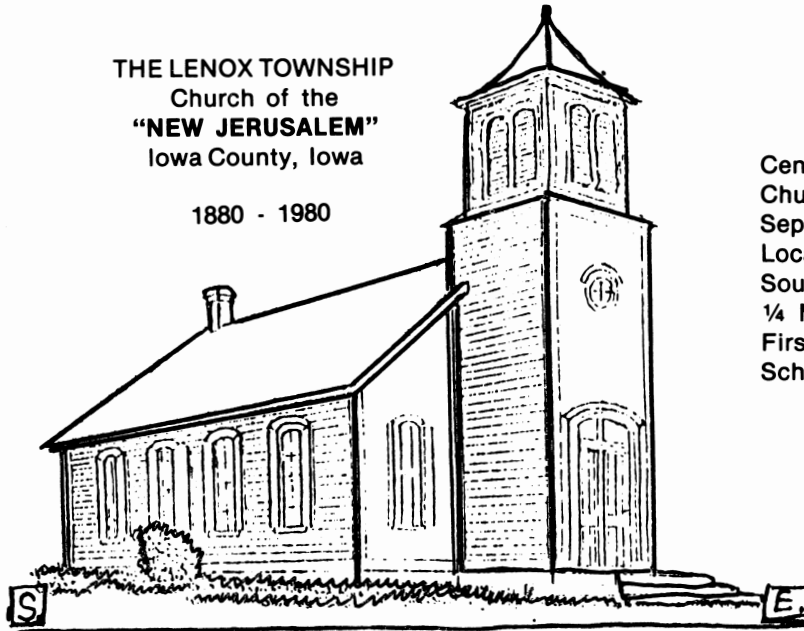


The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH
NOVEMBER 1980



THE LENOX TOWNSHIP
Church of the
"NEW JERUSALEM"
Iowa County, Iowa

1880 - 1980

Centennial of
Church Building
Sept. 14, 1980
Located 4 Miles
South of Norway
¼ Mile West of
First Excelsior
School

BUILDINGS USED FOR WORSHIP BY LENOX SOCIETY "NEW JERUSALEM"



Willow Creek

South

Section 8
Lenox Township
Iowa County

Centennial of
Society
July 8, 1951

Communal Log
Cabin
Used for Worship
1851 - 1859

"Jasper Colony"
Aug. 1851 - Nov. 1853

Communal Log Cabin
Lenox Township Section 8 (E)

Worship Services
also
held in Homes

See page 235.

Editorial

The Message of Advent is . . .

HOPE

Our Christian hope is based on what the Lord has done for us in the past, our belief that the Lord God is currently active in His world, and our conviction that He holds the future of creation in his safekeeping. God has special purposes for mankind, and those divine plans will not be thwarted. At times we catch a fleeting glimpse of the shining future God has in mind for us, and those intimations of what is to come sustain us in our present trials and tribulations. This is the basis of our Christian hope: Despite many appearances to the contrary, God still is in full control of his creation. We can live and die in this certain conviction.

This kind of hope can be a very strong force for good in the world, because once we have caught a glimpse of our divine destiny, then, step by step, **we can begin to move in that direction.** Then we can begin to experience the New Age in the here and now. Then we begin to see ourselves as eternal beings living in eternity while still in this world, and what a glorious dimension of hope that adds to all of life here!

This kind of living hope, by its very nature, is going to spill over into social and civil actions. Only in this way can the world order be changed and brought into line with God's design. Practically all Christians have the same general goals in view: True peace in the world, equitable sharing of the world's resources, human rights for all of God's children, a world in which every person's potential can be fulfilled. Of course we cannot build this kind of a world by ourselves, but when we believe that this world, and our individual lives, are cradled in the loving hands of God, then we can have a reasonable hope that this new heaven and new earth is coming. The Kingdom is on its way because this is God's promise, and because there are sufficient caring, concerned people on the earth to make this hope come true.

I recently came across this thought: **"The more clearly we see the vision of God's kingdom, the more we are driven to anticipate the future promise by remodeling the present world order on the basis of the kingdom's values." Beautiful!**

Again, "The Advent message of Christian hope keeps pushing us a little further in the required direction, and the sign of hope given to the world by the birth of the child in

Bethlehem is the clearest possible indication that the community of Christ is called not only to love the world but to change it."

Have a hope - filled Advent.

P. Z.

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Paul B. Zacharias, Editor

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The Starting Line——by Eric Zacharias

The year was 1851. They called themselves the "Jasper Colony" for they had learned from studying the New Church teachings that Jasper stone represents the Divine truth of the Word in its literal sense. (Rev. 12:19) This settlement in virgin, Iowa wilderness would become for all the world to see a shining witness to the glorious New Age teachings.

There were about twenty families who came from Germany in 1848. Some passed through the port at New York while others came through New Orleans. The latter group travelled up the Mississippi River and disembarked at St. Louis. Their experience here was disheartening, as a cholera epidemic decimated their numbers—one family losing five of its seven members in two days. The decision was then made, prompted in part by fear of the dread disease, to move on—to move on to Iowa that "Paradise on Earth." Thus, it was that in 1851, they began a new adventure on a plot of over one thousand acres on the junction of Price and Willow Creek. The land was to be held in a communal arrangement.

The first structure built was a forty foot communal log cabin. In addition to its many uses, it served as their first place of worship. This was August. Before winter, a cluster of two room cabins provided shelter for the families.

Where and how did these people come to be so infused with the spirit of the New Church? Historical information available does not provide an answer. It is known that copies of Tafel's translations of the writings in German were treasured by these pioneers. An indication of the depth of their convictions comes forcefully from an adopted Constitution. It reads, "On this place there shall be in time immemorial but one religion—that of the New Jerusalem Church set forth according to the tenets of God's Revelation and made known to the world by His Servant Emmanuel Swedenborg. Only those can be accepted into the Parish who will submit to the confession of this way of life. A deviation from this holy precept shall never occur; for this the elders of the Parish, who at all times are to display love and wisdom, are responsible." ART. 2

During its infant years, the Society was served by lay leaders. The first ordained

minister was the Rev. Gerhard Busman who served from 1863 to 1883. In the year 1864, the Society was received into membership of the Illinois Association and, thereby, into Convention.

In 1880, a church was built on a hill a short distance from the settlement and overlooking a beautiful valley. Here once more is powerfully demonstrated the conviction of these people. Against the sanctuary's back wall has been placed a tabernacle. This is a deep shadow-box covered with a fringe curtain. Inside is the Word. The tabernacle, they had learned, is the inmost of that Heaven where the Lord is in the holiness of His Word. On the arch, high above the Word, are printed the words, "Ich Und der Vater sind Eins."

Over the years, the Society has been served by a number of ministers and lay leaders. Among lay leaders of more recent years are William H. Biems of St. Louis and Dan Pederson of Wisconsin. In 1951, a centennial of the Society was celebrated and for this event the Rev. Immanuel Tafel of Chicago came out. No regular worship services have been held in recent years and little physical evidence of the original colony remains. The grave markers in the well-kept cemetery across the road are testimony to the dedication and hopes of these inspired pioneers.

On September 14th, under the able leadership of Mrs. Bernard Schulte of Norway, Iowa, a centennial service in commemoration of the dedication of the church on December 12, 1880 was celebrated. The resonant chimes of the bell once again rang across the valley, as it has done so many times in the past, to call together the worshippers. On this occasion over two hundred descendants of the first congregation came from Iowa, Nebraska and other states to give honor to the courage of their forebearers. In the worship service led by the Rev. Richard Baxter of St. Paul, President of the Illinois Association, and myself, we felt moving among us the spirit of those past generations who came to Iowa and who during that first winter subsisted on frozen turnips, rabbits, squirrels and deer.

Convention was represented on this occasion by the Rev. Dick and Polly Baxter, Helen Rankin who serves as the Chairperson for the

isolated in the Illinois Association, and by the Rev. Eric and Betty Zacharias. The sermon was delivered by Rev. Baxter who chose for his subject, "Our Swedenborgian Heritage." The whole experience, the picnic on the lawn, the afternoon program, the opportunity to meet and to make a new circle of friends was one of those holy times when one knows with certainty that the Lord, too, is in this place.

AN UPDATE REPORT — AND APPRECIATION

On September 1st, I sustained a rather painful back injury which necessitated several days in the hospital. Since then, I have received many, many cards and letters from all parts of the country with expressions of concern and wishes for a speedy recovery. At this writing, September 24th, I am indeed well on the way to wholeness. I wish to convey my heartfelt thanks to everyone for their support. Your prayers and caring have been an inspiration to me.

Eric Zacharias

To learn more about our Swedenborgian Church, send for an introductory literature packet

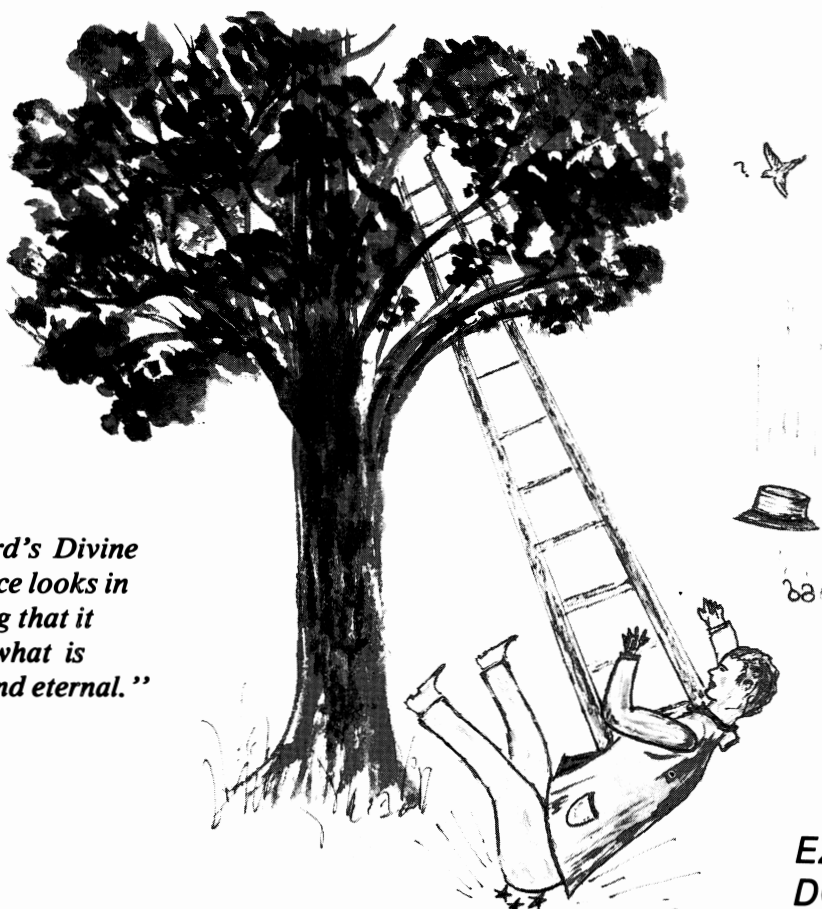
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CONVENTION CALENDAR

Jan. 13 - 15	Bd. of Missions, Newton, MA.
Jan. 22 - 24	General Council, Waltham, MA.
Feb. 19 - 21	College Board, Urbana, OH.
March 26 - 28	Dept. of Publications, Washington, D.C.

*"The Lord's Divine
Providence looks in
everything that it
does to what is
infinite and eternal."*



**EZEE
DOESIT**

TRULY THANKFUL



*George Dole
Newton, Mass.*

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent, O Lord my God, I will give thanks unto thee forever.

Psalm 30: 11 - 12

The first thanksgiving was the result of a sense of gratitude. It must have been a moving time for those who were there, because they meant what they were doing. It was spontaneous. The overflowing of the heart formed the event. For us today, the event is already formed. The date is set for us, and tradition dictates the way in which it is to be observed. No longer is it to be the result of an overflowing thankfulness; instead it is intended to awaken, to cause that feeling, and this is certainly worth doing.

So in order to make Thanksgiving work, we commonly resort to the device of counting our blessings. We go over in our minds the many things we have, spiritually and physically, that make our lives happy. We compare our lot with that of the less fortunate. We think of the things that others have done for us, of the love that others bear for us. We think of the Lord's constant love and care for us, and of specific times when he has helped us in unmistakable fashion.

Sometimes this works, and sometimes it does not. There can be an element of self-satisfaction and complacency creeping in — "I have these things because the Lord knows I deserve them." Or, thinking of our blessings can raise a kind of timid anxiety—"I don't know what I'd do without all these things," and a fear of loss. We find true gratitude elusive. We would recognize it if it came, but it does not always enter on cue.

One useful thing to do in preparation for Thanksgiving, then, is to look not at our blessings but at gratitude itself. Try for a moment, right now, to define it, to say to yourself what it is. Not an easy task, is it? The Concise Oxford Dictionary says it is "being thankful, appreciation of an inclination to return kindness", which helps, but still leaves us short of the goal.

The teachings of our Church, taking a different approach, deal with the spiritual sense of "Thanksgiving signifies all of worship" (A.R. 249). "To give thanks signifies the acknowledgement and glorification of the Lord" (A.R. 522). Thanksgiving is for deliverance (A.C. 9286, 9287), and is because all good and truth are from the Lord (A.E. 340). These statements may, at first hearing, seem rather remote from ordinary gratitude, but really they are not. As we look at gratitude more closely, we see that they are truly at the heart of the matter.

To begin with, what we call gratitude or thankfulness is essentially an emotion. Like all emotions, it rests in certain thoughts and perceptions. Perhaps a bag of nails was spilled in the street, and a passer - by carefully picked them all up. Later, a car drove by. The driver was obviously indebted to the passer - by, but he feels no gratitude because he has no perception of the act that was done. So we have gratitude to the Lord only as we perceive his acts toward us.

Second, gratitude is awakened by what we perceive as good. If a doctor tells us that we must stay in bed for three days, he may be doing us good. But unless we perceive it as such, we are likely to resent it. Suppose, however, another person with our health problem receives the same advice, ignores it,

and winds up very seriously ill. Then, belatedly but truly, we are grateful. The doctor's act has not changed, but our perception of it has.

Third, and closely connected, gratitude seeks the genuine. Someone may do us a favour grudgingly or unwittingly. It may fill a genuine need, so that we are strongly inclined toward gratitude. But our gratitude will not be directed toward the person who had no intent to help. It will seek for some worthy object. We may be grateful to some vague will we perceive behind "circumstances" or "chance;" or we may be grateful to the Lord . . .

Fourth, gratitude is in direct proportion to acknowledgement of need. Nothing is more destructive of thankfulness than the feeling, "I could have done it for myself." A basic element in gratitude is a feeling that a need has been fulfilled. The more fully we see and feel that a kindness was necessary for us, and that we could not well have done it for ourselves, the more full will be our gratitude.

Fifth, there must be a sense of unworthiness. Gratitude is humble. No matter how much we may have needed a kindness, we are not thankful for it to the extent that we feel that we have earned it. This feeling of having earned it is essentially the feeling that we have done it for ourselves.

So, in sixth place, we must say that gratitude is outgoing. We can scarcely conceive of being grateful to ourselves. The sentence "I thank me" strikes us as absurd, and when we say "He has only himself to thank for that", we mean quite the opposite of thankfulness.

Last, and sometimes most elusive, gratitude includes a sense of what we may call a sense of glad obligation. We feel that we ourselves could be fulfilled only in returning kindness; we perceive a promise of happiness in practicing a sort of kindness we have received. The love of giving, the joy of giving, are strong elements in true gratitude.

Though we often think of emotions as being vague, we can see that gratitude is really quite precise, involving some fine distinctions in

perception. We can, without effort, be grateful not to an act or to a person — the obvious elements in a situation — but to a distinct will behind the situation. We can be grateful for one little touch of goodness in an otherwise unbearable failure. And the importance of this is measured by the strength of our reaction if we discover that we have been deceived, and have been tricked into giving gratitude where none was due or withholding it where it was due.

When we put all these feelings and perceptions together, we begin to see the truth of the statement from our teachings that thanksgiving signifies all of worship. For if gratitude is a humble and outgoing response to a genuine and needed good, it is the essence of our proper relationship to the Lord. He is all and the only genuine good. Acknowledging him is all of worship. Seeing and feeling that all good and truth are from him, that he has delivered us, that through others he has done for us what we could not do for ourselves — these are at the center of worship.

Finally, how can we define gratitude after all this? Very simply, perhaps, but with the kind of simplicity that requires all our hearts and minds to understand. Gratitude is love in the act of responding to love; and the most perfect gratitude is the whole response of our little love; to the infinite love of the Lord.

This thanksgiving study is by the Rev. Dr. George Dole, member of the faculty of the Swedenborg School of Religion in Newton, Mass., U.S.A.

*We must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers
And watered the furrows with tears.*

*It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or of flowers.*

*Johann W. von Goethe
1749 - 1832*



One World Under God

Clayton Priestnal
New York, N.Y.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

Psalm 24: 1

A troublesome, indeed fearsome reality confronts the whole human race, not excluding those who live in remote, primitive areas of the world. A serious depletion of natural resources has created a crisis of unprecedented proportions. The President of our country, and others knowledgeable in the fields of government, economics, and science, have sounded solemn warnings that difficult times lie ahead. Sacrifices will be imposed upon all of us to maintain even a semblance of social stability and some degree of economic security. Thus far, in spite of corrective measures, inflation, depletion of sources of energy, pollution, waste and ecological imbalances still exist. One can sense a fatalistic gloom settling over our land, and countries abroad are not immune to the spirit of pessimism. At this juncture in history the church has a responsibility to give strong, clear guidance to those groping in a state of bewilderment and uncertainty.

The solution of a problem begins with an understanding of the basic cause which brought it about. Countless numbers of theories have been advanced to account for the present predicament affecting the lives of people everywhere. The learned professor in the lecture hall of a renowned university, the farmer seated on the steps of a village store after the cows have been fed, each propounds his ideas. Editorial writers for newspapers, politicians seeking public office, indeed nearly everyone, has a definite opinion as to the reasons for the grievous state of the world. But rarely, if ever, is the real cause recognized or touched upon. Into the bulging bin of conjectures we venture to add our own assessment of the crisis. We trust it is based upon sound doctrines of the true Christian faith. This is our view: *Man has deluded himself into thinking that everything he possesses is his very own and that he has the right to do with it as he pleases.*

When the world was fragmented, when lands were sparsely settled, when life was relatively

simple, when human needs and desires were modest, the effects of man's feeling of sole ownership were less obvious, and certainly not catastrophic. But today with human society so greatly enlarged and interdependent the consequences of man's great delusion have become most serious.

Do we actually own the world and all of its resources? Do we in a strict sense own the property and assets now under our control? Reflection on these crucial questions will lead to an emphatic "no". Is it not true that they belong rightfully to their Creator, to the One who brought them into being and is continuously giving them life and reality? We did not secrete deep within the bowels of the earth the petroleum, the metals, or the precious stones cherished by the opulent and fashionable members of society. Human beings do not provide the invisible power which makes meadows fertile and provides animals with the ability to propagate; we do not bring about the needed rain to water the forests and gardens. Even the capacity we have to think we are master of all things was bestowed upon us by the Divine Creator. Reflection will reveal the truth that we essentially are no more than a steward of what we claim to possess.

How this concept changes one's whole outlook on life! We are not owners, only stewards. What we have, what we call our own, what we feel we have a right to do with as we please, does not really belong to us. We are stewards, administrators, nothing more. All assets belong to the Lord and He has placed them under our care. To understand better our relationship with the talents and properties we think we own outright, turn to the world of commerce. Throughout the country, in small communities as well as in large urban areas, there are banks where people deposit money for safe keeping and to draw interest. Bankers do not own the deposits placed in their vaults; they are stewards of the money. For this reason it is the responsibility of the banker to use the funds entrusted to him for the benefit of the depositors. The Lord has placed in our care, and given us the free use of, the things He has brought into being.

A steward has no right to use the resources placed in his hands for any purpose other than what they were given for. The cause for the present sad state of the world can be found in our failure to recognize and willingly acknowledge this fact. The misuse, the diverting, of natural resources for self-aggrandizement, overlooking the purpose for which they were created, is the fundamental cause of the world's predicament. The production and distribution of the varied things made from the rich resources of the earth have been governed by motives far removed from the intentions of their true proprietor. The Lord did not bring into being precious metals so that speculators could reap enormous profits by manipulating the exchanges where they are bought and sold. The desire for excessive financial gain pervades the realm of commerce, and because certain procedures are within the legal limits of the law it is assumed they are morally right. We are not speaking against the capitalistic system, and we are in favor of a reasonable return on investments and labor. Our quarrel is with the aggressive greed which seems to dominate the expansive and complex world of commerce.

So far our attention has been focused upon material things, the fruits of the field and orchard, and the products of industry; but the Lord has placed in our care far more than natural resources. He has given us a unique talent and the ability to show affection, to reason, and to act. These precious faculties are not really our own, we are merely stewards of these endowments. A mother did not create the maternal affection which makes her a good parent; the man of genius who painted a picture pleasing to the eye and admired for many centuries, or the one who composes music listened to with rapture by many generations of concert-goers, did not originate the talent required to produce such masterpieces. Even the attributes of the common man needed to fill a humble place in society are gifts from the Lord. As stewards, as custodians, of these endowments, do we not have the responsibility to use them for the purpose intended by the Giver? And not only has the Lord placed in our hands the power to love, to think and to act, but He has also provided the necessary equipment to make these attributes useable: namely, freedom and rationality.

The banker surveys the market place to find ways in which he can invest the funds entrusted to him, ways which will benefit the depositors. How are we to utilize the talents the Lord has

entrusted to us? The answer to this question is found in a fundamental law of creation. The owner of all things has so fashioned the universe that what He has bestowed upon us can be fully satisfying and permanent to the recipient only to the degree it is used for the good of others. The administration of what has been placed under man's stewardship calls for the highest degree of prudence and discrimination. It would be folly, as can be readily seen, to dispense to others the very things one needs to survive — what we classify as the necessities of life. By so doing one's ability to serve his fellowman would be correspondingly impaired. Again, we are concerned with things, with food, clothing and shelter. Let us lift our thoughts to what is higher, to what the Lord is most concerned about.

Why was the universe created, the stars, the clouds, the snow-capped mountain peaks, the verdant forests and the seas teeming with aquatic life? Why was man placed on this earth of many climates and varied resources? For one simple reason—in order that He might establish a heaven from the human race. The world is the seminary where souls are prepared for a state where they can receive in fuller measure good gifts from the Lord, gifts which provide greater and more enduring happiness than do earthly treasures. The preparation for residence in the land of love is fulfilled by our acceptance of the responsibilities of stewardship which we have been entrusted with during our sojourn on earth.

When the individual and society as a whole fails in carrying out the duties of stewardship in the Lord's vineyard, when there is a breach of trust, the consequences are inescapable. For a time the wanton waste of energy and squandering of the treasures of the earth seemed to bring no adverse effects. We have continued on our heedless way, exploiting for our own pleasure and personal gain what has been given us by the Lord. We have lived as though tomorrow would never come: the present moment was all that mattered. Now we are all faced with the sobering fact that we must suffer for the past and present mismanagement of our stewardship. The prevailing materialism and indifference to spiritual values make the future ominous indeed.

But there is one truth which can elevate the spirit to the highest degree of optimism. The Lord's love of mankind. His desire to make all people blessed and happy has not been diminished by the extravagances and waywardness of men and women. Leaves reappear in the

springtime; trees bud, blossom and bear fruit just as if all human beings were angels; the plowed fields still nourish the seeds sown in its soil; the sun continues to shine with no lessening of its intensity; the seasons do not falter in their annual rotation. The reliability and fertility of nature continue despite the abuse they receive from the human race. We may fail God, but God does not fail us.

Perhaps the stringency and sacrifices which shortages will place upon this generation of global inhabitants will awaken us to an awareness of the need for a more dedicated stewardship. To modify an axiom which has become familiar in recent years: *Don't ask what the world can do for you, but what you*

can do for the world. Spiritual growth, the development of the individual's capacity for angelhood, is the Lord's primary concern; indeed it is His sole concern. When we begin to use the resources of the earth as the means to encourage and nurture the regeneration of the human spirit, social, economic, and ecological problems will "melt into thin air." Then security, comfort, plenty, and even pleasures, will contribute to our lasting happiness. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." This is what we need to remember. We can appropriate unto ourselves the goods of others, but we cannot deprive God of the sole ownership of the universe and all that is in it.

Blake and Swedenborg at Urbana College

*Stephen Gladish
Urbana College*

Blake (William Blake, 1757 - 1827, English Romantic poet and artist) would have loved Urbana College, its liberal arts tradition, its emphasis on personal development and individual creativity. He would have thrived in its diversity of student population. He would have enjoyed its Swedenborgian connection. He would have loved arguing Swedenborgian theology.

Blake digested and used many Swedenborgian ideas. Swedenborg wrote "God is Man" (H.H. 60) and explained in many ways how man was created in His image and likeness, without being a part of God. We could not love God, who is infinite love, if we were part of Him; so we were made recipients or vessels of love or of hate, whichever we choose. Man, Swedenborg taught, is in freedom, and it is this equilibrium that enables him to choose between good and evil, between heaven and hell. Blake agreed that God is man, but taught "Thine own humanity Adore" (*Jerusalem* 622). Man, he said, in his own creative acts as well as his perceptions, is a god. Blake, in defending his position, refused to acknowledge a local or concrete heaven or hell, saying they exist only in the mind.

Blake in his reading appears to have derived the germ of his conception of "states" from Swedenborg. Witness, however, the change he makes. A man's state, of which there are progressively three—damnation, reformation and regeneration—is his natural or external and his spiritual or internal condition. To Swedenborg,



the first was a condition from which man could be delivered by knowledge of sin. (D.P. 83) To Blake it was a condition which excuses the sinner for his misdoings. "Iniquity must be imputed only to the state they are entered into." (*Jerusalem* 49: 65, 66) Blake made the error lie with the state and not with the man.

Blake would have loved our liberal arts curriculum. The typical man of passion was, according to Blake, the artist. The spontaneous outflowing which is art in the creative impulse is expressed as love, and that, says Blake, is Life, is God. It is the one ideal, the one reality. *Love, for Blake, was the principle of life, its beginning and end.* The moral life seemed to him to be life without love; abstract reason could dictate only to a cold heart. But the human heart is warm, and Blake felt it better to be sinful—if only to keep the heart

warm—lest we shut out Divine radiance and heat. Somehow he believed that there was beauty in the very fact of sin, when it opens the heart to a new vision of the depth and tenderness of love. He did not think that mercy, forgiveness, pity or compassion could be known if one was pure; if one was unpolluted, he would never have glorified the Lord's holiness, or rejoiced in His salvation. Blake felt that a man's sins were accidents, and not a part of his real nature; they were a denial of his real man, and therefore were negative. Every positive action, to him, was virtue: "Vice is a great negation. Every man's leading propensity ought to be called his leading Virtue and his good Angel."¹ To him, man's most valuable gift from God was "energy" or passion.

Hell, to Blake, was only a negative way of looking at energy. The orthodox heaven was a delusion which sprang from a denial of his "true heaven" of progression, with good and evil. His seventy "Proverbs of Hell" exalt the superiority of the active over the passive. A moral order to Blake was passive. Furthermore, insistence on reason tended to produce pride, of which he accused Swedenborg.

Blake, with his vivid imagination, needed a formal education, especially to understand Swedenborg. He could have benefited from our degree program. Truth comes through learning, through the intellect. Blake received no education; it is only natural that he would then disparage the intellect. So he became a subjective idealist. He hated law and order, yet in his world he was the first to impose it. He was mistaken in his contraries. Contrast does not necessarily in itself mean progression; his idea of progress is more experiences; his idea of life is more life; his idea of heaven is what he was doing here. We know there are contrasts or contraries in the world so that man may choose either in freedom. Contrast develops perception, so that one can choose rightly. Blake would have us choosing all our life, and not improving. Being his own world, he rejects the theory of equilibrium. He rejects a purposeful life, but advocates an active one, it seems, for activity's sake.

It is obvious that Blake did grasp many key Swedenborgian teachings. Some of Blake's poems affirmatively reflect Swedenborg. "The Lamb" contains a central doctrine: that God, the Creator of all things, clothed Himself with a human form, came into the world as a little child, and became the Savior of the world. It affirms the Divine Humanity of the Lord Jesus Christ.

Swedenborg's system of correspondences was helpful, enabling him to write intricately symbolic poetry, including within single images the individual, society and the universe, one lapsing into the other without fixed boundaries. The tiger is a symbol of Blake's active principle—energy; it is a picture of the other side of his concept of society, and universally it represents the shady side of the forces in the universe. Further, "The Tiger" expresses the belief that only when man had fallen was the tiger created: "When the stars threw down their spears, and water'd heaven with their tears." This agrees with what Blake had read in *Divine Love and Wisdom* 336: "Evil uses are not created by the Lord, but arose together with hell."

Blake would have rejoiced in the friendliness and brotherliness of Urbana College students. Few other campuses show such a successful measure of integration. Blake's poem, "The Little Black Boy" tells of a life—free from discrimination and full of brotherhood and acceptance—after death, when God says, "Come out from the grove (black bodies imaged as a shady grove) . . . / And round My golden tent like lambs rejoice." Swedenborg teaches that "all in the universe are called brethren who are the neighbor, and this because everyone ought to love his neighbor as himself . . . Hence it is evident that brother is a term of love." (AC 2360) "A Cradle Song" speaks of angels guarding little children while they sleep. Swedenborg mentions this more than once. Blake goes on: "Sweet babe, in the face / Holy image I can trace"; echoing the doctrine that man was made in the image and likeness of God, and that God in Christ had Divine Humanity, for "He was an infant small."

"The Chimney Sweeper" (paired poems: one in *Songs of Innocence*, the other in *Songs of Experience*) promised the happiness of life after death to those who have faithfully done their duties on earth. Swedenborg's whole theological purpose revolves around doctrines explaining the reasons why man was put on earth and what lies beyond in the afterlife. "On Another's Sorrow" stresses the need for compassion and commiseration for our fellow man, that brings in turn Divine consolation and sympathy. Swedenborg's doctrine of charity was amply represented in his works. In one passage he equates charity with each one of the Ten Commandments. There are over a thousand passages concerning charity.

"The Divine Image" is Swedenborg's influence at its best. The poem embraces the

idea that mercy, pity, peace and love are all qualities that man has in common with and from God, in whose image and likeness he is created. All Urbana College students who have been taught by Dr. Dorothea Harvey, or who have heard her preach in the Swedenborgian Chapel, know of the emphasis she places on mercy, pity, peace and love. Blake would have enjoyed attending her church and classes.

We see Blake's sense of the brotherhood of all things in "The Fly," "The Clod and the Pebble" echoes the polarities of the selfish man and the man with love of humanity: "Love seeketh only Self to please"/versus "Love seeketh not itself to please/Nor for itself hath any ear,/ But for another gives its ease / And builds a Heaven in Hell's despair." Implicitly and explicitly, Swedenborg stresses the doctrine of charity again and again. Further, "The

Poison Tree" shows how nursed anger and lack of forgiveness contain the seeds of murder—another teaching of Swedenborg's. (AE 650) Blake shows both innocence and experience here: "I was angry with my friend: / I told my wrath, my wrath did end", then "I was angry with my foe: / I told it not, my wrath did grow." He anticipates psychology as well. And psychology is well represented in the Liberal Arts curriculum and in the General Convention Church, which maintains a close connection with Urbana College.

Blake and Swedenborg. The man who had to grow, and "The Man Who Had To Know." Their influence is alive and well and living at Urbana College.

1. Charles Gardner, William Blake *The Man* (London, 1919), p. 14.

YOUR MIND IS YOU

by *Gwynne Dresser Mack*
Fryeburg, Maine

We seem to regard the mind as a possession like an automobile or a house, and we say the strangest things about it!

We say: "He's lost his mind"; "My mind is blank"; "She has a mind of her own"; "He changes his mind all the time"; "You're out of your mind"; "I can't make up my mind."

What are we talking about? Not the brain which is a physical machine to coordinate thought and action, nor the memory which is a deep storage-bin for knowledge and experience. What we know we may forget, but what we understand we never forget. Why?

Swedenborg wrote: "The human mind consists of two parts: the will and the understanding." "The mind is in the whole body, and is the man himself who lives after death." So when one says he can not make up his mind he is simply talking about his *self*. Descartes said: "I think, therefore I am." *Your mind is you*. The *will* part of you chooses what you want; the *understanding* achieves or rejects it. Thus every mind sets its course through life.

It has repeatedly been learned that persons in what is called a coma, completely non-responsive and motionless, nevertheless have been fully aware and upon recovery have reported what went on around them, even the words spoken by others near by. The outer

body may come to a standstill, but the control—the mind, the person himself—may still function perfectly, like the driver if a car stalls. It is a tragic mistake to treat a coma as lack of mental activity. When imprisoned by a paralyzed body, the person within needs desperately to stay in contact with other persons who will talk to him, tell him the news, read to him, and express loving and prayerful reassurance. This costs nothing and could be the most effective therapy, or a smoothing of the way that lies ahead.

People are fond of saying "it's all in your mind." When psychosomatic medicine became popular it emphasized that the body obeys the mind, and so gave an easy answer to puzzling questions—and an escape-hatch for those doctors who are not skillful diagnosticians. If you have headaches or insomnia or a rash, without obvious cause, the quickest solution is aspirin and a cheery pronouncement: "it's all in your mind." Presumably this dismisses the problem by lulling the sufferer into believing that the trouble is as non-substantial as the invisible mind.

Psychosomatic medicine demonstrates that feelings and thoughts do definitely affect the body, but frequently overlooked is recognition that the body likewise affects the mind. Viruses

or fractured bones most certainly can produce anxiety and depression. In our New Age the overwhelming increase of chemical poisonings threatens all organisms, and such attacks upon physical functioning stimulate immediate mental reaction. Swedenborg observed: "When the body is sick, the mind is sick also."

It is often said, though usually by those not past sixty, that "old age is a state of mind," which sounds like good positive thinking and points to a philosophy of eternal youth on earth for everyone. Not so. Old age is not in itself an idea but a fact of life—not first and foremost in the mind but in the body. Everything at the material level, whether an object or an organism, gradually wears down and gets out of order and eventually collapses. Between the stopping of bodily growth (in the 20s) and a normal physical slow - down (after middle age) there is a level period when repairs are automatically carried on, but with advancing age they gradually falter and various exhaustions set in along with minor or major "miseries." Since these are in the body, they are all felt by the mind which dwells within and ceaselessly endeavors to stay in control.

With energy and thus activities decreasing, great efforts are sometimes made to disregard it and to distract the elderly with plans and programs for being "on the go." Yet many older people express a strong desire for peace and quiet, freedom from hurry and pressures, with time to read and learn, to think and sort out past experiences—to discover their meanings through hindsight and an ongoing development of understanding. This is a striving of the mind, a preparation for its survival — in the partnership between will and understanding—beyond the transition following old age.

When minds seem to break down from disease or accident or age, it is not the mind itself (the person) which fails, but only the machinery — especially the nervous system of which the brain is the coordinating center. Young people might recover fully from such a condition, but the elderly usually can not; however, no one should suppose that an old person is himself falling apart. Indeed, he is entering the final stage which sooner or later will initiate the separation of an immortal soul from its external temporary equipment. According to Swedenborg *the soul is the actual life* of a human being, derived directly from God, and the mind is the quality and potentiality of that soul as developed into an individual. The body is a machine for

advancing the individual from its earthly beginning into spiritual and eternal existence.

The British writer Elizabeth Goudge said: "We have to get loose in our skins." We should, then, tenderly and patiently care for one another as this process begins—gently and quickly for some, long and difficult for others, but for everyone the largest experience that has yet come to him. We should remember that each personal mind is the only one of its kind there will ever be, and it is for ever. So when someone says: "It's all in your mind," the proper reply is "Of course, that's exactly where it all ought to be."

Your mind is *you*.



OPPORTUNITIES FOR CONTINUING EDUCATION

Mental Health Training for Ministers

Saint Elizabeths Hospital, National Institute of Mental Health, offers ACPE accredited full-time chaplain internship and residency training programs with stipend beginning June 1, 1981. Resources for training include interdisciplinary programs available through the Hospital's Overholser Division of Training, as well as community mental health activities in the city of Washington, D.C.

Internship and residency programs prepare pastors for more effective pastoral work and pastoral counseling in a parish, for training as institutional chaplains, or for pastoral work in community mental health centers. Stipends range from \$11,049 per year to \$14,463 per year depending on level of training. In addition, there is an 11-week summer program with stipends ranging from \$706 to \$920 per month depending on educational level. This training is for pastors and seminarians preparing for ordination and involves learning experiences in pastoral care of deeply troubled people. This full-time summer program also begins on June 1, 1981.

For further information and application forms, write to the Protestant Chaplains Office, Saint Elizabeths Hospital, Washington, D.C. 20032. Applications must be made by February 16, 1981.

Food For Heart And Mind

TIME IS AN ARTIST

Time is an artist whose skill
For youth paints the clear white dawn,
And seeing the sunlight hill —
He is up and away and on.

From the summit Life gets the view
Of flaming skies — like fire,
Where all his dreams will come true —
How it quickens his reach and desire!

But what can Time paint for the old?
Are there only fears and alarms?
Or gazing at sunsets of gold —
Do they fall asleep in His arms?

Bess Foster Smith (93)
Weiser, Idaho

ON DYING

My dearest mother, sister, friend,
We sense the presence of the end
Of this sweet life . . . and sigh.
Are you afraid to die?
Am I?

We know God's made a place for us.
No fear we'll have, but joy
In being there . . . like going home.
A welcoming love.
Don't grieve.

The passing is the scary thing,
As changes often are.
It could bring pain.
That part is true.

Perhaps we should prepare for it
As expectant parents do?

We'll share with loved ones how we feel
About our death, and life to come.
Talk of our fear and faith and love.
And of the healing gift of time.

Set aside the fears we have
For dear dependent ones
We dread to leave behind.
He has their needs in mind.

Lift up our hearts in joyful praise.
Let peaceful thoughts be heaven sent.
All gather round in love
To share . . . the beauty of
This final sacrament.

— Marnie Bray

IF JESUS HAD USED TELEVISION

Sometimes I hear people saying wistfully: "If only Jesus had been able to use television. Think of how many people he could have reached."

I take the opposite view. I think that if Jesus had had TV or if Paul had had printing press, Christianity might never have survived. The early Christians would have been tempted to leave the job of evangelism to the communications experts.

More people might have known about Christianity, but far fewer would have been converted. The media may be able to prepare the ground by influencing attitudes and values by making people aware. In a few rare cases they may even be able to plant a seed or two, but the media's built-in limitations make it almost impossible to nurture those individual seeds into flower. That kind of phenomenon happens only when someone clutches your lapels with urgency or is present to put an arm around your shoulder in support or cares enough to express sympathy.

Fortunately the early Christians had no choice. They had to witness personally to their faith, even at the risk of persecution and death. And the church grew.

But the mass media doesn't have the personal contact, and they can't convert the world. Only people can. — James Taylor in *The United Church Observer*

TAKE TEA AND SEE!

As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish), of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you, secretly, most love. Into your hands will be placed the exact results of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain or rise with your

thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

— James Allen

We found this inspiring passage on a box of herb tea. Refreshing drink for body and spirit.

FIDELITY — WHAT IS IT?

In musical matters, fidelity is “the reproduction of sound with a high degree of faithfulness to the original.” Human fidelity is also faithfulness — to a duty, to a sense of what is right or appropriate, and to one’s deepest convictions about God and the meaning of life.

This kind of fidelity encompasses such traits as loyalty, honesty, allegiance, sincerity, integrity. It concerns major issues in life—and small ones too.

It is relatively easy, of course, to see the large-scale consequences of the failure—by lawyers, doctors, repairmen, engineers, public servants and others—to adhere to professional standards or to a sense of duty. Their action (or inaction) affects the well being of others and can jeopardize the savings, health, welfare and even the lives of those who rely on them.

But, on a smaller scale, does it matter if we break a promise to a friend? Swipe hotel ashtrays? Waste fuel? Cheat on an exam? Get to work late consistently? Tell “white lies?” Keep library books?

Should we bother to vote? Serve on a jury? Call the police to report a crime? Go to church or synagogue? Pray?

Here is the testimony of Joshua son of Sirach, a wise Jewish teacher and author of the Old Testament book known as Ecclesiasticus or Sirach:

He who despises small things will fail little by little.”

Sirach 19:1

This above all: to thine own self be true, / And it must follow, as the night the day, / Thou canst not then be false to any man.

William Shakespeare.

PRACTICING FIDELITY

We practice fidelity:

- Each time we keep a promise.

- Each time we’re loyal to others and avoid destructive gossip.

- Each time we keep a confidence.

- Each time we vote or otherwise fulfill citizen responsibilities.

- Each time we do a day’s work for a day’s pay.

- Each time we do any job with care, whether it’s setting a table or setting a broken bone.

- Each time we speak out against injustices, whether in the corporate board room or on the playing field.

- Each time we attend religious services or otherwise follow the principles of our faith.

Growth in Love

In your service to others keep to the humble works because they are the works nobody else will do. Even if you just go to a lonely person and sit and listen or clean the house like some of our Co - Workers are doing, it is beautiful. It is never too small for God. Fidelity to small acts will help us grow in love.

— Mother Teresa of Calcutta.

He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much.

Luke 16: 10

— Christopher News Notes

HOW DO YOU DEFINE SUCCESS?

Stanford Research Institute is presently in the midst of a three year, one million dollar study of values in America. As part of their study researchers have identified past, present and emerging symbols of success. These evolve from quantity toward quality, from the group toward the individual, from abundance toward sufficiency and from waste toward conservation.

Past and present symbols of success: five - figure salary, college degree, splendid home, executive position, new car every year, club membership, connections with celebrities, being published.

Emerging future symbols of success: free time any time, recognition as a creative person, oneness of work and play, rewarded less by money than by honor and affection, major societal commitments, easy laughter and unembarrassed tears, wide - ranging interests

and actions, philosophical independence, loving, being in touch with oneself.

Arnold Mitchell, the social economist directing the study says, "By 1990 we will be more esthetically aware, more demanding of good taste, more open to the inventive than any society in the history of mankind. I also look for a remarkable and thrilling renaissance in essentially every field of the arts as Experimental people move into their years of high creativity."

(Excerpted from *Leading Edge*, published by Interface Press, Box 42247, Los Angeles, Calif. 90042; \$15 a year. Send stamped, self-addressed business-size envelope for sample issue.)

CONVENTION '80

WARM FUZZIES

So many lovely memories of Convention on that beautiful campus in Wellesley.

— The warm greetings of friends in the Reception Center. Assignment to spacious single rooms (with creaky doors which posed noisy night necessity treks down the hall!), casements and transoms open to catch passing breezes.

— Heraldng the morn with Communion in the early sunlight.

— Business, perhaps our greatest challenge to Swedenborgian concept of Christian Charity — the swift disposal, this year, of most, including ERA. Then, the demand for love, wisdom and understanding of all concerned in receiving the statement made, after long hours of struggle, by the Council of Ministers, stating their — our — position in relation to that of the General Church.

— Frustration of not being able to attend all meetings of interest due to piggy-back scheduling — and fatigue!

— Hearing that bearded young man (Gene Taylor) with the snapping blue eyes and a twinkle in his words as he spoke with insight, and overtones of the new age, about his favorite subject, William James, and ours, Helen Keller. (Was his resemblance to William James merely coincidental?) And, Dr. Howard who spoke with such remarkable clarity and enthusiasm of the work of National Council of Churches.

— And the book display, ever enticing one to abandon all for the reading.

— The children's play where different, difficult dinosaur becomes friends with sweet rabbit, kitty, bird.

— Listening, learning, gaining under-standing and friendships in the more intimate relationships of Mini-courses.

— Mealtimes, good food, soul food, in the feast of visiting with new and old friends, people you love and enjoy, times to discuss a point or two, to hug and heal, to laugh, to share the exhilaration.

— Centerings down, low lights, quiet, no quick prayer and benediction. One night beautiful guitar music and soft words, meditation leading us to feel the spirit within. Another night a joyful celebration of Ethel Rice's birthday, our beloved and dedicated Secretary. Then, a prayerful sharing of thanks, spoken by many, for the special things of our convening.

— Strolling across campus in the full moon-light, past Waban Pond, the quiet splash of late swimmers, fireflies winking, chapel windows aglow with stained glass colors, tower clock chiming the hour, absurdly, as if time had a place in this dream-like experience! Sitting on rushbottomed, straight-backed, Puritan chairs with their ramrod touch across our shoulders — to hear a startlingly young man make glorious music on the many-piped organ. The harmonious peeling, roaring, dulcimer, swelling crescendoing tones rolling through the four quarters of the Gothic chapel. Sublime carved cherub faces beaming down from column tops.

— The fellowship of busing to Pops in Boston and the exciting stimulating music of that famous musical company batoned by John Williams.

— Then the crowning Sunday worship. After prayer, singing and message of love, ordination of our new fishers of men (dedicated humans), the taking of vows and commissioning. What an awesome load! Would we have the courage to face such a commitment? Review the version in our Book of Worship, and be mindful.

— And now, the bustle of baggage in the lobby, hasty hugs and farewells as all head away. Parting is such sweet sorrow, would we could all meet tomorrow.

— And now, the sun is out after two weeks of fog, and I must run down to the beach to see what kind of waves the sea is turning over, and whether the birds are still there.

With love, as He taught us,
Margaret Ball
Ventura, Cal.

FOR THE CHILDREN

10 LETTERS LEFT WILL MAKE A WORD

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- DONKEY
- DOVE
- RAVEN
- SERPENT
- SHEEP
- LAMB
- GOAT
- CALF
- RAM
- LION
- MAN
- OX
- EAGLE
- HORSE
- CATTLE
- BEAST
- ASS

by Rick Kraus,
Pretty Prairie, Kansas

ANIMALS SIGNIFY_____

Fill in the blanks with names
of Old Testament books.

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by Julie Graber, Pretty Prairie, Kansas

SCRAMBLES: BOOKS OF THE BIBLE

- SWERBEH
- HTMWAET
- AREZ
- LAMONHPI
- KKKHAAUB
- YTNDUMROEEO
- AASNITLG
- RHUT
- MOTHITY
- NPISEHSAE
- CSLACEESITSE
- HAAISI
- EEAINROVLTO
- XEODUS
- TNLAMEONTISA
- EETPR

1. Hebrews, 2. Matthew, 3. Ezra, 4. Philimon, 5. Habakkuk, 6. Deuteronomy, 7. Galatians, 8. Ruth, 9. Timothy, 10. Ephesians, 11. Ecclesiastes, 12. Isaiah, 13. Revelation, 14. Exodus, 15. Lamentations, 16. Peter.

ANSWERS:

by Paula Kraus and Roy Graber,
Pretty Prairie, Kansas

Convention News

From Here And There

The Rev. and Mrs. Ron Brugler are busy packing up, in the process of moving to Pittsburgh, PA. Ron will continue to serve our churches in Cleveland and Pittsburgh, conducting services in both places twice monthly. The move will enable Ron to develop a chaplaincy ministry at the Allegheny General Hospital, as well as opening up other opportunities for ministry. He plans to expand his work in Cleveland, spending about eight days a month in that area.

* * * *

The New Church Exploration Group in San Diego continues every Friday evening — summer and winter — at the home of the Rev. and Mrs. Ivan Franklin. It sounds as if a lot of very interesting and lively things are going on there.

* * * *

Recently our church in Pretty Prairie, Kansas purchased a new organ and a new communion table, both made possible by memorial gifts. Future plans include repairs to the steeple and improvements in the kitchen facilities.

* * * *

In recent months members of the Kitchener Church have also seen a number of additions and improvements in and around the church. These include: New outdoor lighting, a stone wayside pulpit, repairs to the front steps, pew cushions in the sanctuary, colorful drapes downstairs and twenty four new table tops.

* * * *

The Kemper Road Center (Ohio) provides a wide range of practical, stimulating Workshops for all ages throughout the year. Thursday night sessions offer programs on: Human Sexuality, Dreams, Death and Dying, Drugs and Alcohol. Other symposiums focus on Fear, Healing Systems, and the Single Person. Regular monthly workshops are also held for children ages 4 through 10, each month featuring a special theme. The young people enjoy Fall and Spring Retreats at the new Rocky Fork Lake Center. A well - balanced program for all ages at the K.R.C.

* * * *

The latest report from Ray Guiu, General Secretary of the New Church Library in Boston, contains a great many fascinating items. Ray and his staff were extremely busy in June, manning a booth at the Helen Keller Centennial Congress in Boston's Hynes Auditorium, in collaboration with the Perkins Institute for the Blind . . . This past year a series of monthly public lectures was sponsored by the Book Room, with presentations by Eugene Taylor, Calvin Turley, Robert Kirven, George Dole, William Woofenden and others . . . Guiu represented the Swedenborg Library at the Fourth Festival for Mind, Body and Spirit held at the New York City Coliseum. A number of good contacts were made here . . . Professor Cuno Itagake of Japan spent several days at the Library this summer, investigating the relationship between Swedenborgian philosophy and the works of Henry James, Jr. . . . Sharon del Gizzo, a frequent visitor to the Book Rooms from Providence, R.I. is making Swedenborg's works available in that city by starting a small lending library in her home . . . Dr. George Wald, Nobel prize winner and noted biologist, has visited the Swedenborg Library a couple of times this past year, expressing interest in the work of the Library . . . Miss Bonnie Woods, an artist who uses Swedenborg's symbology in her work, has visited the Newbury St. Center. She has exhibited her work at the Harvard Divinity School and spoken at the Cambridge New Church . . . Ads for Swedenborgian books and free catalogues have been placed in many popular papers such as: *The New Age Journal*, *East - West Journal*, *Boston Herald*, *Harvard Crimson*, etc. . . . Recent book orders have been received from as far away as New Zealand, Italy, France, Brazil and Chile . . . The Mass. New Church Union has recently reprinted the 55-page book, *The Life of Jesus Little Known* by the Rev. William Worcester, with an introduction by Margaret Briggs . . . Thirty copies of the *Four Doctrines* were donated to the American New Church League . . . And 1000 copies of Helen Keller's famous quotations were printed in Braille and English for free distribution at the Helen Keller Centennial Congress this summer. Ray Guiu and his staff are to be commended for their outstanding efforts at the Swedenborg Library in Boston.

FROM CHURCH RECORDS

BIRTH

CHARLESWORTH — Kristi Rae, daughter of Bill and Lynn Charlesworth, Export, Pa. was born Sept. 9, 1980. A grand-daughter for the Rev. and Mrs. Eric Zacharias.

BAPTISMS

GRAMS — Joshua, son of Harold and Laura (Woofenden) Grams, was baptized into the Christian faith in the Fryeburg New Church on August 17, 1980, the Rev. William Woofenden officiating.

YENETCHI — Pamela Beth, daughter of Mr. and Mrs. George Yenetchi IV, was baptized into the Christian faith in the Elmwood New Church on Sept. 21, 1980, the Rev. Carl Yenetchi officiating.

CONFIRMATION

WOOFENDEN — Carol Woofenden was confirmed into the faith of the New Church during the Fryeburg Assembly, on August 17, 1980, the Rev. William Woofenden officiating.

DEATHS

BERGMANN — One week after moving to Wheaton, Illinois, Vince Bergmann entered into the larger uses of the spiritual world. Throughout his long life Vince served the New Church faithfully and well, both at the Convention level and in the Detroit Society. The resurrection service was held in Detroit, Michigan, on October 6, 1980, the Rev. F. Gardiner Perry officiating.

LAW — Agnes Law, 90, of Toronto, Ontario, died on Sept. 23, 1980. The resurrection service was held on Sept. 26, the Rev. Robert McMaster officiating.

ROGLER — William Rogler, 80, of Manchester, N.H. died on Sept. 6, 1980. He had been President of the Manchester Society for a number of years.

ROGLER — Emil Rogler, 96, also of Manchester, N.H., passed away on Sept. 8, 1980.

TROWBRIDGE — Pauline M. Trowbridge, 97, of Laguna Hills, Ca., died on August 11, 1980. Mrs. Trowbridge had been an active worker in the Newtonville, Ma. Society for many years.

UNRUH — Edward Unruh, 92, a life - long, active member of the Pawnee Rock, Kansas Society, died on August 26, 1980. The Rev. Galen Unruh conducted the resurrection service in the Pawnee Rock Church on August 29.

UNRUH — Frank Unruh, an ardent New Churchman who served the Kansas Association with distinction for many years, died in Grand Junction, Co. on June 26, 1980. A memorial service was held in the Pretty Prairie New Church on July 1st, the Rev. Eric Zacharias officiating.

NOTICE

Copies of Eugene Taylor's address to the General Convention assembled at Wellesley College in June have been printed and are available. It is entitled "William James and Helen Keller." You may have a copy by writing the Central Office, 48 Sargent St., Newton, Mass. 02158. Those who signed up for copies following the lecture should have theirs by now.

A CORRECTION

Last month we suggested you give the New Church *Sunday School Paper* to children for an inexpensive and very useful Christmas gift. The zip code given was incorrect. For a one year subscription send \$2.00 to: Thomas Zehner

439 E. Burgess St., Pittsburgh, PA. 15214

SUGGESTIONS RE: NOMINEES

Over the next four months our Nominating Committee will draft a slate of nominees for election at Convention '81 in Urbana, Ohio. Nominations are required for Convention officers (except President), General Council, Bd. of Education, Bd. of Publication, Bd. of Missions, Nominating Committee, Augmentation Fund, Committee on Admission into the Ministry and S.S.R. Bd. of Managers.

If you would like to recommend the names of qualified, interested Convention members to any of these positions, write, giving full information to:

Mr. James Zehner
418 North Park Place,
Yellow Springs, Ohio 45387

Submit your suggestions by January 15, 1981.

THE UPPER ROOM

WITH AN EVERLASTING LOVE

Leon LeVan
St. Petersburg, Fla.

We read in *Isaiah*: "Lo, I have loved thee with an everlasting love, and with loving kindness have I compassed thee about." Today we shall see those words fulfilled in the death and burial of a little child.

Jeroboam's child was sick. He was near the point of death.

Jeroboam had destroyed the worship of Jehovah in Israel and set up golden calves at Bethel and Dan to counter the Temple in Jerusalem. His capitol city was Tirzah. It is said of Jeroboam repeatedly that "he made Israel to sin" and that he "cast Jehovah behind his back."

Our first view of Jeroboam is not bad. He comes to our attention plowing in a field when the prophet Ahijah came by and prophesied that Jeroboam would become the king of Ten Northern Tribes, the kingdom of Israel. That indeed came true. The Ten Northern Tribes rebelled against Solomon's son in Jerusalem and made Jeroboam their king.

For policy reasons, Jeroboam rejected Jehovah worship and set up the golden calves. The old prophet Ahijah was sickened by that apostasy. He remained apart, isolated in Shiloh. He was blind. He was a despondent figure. He had virtually made Jeroboam king but now the king had destroyed the religion of Jehovah God.

Because of Jeroboam's apostasy, he could not go to Ahijah to ask help for his stricken child. So he devised a secret plan. He sent his wife in disguise to the blind and solitary prophet. She was now approaching his door. She must have been filled with misgivings as to whether her disguise would completely deceive the holy man. But no sooner was the sound of her footsteps heard at the door than Ahijah cried loudly: "Come in, thou wife of Jeroboam. Why feignest thyself to be another?"

The loud stern greeting must have startled and shocked the oncoming queen. Her deceit was laid bare. As she stood speechless, the prophet spoke: "Go tell Jeroboam, thus saith the Lord: 'Forasmuch as I exalted thee among the people and made thee prince over my people Israel . . . And yet thou hast done evil over all that were before thee, therefore I will bring evil upon the house of Jeroboam . . . Him that

dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat . . . Arise; get thee to thine own house; and when thy feet shall enter the city, the child shall die'." Then it is added when Jeroboam's wife departed from Shiloh and came back to Tirzah, and reached the threshold of her palace door "the child died and they buried him."

King Jeroboam and his wife sought help from Jehovah but they had foreclosed that help by destroying Jehovah worship in the kingdom. It might be said they foreclosed their own regeneration.

No one can be spiritually regenerated who does not sincerely look to the Lord and the Word. When evil men find themselves in trouble they indeed call on God for help. But such "repentance" is of no avail. Worldly troubles cannot change anyone's will. Nor is the will changed by fears, sicknesses, financial losses, or other misfortunes.

The prophet Ahijah was "blind" only in the physical degree. He was not blind inwardly. His eyes were not closed towards Jehovah. Nor was he blind to the deception by the king and queen. Divine Truth knows men through and through. "The Lord looketh upon the heart." The Lord, as Divine Love and Wisdom knows which repentance is sincere and which is not. And when the heart is not true, "the child dies and they bury him."

Spiritually, the child is said to "die and be buried" when the Lord elevates and preserves the remains of childhood's goodness and truth in even the most wicked men. Their childhood goodnesses no longer appear in outer words or works. But they are never destroyed. They remain. They are drawn "up and in" by the Lord who operates from His highest dwelling - place even in such bad men and women as represented by Jeroboam and his wife.

When those remains "die," when they disappear from the outer life, they are elevated or "resurrected" in the inner life. There they are preserved for such uses as may still be possible to the wicked in the eternal world.

This is the Lord's mercy, — that Infinite Mercy which still declares: "Lo, I have loved thee with an everlasting love; and with loving kindness have I compassed thee about.

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