

DECEMBER 15, 1963
NEW-CHURCH MESSENGER



Unfolding ferns PHOTOGRAPH BY CHRISTOPHER WHITNEY

**new-church
study materials**

—an issue for Advent

NEW-CHURCH MESSENGER

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ESSENTIAL FAITH OF THE NEWCHURCH

There is one God, and He is the Lord and Savior Jesus Christ.

Saving faith is to believe in Him and keep the Commandments of His Word.

The Word is Divine and contains a spiritual or inner meaning which reveals the way of regeneration.

Evil should be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

Advent

THERE ARE a number of theories of history, but we will not enumerate these.

Christian thinking also has a theory of history. This theory lies at the very heart of Christianity, and is an integral part of its faith. Briefly stated the Christian theory simply means that God is active in the affairs of men, and that which some writers call "historical forces" is the work of God. According to the Bible He chose the people of ancient Palestine to be the agents of His universal purpose for humanity. And this purpose was brought to light by one known to most of His contemporaries—if they knew Him at all—as merely an obscure Galilean peasant who turned prophet and who suffered an ignominious death at the hands of a blood-thirsty mob. Yet it was the coming into the world of this "obscure prophet" which was the turning point in human history. His coming meant the direct intervention of God in the life of mankind—an intervention that took place at a definite time and place. The doctrine of God assuming a human nature, more often called the doctrine of the Incarnation, is central in Christian faith and is also the center of history. For the Christian the "Word made flesh" is more than a new revelation of God: It is the introduction of a new principle by which human nature is transformed into something new. This intervention of God in human affairs makes of history something more than the ordinary history which treats of the actions of men, the rise and fall of empires, etc. Essentially it treats of the operation of this spiritual principle which, like a subterranean stream, runs under the surface of all external events. "Human history is the story of His (Christ's) coming" writes D. T. Niles in his commentary on the "Book of Revelation".

In the experience of the individual Christian it is the story of His ceaseless coming in the inflow of divine life. For He still comes to those who hear His knock and open the door for Him. Besides this He gives us the promise of eternal life. "Because I live ye shall live also."

Advent means that God has fulfilled His promise to visit and redeem His people. He has come into this world to contend on the human plane with the forces of evil which threaten to destroy man. He has made us citizens of His kingdom—the kingdom of "righteousness, and peace, and joy in the Holy Spirit". He has joined His life to ours in a living relationship. He could have issued a command for us to love and obey Him, but if He had done so, He would have destroyed us as human beings, for to be human we must have free will. So He chose to assume our nature and to live on the same plane with us, to battle our spiritual enemies, and to give us the strength to meet and to overcome them.

And what miraculous changes have been wrought since the Incarnation, the Cross and the Resurrection. And here we do not have in mind the astonishing inventions which have so greatly altered the external life of man. But we mean the changes in man which only love can bring about. Take the changed attitude of man to his fellowmen and to human life and dignity, as an example.

Before the Incarnation enslavement of human beings was the common practice. Slaves were so cheap at the auction block that it did not pay to nurse back to health a sick slave. For the sick and the aged there was little concern. The only recourse they had was begging. Newborn babies could be exposed to die if the parents found them too great a burden. Men were put to death for even trifling offenses.

Every time we see an orphanage, a home for the aged, a hospital to care for the sick, we should be reminded of the Advent. For the spirit brought into the world by God's assumption of a human nature is the creator of these things, as are many other similar efforts to relieve human misery.

Not that the kingdom of God in all its radiant glory has become a full reality. Man has still far to go before self-love, greed, aggressiveness, love of power, hate, inhumanity and a host of other evils have been banished from the human scene. But the history of the Christian era, of the centuries that have elapsed since wise

The whole country and a large part of the civilized world has been shocked by the assassination of President Kennedy. This is a tragedy of major proportions. Whether or not we disagreed with him politically, we all recognized that he was a great man with great ideals. We are sure that his death will not be in vain, for all the issues of life and death are in the scheme of Divine Providence.

men and shepherds alike knelt at the crib where the child Jesus lay, gives us hope that man is slowly ascending into the kingdom. However, let us remember that we have a part in this job. A hymn by Teresa of Avila, written many centuries ago reads:

"Christ has no body now on earth but yours,
No hands but yours,
No feet but yours.
Yours are the eyes through which to look
Out Christ's compassion to the world;
Yours are the feet with which He is to go about doing good;
And yours are the hands with which He is to bless us now."

To be His hands, or to be in any way His visible body, we must strive to be in harmony with His purpose. We must bear in mind that the Incarnate One was God in action in human history. He was God's love and truth being made manifest through a personality. To bring our purpose into harmony with His we must incarnate His purpose in our being. That means that we strive to keep His spirit alive on earth, not only in the season of Advent, but every day in the year.

new-church study materials

THE WORD

WHAT shall I write?" said the child to the sage,
"As I start my book, on the first pure page?"

"Write about birth, the Word, the beginning,
Creation, the earth, the planets spinning"

"Yes, about Genesis,"

The old sage said.

"What shall I write?" said the callow youth

"Write about waters and skies and truth—

The far-flung creatures in paradise

Where cattle and men and birds are wise—

Write of the wonderful man and maid

Of the time they loved and were unafraid."

"What shall I say?" said the full grown man.

"Write of the times when the flood began

Tell of the rivers within, that ran

Out of the evil that he begets

That inundates when man forgets."

"What shall I do and where shall I go

And what shall I tell?" said the middle-aged soul,

"Mention the long grim wars, the roads—

Speak of sorrow and heavy loads

Of two stone tablets written in fire,

The cities inside us of sin and desire."

They all sat writing, when down the stair

Came a man, a stranger with bright white hair.

His eyes seemed veiled and he softly asked,

"May I write a message? I welcome the task."

"Yea and amen," the sage began,

"Write of the resurrected Man."

As they watched his book increase

The man grew young and a blessed peace

Flowed from his garments and book and eyes

As though he tired of an old disguise.

All of the writers saw him change

Into an infant wise and strange.

"What shall I write?" said the child to the sage,

"As I finish my book on the last bright page?"

"Write of the Kingdom and morning star—

That Revelation is never far.

In Eden, the Sabbath is coming and more

From an empty cross and an open door—"

—ALBERTA BABCOCK

"OUR DAILY BREAD"

by Rev. Brian Kingslake

I AM SITTING IN MY WOODEN CABIN at Almont New Church Summer School, with piles of volumes of Potts' Concordance and the "Arcana Coelestia" on the floor around my feet, and a Bible and typewriter on a rickety table. Someone has just handed me a letter from Rev. Bjorn Johansson, asking for an account of the preparation of "Our Daily Bread" for the "MESSENGER". Well, I am in the middle of it!

Strictly speaking, Rev. Richard Tafel, Senior, is the editor of this little monthly magazine of daily readings and meditation, as he has been since its inception fourteen years ago. But when I came to U. S. A. at the end of August last year, to ease the burden of his work during his presidency of Convention, I was asked to take over "Our Daily Bread" as Associate Editor. Since then I have handled every issue, except that of September 1963 which Rev. Tafel took over to give me a rest. The work is heavy, taking up the major part of one week each month, but it is exceedingly rewarding, and there can be no doubt that the one who gets most out of "Our Daily Bread" is the Associate Editor himself.

First of all, four sermons must be collected together—or five for a five-Sunday month. We are deeply grateful to those ministers who send sermons in, some very fine. What is needed is a wider field of selection, and it would greatly improve the magazine if a few other men would contribute. Those who preach extemporaneously (a practice of which we approve) could get someone to record them occasionally and send me the tape—I would gladly have it transcribed.

Sermons as submitted are generally too long for the four pages allocated each week, and I have to blue-pencil them down to approximately 1,700 words. This may involve a certain amount of editing, which I do as discreetly as I can, and apologize for doing. Around this weekly sermon, a Sunday service is

laid out, with prayers, Bible reading and hymns, and a longish extract from the Writings of Swedenborg.

Next comes the "Meditation for the Week," covering two pages. This is the pitch of the matter, and requires some creative planning, to harmonize it with the theme of the sermon, and provide variety and a fairly wide coverage. Having chosen a subject for the week (such as "Splendor in the Commonplace," or "Self Compulsion and the Heavenly Proprium") I get to work with that most valuable of all research tools, Potts' Concordance—a veritable "Potted Swedenborg"—and pick out perhaps a dozen or twenty relevant passages. From these, six only can be taken, one for each week-day. They are placed in logical and progressive order, and typed out on two sheets, corresponding to the pages of "Our Daily Bread." As each extract must be limited to six or seven lines, a considerable condensation is

usually necessary, which may mean that I must take some liberties with the syntax, even dove-tailing half sentences together. What does it matter, so long as the precious substance is preserved, and it is all pure Swedenborg?

Now, suitable passages from Scripture must be found, to illustrate the extracts from the Writings. Or, the approach may be from the opposite direction: a Bible framework may be erected first, and the Swedenborg extracts chosen to fit in. Anyway, there must be a general correlation, carrying the theme of the sermon right through the week.

It is my sincere hope that these little collections of references and extracts, from the Word and Writings, may serve a wider purpose than merely guiding the meditations of the Church for one week—important though that is. I believe they have a use in crystalizing the truth into sparkling six-faceted gems, which may be taken out and strung,

perhaps, in a kind of necklace. A collection of these might one day be published separately, and prove of great value to the thinking of the Church.

To complete the picture, come the daily prayers, arising from each day's meditation. For these I call in the assistance of my wife Jill, who has specialized in this particular field, and together we produce our offering, which I hope is found stimulating to the reader, but NOT comprehensive. Our purpose is to provide a "lead in"—to start the prayer going—to establish contact between the reader and his Maker. Once this prayer contact has been established, we softly tip-toe away, and leave them alone together.

"OUR DAILY BREAD", a New-Church Manual of Devotion and Meditation, is published monthly by the New Church Book Center, 2129 Chestnut Street, Philadelphia 3, Pa. Price 25 cents per copy, or \$2.25 a year.

church school lessons I

WHAT IS THE GOAL of religious education? Where does the Sunday School fit in? What lessons and materials are needed? These are questions which have concerned the Department of Religious Education which was established in 1958 to supervise, coordinate, and promote the educational work of the church. Work was begun on a new curriculum by the Commission on Religious Education, the forerunner of the Department, and materials have been prepared for Primary, Junior, and Senior classes.

As recommended by the Council of Ministers, the curriculum is based on a three-year cycle on the themes of the Lord, the Word, and the Church. Each age group follows the same general theme, but individual lesson topics will vary. The development of the themes is illustrated in the list of lesson topics. (See the outline of lessons elsewhere in this issue.)

The new curriculum is organized to encourage the greatest possible student participation. Learning is a dynamic process and it is in the give and take of

lively class sessions that students learn most readily.

The purpose of the curriculum is to stimulate children to think together about their growing relationship with the Lord, the kind of people they want to be, and how they can work through the church to serve the Lord and the neighbor.

An editorial committee of the Department has been working with five writers to prepare lessons for the different age groups. Following is an outline of material now available:

PRIMARY (1st, 2nd, and 3rd grades)

A Teacher's Guide for each year of the three-year curriculum. There is a detailed guide for the teaching of each lesson, including a statement of purpose, Bible reading, memory verses, section on teacher's preparation, materials needed, lesson outline, and an activity. (See the sample lesson printed in this issue.)

JUNIOR (4th, 5th, and 6th grades)

A Teacher's Guide and a Pupil's Workbook on the theme of the Lord. Work is in process on the other two themes. The

Teacher's Guide consists usually of two or three pages on each lesson, including a statement of purpose, Bible reading, section on teacher's preparation, detailed outline for teaching the lesson, and a suggested way for closing the lesson.

A Pupil's Workbook is provided for each child, made up of one or two pages for each lesson, and to be used at home in preparing for the lesson or during the class session. The lessons include tests, crossword puzzles, pictures, maps, questions to consider, and information for the student.

SENIOR (Senior High School—can be adapted for Junior High School and Adult classes)

A Teacher's Guide and a Pupil's Workbook for the three themes. The Teacher's Guide, with two pages for each lesson, follows the following format: Your Aim in This Lesson, The Main Points, Preparing to Teach, Teaching the Lesson (a detailed outline for the class session), and How to Close.

The lesson in the Pupil's Workbook includes the reading assignment (Bible

Themes: I. The Lord
II. The Word
III. The Church

curriculum

THEME I. THE LORD

Primary

1. God Our Creator
2. The Call to Adventure
3. The Lord Is With You
4. Joseph and His Brothers
5. Joseph in Egypt
6. Moses in Egypt
7. The Journey Through the Wilderness
8. Samuel Hears the Call of the Lord
9. Give Thanks to the Lord
10. David and Goliath
11. The Coming of the Lord
12. The Announcement to Mary
13. The Christmas Story
14. The Visit to the Temple
15. The Childhood of Jesus
16. Jesus Visits the Temple in Jerusalem
17. Jesus Decides to Start His Life Work
18. Jesus Calls Disciples to Help in His Work
19. Jesus and Zacchaeus
20. Jesus Heals the Sick
21. Jesus Taught in Parables
22. The Wind and the Sea Obey Him
23. The Good Shepherd
24. Bread and Fish for Five Thousand
25. Jesus Loves Children
26. Jesus Goes to Jerusalem
27. When Easter Comes
28. What Happened on Easter?
29. The Disciples See Jesus Again
30. The Lord Calls the Fishermen Again
31. Jesus Goes to Heaven
32. Jesus' Disciples Begin Their Work
33. The Lord Shows Saul a New Way of Life
34. The Acts of the Disciples
- 35.

Junior

1. What Does God Mean to Me?
2. How Other People Think of God
3. God Builds a Wonderful World
4. Obeying God's Laws
5. A Call to Greatness
6. The God of Moses
7. The Commandments of Life
8. A Time to Listen
9. Give Thanks Unto the Lord
10. A Word to the Wise
11. A Little Child Shall Lead Them
12. His Name Shall Be Called John
13. They Worshipped Him
14. His Father's Business
15. Jesus Is Baptized
16. The Temptations of Jesus
17. Jesus Calls Us
18. Trust in the Lord
19. God Loves All of His Children
20. The Transfiguration
21. God Forgives Us
22. The Feeding of the Five Thousand
23. Where Are the Nine?
24. Entering the Holy City
25. The Last Week
26. Riding Upon a Colt—Palm Sunday

27. Easter
28. The Walk to Emmaus
29. The Disciples Go a-Fishing
30. The Ascension
31. Many Mansions
32. The Good Shepherd
33. The Lord, Our Father
34. The Kingdom of God is Within
35. The Pearl of Great Price
36. Review

Senior

1. What Do We Know About the Lord?
2. The Lord God As Creator
3. A Call to Adventure
(Story of Abraham)
4. We Can't Escape God (Story of Jacob)
5. Up from Slavery (Story of Moses)
6. One Man Crusade (Story of Elijah)
7. God Calls a Prophet (Story of Isaiah)
8. Amos Speaks Out
9. Unfailing Love (Story of Hosea)
10. Great Expectations
(Prophecies of Advent)
11. The Birth of Jesus
12. A Visit to Jerusalem
13. The Baptism
14. The Temptations
15. Good News
16. The Great Physician
17. The Teacher
18. The Secret Life of Jesus
19. Disturbing the Peace
20. The Transfiguration
21. Predictions of Death
22. The Triumphal Entry
23. Cleansing the Temple
24. Who Will Be First
Settling Accounts
25. (Parable of the Judgment)
26. The Last Supper
27. Not My Will, But Thine
28. Betrayed
29. The Cross
30. He Is Risen
31. And Their Eyes Were Opened
32. The Ascension
33. Tongues of Fire
34. He Comes Again
35. Invitation
36. Review

THEME II. THE WORD

Primary

1. The Word of the Lord
2. In the Beginning
3. The Ten Commandments
4. The Courage of Joshua
5. Deborah Trusts in the Lord
6. Samuel Obeys the Lord
7. Praising the Lord
8. Thanksgiving in Israel
9. Isaiah Answers the Call
10. Preparing the Way of the Lord
11. How Jesus Came
12. The Wise Men Bring Gifts

references and page references in the text, Story of the Bible by Walter Russell Bowie), questions to guide the student in his study, and distinctive material from the teachings of our church. (See sample lesson in this issue).

TEACHING AIDS

The preface to each year's lessons includes references to books and materials that will be helpful in the year's work. These include a Bible dictionary, atlases, activities books, and films. The two-volume set of books on the Bible by Walter Russell Bowie is recommended for the teacher's use in the Primary lessons, and for teachers and students on the Junior level. It is suggested that all Senior students have their own copy of "The Story of the Bible" by Bowie. This book is used all three years of the Senior curriculum and regular assignments are made.

For further information about lesson materials, including lesson topics for each year, sample lessons, and order blanks, write to:

The Rev. Ernest O. Martin
Chairman of the Curriculum Committee.
7305 Broxburn Court
Bethesda 34, Maryland

13. How the Infant Jesus Was Saved from Herod
14. The Boy Jesus Was Taught the Word at Home
15. Jesus Teaches Us to Love One Another
16. Jesus Teaches Us to Pray
17. The Seeds That Grew
18. Jesus Teaches Us to Use Our Talents
19. Jesus Teaches Us to Be Good Neighbors
20. Jesus Made a Blind Man See
21. The Lord Loves Each One of Us
22. The House Built on the Rock
23. Who Is the Greatest?
24. The King of Glory
25. The Lord Is Risen
26. Jesus Christ Is Risen Today
27. The Lord Returns to the Disciples
28. The Good News
29. Go Ye and Teach
30. Letters to Young Churches
31. In My Father's House
32. See, I Stand Knocking at the Door
33. Hidden Meanings
34. The Lord Speaks to Us
35. What the Bible Tells Us
36. Stories Jesus Told
37. The Bible Speaks to Us

Junior

1. THE BIBLE: What Is It?
2. Who Is the Author?
3. Its People and Lands
4. Why Study It?
5. THE LORD GOD'S WORD: Creates
6. Is Heard In the Garden
7. Seeks Out Noah
8. Seals a Promise
9. MAN RESPONDS TO GOD'S WORD
10. Joseph, a Goodly Person
11. "Here Am I"
12. A Summit Meeting
13. THE LORD GOD REVEALS HIMSELF
14. Jesus Is Born
15. Jesus and His Work
16. Jesus Is Alone
17. THE WORD TEACHES US: Temptations
18. To Be Forgiving
19. To Pray
20. To Have Faith
21. To Love
22. THE WORD HEALS: Naaman
23. The Man Born Blind
24. The Withered Hand
25. The Nations of the World
26. THE WORD IS HOLY: Branch and Vine
27. The Way to the Cross
28. The King of Kings
29. The Empty Tomb
30. THE WORD BEARS ITS FRUIT: The Seed
31. A Light Shines Brightly
32. The Disciples Preach It
33. The Light Spreads to the World
34. THE WORD BUILDS A CITY: Rev. 21:1-5

35. "It Is Finished"
36. Summary Lesson

Senior

1. The Holy Bible
2. The Word of God
3. Why Study the Bible?
4. Moses and the Commandments
5. The God Behind the Law
6. "Choose You This Day"
7. "No King In Israel"
8. "Thou Art The Man"
9. Job
10. Give Thanks to the Lord
11. "Search Me, O God"
12. Spokesman For God
13. The Lord Will Come
14. The Word Made Flesh
15. The Good News
16. To Seek and to Save
17. The Kingdom of God
18. Parables of the Kingdom
19. The Pursuit of Happiness
20. One Step Beyond
21. Equal Before God
22. The Root of All Evil
23. The Lost Son
24. The Good Shepherd
25. The Larger Neighbor
26. Doing the Will of the Father
27. Crucified
28. Triumphant Over Death
29. Doubting With Thomas
30. The Resurrection and the Life
31. Heaven and Hell
32. Satan
33. Acts of the Apostles
34. Letters to Young Churches
35. The Greatest of These Is Love
36. Review

THEME III. THE CHURCH

Primary

1. What Is a Church?
2. Knowing Our Church
3. Altars to the Lord
4. The Tent of Meeting
5. A Temple for the Lord
6. In a Strange Land
7. A House of Prayer for All People
8. Jesus in Church
9. Jesus Overturns the Tables
10. Thanks-giving at Church
11. Feed My Sheep
12. People of the Way
13. The Church and the Word
14. Christmas Everywhere
15. Christmas Eve
16. The Wisemen Brought Gifts
17. Giving to the Church
18. Serve the Lord with Gladness
19. Worshiping Together
20. Talking With God
21. The Lord Answers Our Prayers
22. The Lord's Day
23. You Are the Church
24. The Church Across the World

25. In God's Keeping
26. Your Minister—What Does He Do?
27. We Belong in the Church
28. Joining the Church
29. Weddings and Families
30. The Last Supper
31. From Palm Sunday to Easter
32. Easter
33. Speak Up
34. Johnny Appleseed
35. Helping New Churches
36. Planning for Children's Day
37. Preparing for Children's Day
38. Children's Day: What Is the Church?

Juniors

1. What is the Church?
2. Why Go to Church?
3. The Tabernacle
4. Re-building the Temple
5. The Church in Jesus' Time
6. The Early Christian Church
7. Great Men of the Church
8. The Reformation
9. The First Thanksgiving
10. A New Church Needed
11. Brief History of Swedenborg
12. Early Days in the New Church
13. Why Christmas Was Necessary
14. How Shall We Keep Christmas?
15. The New Church in America
16. The Story of Our (local) Church
17. Our Foreign Missions
18. The Church in the World
19. What Does the Minister Do?
20. Workers in the Church
21. Our Worship Service
22. Some Favorite Hymns
23. Prayer
24. The Open Bible
25. Baptism
26. Joining the Church
27. The Holy Supper
28. Palm Sunday
29. Easter Sunday
30. Telling the Good News
31. Christian Fellowship in the Church
32. What I Owe the Church
33. The Church in the Home
34. Protestant, Roman Catholic and Jew
35. The Church in Heaven
36. Review

Senior

1. What Is the Church?
2. Why the Church?
3. God Tents with Israel
4. The Temple at Jerusalem
5. Mercy and Not Sacrifice
6. Roots of Christianity
7. The Birth of Christianity
8. Turning the World Upside Down
9. An Emperor Becomes a Christian
10. The Dark Ages
11. The Crusades
12. Reforming the Church
13. Who Was Emanuel Swedenborg?
14. Why Another Church?
15. Christmas in the Church

16. Swedenborgianism in America
17. The Church Organization
18. The Mission of the Church
19. A Forward Look
20. Our Place in Christianity
21. The House of God
22. Your Minister: What Does He Do?
23. Called of God
24. Stewards of the Lord
25. O Come Let Us Worship
26. Talking With God
27. The Sabbath Day
28. Baptism
29. Joining the Church
30. Communion
31. Easter
32. Marriage
33. Protestant, Catholic, and Jew
34. World Religions
35. The Universal Church
36. Review

sample lesson:

PRIMARY COURSE

THEME III. THE CHURCH

Lesson 20

TALKING WITH GOD

Purpose of the Lesson: To show that prayer is talking with God about the things that are important to us.

Bible reading: Psalm 55:16-17

Memory verses: Psalm 55:16-17

Preparation for the teacher: Read Mark 1: 35-38. Think about the times when Jesus prayed: when he was tempted, when he needed strength and courage when he was thankful. Read Psalm 55: 16-17. Arrange a table to display some books of children's prayers. Be sure to include "My Prayer Book" by Margaret Clemens, Rand McNally.

(As the children come to class, give them a chance to talk naturally about whatever is on their minds. After several have had a chance to say something, begin the lesson.)

We all like to talk, don't we? Who do we like to talk to? To our friends, our parents, our brothers and sisters, our teachers. Is there anyone else we can talk to? There is Someone who is always ready to listen. Do you know who it is? The Lord is always ready to listen when we want to talk with him.

How do we talk with God? (Give the children a chance to think about their answers.) Prayer is our way of talking with God.

When can we pray? Use the chalkboard for answers the children may give. They may need some help after the first few answers.

At night

In the morning

Before meals
When we are thankful
When we are happy
When we are afraid
When we need help
When we have done wrong
When others need help
When we are lonely

Now let's make another list. Where can we pray? (Do not erase the first list, but keep it for later. Turn the chalkboard around or use another part.)

Beside our beds
At home
At Sunday School and church
At school
On the playground
In the fields
In the woods
In the city

This list would never end, because we can pray to God "anywhere." (Write "anywhere" at the bottom of your list.) Wherever we are, the Lord is with us and will hear our prayer.

Some verses in the psalms tell us when we can pray to the Lord. Read and learn together Psalm 55: 16-17.

Let's go back to our first list of the times when we can talk to the Lord. Let's think together about what we can say to the Lord. What can we say at night? (Some of the children may want to tell some prayers that they say. Try to get them to understand the meaning of the words they have memorized.) We are not really talking with the Lord unless we are thinking what we say. (If they mention the Lord's prayer, remind them that this is the prayer the Lord gave us to say.) At night we may thank God for the good things of the day that is over and ask his help to live the way he wants us in the coming day. The morning is a good time too, to ask his help in being kind, thoughtful of others, generous, and brave and truthful.

What are we saying when we talk to God before meals? (Always give the children a chance to answer your questions. The answers given here are only a guide.) We thank him for our food, those who grow it, bring it to us, and prepare it, and for the many other good things the Lord has given us—our homes, families, teachers, and friends.

What do we say to him when we are thankful? When we are happy? We say thank you at this time, too, don't we?

What do we say when we need help or are afraid? We ask him to be with us and help us to be brave and to know what is the right thing to do.

What do we say when we have done wrong? This is one of the hardest kinds of prayer we have to say, but one that can help us feel better. Sometimes when we have done wrong we do not know what to do about it. When we tell God

about it, he can help us know what to do about it.

When we pray for others we ask the Lord to be with them and to help them. This is a way that we can help other people.

The important thing to remember is that you can talk to God anytime, anywhere. But you must think about what you are saying and remember that you are talking to the Lord. It doesn't do any good to rattle off a prayer quickly and without thinking about what you are saying. Sometimes people try to see how fast they can say the Lord's prayer. But if you aren't thinking about what you are saying, it can't mean very much to the Lord.

It is wonderful to know that even if we are away from our homes or our parents there is someone always ready to listen to us and help us if we ask him. Activity: The children may write a prayer of their own. Suggest a morning prayer or one for a friend who is ill. Write their thoughts on a chalkboard or chartpaper. They may copy the finished prayer to take home with them.

sample lesson:

SENIOR CLASS

Lesson 13

WHO WAS EMANUEL SWEDENBORG?

"Big Questions off Campus" by Robert H. Kirven, chapter 10

"An Appreciation of Swedenborg" from "My Religion" by Helen Keller—a pamphlet published by the Swedenborg Foundation—

First of all learn something about the life and mission of Emanuel Swedenborg. Two references are suggested above. If they are not available to you following are some other recommendations:

"An Introduction to Swedenborg's Religious Thoughts" by John H. Spalding, chapter 1.

"The Swedenborg Epic" by Cyriel O. Sigstedt, and "Emanuel Swedenborg: Scientist and Mystic" by Signe Toksvig.

Look at the chapter headings in these two books and read chapters that especially appeal to you.

What was Swedenborg's mission? In what ways do you think that he was especially qualified for this mission? How do you think his early life helped him in his religious studies and writing?

For the last twenty-eight years of his life Swedenborg said that he was in constant communication with angels and spirits. How important do you think

Please turn to page 241

church school lessons II

THIS COURSE is based upon two truths: that the primary task of the Church is "to keep the Divine among men," and that our only access to the Lord is through the Word. Therefore the first goal of our Sunday schools must be to acquaint the pupils with the letter of the Word. There is no other agency except the Sunday school which can be counted upon to perform this task. The child is taught morals and certain common ethical values by many of his contacts outside of the Church, but only in Sunday school can we be sure he will be taught to build his character on the Word of God. The child whose experience does not include systematic instruction in the letter of the Word is cheated of his birthright. So the Word is our primary subject matter. Our supplementary material is found in the writings of the Second Coming which enable us to understand the Word. All other good objectives may be carried out in connection with this study.

This is a four-year course, but the whole Bible story is covered each year. In this way, although each year a new part of the story of each period is emphasized and studied in detail, the whole story, as background material, is presented each year in a new way, and the child who grows up in the Sunday School becomes more and more familiar with it. At the same time, the child who enters the Sunday School in any year has an opportunity to see the Bible story as a whole—one story—with the Old and the New Testaments in their proper relation and proportion to each other; and the child whose family moves away after a year or two does not have his instruction broken off before he knows the end of the story.

It is a uniform lesson course, all classes, including the Adult, taking up the same story on the same Sunday. This makes it possible to have weekly teachers' meetings for the study of the lesson, to have the most striking part of the Bible assignment read in the opening exercises each Sunday, and to have a question period in the closing exercises

in which all may take part, the children thus coming very early to realize that in every Bible story there is more and more to be learned as one grows older. This has actually inspired many young people to look forward to graduating into the Adult class rather than drop out in their middle teens.

Each year's series consists of forty lessons, four of which are written as "optional" lessons which any Sunday school having less than forty sessions a year may omit without affecting the continuity of the course. For Sunday schools with more than forty sessions, there are periodic sets of review questions printed on the back of the superintendent's sheet which may be used to fill in. Each lesson consists of one sheet each for Beginner, Primary, Junior, Intermediate, Senior, and Adult pupils, a Teachers' sheet, a Superintendent's sheet, and a Parents' sheet. The "Teacher's set" consists of all nine sheets stapled together. On the back of the Beginner and Primary sheets is a picture to color which will help to fix in their minds the important center of the story; and handwork, specially designed for this course, is offered, a simple type for the Beginners and a more difficult type for the Primary children. Occasional maps are included for the Juniors and Intermediates, and doctrinal quizzes for the Intermediates and Seniors. Doctrinal instruction, as well as application to the daily life are drawn from the specific lesson from the Word from the beginning, adapted to the capacity of the particular age group, and the Senior group is introduced to specific passages from the writings which deal with the lesson for the day.

This course is the product of many years of successful Sunday school experience, and was not adopted by the Association until it had been used experimentally with notable success in several of our Sunday Schools, including the largest New-Church Sunday school in this country and the smallest. It has been prepared in the sincere belief that the Lord knows better than we do what all of us—children and grown-ups—can

and should receive, and that we are wise if we try not to add to or take away from the Word as He has given it to us. The stories of the Word are not mere fairy tales or fables ancient or history; they are messages from the Lord to us—our life text-book. As teachers we must feel their power and see their applications, and be in the effort to inspire in the children the love of hearing and studying the Word.

Lesson Committee — Mrs. Ernest Haskell, Jr., Bath,

CHART OF LESSONS Series I

| | |
|--|----------------|
| 1. The Creation—General Lesson | Genesis |
| 2. The Garden of Eden | Genesis |
| 3. Noah Builds an Ark | Genesis |
| 4. The Call of Abram | Genesis 12:1-1 |
| 5. The Birth of Isaac | Genesis |
| 6. Jacob and Esau | Genesis |
| 7. Joseph and His Brothers | Genesis |
| 8. The Birth of Moses | Exodus |
| 9. Crossing the Red Sea | Exodus |
| 10. The Ten Commandments | Ex. 19:1 |
| 11. Nadab and Abihu | Levitic |
| 12. Balaam | Numbe |
| 13. The Taking of Jericho | Joshua |
| 14. Deborah and Barak | Judges |
| 15. The Birth of Samuel | I Samu |
| 16. The Choosing of Saul | I Samu |
| 17. The Anointing of David | I Samu |
| 18. The Wisdom of Solomon | I King |
| 19. Elijah and Ahab | I King |
| 20. The Reign of Asa | I King |
| 21. The Book of Psalms | Psalm |
| *22. The Major Prophets— General Survey | Isaiah |
| 23. The Fiery Furnace | Daniel |
| *24. The Minor Prophets— General Survey | Micah |
| 25. Rebuilding the Temple | Haggai |
| 26. The Lord Comes into the World | Matt. 1 |
| 27. The Lord's Baptism | Matthe |
| 28. The Lord's Temptations | Matthe |
| *29. The First Disciples | Matthe |
| 30. The Sermon on the Mount | Matthe |
| 31. The Lord's Ministry | Matthe |
| *32. Parables of the Kingdom of Heaven | Matthe |
| 33. The Transfiguration | Matthe |
| 34. The Lord's Last Days on Earth | Matthe |
| 35. John's Vision | Revela |
| 36. The Messages to the Churches | Revela |
| 37. The Holy City | Revela |

The lessons starred are optional lessons

Special Lessons

Christmas Lesson—The Visit of the

| | |
|---|--------|
| Wise Man | Matthe |
| Palm Sunday Lesson—The Lord Rides into Jerusalem | Matthe |
| Easter Lesson—The Lord's Resurrection | Matthe |

CHART OF LESSONS **Series II**

| | | |
|-----------------|--------------------------------|-----------------------|
| 1. | The Creation | Genesis 1; 2:1-3 |
| 2. | A Helpmeet for Adam | Genesis 2:8-25 |
| 3. | The End of the Flood | Genesis 8 |
| 4. | Abram and Lot | Gen. 13:1-13; 14:1-16 |
| 5. | The Sacrifice of Isaac | Genesis 22:1-14 |
| 6. | Jacob's Dream | Genesis 28 |
| 7. | Joseph in Prison | Genesis 39; 40 |
| 8. | The Burning Bush | Exodus 3 |
| 9. | Marah and Elim | Exodus 15 |
| 10. | The Ark of the Covenant | Exodus 25:1-22 |
| 11. | The Twelve Spies | Numbers 13; 14 |
| 12. | The Call of Joshua | Joshua 1 |
| 13. | Defeat and Victory at Ai | Joshua 7; 8 |
| 14. | Gideon | Judges 6; 7 |
| 15. | The Lord Calls Samuel | I Samuel 3 |
| 16. | Saul's Impatience | I Samuel 13 |
| 17. | David and Goliath | I Samuel 17 |
| 18. | The Glory of Solomon | I Kings 9; 10 |
| 19. | Elijah at Mount Horeb | I Kings 19 |
| 20. | Hezekiah and Isaiah | II Kings 20 |
| 21. | The Book of Psalms | Psalms 19 |
| *22. | The Major Prophets— | |
| | General Survey | Jeremiah 1 |
| 23. | Ezekiel's Vision | Ezekiel 1 |
| *24. | The Minor Prophets— | |
| | General Survey | Joel 3:9-21 |
| 25. | Jonah and the Great Fish | Jonah 1; 2 |
| 26. | The Lord's Baptism | Mark 1 |
| 27. | New Wine | Mark 2 |
| 28. | The Twelve Apostles | Mark 3 |
| 29. | Parables | Mark 4 |
| *30. | Miracles | Mark 5 |
| 31. | The Loaves and Fishes | Mark 6 |
| 32. | Little Children | Mark 10 |
| 33. | The Holy Supper | Mark 14 |
| 34. | The Crucifixion | Mark 15 |
| 35. | John's Vision of the Throne | Revelation 4 |
| 36. | The Sealed Book | Revelation 5 |
| 37. | The Judgment and the Holy City | Rev. 20:11-15; 21:1-8 |
| Special Lessons | | |
| | Christmas | Luke 2:1-20 |
| | Palm Sunday | Mark 11 |
| | Easter | Mark 16 |

CHART OF LESSONS **Series III**

| | | |
|-----|-------------------------------|----------------------------|
| 1. | The Living Creatures | Genesis 1; 2:1-3 |
| 2. | The Serpent | Genesis 3 |
| 3. | The Rainbow | Genesis 9:1-17 |
| 4. | Abraham and Ishmael | Genesis 16 |
| 5. | Isaac and Rebekah | Genesis 24 |
| 6. | Jacob's Wives and Sons | Genesis 29; 35:23-26 |
| 7. | Joseph Ruler of Egypt | Genesis 41 |
| 8. | The Ten Plagues | Exodus 7-10 |
| 9. | Quails and Manna | Exodus 16 |
| 10. | The Tabernacle | Exodus 26; 27 |
| 11. | Korah, Dathan, and Abiram | Numbers 16 |
| 12. | Crossing the Jordan | Joshua 3; 4 |
| 13. | The Gibeonites | Joshua 9 |
| 14. | Jephthah | Judges 11 |
| 15. | Capture and Return of the Ark | I Samuel 4:1-11; 5; 6:1-16 |
| 16. | Saul and Jonathan | I Samuel 14:1-46 |
| 17. | The Ark Brought to Jerusalem | II Samuel 6 |
| 18. | Building the Temple | I Kings 6 |
| 19. | Elijah's Mantle | II Kings 2 |

| | | |
|-----------|--------------------------------|--------------------|
| 20. | King Josiah | II Kings 22 |
| 21. | Trust in the Lord | Psa'm 91 |
| *22. | Ezekiel's Vision of the Waters | Ezekiel 47:1-12 |
| 23. | Nebuchadnezzar's Dream | Daniel 2 |
| *24. | The Prophet Amos | Amos 8 |
| 25. | Prophecies of the Advent | Malachi 3; 4 |
| * * * * * | | |
| | The Christmas Lesson | Matthew 2 |
| | The Palm Sunday Lesson | Luke 19 |
| | The Easter Lesson | Luke 24:1-12 |
| * * * * * | | |
| 26. | The Birth of John the Baptist | Luke 1 |
| 27. | The Widow of Nain | Luke 7:1-30 |
| 28. | The Apostles Are Sent Out | Luke 9:1-36 |
| 29. | The Good Samaritan | Luke 10:25-42 |
| *30. | The Scribes and Pharisees | Luke 11 |
| 31. | The Great Supper | Luke 14 |
| 32. | The Prodigal Son | Luke 15 |
| *33. | The Unjust Steward | Luke 16 |
| 34. | The Walk to Emmaus | Luke 24:13-53 |
| 35. | The Four Horsemen | Revelation 6 |
| 36. | The Seventh Seal | Revelation 8; 9 |
| 37. | The Holy City | Revelation 21:9-27 |

CHART OF LESSONS **Series IV**

| | | |
|-----------|---------------------------------------|------------------------|
| 1. | The Seventh Day | Genesis 1; 2:1-7 |
| 2. | Cain and Abel | Genesis 4:1-15 |
| 3. | The Tower of Babel | Genesis 11:1-9 |
| 4. | Abraham and the Angels | Genesis 18 |
| 5. | Isaac and Abimelech | Genesis 23:1-33 |
| 6. | Jacob's Return | Genesis 35 |
| 7. | Joseph's Sons | Genesis 48; 50:22-23 |
| 8. | The Passover | Exodus 12 |
| 9. | At Rephidim | Exodus 17 |
| 10. | The Golden Calf | Exodus 32:1-24 |
| 11. | Aaron's Rod | Numbers 17 |
| 12. | At Gilgal | Joshua 5 |
| 13. | The Conquest and Division of the Land | Joshua 14; 18:1-10 |
| 14. | Samson | Judges 14 |
| 15. | Asking for a King | I Samuel 8 |
| 16. | Saul Spares Agag | I Samuel 15 |
| 17. | David and Nathan the Prophet | II Samuel 12:1-25 |
| 18. | Solomon's Last Years | I Kings 11:1-13, 23-43 |
| 19. | Elisha and Naaman | II Kings 5 |
| 20. | Zedekiah and Jeremiah | II Kings 24; 25:1-7 |
| | | Jeremiah 21 |
| 21. | A Psalm about the Word | Psalms 119 |
| *22. | The Major Prophets | Daniel 5 |
| 23. | Daniel in the Lions' Den | Daniel 6 |
| *24. | The Minor Prophets | Zechariah 4 |
| 25. | Jonah and the Gourd | Jonah 3; 4 |
| * * * * * | | |
| | The Christmas Lesson | Luke 2:1-20 |
| | The Palm Sunday Lesson | John 12:12-50 |
| | The Easter Lesson | John 20; 21 |
| * * * * * | | |
| 26. | The Word Made Flesh | John 1 |
| 27. | The Miracle at Cana | John 2:1-11 |
| *28. | Nicodemus | John 3:1-21 |
| 29. | The Lord at Jacob's Well | John 4:1-42 |
| 30. | The Pool of Bethesda | John 5:1-16 |
| 31. | The Man Born Blind | John 9 |
| *32. | The Good Shepherd | John 10 |
| 33. | The Raising of Lazarus | John 11:1-46 |
| 34. | The Parable of the Vine | John 15 |
| 35. | The Woman and the Dragon | Revelation 12 |
| 36. | The Beast Overcome | Rev. 13; 19:11-21 |
| 37. | The End of John's Vision | Revelation 22:8-21 |

audio-visual resources available

THE AUDIO-VISUAL RESOURCE COMMITTEE is a sub-committee of the Board of Education of General Convention. The title indicates its primary function that of pointing out resources in and out of Convention of different types of Audio visuals materials.

The Audio-Visual field is vast and increasing each day. We point out to you the films, film strips, tapes that are available in General Convention. The British Conference has certain materials as well as the General Church of Bryn Athyn.

There are many film companies but we have limited ourselves to three that produce some excellent material for your inspection and use.

FAMILY FILM AND FILMSTRIP, INC.
5823 Santa Monica Blvd., California

Society For Visual Education,
1345 Diversey Park, Chicago 14, Ill.

Church-Craft Pictures
3312 Lindell Blvd. St. Louis, Missouri

American Bible Society
450 Park Avenue, New York, 16, N. Y.

Film and Film Strips are available on the subjects, Old Testament, New Testament, History of the Church, etc. Catalogs are sent on request.

We list the following organizations affiliated with General Convention, or a part of General Convention, that have films, film strips or slides available for use by our societies.

Board of Missions
Rev. Leonard I. Tafel, General Sec.
9109 Elberon Ave., Philadelphia 11, Pa.

Wayfarers' Chapel,
Rev. Robert L. Young, Minister
Portuguese Bend, California

Urbana College,
Urbana, Ohio

New Church Theological School
Rev. Edwin G. Capon, President
48 Quincy Street,
Cambridge, Mass.

It is recommended that you communicate directly with these organizations

for loan or rental of Audio-Visual materials.

* * * * *

A series of sermons by the Rev. Louis A. Dole on tape is available on request to the Committee.

Sermons by the Rev. William Wunsch is also available. Lists of titles now ready may be had by written request.

The Audio-Visual Resource Committee has published a catalog of tapes available from your committee. If you wish a copy, write to Mr. Reed in Baltimore.

* * * * *

PRAYER FOUNDATION INSPIRATION TAPE LIBRARY

616 North Street, Phoenix, Arizona

The Prayer Foundation offers a free lending service for seven days after which there is a 25 cent a day fee beyond the limited time. They have tape recordings by Glenn Clark, Starr Daily, Gertrude DeKock Keehn, Rebecca Beard, Dr. Ballard, Louise Eggleston, Mary Light, Agnes Sanford and many others.

Catalogs are available on request.

* * * * *

SERVICES TO THE BLIND
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* * * * *

General Church Visual Education Committee, Mr. William Cooper, Director. They available 2 x 2 colored slides on the Old Testament and New Testament. Noted among their collection is the series on the Tabernacle—they are outstanding. Write to the Committee, Bryn Athyn, Pa. for more information.

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SWEDENBORG FOUNDATION, INC.
150 Fifth Avenue
New York 11, N. Y.

There are two films available on Helen Keller. For details write the Foundation.

* * * * *

THE GENERAL CONFERENCE OF THE NEW CHURCH (ENGLAND)

General Headquarters, 20 Bloomsbury Way, London W.C. 1

They have a filmstrip library and for further information write, Rev. John Booth, 2 Fern Street, Ramsbottom, Manchester, England.

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The Audio-Visual Committee has only one set of slides on "THIS IS YOUR CONVENTION. The program is 20 minutes with either tape recording or disk (33 1/3 r.p.m.) 58 slides. It is designed to tell the story of Convention.

* * * * *

SEARCHING

IF to this world of proud men
Who hold the Christian name
I were to come in glory,
Could I hold to my claim?
Or would earth's Christians blindly
Repeat the ancient loss;
Hang me again with boldness
Upon a wooden cross?

And yet beneath the surface
Of man's ill-causing doubt
I see a secret striving
For some still unknown route,
A route men find is dreary
And through its darkness grope
To find a light-filled pathway
They feel will bring them hope

And somehow, through their seeking,
I know their doubts will part
And all their painful failures
Will guide them to My heart.

—BETSY JOHNSON

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women's study courses

EACH YEAR the chaplain of the National Alliance of New-Church women prepares a suggested study course for the use of the Alliances. The chaplain is also the chairman of the Religious committee of the Alliance. It used to be the custom to prepare two or three optional courses of study, but in 1959 a postcard questionnaire sent to each local Alliance revealed the fact that few of the Alliances used the prepared material, so since then one course a year has been prepared. Furthermore, the needs of the local Alliances seemed to vary; some desired a course based on the writings of Swedenborg, while others wanted to use only the literal sense of the Word. Consequently, the chaplain has attempted to write material with references to both Swedenborg's writings and the Word in such a way that either or both could be used.

It has been customary to have these courses printed in the spring or summer "Grand Alliance" of the MESSENGER. A list of the material prepared for the past five years follows: For 1959-60 three alternate courses appeared in the MESSENGER. These were "Childhood, Youth and Old Age," a course primarily for those who wished to use the Writings; "Some Favorite Psalms," a course mostly using the literal sense of the Word; and a short course on "World Understanding" for a missionary minded group. For 1960-1 a course on "Women of the Bible" appeared in the MESSENGER, April 23, 1960. For 1961-2 the topic was "The Lord speaks to us Through His Word", published in the MESSENGER, May 7, 1961. In general it followed the "Doctrine of the Lord" and "Doctrine of the Sacred Scripture", and made use of the Biblical material quoted by Swedenborg in those short books. The course for 1962-3 was on "Life and Faith," and appeared in the MESSENGER, Sept. 1, 1962. The material from the Word was the Ten Commandments, and assignments from the Writings for those who wished to use them were from the "Doctrine of Life," "Doctrine of Faith" and the exposition

of the Ten Commandments from "Apocalypse Revealed." The course prepared for 1963-4 features the messages to the seven churches in the Province of Asia. Material from the Word is the first three chapters of Revelation. References to "Apocalypse Revealed" are also provided. The Alliance board decided to mimeograph the course and send one copy to each Alliance, saying more could be obtained from the first vice president.

It is anticipated that course will be prepared for 1964-5 to present the highlights of the remaining portion of the book of Revelation, showing how it refers to the New Church and other churches in history.

The purpose of preparing study material for the Alliance is to provide material for monthly meetings. The approach in writing the courses is, first, to select a subject or theme for the year, then to divide it into ten separate lessons, one for each month. Next, the selections from the Word and from Swedenborg's writings are chosen for each of the ten monthly meetings. Suggestions for study, including suitable timely questions for discussion are then prepared. The local Alliance is allowed wide latitude in planning how to use the material. One possibility would be to ask the local minister to have charge of the study section of the meeting each month; another plan might be to ask the ladies to take turns in presenting the subjects for study.

The chaplain is open for suggestions as to useful themes to base study material on, and would be glad to hear from local Alliance study groups as to their needs, their likes or desires.

Because worship is an integral part of Christian education, mention should be made of the worship services prepared by the chaplain and used at the annual meetings of the Alliance. When preparing worship services one must keep in mind that the externals of worship have everything from the internals, which in turn come from good and truth, and are accompanied by a life of charity. It is Divine truth descending from

heaven which produces the gladness and holiness of worship. With these thoughts in mind the chaplain has prepared and used worship services based on the 24th Psalm, Isaiah 6:1-8, the doxologies in the book of Revelation, and the message to the seven churches.

—ALICE VAN BOVEN
Chaplain

THE COURSE written for the coming year is based on early Christianity, specifically the messages to seven of the early Christian churches in Asia.

As a possible alternate, attention is called to a course of 12 lessons prepared by the New-Church Enquiry Center in London; these can be obtained through the New-Church Press in Brooklyn.

TOPIC I

INTRODUCTION TO REVELATION A.

From the Word: Rev. 1:1-11

For those who wish to study also from Swedenborg's writings: "Apocalypse Revealed": 1-41, especially numbers 2, 4, 6, 8, 9, 10, 11, 19, 20, 24, 25.

Any who are interested in the tenets of the churches in Swedenborg's day will find an 18-page summary in the introduction to "Apocalypse Revealed." This statement, written some 200 years ago should not be taken to express the best thought of theologians today.

An interesting account of the cities of the seven churches was written by the ancient geographer Strabo. His book might be found in a college library or a large public library. The Catholic Encyclopedia is good authority for historical facts about the seven churches.

There were at least a dozen Christian churches in the Province of Asia at the time the Apocalypse of John was written, toward the end of the first century. Why were only seven singled out to receive messages? These seven churches signify all in the Christian world. The types still exist today. Revelation is not given to predict historical events, but refers to spiritual states of the church. Why would the church perish without judgment and revelation from the Lord? Why, in Swedenborg's day was conjunction with the Lord and salvation in jeopardy?

What is meant by the testimony of Christ? How does washing us from sins

tie in with reformation and regeneration? How do kings signify those in wisdom from truth, and priests those in love from goods? How does the literal sense of Scripture hide the spiritual sense as clouds hide the sun? What is meant by "coming in clouds"? How many religions can you name which had their origin in Asia?

TOPIC II

INTRODUCTION TO REVELATION B.

The Word: Rev. 1:12-20

"Apocalypse Revealed": 42-67

Do we, like John, turn toward the Lord when He speaks to us? How? How many times does the number seven occur in this chapter?

The Lord as to the Divine Human is called the Son of God, but as to the Word He is called Son of Man. Why did the Lord represent himself to John as the Word? The seven lampstands represent the New Church because the Lord as to the Word is there.

Can you see some discrete degrees in the description of the Lord?

White hair

Eyes like fire

Feet like brass

Voice like many waters

Seven stars in the right hand

Sword in His mouth

Shining face

Divine love of the Divine wisdom

Divine wisdom of the Divine love.

Divine good natural

Divine truth natural

Knowledge of good and truth in the Word

Dispersion of falsities

Divine love and wisdom

Why should John fall at the Lord's feet as if dead? Would we? How does He seem dead when His Human is not acknowledged to be Divine? How is the Lord the only life? Notice as we go on to study each of the seven churches, which phrases in this description of the Lord are repeated in the messages.

TOPIC III EPHESUS

The Word: Rev. 2:1-7

"Apocalypse Revealed": 73-90

The site of ancient Ephesus is now in ruins. It can be found on modern maps because of tourist interest. It was near the mouth of the Cayster River. The message seems to imply that the Ephesians had thoroughly searched into Christian truths, and were quick to oust any who faltered in their faith, but in doing this they had forgotten the brotherly love called charity. Which should be in first place—faith or charity?

When are works that seem good really not good? Why should the works of the Nicolaitans (works done just for merit) be hated? Can anyone who puts faith in first place do any good works except with the thought of merit? What is needed in the way of repentance for persons or groups today who put faith in first place?

TOPIC IV SMYRNA

The Word: Rev. 2:8-11

"Apocalypse Revealed": 91-106

The modern city called Izmir is ancient Smyrna. In this church were those in good of life but falsity as to doctrine. The spiritual sense of the message to this church says, "I know your external and your internal, your lack of truth, that you think you are in good, but are in falsity. Fear not. Evils will infest you, and you will be tempted a full time, but be faithful to the end, and I will give you eternal life."

Affliction in the Word refers to the lack of truth, but poverty to the lack of good. Satan signifies falsities, but the devil signifies evils. To be bound means to be tempted by hellish thoughts and acts. What people today are spiritually in Smyrna? How can they be helped to endure temptation to victory?

TOPIC V PERGAMOS

The Word: Rev. 2:12-17

"Apocalypse Revealed": 107-123

Bergama on modern maps is Pergamos, or Pergamum, of ancient times. It was the capital of the Province of Asia in New Testament times, and the seat of emperor worship. Some who take the Bible literally only think that the reference to Satan's throne meant emperor worship; others think it refers to a shrine on a hill near the city. Those who search for the spiritual meaning think of it as the hell of falsities. In Pergamos they seemed to place all in good works and nothing in truths of doctrine.

A martyr is a confessor of truth; a martyr slain represents truth extinguished. The reference to Balaam infers some hypocrisy in Pergamos; so does eating food that had been offered to idols, which Paul denounced often. How can the sword in the Lord's mouth disperse such falsities?

The promises to those who overcome are: (1) to eat of the hidden manna (Wisdom and appropriation of good) (2) a white stone (truths united to good) (3) a new name (a good quality). This new name is hidden because it is in the internal of man.

Are truths inscribed best in the memory or in life? Are deeds without understanding inanimate? Are there people

today who are in works alone but no truths?

TOPIC VI THYATIRA

The Word: Rev. 2:18-29

"Apocalypse Revealed": 124-152

Thyatira was near the Hermus River. Its modern name is Akhisar. The message is to those who are in faith, either with or without charity. Jezebel represents faith without charity. Spiritual whoredom is to adulterate and falsify the Word. Killing sons means to turn truth into falsity. How is the teaching of faith alone an adultery? The Lord searches the reins (kidneys) and the heart. How is the work of the kidneys similar to that of the heart? Truth must be purified from falsities much as the blood in the body is purified.

Ruling by a rod of iron means by truths from the literal sense of the Word. Wherein lies the power of such rule?

The gift of the morning star is intelligence and wisdom.

What churches in history have taught faith without charity, and which have emphasized the importance of Christian living?

TOPIC VII SARDIS

The Word: Rev. 3:1-6

"Apocalypse Revealed": 154-171

Sardis, or Sardes, is near the Hermus River. The message is to those who are in dead worship because there is no good of charity in it. Such persons go through a ritual of worship, and think that in the ritual itself there is life. Why to them is the Lord mentioned as He who has the seven stars? How does the admonition to be watchful apply? Why are their works not full?

Could worship that is external only be permitted in heaven? How would it appear to persons in external worship without internal worship that the Lord comes as a thief to take it away?

Because garments signify truths that clothe good, how do you understand the promise about walking in white garments?

Do you know any groups in the world today who are spiritually like Sardis? What could be done to help them?

TOPIC VIII PHILADELPHIA

The Word: Rev. 3:7-13

"Apocalypse Revealed": 172-197

Philadelphia was inland from Ephesus, up the Cayster River. Its modern name is Alasohir. This church represents those who are in truths from good, from the Lord. David represents the Lord as

to Divine truth. What in this message tells us that it is the Lord alone who is powerful to save? What is the door that is open to those who are in truths from good?

Having a little power means that they know that of themselves they can do nothing, like the poor in spirit whose is the kingdom. When do we realize that we are spiritually poor? How do we ascribe all power to the Lord and none to ourselves?

Judah, hence the Jews, represent those in the good of love; the church is so represented because the members should be in that good. How then could some persons lie by saying they are Jews, or that the church is with them when it is not?

What is the crown that no one should take? What is in the name "New Jerusalem"? In what sense does the New Jerusalem come down out of heaven from God? Are there churches today which deserve this crown?

TOPIC IX LAODICEA

The Word: Rev. 3:14-22
"Apocalypse Revealed:" 198-223

Laodicea was inland on the Meandor River. It is now in ruins. The message is to those who profane holy things by alternately believing in God and eternal life and not believing. They believe these things in their natural external state when they converse with others, but in their inner selves they do not believe them. These opposites of hot and cold will eventually destroy each other, and produce a result neither hot nor cold, neither good nor evil. Even in nature lukewarmness incites vomiting. Why is it that such people think themselves rich but do not know otherwise?

The Amen, the faithful and true witness, refers to the Word, which is the work of God. What three things are the Laodiceans advised to buy? To buy signifies to acquire. Why must gold (good of celestial love) be tried in a fire? How does one receive this love? How does one acquire truth (white garments) and prevent its adulteration? Why do these people need eye salve?

Everyone is born into the tendency to the evils in the human race, and nakedness represents this evil. How are these inherited tendencies removed? How does the Lord rebuke and chasten?

TOPIC X RESUMÉ

Let each one consider her church society, her Alliance, or some other group, and see if she sees traits that belong to any of these seven churches, for we still have those types in Christendom today; then consider the remedy that might apply.

sample lesson: WHO WAS EMANUEL SWEDENBORG?

(Continued from page 236)

this experience was in his total mission? Does the truth of his teaching about God and the Bible depend on these spiritual world experiences?

Swedenborg signed his last great book, "True Christian Religion," with the words, "Emanuel Swedenborg, Servant of the Lord Jesus Christ." What did he mean by this phrase, "Servant of the Lord Jesus Christ"? In what sense was he a servant of the Lord?

From your understanding of the teachings of Swedenborg, what would you say were his most important contributions to Christian thought? In the following list, rate from 1 to 6 (with No. 1 being the most important and No. 6 the least important) your personal evaluation of the contributions:

A new and clearer understanding of the Bible—

A dynamic view of life after death—
 Picture of man as a citizen of two worlds—

The oneness of God—

Purpose of creation is preparation for the life of heaven—

There is human life on millions of other planets—

We speak of Swedenborg as a revelator. This is a great claim. What do we mean by it? Is it a body of truth dictated word by word by the Lord? What is the place or function of the revelator? How can we prove that something is revealed by the Lord?

Different men have claimed to have received revelations from God. How can we distinguish a genuine revelation from a false claim? Jesus said: "By their fruits ye shall know them." Can this guide us in our search for truth?

Mr. Kirven discusses these questions in chapter 10 of his book, "Big Questions

off Campus." Read this chapter carefully and jot down some of the answers in the space provided above.

Emanuel Swedenborg was a servant of the Lord, and his writings have served the Lord well. He was a devout man and a scientific and philosophic genius. It was these qualities that enabled the Lord to use him in his mission as revelator. Swedenborg knew that the credit belonged not to him, but to the Lord as the source of enlightenment and revelation. He did not ask people to accept his teachings because of his claim of divine inspiration, but because they have the ring of truth and are in accord with the Bible, common sense, and other branches of knowledge and experience.

* * * * *

Following is a verse from a poem on Swedenborg written by Edwin Markham and read at the unveiling of Adolph Jonsson's bust of Swedenborg now in Lincoln Park in Chicago:

They called him "visionary clad in mist,"
 And yet he stood earth's iron realist.
 Surveying Earth and Heaven

in reverent awe,
 He found that all is mercy hid in law;
 Beheld men moving on their fateful roads

Toward their self-chosen, far,
 unseen abodes;
 Beheld men, in their reason or their whim,

Moving toward Heavens or Hells
 beyond the rim,
 Where—whether fiend, philosopher
 or fool—

The deep, interior love comes forth
 to rule.

And so he saw the long unbreakable
 thread

That binds the living ever to the dead.

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The Swedenborg Student

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

IN THE WINTER OF 1952-3, after the passing of the Rev. Arthur Wilde I was asked by the Swedenborg Foundation to write the notes for the "Swedenborg Student," which was thereafter to be published as a monthly page in the "MESSENGER" instead of in the form of a booklet, as it had previously been issued.

The idea of encouraging the reading of the "Arcana" by means of monthly notes based on a schedule of reading assignments at the rate of about two pages a day had been initiated and developed by the Rev. John Whitehead some years before. Many Newchurchmen had liked the idea and asked to receive the notes, and because new readers were constantly applying, Mr. Whitehead established the practice of beginning a new class each year, so that the new readers could begin at the beginning instead of taking up the reading wherever the original group happened to be. The notes were sent out in mimeographed sheets and for a number of years Miss Serena Dandridge of Shepherdstown, W. Va. assisted Mr. Whitehead in their duplication and distribution. Under this program there were finally eight classes reading regularly.

Then came the thought of printing instead of mimeographing the notes, and financial support was provided by interested person which made it possible to issue them monthly in a printed booklet. In order to do this, however, the number of classes had to be reduced, and later the notes were shortened so that other material could be included. After Mr. Whitehead's passing the funds for the work were put in the hands of the Swedenborg Foundation and the Rev. Arthur Wilde undertook the writing and publication of the booklet. When the change to the "MESSENGER" page was made there were two classes—Class I and Class II—reading at different points in the Arcana, and only half a page could be given to the notes for each class.

At the meeting of Convention in 1953 Miss Dandridge approached me and asked if I would not also be willing to resume the original practice of starting

a new class each year with individual monthly mailing. She was deeply interested in the work and offered to recruit the classes, to attend to the mimeographing and distribution of the notes, and to collect money enough to finance the project. I was glad to cooperate by writing the notes. A class of over a hundred members, which we called Class III started reading in September 1953 and a new class has been started each September since, so that last September we started Class XII. Although only one sheet is sent out to each student each month, these notes are single-spaced and mimeographed on both sides of the page, so that they are longer than the notes in the "MESSENGER." After Miss Dandridge's death, my wife took over her part of the work.

Class XII finished the "Arcana" in February of this year but in December we sent out a letter to this class asking if they would like to take up the reading of the "Apocalypse Revealed" on the same plan. I was very much gratified to have nearly 70 readers express their desire for the new notes. Throughout these ten years we have had many letters from members of all the classes as well as from readers of the "MESSENGER" notes, some with questions, which I have done my best to answer, and others expressing their appreciation for the help received and their delight in the reading. The notes go to people all over this country and to some in England, Scotland, Switzerland, Germany, the Philippine Islands, Australia, and New Zealand. We tell new readers that the cost of duplicating and sending out the notes is approximately \$1.00 a person a year, but that we shall be glad to send them free to any who cannot pay and that we will, if necessary, order the "Arcana" for them, one volume at a time without charge. We never sent out bills, yet our account book shows that we are usually "in the black." Some do not pay, but many regularly send us more than a dollar a year, and we have had some very generous contributions to the work. I go into these details because they indicate that there are Newchurchmen everywhere who read Swe-

denborg's writings regularly with delight and profit.

Every Newchurchman should read the writings for himself, especially the "Arcana" and the "Apocalypse Revealed." The two elements of religion are charity and faith, corresponding to the two faculties of the soul, will and intellect, and as faith involves a knowledge of doctrine which is essential to doing what is good, the first requirement in time is to acquire knowledge. We should all be students all our lives. It is a recognized fact that students should do their own work, as only so can they develop their minds. If one relies on the work of another he does not acquire the power of independent thinking, nor does he acquire the ability to understand. He parrots what someone else says that Swedenborg says, or it may even come to him third or fourth hand. Not only do people differ in their interpretation but in relaying the message mistakes may be made.

Upon the opening of the Word the world entered into a new religious era, and we are familiar with Swedenborg's statement: "Now it is allowable to enter intellectually into the mysteries of faith" (True Christian Religion 508). No longer need there be any blind faith, or any doubts as to the truths of religion, the nature of God, the destiny of man, the reality and the character of the spiritual world. Authority must not rest upon the church or upon individuals, but upon the truth seen and understood. In going to the Word we go to the source of all truth and we cannot understand the Word apart from the spiritual sense. Our knowledge of this depends primarily upon the "Arcana Coelestia" and the "Apocalypse Revealed," as well as the "Apocalypse Explained." A glance at Searle's "Scripture Quotations" from the writings will show this plainly.

—LOUIS A. DOLE

ARCANA CLASS—December, 1963

Volume X, 9055—9111,
Volume XI, 9112—9147

| | | |
|----------|-------|-----------|
| December | 1—7 | 9055—9087 |
| | 8—14 | 9088—9111 |
| | 15—21 | 9112—9132 |
| | 22—31 | 9133—9147 |

THE SUBJECT matter of this month's reading is concerned with four more of

the laws given through Moses, with interchapter readings on the inhabitants of the planet Saturn (a continuation), and on the conscience.

Compared to men on this earth those of Saturn are internal men. This reading points out the insanity of becoming wholly immersed in the natural, which is to believe nothing which cannot be comprehended by the senses.

Numbers 9112 to 9122 are about the conscience, which is formed in the understanding by means of truths of faith from the Word. Conscience is, in fact, the new will, and varies in its perfection in proportion as one is enlightened from the Lord. One who does not try to live according to the truth he knows does not have a conscience, and cannot be saved. Number 9119 distinguishes between the conscience of the internal man and that of the external man. Number 9120 gives striking examples of what conscience is, and is a preparation for the better understanding of the laws which follow.

The first of the laws in this assignment is called the "law of the ox." In its spiritual meaning this law tells of different degrees of sin. There are some sins which cause such deep injury that it is almost impossible to expiate them. Others do not go so deep, and are easily rectified. Wrongs done from a deliberately evil will are compared with wrongs done from ignorance or without malicious intent. Also revealed in this law is the fact that long-practiced evil becomes established in the life and cannot be removed by death-bed repentance. The ox is the animal mentioned because the ox represents long and patient working out of principles in daily life.

The four laws covered in our reading have reference to good and truth. In other parts of the writings we have been told that all things in heaven bear relation to good and truth, and that these are conjoined as in a marriage.

The word "good" is used many times in the Word. It first occurs in "Genesis" i, 4 when it is said, "And God saw the light, that it was good." And the word is repeated of all the works of creation. Man, created in the image and likeness of God, was "good" because good men were created "goods." In fact all creation is a creation of various degrees of good. Good is the essence of everything. Truth gives it its quality. This is as true of this earth as it is of the things of the world of spirit.

The whole history of mankind is but the history of good and truth from the Lord as received or rejected by men. The six days of creation tell of the implanting of good and truth in the human soul. Then the stories of Adam and Noah tell how good and truth were lost, and of the operation of the Divine Providence to restore them.

The very life of men on earth depends upon their reception of good and truth from the Lord, who is Good and Truth. There is no stability or permanence to anything that does not flow from Him.

The laws concerning a thief, and one who desolates a field or vineyard, and the law which applies when a crop or field is destroyed by fire refer to various degrees of violation of good and truth, and to the ways in which the Divine Providence makes possible their restoration. This subject is difficult, as Swedenborg states. The difficulty stems from the fact that good is composed of many varieties of affection and truth takes many forms, and that it is difficult for us to recognize the ways in which we get truth and the ways in which we lose it. Also it is hard for us to analyze our mental and emotional states and to determine whether we are acting from genuine love or from some selfish motive. Our motives are almost always mixed—partly good and partly selfish. Our "good intentions" do not guarantee that the resulting acts will be good. We must cultivate both good and truth constantly.

Notes

9061². "If outward truths in the external or natural man are perverted or extinguished, the internal man cannot see truth, thus cannot think and perceive except pervertedly or falsely.

9069. Hereditary evil comes from the will, and does not immediately condemn. We are not responsible for wrong desires which spring up within us, but we are responsible if we cherish them and make them our own. Regeneration is the forming of a new will.

9077. Man cannot be liberated from damnation except by the removal of evil, and the removal of evil is not effected except by actual repentance, which is of the life.

9086³. The genuine doctrine of the church teaches of the Lord, faith in Him, love to Him, and love of the good which is from Him. This love is charity toward the neighbor.

9088. It is important to note the necessity of seeing and acknowledging our evils. "The Lord flows into those things in man which man knows, but not into those things which he does not know."

9090². Beasts appear in the spiritual world which are found nowhere on earth.

9094. On the difficulty of presenting to men in the world many things which are clear to those in the heavens.

9103. Interior good "does not come to sensation, but to perception that so it ought to be, and makes a contented mind." In the other life it also comes to sensation.

9104. Those meet in the other life if they so desire who have been in some conjunction in the world, "either by

love, or by friendship, or by high regard."

9122. "Those who have not received Conscience in the world cannot receive Conscience in the other life. Thus they cannot be saved.

In Memoriam

Arthur Noyes Lawrence of Lisbon Falls, Maine passed into the spiritual world on August 14. He was born on October 5, 1900 at North Yarmouth, Maine, graduated from North Yarmouth Academy and from the University of New Hampshire, and taught animal husbandry at the University for two years before going to Portland to study pharmacy. He became a registered pharmacist three years later.

In 1927 he married Pauline Alice Roberts, whose parents were members of the Portland Society of the New Jerusalem. He became a member of the New Church in 1929. His father-in-law opened a drug store in Lisbon Falls with Mr. Lawrence as his assistant, and Mr. Lawrence carried on the business after Mr. Roberts' death in 1948.

When the Bath Church was reopened in 1937, Mr. and Mrs. Lawrence were very happy because Portland had been too far away for them to attend church regularly. As soon as they were sure that the Bath church would remain open, they transferred their membership to the Bath Society. Mr. Lawrence was a devoted member of the New Church, a constant reader of the writings, a member for many years of the Executive Committee of the Maine Association, and a fine missionary for the church because he lived his belief every day in all that he did. He was very active in town affairs, supporting every worthwhile civic project and initiating many of them. He organized the P.T.A. unit in his town and served as its first president. He also served several times on the Advisory Board of the town, and was so deeply respected and loved that when he died, the post-office flag was put at half mast.

Mr. Lawrence is survived by his widow, one daughter, and three sons, all members of the Bath Society. His funeral service was conducted by his pastor, the Rev. Louis A. Dole.

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WINDOW TOWARDS THE WORLD

IMPROVED TEACHING METHODS URGED IN CHURCH SCHOOLS

"THE CONTINUED LOSS OF CHILDREN and young people from Christian churches is a clear indication that many church school teachers are not succeeding in bringing their students into full participation as committed members," observe Eleanor Shelton Morrison and Virgil E. Foster in "Creative Teaching in The Church," published in August by Prentice-Hall, Inc. "Parents and teachers need to learn how to communicate Christian faith to the younger generation," the authors add, "so that continuing growth into the Christian community can take place. Teachers must constantly seek new ways of making learning a living process."

In "Creative Teaching in The Church" Mrs. Morrison and Dr. Foster explain many new and imaginative methods of making Christian education come alive to children and young people: models, pictures, recordings, discussion groups, plays, readings, and films. It is an unusual "how-to" book in that it not only tells how to teach the Christian faith, but it also helps Christian education leaders understand what they are teaching and what will happen as a result of using a variety of teaching procedures.

INDONESIA: First Curriculum Conference

THIRTY-ONE DELEGATES FROM CHURCHES OF INDONESIA met at Sukabumi in Indonesia in June to develop plans for adequate teaching materials in Christian education. This was under the auspices of the Commission on Christian Education of the National Council of Churches of Indonesia. The delegates came from 20 of the 32 synods of the churches, and three theological institutions also sent delegates. The World Council of Christian Education, a federation of 66 cooperative bodies which carry on common endeavors of the teaching church, had aided in making financial resources available for this fundamental undertaking for the teaching church in a disturbed and changing but promising land. There are over 3,000,000 members of Protestant churches of the country as a whole.

A purpose was initially worked out which provided for Christian education

of children, youth, and adults. By this purpose, the churches are to help them accept and follow Christ, become responsible Christians in home, church, and society, committing the whole of life to experiences of fellowship, worship, service, and witness, in relation to God, man, and society.

Backgrounds of this Curriculum Conference go back to 1955 when a Study-Institute of several weeks was held with Prof. Elmer G. Homrighausen as chief resource leader. On that occasion there was a fresh recognition of the substantial theological foundations needed for the work of the teaching church, integrally related to appropriate methods of communicating the Christian faith and Biblical understanding. Several occasions since then have been arranged for carrying forward this concern, and Dr. Nelson Chappel, General Secretary of the World Council of Christian Education, has maintained close contact with the concerned Indonesian leaders. The National Council of Churches of Indonesia was voted a member of the World Council of Christian Education in the quadrennial Assembly held in Belfast, N. Ireland, in July, 1962.

OCEANIA CHRISTIAN EDUCATION CURRICULUM CONFERENCE

A CHRISTIAN EDUCATION CURRICULUM CONFERENCE was held in Suva, Fiji, in May. To it came 29 delegates from the vast region of the islands of Oceania; they represented 13 island countries, and came from 13 denominational backgrounds; 21 were nationals of the area, 8 were missionaries.

Request for aid on this Curriculum came to the World Council of Christian Education early in 1962, and funds were made available for a Planning Committee. A list of the needs for a program of Christian education for the peoples of the islands of Oceania was drawn and related to what the Gospel has to say to these needs.

Some of the indigenous aspects of life held to be important for Christian education were these:

—more and more educational opportunities are being provided by government, making it essential that the level of pastor's preparation be raised;

—the village tribe or the extended family has great influence on the life of

the people and there is great emphasis on respect for inherited authority;

—the economy is communal in many cases, with little recognition of individual ownership;

—communications are being greatly facilitated through radio and air transport, and in the changing society there are signs of youth's rebellion against the dominant traditions of their elders.

The Curriculum Conference, against this background, sought to define the purpose of Christian education, and put it in this way: to lead people of all ages to respond to the love of God in Jesus Christ, to respond to Christ for themselves as Lord and Savior, and to prepare persons to participate fully in the churches' mission in the world.

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