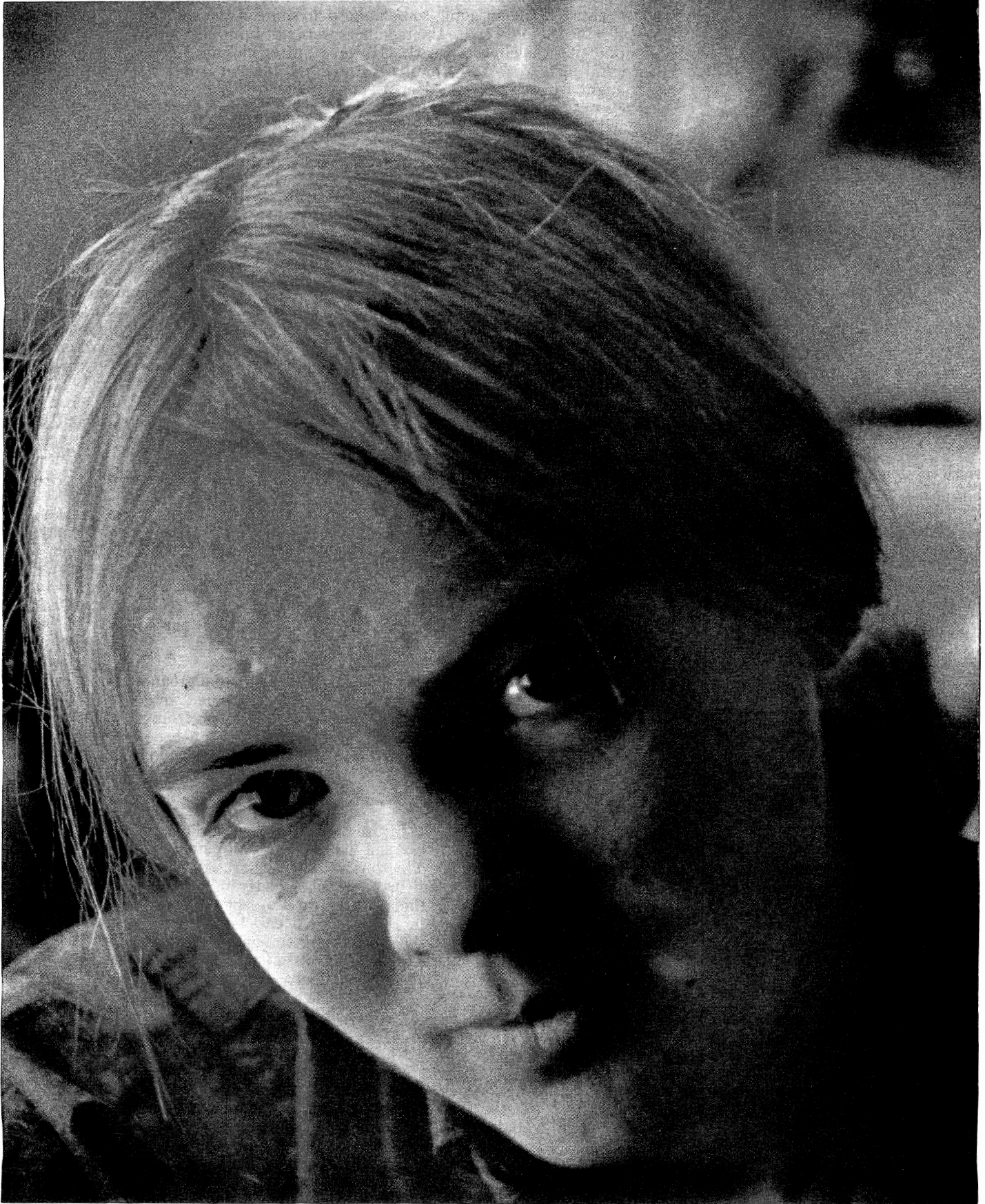


NEW-CHURCH MESSENGER

March 15 1963



building the Church

NEW-CHURCH MESSENGER

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ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

building the Church

a CHURCH TREASURER WAS recently preparing to report that his church was not going to be able to do some of the things that were needed and planned for because the members were not fulfilling their personal plans for supporting the church's work. However, after looking at the latest dividends, he said instead, "Well, thanks to the stock market, we're not so bad off as I thought we were." In a deeper sense, however, they were worse off, because they were demonstrating that the work of their church depended on the stock market more than on the deep concern of its members.

One of our churchmen was heard to remark, not long ago, "The New Church is alive today because of the good work of our investment committee. Thank the good Lord we have some real talent in the Church." If this were the real reason the Swedenborgian Church is alive today (the author doesn't believe this), then we might well win a prize as an investment club, but as a church we should hide in shame.

"What's wrong with a church making money on the stock market?" Nothing, as long as it is consistent with the Church's true mission in the world. However, the main reason advanced for investing in stocks and bonds and using only the income, is one of security. In other words, if the church members die off and stop contributing, we may feel secure that the expenses of running the church will be taken care of. "What church?" we may all ask. Preservation as an end in itself means that the organization will persist even if nobody cares. An effective church does not need to worry about being preserved. An ineffective church has no reason to be preserved. The strength of a church is not measured by the size of its invested funds; it is measured by the determination and concern of its people.

Too much investment in the stock market could be an admission of our inability to use our funds in developing the Church. Many people may feel that our funds are safer invested in the stock market than in the Church. This implies a belief that the future economy of the United States is a better bet than the future of the Swedenborgian Church. If most of us feel that way, we must bear the responsibility for causing it to be true. There is an old saying that bears on this subject: "A ship is safe in port, but that is not what a ship is for."

Over the past ten years there has been building up a great surge of creativity within the Church which may yet lead to the day when we can honestly claim to be a part of the real Church of the New Jerusalem from which we have so hopefully taken our official name. There has been much new thinking in the areas of education, publications, and the ministry. The old ways are not bad but they do not reach out on a broad enough front. The Lord demands infinitely more of us.

Because of its belief in the future of the Swedenborgian Church, our General Convention through its Council has taken bold steps to implement this vigorous new creativity. This has meant withdrawing \$50—60,000 per year from the stock market and investing it directly in the Lord's work. It has been estimated that, at the present rate of spending by Convention, the invested funds, from which the principal can be spent, will be depleted in about 15 years. This has been alarming to some of us, but there is nothing basically bad about spending in the 1960s money that was given in the 1940s and 50s. What matters is how effectively the money is being used. If it is used in such a way that 50,000 people are eventually brought to a deeper relationship with the Lord, it will be money well spent.

The responsibility rests with each of us, however, to see that this money is well spent and to respond with our own personal commitment. First of all, are we, in our local churches, making full use of this surge of creativity within the church? Second, are we doing our part in encouraging and enlarging it? Each of us should think seriously of supporting his local church with a full *Adjusted Tithe*. Together we should support our Convention with at least a tithe from our church budgets. With the new creativity and the support which it justifies, we will be able to look back in a few years and realize that we took part in a great adventure of the Lord's New Church.

—GARRARD E. A. WYLD

how should I respond ?

PROBABLY THE MOST meaningful answer to this question is: "Willingly!" This may appear to be a bit facetious, but it is suggested in all seriousness. For, if our giving is to be a source of meaningful Christian activity, it must be a response made in freedom and out of an honest desire to do so. Granted, we all need a bit of prodding to do the things we *ought* to do, but in the name of Christian Stewardship, we *ought not* to do what we really don't want to do. Further, if we are to be consistent in our attitudes of Christian Stewardship, it needs to be emphasized that the expenditure of all our money—be it for food, recreation, education, church, or whatever—needs to be a responsible act. Thus, whatever our response to the Annual Appeal of our General Convention might be, it needs to come out of a conviction that the uses which our Convention fulfills are worthy and we *want* to support them with our money, our time, and our talents.

At this time each year, we are all asked to plan our response, in particular, our financial response, to the work which we do together as a General Convention. It is conceivable that, in the conscience of Christian Stewardship, someone may honestly conclude that he cannot willingly support the work of the Church. For most of us, however, though we have our differences on various parts of our Convention's program (and happily we are not prone to keep our differences to ourselves!); still, in our love for our Church and out of an appreciation for what it has meant in our lives, we want to see its services supported and expanded—and we want to financially support the work. If this be my desire, how then can I respond?

ISOLATED MEMBERS AND FRIENDS:

It is recommended that you give monthly, sending your check directly to Convention's Treasurer: Mr. Chester Cook, 79 Milk Street, Room 1107, Boston 9, Mass. As a guide to your giving, consider the Adjusted Tithe as a basis for giving. (cf. "Planning To Support My Church" page 83.)

MEMBERS AND FRIENDS OF LOCAL CONGREGATIONS:

—Increasingly, more and more of our congregations assign a monthly percentage of their budget to the support of the work of Convention. If your congregation does this—this is enough for you. Direct your stewardship to the support of your local budget.

—If your congregation does not budget, decide what portion of your giving you wish to go to the support of Convention, fill out the Commitment card bound into this issue, and forward your monthly support directly to the Treasurer of Convention. Upon receipt of your commitment card, special envelopes for your monthly giving will be forwarded to you.

SPECIAL GIFTS:

Special gifts such as Memorials or Giving While Living or gifts for special uses may be sent directly to our Treasurer. For guidance and further information, it is requested that correspondence be directed to our Vice-President, Mr. Stewart Poole.

Within this special Stewardship issue of *THE MESSENGER*, you will find a random sampling of the work we do together as a General Convention. We hope you will find it interesting and challenging, and that you will want to respond with time, talent, and treasure.

—CALVIN E. TURLEY

time

talent

treasure

who feeds on left-overs ?

by Jill Kingslake

IT SEEMS TO BE instinctive in all men to realise that giving an offering is an essential part of worship, from the days when superstitious savages offered animals or even their own children as gifts to propitiate an angry spirit, down to the highly intellectualized giving of today. And yet the words "giving" and "tithing" seem to touch off more acrimonious dissension than almost any other. We in the New Church are apt to thank God we are not as other men: at least we have the doctrines to guide us on this subject; and we tend to look down with a holier-than-thou attitude on churches where the members are forced to contribute a certain sum. In our church, the offertory is often dedicated with a very beautiful prayer, to the effect that this money brought to the altar is a mere "token" of our total dedication to God. But, like all expressions of spiritual truths, this prayer may be misleading to people who have already established their own views of "giving." If our offering is only a "token," of what significance is the financial amount? Why is not a nickel, devoutly given, quite sufficient? God has no need of our dollars. "*His are the cattle on a thousand hills.*" True indeed. But it is not a question of God's need—nor even of the church's need—but OUR need: our need to give. Not our need to pay for our houses, automobiles, food, clothing, education, and so on. But our much more pressing need TO GIVE. Until we recognize this need, we shall never get very far with our understanding of worship.

We all repeat devoutly certain leading tenets of our belief in God. "Give, and it shall be given unto you." "Seek ye first the kingdom of God, and *all these things shall be added unto you.*" But our actions are not very convincing (so that the Africans, for instance, cannot understand how we can call ourselves Christians.)

Let us first clear the ground of some of the old arguments by which we rationalize our way out of awkward positions. We all know that ten dollars from one person may be worth less than half a dollar from another. We all know that a hundred dollars may be quite worthless spiritually. We all know that money does not mean everything. We all know that we have to feed our children. We all know that we have to support ourselves so as not to be a burden upon others. We all know that gifts under compulsion are worthless. We all know that if we tithe we may be considered cranks; or, even worse, that we may become cranks. We all know these things: even I do! But if we take refuge behind these arguments, we may come up with some surprisingly dishonest—or at least blind—estimates of our own motives.

We say that, on principle, we will not have anyone dictate to us how much we should give as a "free-will

offering." Sounds good. But in our self-examination, when we prepare ourselves for the Holy Communion, perhaps we should ask ourselves whether the real reason is that we are afraid we may be asked for more than we WANT to give. The fact that the Pharisee who makes a large gift may be spiritually dead, does not mean that the large gift is not necessary. Money does not mean everything, but it means something; and the Lord told his followers to pay their taxes, and he even provided a coin in the fish's mouth. We have to feed our children: but "shall he not feed you, oh ye of little faith?" Gifts under external compulsion are indeed worthless; but not under *self-compulsion*. How else indeed can we make any progress in the spiritual life? We might as well believe in predestination!

The law still stands that we should "bring a red heifer without spot, wherein is no blemish, and upon which never came yoke." The best must be given to the Lord, not merely that for which *we* have no use. What we can "comfortably" afford, is not much of a sacrifice.

Some argue that there are other charitable causes, such as the prevention of T.B. or cancer research, that are more deserving than the material needs of heating and lighting the church. For goodness sake, if you think your church is wasting its money on unimportant things, do something about it at once, whether you are tithing or not!

If we ponder these objections honestly, we must realize that it all comes back to the question of what we WANT to do. Oh yes, we all want to support our church; we all want to worship God. But *how much*? It is a question of relative values. Do we want our worship *more* than we want our beautiful homes, our automobiles, our fur coats, our roast beef, our children's education? Which comes first? Are we going to feed the Lord on left-overs? People so often say: "Do be realistic! We've got to have these things, if we live in the civilization of today." Yes indeed. But we have also got to put God into our lives, if the net result of all our living is not going to be dust and ashes. The question is, which do we consider first? Do we say: I must pay for this and that, and if there is anything left over, I'll give it to the church. Or do we say: I MUST give a certain amount to the church, and if there is anything left over, I'll pay for this and that? Who feeds on left-overs, God or you? We put first whatever is really first in our true wanting. "For where your treasure is, there will your heart be."

But the extraordinary thing is—and anyone who has tithed will confirm this—that *if* you put tithing first, you will find you can probably have the other things

as well—roast beef *and* worship! “Seek ye *first* the kingdom of God, and *all these things shall be added unto you.*”

Yes, but—(we cling desperately to our arguments)—who said that it must be a “tithe”, a tenth? Well, of course, that comes in the Bible. (*Numbers* 18:26; *Deuteronomy* 12:6,11; 26:12; *Malachi* 3:8,10.) Did not Jesus abrogate the old Jewish laws? He did not abrogate the principles behind them, nor did he cancel the promise that the windows of heaven should be opened to pour out a blessing on those who tithe (*Malachi* 3:10.) But actually a tithe is very little. When you get going on it, you will probably find you want to give much more!

New-Church people know that a tenth represents the whole. It is indeed true, in the spiritual sense, that *all* our life is the Lord's. This means that, as well as tithing our money, we must tithe our “time and talents”. “Time, talent, *and* treasure” (not *or* treasure). This of course leads us to examine ourselves as to our prayer life and our devotions in general. I wonder how many of us give at least two hours a day to God? (“Oh I can pray while I am doing the housework”—yes, of course you can. The question is, do you?) The question of talent leads us to consider vocational guidance for young people: and for ourselves too. Have we chosen a job merely for its security and financial assets?

One of the objections that I have most sympathy with, is that tithing, like fasting, or other spiritual disciplines, may lead to the horrible sin of spiritual pride. This is a very real danger. We can so easily slip into a complacent self-satisfaction; for, unfortunately, we generally check ourselves against the standards of our neighbor, instead of the standard made plain by God. “Judge not!” neither your neighbor nor yourself. Only strive to come as close as you can to that standard of truth and love revealed to you, at any stage in your regeneration. Spiritual pride is a horrifying danger; but it is a danger to be overcome, in the Lord's strength, not circumvented.

How subtly we search around for excuses! A common one is the husband-wife relationship. The husband says: oh yes, I would be willing to tithe but my wife . . . or the other way round. I know this one personally; for when I first became convinced of the rightness of tithing, I tried to do my “mad charities” (as they were referred to!) secretly; not from any good motive of humility, but from sheer cowardice! But of course when I had the courage to express my convictions, I found my husband in complete agreement.

This question of being a crank, too. In modern society we are so enslaved to the way of the herd that we have a very strong fear of being “different”; and we so easily delude ourselves because of this fear. We argue that we do not want to make a parade of our piety, and become like the Pharisees who prayed at the street corners to be observed of men. We do not want to set ourselves up as better than our fellows. That, of course, is certainly laudable; so long as it does not serve as an excuse for hanging back and keeping well within the

turn to next page

our national church



THE CHURCH WITH THE OPEN DOOR

THE PEOPLE WHO WALK up and down 16th Street in Washington, D. C., and the apartment dwellers in the vicinity used to say they seldom saw anyone going in and out of the Church of the Holy City. The little boys who lived on Corcoran Street told the story that one day a man went inside and he “nevah” came out!

But the great heavy doors open every day now as church members have made their building and facilities available to the community. Worship services are held throughout the summer. There is a service of prayer and healing every Thursday evening. Series of evening discussions are held and members who work downtown meet for supper together first.

While their church was being built, the Russian Orthodox Church members used our building for choir rehearsals, bazaars, and pancake breakfasts. The Sargent House Singers, retired men and women who love to sing, meet around the grand piano in the parlor every Tuesday afternoon. Our members act as hostesses, serving coffee and cookies and making the group feel welcome. Several organists practice regularly on our beautiful pipe organ. Vocal students meet each week in the Sunday School room for individual instruction. An executive board of the Camp Fire Girls lunch in the dining room. A chapter of the Eastern Star uses the facilities for supper programs.

Training courses are held for discussion leaders of the Great Books movement, and the minister and his wife

plan to lead Great Books discussions in the fall. This course of discussions will be open to the public and advertised in the local libraries.

We are becoming more aware of the needs of the community. Volunteers from our church are beginning to work with Negro youth in a program of arts and crafts and recreation. Church facilities will be opened on a regular basis for after-school projects.

Our national church is the headquarters of the Washington Area Chapter of the Spiritual Frontiers Fellowship, an organization dedicated to a greater emphasis upon prayer, healing, and immortality in the Christian Church. Lectures and seminars are held in the church and the library is kept busy as we distribute an increasing number of books and pamphlets. Healing services conducted by Brother Mandus of Blackpool, England, have filled the church to capacity.

The Church of the Holy City, in the heart of Washington, D. C., was built by contributions from Swedenborgians throughout the land. Our national church belongs to all of us and represents us in the capital. When you visit Washington it is your church.

WHO FEEDS ON LEFTOVERS? (Continued)

average in any aspect of our devotion to the Lord. If we are honest, we may find that we only hang back in those aspects that we do not really want to excel in; few of us mind appearing to excel in knowledge of the doctrines or in church attendance. This point also comes home to me personally; for some time ago, (perhaps because of living in Africa where so many live well below the breadline) I had a strong urge to fast one day a week and send the money saved to a fund for famine relief. It did not seem to me to be sufficient merely to send money; the other side of the discipline had a very real value, to my mind. But I did not have the courage to be different in the eyes of my friends; and so I have been compromising and merely putting aside the money. But I am still convinced that its not much good being a Christian if we cannot trust ourselves to carry out our personal convictions without succumbing to spiritual pride. Who knows? Perhaps I shall start now on my fasting!

I have often wondered what would happen to a church if the minister really confronted the people with their evasions. Suppose, when the offertory was brought up, he said, "Who hath required this at your hands? Bring no more vain oblations." Would he immediately deplete the church coffers and empty his church? Or would he perhaps have led people to the real issues of a Christian life?

One thing I do know, from many experiences,—if you do start to tithe, you will never give it up. Because you will find that life becomes a thousandfold more exciting and satisfying; you will have life "more abundantly". You will go out with joy, and be led forth in peace. Well of course, like everything else, its up to you. It all depends on what you WANT, and how much you want it.

frontiers

BOB AND MARIAN KIRVEN gave up their home in St. Louis, packed up their belongings, bundled Margaret and Diana into the car, and headed for Cambridge, Massachusetts. Bob had decided to study at our Theological School so that he might be better prepared to write for the church.

The ensuing years saw great changes in the life of the Kirvens. Bob took the full ministerial course and received his B.D. degree. In July 1962, he was ordained into the ministry and continued his studies for a doctorate, qualifying him to teach at the School.

Marian's interest in the field of education was also stimulated as she thought of ways she could work with her husband in the service of the church. She graduated from the Perry Kindergarten Normal School and then entered Tufts University where she will soon receive her Bachelor of Science degree in Education. To receive training in religious education, she is taking courses at Andover-Newton Theological School and has been accepted as a student at our own Theological School in Cambridge.

Marian has applied for a leadership position in the Department of Education of our Convention, and she



WHAT IS LEI?

A JOYOUS CHRISTIAN EXPERIENCE in living and learning together—a positive program of development of our inner resources for better use in our personal lives and in our home churches—a broadening of our understanding of the Swedenborgian Church and its effect on our lives—a group of our Church's young people gathered from all parts of the country—a deeper appreciation of our love of the Lord.

Leadership Education Institute is all of these things, yet none of these reflects the dynamics of the program—the happenings inside the individual trainee—nor what welds the group together immediately and enduringly.

LEI is planned as a three-year program of learning, about ourselves as individuals, about our church, and how we can best serve it. With each session the trainees find that they are more sensitive to the needs and purposes of other members of any group in which they find themselves and that they have greater skill in organizing and utilizing the resources of that group. LEI is *not* a camp, rather it is two weeks of concentrated study on the way and the how of being a member of society as a Swedenborgian Christian.



MARIAN KIRVEN

has been given every encouragement. It is hoped that through her education, training, and devotion she will be prepared to serve the church as a director of religious education. Among the duties she might perform are implementing the general policies laid down by the Board of Education, organizing and maintaining an educational library including audio-visual resources, supervising the publishing work of the department,

of education

assisting with teacher-training programs, and working with the curriculum division of the department.

We pride ourselves on being a teaching church. The scope of our educational activities is ever broadening. Through the pioneering efforts of David Garrett and Immanuel Tafel, leadership education institutes were inaugurated for our young people. Ellsworth Seibert is the new chairman of the Leadership Education Committee and the horizons are unlimited. At the last session of Convention, the American New-Church League voted to become an integral part of the church through inclusion in the Department of Education. A Youth Committee, under the chairmanship of Richard H. Tafel, Jr., has been established to work with the League. New summer camps are being organized for the education of youth and adults. Men and women have been commissioned to prepare lesson materials for our Sunday Schools. Study guides are also needed for programs of adult education.

As our denomination is reorganized on a departmental basis and a central office is established, the work of our church will go forward by the employment of trained people committed to the Lord and His Church.

—ERNEST O. MARTIN



GRADUATE THEOLOGICAL EDUCATION

—a work of our Convention

THE NEW CHURCH THEOLOGICAL SCHOOL provides preparation for the ministry, and other professional service to our church. Here, in a seminar conducted by the School's president, the Rev. Edwin Capon (back to camera), are Jerome Poole (left) and Randall Laakko, both in the second year of a joint program at our School and Andover Newton Theological School, leading to a B.D. degree; Marian Kirven, in the first year of a similar program leading to a Master's degree in Religious Education; Mr. Charles

K. H. Chen, a Special Student who recently arrived in this country from Formosa; and Robert Tafel, a third-year student who will complete his academic work at Andover-Newton this spring, and then begin a year of training and practical experience in the New Church Theological School's Laboratory Parish. The School's curriculum and interseminary program is designed to meet a wide variety of individual needs and special talents, and includes four years of intensive, tutored study of Swedenborg's works for all regular students preparing for the New Church ministry.

office of vice president

THE OFFICE OF VICE-PRESIDENT of Convention has for a great many years been filled by a layman. The purpose behind this is to have someone close to the president of Convention through whom the business side of Convention can be channeled, thus permitting the president to spend his time on those activities pertaining to the spiritual side of the Church.

Under this setup most of the items involving finances, organizational and legal matters come across my desk. I am in constant touch with the secretary, treasurer and legal counsel of Convention as well as the president.

When Convention or the General Council are in session, the vice-president often takes the chair for the handling of business or legal items leaving the President free to express his views and ideas.

I have also found that the office of vice-president is where people write when they have a complaint or they want something done and do not know who else to write to. This is the way it should be. Everyone should feel free to express his point of view to someone and it also gives me the opportunity of learning about the concerns of our people. One of the more pleasant aspects of this office is the opportunity it offers in the contacts with so many people throughout Convention.

—STEWART E. POOLE
Vice-President

publications

ALTHOUGH THE CHURCH has traditionally placed great faith in the printed page, the General Convention has never established a publishing house of its own. Strangely enough, the various publishing concerns were set up independent of the organization by members of Convention. Those now active are: The New-Church Board of Publication ("The New-Church Press"), the Swedenborg Publishing Association, the Swedenborg Foundation, the American New-Church Tract and Publishing Society (The New-Church Book Center"), and the Swedenborg Press. By common consent our publishing bodies have agreed to confine their activities to specified areas. Our publishing concerns also cooperate by issuing a United Catalogue.

The Department of Publication was established by the Convention in 1960 to:

1. Give direction to the publishing work of the Church.
2. Coordinate the efforts of the publishing concerns.
3. Determine the literature needs of the Church.
4. Provide standards and goals for our literature.
5. Stimulate distribution and find outlets for our publications.
6. Locate and develop sources of material.
7. Cooperate with the work of other bodies of the New Church.

In order to plan for the future, the Department has secured a complete inventory of everything on hand. It has considered the areas of need in our Church's literature, and has suggested priorities

Please turn to page 82



SOME of the Miami New-Church members
Ernest L. Frederick, on the church grounds

WHAT IS HAPPENING

MUCH IS HAPPENING in Florida. If anyone should tell you that the Swedenborgian Church is standing still, don't you believe it. Thanks to the assistance of Convention through the Board of Missions, the New Church is growing rapidly in size and influence in the Southeast.

Briefly, here are some recent developments. The St. Petersburg Congregation, with the Rev. Leslie Marshall as its pastor, has acquired a spacious church building in that city for its meetings and services. Miami, one of Convention's newest congregations, under the leadership



AFTER THE MORNING SERVICE of worship at the Community Hall, this little group lingered on to see Reddekopp, persuaded them to pose for a photo in the province of Manitoba.

MISSION IN THE FAR NORTH

THE MAN ON THE LEFT in the back row is Mr. Tom Eidse, an active and zealous member. He has long been secretary of The Western Canada Conference and is now president of the newly-organized Northern Manitoba New-Church Society. He is a top mechanic at The Pas Airport. Directly in front of him is the secretary of the society, Mr. Raymond Funk. Mrs. Funk to the left is, unfortunately, partly hidden. They are a very sincere young couple having had their children baptized in the Swedenborgian Church on those rare occasions when the minister has been able to visit them. Mr. Funk is an electrician by trade.

Pictured on the right, still farther north at Cranberry Portage, is a gathering of the congregation of the



I young people with their pastor, the Rev. r worship service.

ING IN FLORIDA?

of the Rev. Ernest L. Frederick, has already outgrown the building it purchased in 1959 and is now planning a new addition to more than double the size of its chapel. It is expected that the work can be rushed to completion before Convention meets there in July 1963.

In the cities of West Palm Beach, Daytona Beach, and Jacksonville organized groups meet regularly for worship and study. These and many other things are happening in Florida and other southeastern states because of the work of your Board of Missions.



he Pas, Manitoba, held in the Airport Com-
. The missionary minister, the Rev. Henry
icture. The Pas is in the far north of the

Northern Manitoba New-Church Society after the worship service held in the Community Hall showing on the left.

Continuing north over a winding road of sharp curves midst forest, lakes and lofty rocky hills, is the town of Flin Flon. Church members there, for the most part, are employed by the Hudson's Bay Mining and Smelting Company and are engaged in mining copper. Since the town is situated on solid rock, all excavating that is done is by blasting and by the removal of huge boulders. The roads and walks, except where there is pavement, are of natural gravel, and shiny pieces of rock can be picked up containing a high percentage of copper. Soil for gardens has to be trucked in from neighboring woodlands. It is said that there is enough gold found in the mining and processing of copper to pay for operating expenses.



PROJECT LINK

CONVENTION'S NEWEST VENTURE in faith is Project Link which our General Council authorized at its July meeting. The purpose and progress of the Project will be the subject of coming reports and articles in *THE MESSENGER*. Briefly, Project Link is Convention's contribution to the world-wide search for deeper meaning and relevancy in church life.

Project Link is beginning in Bellevue, Washington, and will be lead by a team-ministry including the Reverend Messrs. David P. Johnson, Owen T. Turley, and Calvin E. Turley. Calvin has been the resident pastor in Bellevue for four years, Owen has just recently moved to Bellevue, and Dave plans to arrive in late summer.

Watch for forthcoming reports and discussions of the project, consider the ideas presented, and ask yourselves how you and your church can participate in the development of new dimensions of church life. Our president, the Rev. Richard H. Tafel, Sr., will be bringing you news and observations of Project Link as he visits your congregation and your Association meetings.

A MISSION REPORTS—BELLEVUE, WASH.

BRIEFLY, OUR NEW CHAPEL and education building were, at long last completed for use and the congregation gathered for its first worship therein on September 9. Some 80 persons gathered that Sunday for worship, and since that day our numbers have varied from a low of 20 to a high of 150 on Christmas Eve. Our Church School is well established with classes from Nursery through Junior High—we have no provisions for a Senior-High Church School class. For lesson material we use the lessons published by our Department of Religious Education. Our junior League has a membership of 16 with an active group of ten. Our Women's Service Guild continues to give its time and talent to works of Christian service. And, our newly organized choir of 17 members, enhance our worship with their contribution of song. In addition, our organ—an open memorial for John King—adds greatly to the spirit of our worship. At the present time, we are able to pay a fine organist to play for us every other week.

Our chapel, made possible by a loan from General Convention, has proved to be a most worshipful center for the gathering of the congregation. Rising high out of the hillside, as it does, the view out over the valley is one of inspiration without distraction for movement nearby. The chapel is open for meditation at all times, and we find that many of our own people, and a significant number of visitors frequently find the solace of quiet therein. Several of our families have mentioned

spending quiet time together at the chapel, individuals have expressed appreciation for the opportunity to be in the chapel alone during the silent hours of the night, and one of our leaguers has noted that he makes his way to the chapel when he has a need to be quiet with his thoughts. As some evidence of the presence of visitors to the chapel, we frequently observe cars parked in front of the chapel, and we have placed 100 copies of the new pamphlet "Why I Am A Swedenborgian" on the literature table, and only six are left at this time.

By and large, it is my judgment that the spiritual health and the spirit of the congregation is good. This period, immediately following completion of construction, is always a difficult time of adjustment and realignment in the life of a mission congregation. I believe our problems here are minimum, however. We have had a good year thus far, and the initiation of the work of Project Link will be a significant step as we now give our more concerted effort to the ultimate purpose of the church—the building of the Temple of God within the lives of men. Our only regret here is that the Rev. Owen Turley was unavoidably delayed in his arrival until Thanksgiving, but his presence has been a significant factor in the life of the congregation.

Financially, we are pressed but not suffocating. On the interest payments on our loan from General Convention, we were able to meet the first payment in full but have only been able to pay about half of the second payment of \$900.00. We are, of course, concerned, but we are not immobile with anxiety. With diligence on our part, and with faith in the essential rightness of the work we undertake, we work assured of the Lord's guidance. Our people here have for two years participated in Convention's stewardship program, "Planning Our Churches' Advance", and we shall do so again this spring. At the present time 21 families give the basic financial support of the church through their commitments, with an average commitment of something over one-fourth of an Adjusted Tithe. Several of us tithe to the church.

—CALVIN E. TURLEY

SUCCESS STORY IN THE MISSION FIELD

ONE OF OUR NEWEST congregations is the Church of the New Jerusalem of Edmonton, Alberta. The fruit of 17 years of mission work, the Edmonton congregation was organized and built their church home under the leadership of the Rev. Erwin Reddekopp. Below is pictured the 1962-63 Church School Staff.



augmentation fund

THIS FUND has rounded out a half century of service to the Church. From its very outset it has helped dozens of congregations to receive the services of ministers, and hundreds of students to become clergymen. In this it has distributed over one million dollars. Without its help, the growth of the Church would have been severely restricted.

The permanent nature of this fund has built up its resources so that now \$35,000 in annual income is available for the uses it serves. Because of the confidential nature of its assistance, pictures showing its activities are not available; but if you look around at many of our congregations, and many of our ministers, you will realize what it has accomplished.

—GEORGE PAUSCH

almont summer school

IF THE WHITE BUILDINGS at Almont Summer School could talk, how many interesting things they would tell us. The oldest of them has been standing in that quiet country side outside of Almont, Michigan since 1899. These buildings must be pleased with the family camps they have housed for all these years.

They would boast that last summer several children who enjoyed the two week session were fourth, fifth and sixth generation campers. The ages of the campers ranged from one to 80 years (and to over 200 pounds!)—and came from 9 states and Canada. There were games, crafts, sports, classes, lectures, and other activities for all ages.

We are looking anxiously toward the coming session of Almont Summer School (July 28 to August 11). This year we will have friends coming not only from several parts of the United States, but from other countries as well. Planning to be with us are Rev. Brian Kingslake of England, who has just completed 11 years as head of the British New Church Mission in South Africa, and Miss Anupama Jaituni of India.

Almont is one of five summer camps operated by our Swedenborgian Church. Another example of service made possible because we work together.

—MARILYN LAU CLARKE

PUBLICATION (Continued from page 81)

in titles. It has studied the question of the re-writing of our old material, and has advised against it. It has recommended the size and format of pamphlets, and has given much thought to the appearance of everything put out in the name of the Church. Much time has been given to such matters of approach and vocabulary. The book, "Big Questions Off Campus," and the recent pamphlets, "A Matter of Life and Death," "The Oneness of Things," "Why I Am A Swedenborgian," and "Christian Living in the Swedenborg Perspective" show some of the work of this Department.

—RICHARD H. TAFEL, SR.
Chairman, Department of Publication

"If I plan my support, my church can plan its work. But how much shall I plan to give?"

planning to support my church

Many Swedenborgian churches have adopted the **ADJUSTED TITHE** to help answer the above question. The **ADJUSTED TITHE** is a good yardstick because it takes into account the three important considerations (1) how deep is my concern, (2) how great is my income, and (3) what other special responsibilities do I have? Here's how it works out for the Jones' family)

Annual income.....	\$9,800
Children, 2 (allow \$500 each).....	1,000
Unusual medical expenses.....	0
<hr/>	
Adjusted income.....	\$8,800
One-tenth adjusted income.....	880
Gifts to charity.....	100
<hr/>	
ADJUSTED TITHE.....	\$ 780/yr.
or.....	15/wk.
The Jones family decided to give two-thirds	
of the ADJUSTED TITHE.....	\$ 10/wk.

Families who feel the church is central in their lives and of vital concern to the world will seriously consider a full **ADJUSTED TITHE**, or even more. Others may decide on three-fourths, one-half, or one-fourth of an **ADJUSTED TITHE**.

HOW MUCH FOR CONVENTION?

In recent years the support of Convention from our local churches and from individuals has averaged about \$4.00 per member per year. About \$20 per member per year is actually needed, along with other sources of income, to support the present work of Convention. Why not consider a tithe to Convention from each church budget? Of course, everyone will say, "We can't make it." But if each of us is seriously considering an **ADJUSTED TITHE** for his local church, our churches can do as well for Convention.

The Swedenborg Student

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

ARCANA CLASS—April, 1963

Volume X, 8272—8370

April 1—7	8272—8299
8—14	8300—8323
15—21	8324—8343
22—30	8344—8370

THE READING for this month covers the song of Moses after crossing the Red Sea, the song of Miriam, and the further journey to Marah and Elim. Swedenborg calls the Red Sea "the sea Suph," as it is in the Hebrew. The older Bible dictionaries tell us that "suph" was the name of a type of seaweed which is cast up in quantities on the banks of the Red Sea. This suggests an interesting particular in the correspondence of the story.

The story of Israel is true history. The events took place as recorded to portray in vivid terms the states through which a regenerating human life must pass. The deliverance from Egypt does not represent a very advanced state in spiritual life. The Lord had delivered the people, and their song of triumph acknowledged that the deliverance was His work. And we should note the statement in number 8273¹ in regard to victory over particular evils: "He who once overcomes them overcomes them perpetually; because through victory he procures for himself power over them." We recall the words of Moses to the people in the preceding chapter: "For the Egyptians whom ye have seen today, ye shall see them again no more for ever." Each victory won is a spiritual step forward and adds to our strength, but new temptations are constantly ahead of us. The first triumph of the Israelites at the Red Sea pictures only the beginning, the establishment in the resolve not to live for this world alone. Egypt had been left behind, but years must pass before they would be fit to enter the Holy Land. This is the experience of everyone who seeks to follow the Lord.

The song of Moses and the children of Israel is impressive in the letter. It pictures the first mighty deliverance from evil and its falsities, attributing it solely to the Lord, and expresses also the belief that once this deliverance has been accomplished, the Lord will eventually bring one in and establish him in the heavenly Canaan. "Thou shalt bring in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for them to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever."

They had crossed the sea Suph, that threatening mass of falsehood which stood in the way of their progress. In reference to the Lord this Scripture teaches us that through the Incarnation He overcame these enemies, in order that power from Him might be given to us.

In connection with the song of Miriam we have in number 8337 a brief and clear statement of the variations in the correspondence of men and women and the reason for this variation. We need to understand this clearly in our thought about all the stories in the Word in which men and women act and react. The double song of victory and thanksgiving in our chapter impresses upon

us the fact that our thanksgiving to the Lord after temptation must be an expression of our hearts as well as of our intellects.

Crossing the Red Sea, the Israelites came into the wilderness of Shur. The truth that we learn must be made our own by application to life, and the bitter waters Marah picture the fact that truth appears bitter when we are unwilling to apply it to life. The word "Marah" means "bitter." Truth is not always what we should like it to be. It sometimes does not agree with our natural inclinations. Often it points out our evils and seems condemnatory. But when in obeying it we put into our obedience the desire to be of use to the Lord in our daily life, which is represented by the wood, the truth is made sweet and refreshing to us.

From Marah the people advanced to Elim, where they found the twelve wells and seventy palm trees. After every temptation overcome there follows rest and refreshment, rest in the shadow of the Lord and abundant truth strengthening us for further progress. And the people were told that if they would hearken to the Lord's commandments and keep His statutes, He would keep them from all disease and affliction. Every victory over evil brings this assurance.

Notes

8276. "A general without particulars and singulars is not anything." We should remember this whenever we are tempted to imagine that we "know enough" about the Word and the Writings.

8281. "The right hand of the Lord signifies omnipotence by means of Divine truth."

8282. Just as criminals think that punishment comes from the judge, so the evil think that punishment comes from the Lord.

8295. There are no physical wars in heaven. The war described in Revelation between Michael and his angels and the dragon is to be understood as a spiritual and not as a physical conflict.

8311. Some falsities "almost put off the quality of falsity" with those who are in good.

8337². Another interesting statement on music and various instruments.

8349. "He who loves good . . . loves to be instructed in those things which lead thereto, consequently in truths."

8356. So long as good flows in and is received, so long truth appears enjoyable. This number and the statement in the preceding note both show us that no really wise person would discourage talk about "doctrine."

8364. Make a note of this number on the origin of spiritual diseases.

8369³. In the carving on the walls of the temple "the 'cherubs,' the 'palm trees,' and the 'flowers upon the walls,' signified Providence, wisdom, and intelligence."

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PROPOSED AMENDMENTS TO

ARTICLE V OF THE CONSTITUTION

IN ACCORDANCE WITH ARTICLE VI regarding Constitutional amendments, and pursuant to instruction of the General Council at its meeting January 24, 1963, three months' notice is hereby given of proposed amendments to the Constitution of the General Convention of the New Jerusalem in the U.S.A. to be acted upon at the Convention sessions in July, 1963. These amendments have been approved by the General Council, and recommended to Convention for adoption.

The proposal to provide for the establishment of a Lay Ministry originated in the Council of Ministers in the course of its sessions in Kansas last July. A special committee thereof, headed by Rev. Galen Unruh, was appointed "to analyze the functions of various ministries in the church and to make suggestions for the easing of our ministerial shortage." The committee carried out its assignment and requested that its suggested proposals be reviewed by the Committee on Amendments which responded with general approval coupled with some advice as to the order of arrangement of items and of minor details of wording. The Executive Committee of the Council of Ministers then reviewed the whole matter, made further modifications, and presented the proposals to the General Council with the recommendation that they be duly presented to the Convention membership by the prescribed advance notice.

The Proposed Amendments to Article V of Constitution

- (1) That Section 3 be amended by deletion of paragraph (b).
- (2) That a new Section 4 be added reading as follows:
SECTION 4—The Authorized Candidate for the Lay Ministry.
(a) A member of the New Church, who has served as Lay Leader of a society for at least one year, showing suitable knowledge of and devotion to the New Church, may, at the request of said society and its General Pastor, on recommendation of the Council of Ministers and with the sanction of Convention, be authorized by said General Pastor to serve that society as an Authorized Candidate for the Lay Ministry, under the jurisdiction of the General Pastor. He may lead in worship, teach the doctrines of the Church, and officiate at funerals. Where authorization does not lead to recognition as a Lay Minister at the end of one year, the candidacy may be reviewed by the Council of Ministers.
(b) A General Pastor may, at his discretion, empower an Authorized Candidate for the Lay Ministry to perform a marriage where the laws of the state or province permit, and in specific instances may empower him to administer the Sacrament of Baptism and/or the Holy Supper.
- (3) That present Section 4 be renumbered as Section 5.
- (4) That a new Section 6 be added reading as follows:
SECTION 6—The Lay Minister
(a) After a person has served at least one year as an Authorized Candidate for the Lay Ministry of a society, Convention may, at the request of said society and its General Pastor and on recommendation of the Council of Ministers, recognize him as a Lay Minister under the jurisdiction of his General Pastor, and authorize said General Pastor to install him as such for such time as he shall

serve that society. The service of installation shall take place at that society.

(b) In addition to the rights previously granted him, the Lay Minister may administer the rites and sacraments to the society for whose service he is consecrated.

(c) The Lay Minister shall be an associate member, without vote, of the Council of Ministers. He shall be eligible to serve in a lay function on boards and committees, and be eligible to serve, as a lay delegate only, to Convention.

(d) He shall submit an annual report of his ministry to the Council of Ministers.

(5) That present Section 5 be renumbered as Section 7, and that in paragraph (a) the words "or Lay Minister" be inserted after the third word, "Leader."

(6) That present Section 6 be renumbered as Section 8, and that a new paragraph be added reading as follows:

(d) Lay Ministers shall be separately listed, with indication of the society which each serves. They shall be subject to the provisions of (a) and (b) of this Section, except that their names shall not be transferred to the Roll of Former Ministers, but shall be dropped from the Roll.

(7) That present Section 7 be renumbered as Section 9.

* * * * *

The full text, therefore, of Article V as amended (beginning with Section 3) stands recommended as follows:

SECTION 3—The Lay Leader. To meet particular needs or problems, a General Pastor may confer upon suitable persons for a term of one year, subject to renewal and to be exercised within the area over which he has jurisdiction, the right to lead in worship, to teach the doctrines of the Church and to officiate at funerals. Such persons shall be known as Lay Leaders.

SECTION 4—The Authorized Candidate for the Lay Ministry.

(a) A member of the New Church, who has served as Lay Leader of a society for at least one year, showing suitable knowledge of and devotion to the New Church, may, at the request of said society and its General Pastor, on recommendation of the Council of Ministers and with the sanction of Convention, be authorized by said General Pastor to serve that society as an Authorized Candidate for the Lay Ministry, under the

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jurisdiction of the General Pastor. He may lead in worship, teach the doctrines of the Church and officiate at funerals. Where authorization does not lead to recognition as a Lay Minister at the end of one year, the candidacy may be reviewed by the Council of Ministers.

(b) A General Pastor may, at his discretion, empower an Authorized Candidate for the Lay Ministry to perform a marriage where the laws of the state or province permit, and in specific instances may empower him to administer the Sacrament of Baptism and/or the Holy Supper.

SECTION 5—The Authorized Candidate for the Ministry

(a) A member of the New Church,

(1) After the satisfactory completion of the course of study required by the New Church Theological School, or

(2) After preparation recognized by the Council of Ministers as adequate,

may upon the recommendation of the Council of Ministers, if sanctioned by the Convention, be authorized for one year by a General Pastor, to work within his jurisdiction and under his supervision. He may lead in worship, teach the doctrines of the Church and officiate at funerals. Such persons shall be known as Authorized Candidates for the Ministry. Where authorization does not lead to ordination at the end of one year, the candidacy may be reviewed by the Council of Ministers.

(b) A General Pastor may, at his discretion, empower an Authorized Candidate for the Ministry to perform a marriage where the laws of the state or province permit, and in specific instances may empower him to administer the Sacrament of Baptism and/or the Holy Supper.

SECTION 6—The Lay Minister

(a) After a person has served at least one year as an Authorized Candidate for the Lay Ministry of a society, Convention may, at the request of said society and its General Pastor and on recommendation of the Council of Ministers, recognize him as a Lay Minister under the jurisdiction of his General Pastor, and authorize said General Pastor to install him as such for such time as he shall serve that society. The service of installation shall take place at that society.

(b) In addition to the rights previously granted him, the Lay Minister may administer the Rites and Sacraments to the society for whose service he is consecrated.

(c) The Lay Minister shall be an associate member, without vote, of the Council of Ministers. He shall be eligible to serve in a lay function on boards and committees, and be eligible to serve, as a lay delegate only, to Convention.

(d) He shall submit an annual report of his ministry to the Council of Ministers.

SECTION 7—The Missionary Minister

(a) A Lay Leader or a Lay Minister employed by the Board of Home and Foreign Missions shall be known as a Missionary Leader. After he has been employed as a Missionary Leader for five years by the Board of Home and Foreign Missions, he may, at the request of the Board, and if approved by the Council of Ministers and sanctioned by the General Convention, be ordained as a Missionary Minister, having the authority of an ordained minister, but his ministry limited to the

particular field or group assigned to him by the Board of Missions, and exercised under its jurisdiction.

(b) A Missionary Minister who has served satisfactorily for five years in that capacity, or who has improved his educational qualifications so as to meet the requirements of the New Church Ministry, may, with the approval of the Council of Ministers and the sanction of Convention, thenceforth enter into the full office of Minister.

SECTION 8—The Roll of Ministers

(a) A Minister ordained by authority of the Convention, or one recognized and acting under the rules of the Convention, shall be considered a Minister of the Convention and subject to its jurisdiction, and his name shall be on the Roll of Ministers until his connection therewith shall be severed by voluntary act on his part, or by action of the Convention; whereupon his name shall be recommended for transfer to the Roll of Former Ministers.

(b) Ministers not serving actively as such and who wish to be retained on the Roll of Ministers shall be requested, in writing annually, by the Secretary of the Council of Ministers to signify their desire and their intention to render ministerial services whenever possible. Anyone failing to comply with this request for three consecutive years shall be recommended to the Convention for transfer to the Roll of Former Ministers.

(c) The names of Ministers retiring from active service shall be recommended to the Convention for transfer to the Roll of Retired Ministers.

(d) Lay Ministers shall be separately listed, with indication of the society which each serves. They shall be subject to the provisions of (a) and (b) of this section, except that their names shall not be transferred to the Roll of Former Ministers, but shall be dropped from the Roll.

SECTION 9—

General Convention by a three-quarters vote may, in individual cases, dispense with limiting requirements, outlined in Article V, upon the recommendation of the Council of Ministers showing the need or desirability thereof, such recommendation to be made only on the agreement of at least three-fourths of the members of the Council of Ministers present and voting at the Council Session.

* * * * *

With approval by Convention of the foregoing amendment, an amendment to Article II, section 2 of the Constitution would be in order and is hereby duly recommended; namely, that a second sentence be added so that the whole section should read as follows:

SECTION 2—There shall be a Council of Ministers consisting of all the ministers belonging to the Convention, of whom twelve shall constitute a quorum. Lay ministers shall be Associate Members, without vote, and shall not count toward a quorum.

—HORACE B. BLACKMER
Recording Secretary

BEG YOUR PARDON

ON the first page of the Index for 1962 (Feb. 1 MESSENGER) the name of Andrew Lawrence Knapp is erroneously given as Andrew Lawrence Fox. We apologize for this error.

BIRTHS

UNRUH—Born Nov. 2 in Pawnee Rock, Kans., to Steven and Joy Unruh, a son, Donald Scott.

LIEBERT—Born July 25 in Philadelphia, Pa., to Mr. and Mrs. Adolph T. Liebert, III, a son, Bruce Cramsie.

PARDUE—Born Dec. 18 in Calgary, Alta., to Rae and Margie Dyck Pardue, a daughter, Susan Carol.

SAWATZKY—Born Nov. 10 in Meadow Lake, Sask., to Mr. and Mrs. Henry Sawatzky, a daughter, Brenda Jean.

EPP—Born Nov. 14 in Saskatoon, Sask., to Mr. and Mrs. Lorne C. Epp, a son, David Wayne.

DUNHAM—Born Oct. 12 in Fryeburg, Me., to Kelly and Irene Dunham, a son, Richard Brian.

BARTLETT—Born Oct. 5 in Fryeburg, Me., to Waine and Beverly Bartlett, a son, Dale Allen.

VALLADARES—Born Oct. 29 in Fryeburg, Me., to Ricardo and Valladares, a son.

CHICK—Born Oct. 25 in Fryeburg, Me. to Rhod and Patty Chick, a daughter, Pammy Lee.

MCDONALD—Born in June to David and Penny Mack McDonald, a daughter, Gail Ann.

BAPTISMS

KLASSEN—Crystal Alma, daughter of Mr. and Mrs. Edwin E. Klassen, Battleford, Sask. Society, baptized Nov. 16 by the Rev. Henry Reddekopp.

GREELY—Laura Hamilton, daughter of Mr. and Mrs. Peter N. Greely, Wilmington, Del. Society, baptized Sept. 16 by the Rev. Richard H. Tafel, Sr.

HUNDLEY—Curtis Lee, son of Mr. and Mrs. Steven Hundley, Pretty Prairie Society, baptized Nov. 11 by the Rev. Galen Unruh.

ELLIOTT—Robin Edward, son of Mr. and Mrs. John D. Elliott, Kitchener Society, baptized Sept. 2 by the Rev. David P. Johnson.

DZERYK—Glenn William, son of Mr. and Mrs. William Dzeryk, Edmonton, Alta. Society, baptized June 24 by the Rev. Erwin D. Reddekopp.

FRASER—George Cameron, son of Mr. and Mrs. S. R. Fraser, Edmonton, Alta. Society, baptized Aug. 12 by the Rev. Erwin D. Reddekopp.

DICK—Gregory Brent and Diana Doreen, children of Mr. and Mrs. Carl Dick, Calgary, Alta. Society, baptized Sept. 9 by the Rev. Henry Reddekopp.

MILLIGEN—Robert Craig, son of Mr. and Mrs. Vernon Milligen, Calgary, Alta. Society, baptized Sept. 9 by the Rev. Henry Reddekopp.

WIEBE—Bradley Arthur, son of Mr. and Mrs. Arthur Wiebe, Jr., Sunnyslope, Alta. Society, baptized Sept. 9 by the Rev. Henry Reddekopp.

SALLOWS—Chloe Mechelle Sallows, Cranberry Portage, Man., Society, baptized Sept. 23 by the Rev. Henry Reddekopp.

FUNK—Heather Constance, daughter of Mr. and Mrs. Raymond Funk, Cranberry Portage, Man., Society, baptized Sept. 23 by the Rev. Henry Reddekopp.

SCHNEIDER—John David, son of Mr. and Mrs. John E. Schneider, Kitchener Society, baptized Oct. 28 by the Rev. David P. Johnson.

QUEIROLO—Kristi Louise, daughter of Mr. and Mrs. Richard Queirolo, San Francisco Society, baptized Oct. 14 by the Rev. Othmar Tobisch.

WILNERD—Laura Anne, daughter of Mr. and Mrs. Everett Wilnerd, Pawnee Rock Society, baptized Sept. 23 by the Rev. Galen Unruh.

BARNWELL—Randall Edgar, son of Mr. and Mrs. Randall Barnwell, St. Petersburg Society, baptized Dec. 25 by the Rev. Leslie Marshall.

SCHOLFIELD—Christopher Thomas Scholfield, infant son of Mr. and Mrs. Carl Scholfield was baptized into the faith and life of the New Church, December 23, by the Rev. Clayton Priestnal. Christopher's maternal grandfather is Mr. Gustave Bischof, President of the New York Society.

WEDDINGS

SANDNER-LIGHT—Roberta Light and Donald Lee Sandner married Aug. 11 in the Vancouver, B. C. Church; the Rev. John E. Zacharias officiating.

DRIEDGER-ENS—Helena Ens and Abram Driedger married Sept. 2 in the Vancouver, B. C., Church; the Rev. John E. Zacharias officiating.

GAUDETTE-HEATH—Sharon Heath and Wayne Gaudette married Sept. 29 in the Fryeburg, Me., Church; the Rev. Horace W. Briggs officiating.

BOTTING-PATTEN—Donna Patten and Wayne Botting married Oct. 26 in the Fryeburg, Me., parsonage; the Rev. Horace W. Briggs officiating.

HUBBARD-KILGORE—Betty Kilgore and Charles B. Hubbard married Nov. 3 in the Fryeburg, Me., parsonage; the Rev. Horace W. Briggs officiating.

WOODBREY-STEVENSON—Kathleen E. Stevens and Barry A. Woodbrey married Nov. 23 in the Fryeburg, Me., parsonage; the Rev. Horace W. Briggs officiating.

KILROY-VANDERBERG—Judith Vanderberg and Tod Kilroy married Sept. 1 in East Lansing, Mich.

WIESEN-KENNEDY—Jeanette Marie Kennedy and Welden D. Wiesen married Oct. 13 in the San Francisco Church; the Rev. Othmar Tobisch officiating.

LOVE-FRIZZELL—Alice M. Frizzell and Flying Officer Robert D. Love married Sept. 8 in St. Andrew's Presbyterian Church at Three Hills, Alta.; the Rev. Henry Reddekopp officiating and the groom's father, the Rev. R. J. Love assisting.

MEMORIALS

KLASSEN—Wilbert Ed. Klassen died Nov. 21, in Surrey, B. C. at the age of 49. He was born in Herbert, Sask. and joined the New Church while living in Regina, Sask. He is survived by his loving wife Alice, seven daughters and three sons. The resurrection service was held in Cloverdale; Rev. John E. Zacharias officiating. At the graveside there were full military honors by the Canadian Legion.

MERRILL—Resurrection services held Oct. 3 for Charles Merrill, Fryeburg, Me., Society; the Rev. Horace W. Briggs officiating.

PERRY—Resurrection services held for Mrs. Newell A. (Irene) Perry June 7 in Harrington, Me; the Rev. Irma Bigelow officiating. A memorial service for Mrs. Perry was held in the Boston Church Oct. 28; the Rev. Antony Regamey officiating.

PAINE—Resurrection services held for Mrs. Everett A. (Marguerite) Paine Sept. 26 in Lynn, Mass.; the Rev. Antony Regamey officiating.

YOUNG—Resurrection services held for Miss Alice May Young Sept. 29 in Newton, Mass.; the Rev. Antony Regamey officiating.

JAMES—Resurrection services held for Donald Phillips James, Nov. 1; the Rev. Antony Regamey officiating.

HAGEN-BURGER—Resurrection services held for Gertrude Sprague Hagen-Burger, Oct. 4 in the Boston Church; the Rev. Antony Regamey officiating.

DAVIS—Resurrection services held Oct. 11 for Jane Worcester Davis in Brocton, Mass.; the Rev. Antony Regamey officiating.

PERRY—Resurrection services held Dec. 10 for Elizabeth Atwood Perry in the New Church Theological School Chapel; the Rev. Antony Regamey and the Rev. George F. Dole officiating.

THAYER—Resurrection services held Dec. 22 for Dorothy Clark Thayer in Natick, Mass.; the Rev. Antony Regamey officiating.

Mr. & Mrs. Fred R. French
55 N. Elm Street
W. Bridgewater, Mass. C

SAMPLE COPY

DESCENDANT OF

A RENOWNED NEW CHURCH MAN

More than once we have carried an item concerning some interesting account of contacts made with the Church by collectors served by the Board of Missions' stamp outlet in St. Petersburg.

Just recently a longtime philatelist in Pelly, Sask., W. Ellwood, noting the reference in the outlet's Information Sheet to the stamp work being carried on for the Swedenborgian missions, wrote to the Rev. Marshall stating he is a direct descendent of Christopher Springer through his great grandmother Margaret Springer (1800-1889).

There is much concerning this stalwart in the indispensable *Tafel Documents Concerning Swedenborg*, (Swedenborg Society, London, 1875). He was a noted person in his day, a diplomat and friend of kings, as well as the faithful and helpful adherent of the Swedish Aristotle, and an original member of the New Church group already beginning to meet, in his day.

Well known are several vastly interesting accounts of some of the incidents of Swedenborg's life, particularly the "Stockholm Fire," the "Queen's Secret," and the "Lost Receipts," but we learn through *Tafel's* brief biography of Springer that in his contact with his mentor there is an incident illustrating Swedenborg's clairvoyance that may seem almost new even to those perhaps making a special study of his life.

For example, writing to the Abbé Pernety, Springer says "The particulars Swedenborg has told me respecting my deceased friends and enemies and the secrets between us is almost incredible. He (also) explained to me the mode in which peace was concluded between Sweden and the king of Prussia; and he praised my conduct on that occasion." (Vol. 1, p. 708.)

Born in London in 1704, this early exponent of our teachings passed away in that city, from which he had been absent mainly in Sweden half his life, in 1788. At his request he was buried in the cemetery of the Swedish church. Sixteen years earlier his great, old friend had been interred beneath the altar of the same place of worship though in 1908 his remains were carried by a warship to his native land and placed in a marble sarcophagus in Upsala Cathedral.

—LESLIE MARSHALL

Egyptian student wins Top Honors In Essay competition at Princeton Theological Seminary.

ANNOUNCEMENT of the winners of a competition among Princeton Theological Seminary students for the best essay on *The Anatomy of Guilt and Forgiveness As Seen by Emanuel Swedenborg* was held Feb. 20 at a dinner at the Nassau Inn, Princeton, N. J., in honor of the participants. Mr. T. H. Spiers of Trenton, New Jersey, Executive Secretary of the Swedenborg Foundation which sponsored the competition presented the prizes as follows: FIRST PRIZE (\$300.00)—Mr. Abdel-Masih Istafanous, Cairo, Egypt; SECOND PRIZE (\$200.00)—Mr. Douglas Bax, Princeton, N. J.; THIRD PRIZE (\$100.00)—Mr. John Afman, 2407 Dana Street, Berkeley, Calif.; HONORABLE MENTION (\$25.00 ea.) Mr. David E. Fischer, 314 N. Gerona St., San Gabriel, Calif.; Mr. Allison A. Trites, 228 Brunswick Street, Fredericton, New Brunswick, Canada.

A special tribute was paid by Mr. Spiers to the high degree of scholarship and research which characterized the winning essays. In no previous similar contest had the overall quality of essays submitted been superior to that which characterized this competition, and which did credit to their seminary and its faculty. Dean Elmer G. Homrighausen who, with Dr. James N. Lapsely, Jr. and Dr. Lefferts A. Loetscher, served as contest judges, expressed the appreciation of the Seminary authorities to the sponsors. The competition had been of real importance to the Seminary, as inducing the students to broaden and deepen their interests in a topic in line with their theological interests.

The Swedenborg Foundation annually sponsors a contest at a leading theological seminary. Contests have been held at Union Theological Seminary, Oberlin College, Harvard Divinity School, George Washington University School of Religious Studies, and others. The Swedenborg Foundation is an autonomous non-profit publishing and distributing body, independent of any church organization. For over a hundred years, it has been active in maintaining the flow of the theological, philosophical, and scientific writings of Emanuel Swedenborg into the stream of contemporary thought.

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It is at 579 Vincente Ave., Berkeley 7, California. We will be leaving May 18, but if you are in a hurry to take it over we can move to a nearby daughter's home as soon as you say.

Our lovable niece, Margaret Van Boven, will be occupying three of the six bedrooms—the view one for her art studio—and will want either kitchen privileges or to make board arrangements with you.

We are told that \$150, with Margy here, would be a correct rental, but we are not so interested in correct rental as we are in Margy and in you. Do please contact us before we settle for other folks.

—ROY AND EMILIE BATEMAN

579 Vincente Avenue
Berkeley 7, Calif. (phone: 525-1462)