

blessed it was to find there their own brother whom they have betrayed, find him a ruler over Egypt and not a slave. This is a picture of our glorified Lord and Saviour Jesus Christ.

The Lord is asking each one of us, "Where art thou?" Of course the Lord previously knew all things, but the reason for asking is that man may acknowledge his state and confess it to the Lord.

It is for every individual to answer this question between himself and his God.

Two questions may occur to some of us in relation to this subject.

The first is: Why is it permitted to us to come to a strange land sometimes in our journey to heaven?

The first answer I would say, is because the Lord had given man freedom of choice.

And the second answer is that there are lessons to learn from each situation. The Lord is able to let meat come forth out of the eater and sweetness out of the strong.

There are at least four lessons we can learn from the strange land.

1. Those sad experiences can serve to make us humble, knowing ourselves, and acknowledging our shortcomings. There, is the place where we recognize our weaknesses.
2. Secondly, we may learn to feel God's love more warmly and hear His voice calling us back home and experience His power to save and deliver us.
3. The third lesson is that those experiences kindle in us a deep desire to get nearer to the Lord and keep far from evil after we had experienced the terrible state of being away from home.
4. And the fourth and most important lesson is that the Lord teaches us to sympathize with others who are in temptations, weeping with those that weep; rejoicing with them that rejoice; and not to be quick in judgment upon others. This is what the Lord meant when he commanded the children of Israel to be kind to the strangers, remembering that they also had been strangers in the land of Egypt.

The second question that might occur to us is: What is the way back home if I am in a foreign land or state? The answer to this question is to follow the Lord Jesus Christ who opened for us the way to God. But before that, we must return or come back to ourselves as the prodigal son did. We find ourselves by finding the Lord and his love in us.

Also we have to apply the truth of the word of God to our lives. This is the seed of the woman that bruises the head of the serpent, that is, the evil that caused us to fall.

This needs the sweat of our face and much travelling in our inner life but the Lord promised to help every sincere man who really wants to come to Him with his whole heart.

(This sermon is by the Rev. Raghīb Rizq, Pastor of the Salaam New Church Swedenborgian, Port Said, Egypt. For the past two years he has been a student in the New Church Theological School.)

LETTERS TO THE EDITOR

HOW SAFE IS THE PROJECTED TRIP TO THE MOON?

To the Editor:

Will the astronaut be swallowed up in an ocean of meteoric cosmic dust? Since there is no water, there is nothing with which to convert that dust into solid ground so he can walk on it. This dust has been accumulating for $4\frac{1}{2}$ billion years at the rate of well over a million meteorites as well as vast quantities of fine dust every three days on every square mile of the earth. The moon is getting its share of this debris and at approximately the same rate.

The very shape of the so-called craters indicates the kind of lunar surface and gives some idea of the depth of debris with which it is covered. When a large meteor strikes the moon, it buries itself and throws up a ring of matter equal to the amount of debris it displaces. Copernicus illustrates this. Tycho will indicate the impact of a large meteorite falling flatwise on the moon, causing large amounts of the underlying to scatter in various directions making furrows in the dust which are easily seen in small telescopes.

Gravity on the moon is only $\frac{1}{6}$ of that on the earth so a man weighing 150 lbs. here would weigh only 25 lbs. on the moon. The layer of lunar dust would have just about the same consistency as pancake flour. The moon's surface could be investigated by the impact of a large Polaris war head rocketed to a region—let us say, Mare Imbrium. If no crater is formed, it can be assumed the surface is like that of Mucca Flats in Nevada. But if a crater shows in the telescope, its measurements would indicate both the effect of the impact and the material. Professor W. F. Denning, F.R.A.S. (1876-78) Encyclopedia Britannica, says "Multitudes of meteors infest space. . . It is computed that 20 millions of meteors enter our atmosphere every day. . . and if we include those small enough to require telescopes to be seen, this number must be increased 20 times". But this does not include vast quantities of dust particles.

The Russians say they hit the moon with a rocket and raised a cloud of dust. If they were able to see this cloud of dust, even through their largest telescope at Pulkova, it must have been about the size of New York City.

Samuel Haines
Englewood, N. J.

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. . .

WILFRED W. CLARK
327 Lexington Street, Waltham, Mass.

Fulfillment

by John W. Odey

THE STORY OF CREATION, and especially of Eden, is rapturously beautiful when it is understood correctly. For this story is above and beyond history as we commonly understand that term. This story concerns the human soul.

We—you and I—grow spiritually just as we grow naturally. As a matter of fact, spiritual growth is what causes natural growth, for the soul or spirit—the real you and I—is the indwelling life of the body, without which the body cannot live. Or, to express this in another way, the mind is the indwelling life of the body; for the mind, considered totally (that is, as including both the will and the understanding), is the same as the soul or spirit, and is thus the entire person. We may, therefore, speak of mental functions and spiritual functions interchangeably (using the latter term, of course, in its primary sense, relative to man's nature, not the quality of his conduct or thought).

All of us grow this way, for all of us are essentially spiritual in nature. That is how we, from conception, grow to become adults. Were it not for this growth of the spirit, we would not and could not grow bodily.

It is precisely the perfection, the completeness, of this spiritual growth that we are to be concerned with—and what the Scriptures are concerned with. For until we are aware of what we really are, and of how we are to fulfill ourselves completely, our growth cannot be considered full. Outwardly, we may appear to be complete and well-developed, due to the influence of genetic factors present in the mind through inheritance. But inwardly, actually, we are not; and if we persist in the wrong kind of thinking and living, the influence of such genetic factors will, sooner or later, here or hereafter, be overcome and broken down. Eventually, we will be in outward form what we have made of ourselves inwardly, whatever that may be.

We are created in God's image and likeness. This is the basic pattern of our being. And, since it is such, it is perfection and harmony of form, for the Divine life can be nothing else. That is why, of course, we identify the angelic with the beautiful, and, conversely, the evil with the ugly. And in the measure that this Divine presence in us becomes a conscious reality with us, its perfection and harmony of form becomes our own, bodily, to some degree, in this life, and fully when the obstruction of the material is removed. What we inherit, then, cannot, in the long run, determine what our form shall be, except in the degree that we would permit it to do so.

Scripturally speaking, to perfect man, to complete him, is God's work, and it is spoken of as a creation. Representatively, as in the story of creation in *Genesis*, the world of nature is the world of the soul; and the creative acts in the formation of that world are creative acts in the formation of the soul, that is, of the person himself, considered as a spiritual being. When this spiritual growth is complete, man is said to be created, as if for the first time; for prior to this completion he is not truly man, since what makes his manhood is God's image and likeness in him. This is why, in *Genesis*, the creative acts preparatory to this final phase of completion are likened to the creation of the lower orders, rather than to the creation of man himself.

This completion of the mind, in the creation story, is Eden, and man in Eden. "Thus were finished the heaven and the earth and all the arrangement of them," as the

Septuagint or Greek version has it. The world of the mind, the kingdom of the will and of the understanding, has been completed. Not that it cannot still go on being perfected, for that can take place forever; but it is whole, an integral unit.

In this state of wholeness, man is spiritually-minded, a living soul, because the breath of Divine life, the spirit of truth, has made him so. He is a garden, in which there are planted heavenly thoughts and affections of every description, by which he is spiritually fed and nourished. His mind and life are spiritually watered by the river of truth, the river of the presence of God, enabling him to be fruitful and creative. Wherever he turns, there is beauty, harmony, usefulness.

A beautiful picture? Yes, it is. And it is a true picture. This is not some fantasy or unattainable ideal. This is what we were meant to be; this is what we were created to be. And this is what we can be, if only we accept it.

The garden of the mind: a wondrous thing! Who was it who said, "Pansies are for thoughts!"? Truer than we know! And not only pansies, but everything else in God's wonderful nature. And not only thoughts, but affections, feelings, too. A world within a world! How marvelous is creation! And how marvelous, especially, the human aspect of creation!

Marvelous, too, the two-fold aspect of that human creation itself. This too is the image and likeness of God. "So God made man," *Genesis* tells us; "After the image of God He made him. Male and female He made them." There is infinity in this—far more than we ever could put into words. The very Being of God is involved. For the principles of masculine and feminine, in their highest aspect, exist in God first; otherwise they could not exist in creation. In Him they are indivisibly one: pure Being. In creation they are divided, not only for the sake of natural procreation, as exists in both the human world and the world of nature, but for the sake of that procreation, in the human world, that goes far beyond the natural, and which is, indeed, the very origin of the power of natural procreation. For there is spiritual generation and fruitfulness as well as natural—and both are equally dependent upon the interplay between the life-forces of the masculine and the feminine. This interplay can be an indirect influence, and even quite unconscious, but in some degree it must exist if there is to be any genuine growth of the mind or spirit.

Eden, the garden-state of the mind, is nothing more nor less than the perfection, the culmination so to speak, of this interplay. It is the union of the masculine mind with its feminine correspondent, and the feminine with its masculine correspondent—and this on all levels of being, not merely those which are external. (It is because of this, of course, that this supreme union is possible only in a state of regeneration, for only in this state are the internal or higher levels of the mind opened.)

The creation of Eve in Eden, so beautifully expressed in *Genesis*, is not the natural creation of woman (that is, the creation of woman as such), but her spiritual creation—the creation and fulfillment of her being, her essential spiritual nature, through love. A woman is made complete, made a whole woman, by receiving into herself, and making a part of her own being, the things of her mate's life and mind. By this reception of her mate's life—his mind, his intelligence, and so on—into herself, she is literally created a woman, spiritually speaking (in *Genesis* this is represented by Eve's being created from Adam's rib).

The story of Eden does not end here. But this is life's highest, life's "song of songs," life's fulfillment: that fusion of being which, begotten of love, makes us, of two, one—and thereby like our Maker.

"Have You Got A Minute?"

by H. C. Honemann

WHEN ONE STARTS a conversation with the question "Have you got a minute to spare," he implies that what he has to say is something that will require but an insignificant amount of time and will not unduly burden the one who is accosted.

But is a minute as insignificant as this attitude would imply? Let us take a moment or two to examine this subject. A minute is a segment of time and time is a subject we hear much about. We are warned not to waste it for it's the stuff life is made of. On the other hand we are admonished not to be hasty in our undertakings and hence fail to do a good job. Also modern studies tend to link time with space and they are often hyphenated to "time-space" in scientific treatises. To get some idea of the range of events occurring within a minute we might consider that our earth rotates on its axis at about 1,000 miles an hour at the equator or roughly 170 miles a minute; it proceeds on its orbit around the sun about 1,000 miles a minute; it has various other motions such as precession and nutation which are relatively small. Also that our solar system orbits the center of the galaxy about 200 miles per second and there is a still larger motion of the milky way with respect to other galaxies. We might note here that the sun's rays, with whatever may accompany them, reach us at the speed of light, around 186,000 miles per second.

On the other hand there are motions within the human body which are incredibly small but which, nevertheless, are in constant activity. For example, there is the heart beat at from 50 to 100 times per minute and the breathing of the lungs at a resting rate of about 12 per minute. These motions propel about five quarts of blood through the heart, lungs, liver, spleen, kidneys, brain, etc., to keep the body functioning through countless cells of various kinds. Thus in the retina of each eye there are about 125 million rods and 6 million cones. Included in the blood are about 30 trillion red blood cells and these are both produced and destroyed at the rate of about 15 million each second.

These facts and figures, which can be readily assembled from textbooks on astronomy and biology serve us here as an introduction to a topic which should be worthy of a moment of our time. It will require more than a minute to write it but not more than that to think about it, for we know we are capable of thinking more in a minute than can be expressed in either speech or in

writing in the space of an hour or so. There is always time for the important things that concern our body and soul.

Let our subject for this minute be our attitude toward the milieu in which we find ourselves as responsible Swedenborgians and as, we hope, members of the Lord's New Church, concerning the appeals to "Religion" to disclose ways and means out of the depressing state of affairs which have been developed by scientific advances over the past three centuries and which now seem to lead only to total oblivion and destruction. These appeals are broadcast by our scientists and others and are so numerous that we need only to point out two here in order to get ourselves oriented. Thus Alfred North Whitehead in his *Science and the Modern World* makes it very clear that religion can, in his judgment, provide the illumination necessary for the task; that is, to provide an appreciation of values which have been lost sight of in scientific disciplines over the past three centuries.

He sees the need for wider truths and finer perspectives than those advances by the religions of the past such as—asserting that the world is coming to an end; that it is a flat parallelogram with a breadth twice its length; asserting fancied determinations of its motions, and evolution. He points out that no man of science could unqualifiedly subscribe to all his beliefs of a decade ago in view, for example, of current beliefs regarding the motions of both the earth and the sun in space, and as to the current conflict concerning the nature of light. He does hope that a deeper religion and a subtler science will be found.

Likewise Arnold J. Toynbee, in a series of essays on whether history repeats itself, changes in historical perspective incident to the unification of the world and the trial facing civilization now, points to the vitally important part religion will play in forthcoming events. It is not inevitable that present Western civilization become extinct like fourteen other civilizations which preceded it but much depends upon the progress religion will make. The spiritual life of civilization is the most important in the long run through its politics and economics are more urgent.

By the way, for those whom it may interest, Toynbee says that the year 4004 B.C. regarded by some as when the world was created, marks the first appearance of society called civilization (Sumerian). (cf. *Arcana*, 286) He also states that anthropologists say that the African Negritos have an unexpectedly pure and high idea of God and His relation to man. He suggests that it may develop that these races may at some future time give mankind a fresh start if civilization deteriorates. (cf. *Last Judgment* 16, 124 etc.)

But to pinpoint the meaning of all this to ourselves, does it affect us? Are we our brother's keeper? Yes. Of all the religions of the East and of all Christian denominations, none is more comprehensive and more simple to grasp than the basic fundamentals of the New Church as Swedenborg points them out. These are, 1) That it is essential to acknowledge the Divinity of

the Lord Jesus Christ; 2) It is essential to acknowledge the holiness of the World, and 3) One must shun evils as sins against God and lead the life called charity. This is truly a gem of purest ray serene. When one has these fundamentals as basic to his thoughts and actions everything opens up, scientifically, morally, philosophically and spiritually.

Another thing of inestimable value is our heritage from our forebears in the Swedenborgian Church of the books which they have carefully prepared from Swedenborg's works, from which we may obtain help particularly in theological matters. These theological works crown almost three decades of personal observations in the afterworld life and are those in which he strove valiantly to make his experiences clear to us. Witnessing these spiritual vistas is one thing; to understand and evaluate them is another; and to write about them in natural language in a rational way is another.

Aside from the Word of God, where can one find a book having the stature of *True Christian Religion*? There is no need to dwell upon this remark to Swedenborgians. Though each of us may have different ideas as to the relative importance of books like *True Marriage Love*, *Heaven and Hell*, *Apocalypse Revealed*, and *Arcana Coelestia*; and even the *Spiritual Diary*; the plain fact is that the books are here for our study if we want to do so. If there ever was a breakthrough on religious matters, here it is. Some of us may regard it, however, as only a return to normalcy as human beings.

Swedenborg's theological books could not have been written as they are without his having been prepared through scientific studies of physics, astronomy, biology, psychology and related topics. Many of his scientific works have also been assembled, published and preserved for us by our dedicated forebearers and are available to us at many locations throughout the world. If we examine these scientific works, even only superficially, apart from the knowledges we gain thereby, we sense the gradual preparation of Swedenborg for his great work and understand somewhat how he was able to ponder and meditate under divine guidance the things he saw in the spiritual world and how he was enabled to explain many of them so as to make them rationally acceptable and useful to us in our regeneration in modern times.

But have we, as Swedenborgians, done our share in the work of the Lord's New Church or are we like salt that has lost its flavor and is of no value? We are deficient if we do not employ a part of our faculties to do all we can to make known the essentials of the doctrines of the New Church. This may be done by advertisements in newspapers and magazines and by the spoken word over radio and television. This work can be accomplished by us in an effective way and it is a work in which we all can share. There is no need for us to participate in a ridiculous, spectacular way in activities just to make ourselves noticeable and thus attract curious attention.

As an example of what might be done, we can consider what has already been tried. This method can be improved upon and other methods may be better. However,

weekly advertisements were run in the religious section of the *Baltimore Sun* for one year. Twelve used a three column spread, five or six inches deep and forty, a one column space three to four inches deep. The large ones cost around \$50 each (\$600) and the smaller ones about \$10 each (\$400) or a total of about \$1000. They were published under denomination heads as "Swedenborgian", "New Jerusalem (Swedenborgian)" and combinations thereof. Titles of the larger ones were "True Christian Religion" (4); "The Word of God"; "Man. . . The Image and Likeness of God"; "The Divinity of Christ"; "Adam and Eve"; "Heaven"; "The Second Coming of the Lord"; "Hell"; "Correspondences"; and the smaller ones "Heaven and Hell"; "Divine Providence"; "Divine Love and Wisdom"; "Sin"; "Freewill"; "True Marriage Love"; "100,000,000,000 Suns in our

Galaxy"; "The Last Judgment"; "Redemption"; "Predestination or Free Will"; "The Ten Commandments"; "Baptism"; "Male and Female"; "Earths in the Universe"; "Angels"; "The Holy Supper"; "Eternity"; "Memory"; "The Intermediate World of Spirits"; "The Fear of God"; "The Neighbor"; "The Trinity"; "Love to the Lord"; "Devils"; "Imputation"; "If you Die Tomorrow — What?"; "Ideas"; "Food"; "Riches"; "Houses"; "Clothing"; "Time and Space"; "Original Sin"; "Paradise"; "Love Toward Children"; "Personality"; "The White Horse"; "Death"; and "Influx of Life".

You may be sure these had their impact. Oddly enough, many of our membership were proud of them and were glad to see them so publicly stated. No claim is here made that what was done was the best that could have been done either in the selection of material or the words or form in which it was presented. It was done with the sole object of a public presentation of the Doctrines of the New Church as seen by Swedenborgians,

MEMORIALS

MILLER—Doris K., beloved wife of Otto H. Miller, passed into the higher life August 23.

Mr. and Mrs. Miller were active members of the church in Lakewood, Ohio, before moving to California, where they settled in Alpine. Mrs. Miller was known for her gentleness, charm, interest in children and literature, and her gift for friendship. Few, if any, who knew her did not find in her a friend.

Surviving Mrs. Miller are Jean Garber and Jack Miller, San Diego, Barbara Roberts, Los Angeles, Betty Burdette, Patricia Dennis, and William Miller, Cleveland, Ohio.

A resurrection memorial service was held Sept. 16, at the San Diego Church.

SAUL—J. Woodruff Saul born in Strathroy, Ontario, Canada, July 29, 1879, passed away peacefully in San Gabriel, Calif., June 25. Services were conducted June 28 in Pasadena, the Rev. Andre Diaconoff officiating.

Mr. Saul had a loving and faithful heart, and a great gift for friendship. He was, throughout his life, a devoted and tireless worker for the Church. For some fifteen years he was Assistant Secretary of the General Convention. He had been president of the American New-Church League. While he and his wife and family were living in Greater Chicago he served as treasurer of the Chicago Society. In Los Angeles he was the treasurer of our Church in this city. His father, the Rev. John S. Saul, was a New-Church minister, and editor of the *NEW-CHURCH MESSENGER*. It is interesting to note that his grandfather, Richard Saul, was a Methodist minister for a time, but later entered the New-Church ministry and brought with him a number of his parishioners. Mr. Saul was a printer all his life, having learned to set type at the age of seven.

Mr. Saul was married at Toledo, Ohio, in 1909 to Julia Frances Gould, whose grandfather organized the first New-Church Society in that City. We miss the presence of J. Woodruff Saul with us. He has left the bonds of the physical body, and is entering the higher and fuller freedom, joy and usefulness of the heavenly society, whose spirit his life here has in many ways brought to us.—H.D.

and not primarily with an objective of soliciting membership in our Church.

Matters like these can be prepared better if they are done on a national scale and the best we have should be what we use. In this way we will be truly and effectively letting our light so shine before men that they may see our good works and glorify our Father which is in Heaven.

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