

NEW-CHURCH MESSENGER



THANKSGIVING AT SPLIT MOUNTAIN CAMP

NOVEMBER ISSUE

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.



Observations and impressions of meeting of
Central Committee of World Council of Churches

ON A GREEN HILLTOP

by Bjorn Johannson

LEADERS OF THE CHRISTIAN WORLD met at the Colgate-Rochester Divinity School, situated on a peaceful green hilltop in Rochester, N. Y., on August 26 to Sept. 2. The meeting was of the Central Committee of the World Council of Churches. I had the good fortune to be able to witness from the press gallery many of the sessions of this committee, and to sense somewhat the quiet passion those assembled had for making the Christian message fully relevant to the tortured life of the world of today.

These men represented a variety of nations and races as well as many church affiliations. A splash of color was provided by the priests of the Eastern Orthodox Church and the Coptic Church, in their dark robes, with their luxuriant beards, and ecclesiastical millinery such as I had never before seen in this country. Nor should I omit mentioning the benign-faced Archbishop of Canterbury, Dr. Arthur M. Ramsey, in his crimson robe. But aside from that, this gathering did not seem much different from any other group of men, except perhaps for the impression given that here were more thoughtful and scholarly faces, more faces of strong character, than ordinarily seen.

Dr. Gene Bartlett, president of Colgate-Rochester, in his welcoming address said, "This hour of gathering is the fulfillment of a year of preparation. Although we retired to this hilltop we are very much aware that the world is in ferment."

No one could have been present at these gatherings without sensing that the ecumenical movement is one of the significant trends of our time. It is more than an effort to strengthen the organizational structure of the church. The gathering reminded me of the theme of our own Convention, "Freedom, Commitment and Responsibility." The most inspiring thing about the ecumenical movement is not the cooperation being promoted between churches and Christians, nor even the openness and brotherhood being experienced, but the strong prayer that has gone up for the inflow of the Holy Spirit. Unity without renewal may not be helpful. As Rev. Patrick C. Roger, executive secretary of the Faith and Order Department of WCC said, in reporting on the Fourth World Conference of his committee, held in Montreal in July: "At Montreal we at least began to discover—Orthodox, Anglican, Protestant, and Roman Catholic too—that there is no such thing as ecclesiastical immunity from the claims of the Holy Spirit Who would make of us 'one new man'."

The conference in Rochester concerned itself with the world as it is today. A report was given on what the WCC had done to assist and to coordinate inter-church aid for refugees and others in need. When necessary the Council seeks to initiate such aid. The purpose of this department of the WCC is primarily to be an instrument by which the churches strengthen each other for their ministries to people in need and thereby express their fellowship in Christian service. This sort of work has called for the organization of a staff equipped with technical competence. Often the churches in their relief work have been the recipients of government funds, and this has produced a number of problems, some of which yet await a solution. But the day-to-day work goes on. In 1962 the refugee service was responsible for the emigration of 13,000 stranded people, and the integration of 1,500 in countries which granted them an asylum.

Many other kinds of relief work have been undertaken, usually carried on under the auspices of local church councils, the WCC confining itself to advice, technical assistance and the granting of such funds as may be available.

Since WCC has long been urging that the nations enter into a treaty to ban nuclear weapons, it was to be expected that its international "arm" should urge all churches to back the recent pact of the nuclear powers for refraining from testing in the atmosphere. Failure to back this treaty was stamped as "irresponsible" by

the Commission of the Churches on International Affairs (CCIA). Dr. O. Frederick Nolde, commission director, made the presentation. Saying that the treaty is but a first step, the report stated that it is the task of the churches to see that the "new hopes for peace" are not betrayed. Noting that the treaty "underlines the tendency for ultimate military power to be concentrated in a few hands" it urged a "new discipline and experiments" for sharing nuclear defense within an international alliance.

W. Averill Harriman, undersecretary of state for political affairs, who brought the greetings to the Council from President Kennedy, in an address made to the delegates congratulated the Council on its stand on the test ban treaty.

Since the civil-rights march in Washington took place on a day when the Central Committee was in session, it is not surprising that the problem of race relations would come up. In fact, six delegates, among them Dr. Eugene Carson Blake, stated clerk of the General Assembly of the United Presbyterian Church, left for Washington to take part in the march. This group issued a statement to the effect that its action was in accord with previous declarations of the World Council, which from time to time has announced its opposition to segregation, and its being in favor of first class citizenship for all.

A subcommittee had discussed racial tensions, and from this three short papers emerged, one dealing with general principles; one with the thorny question of South Africa; and one with the United States.

A matter which aroused no little interest was that development in ecumenical relations which concerned the contacts of non-Roman churches with the Roman Church. What has happened and what is happening as a result of the Vatican Ecumenical Council? This question seemed to bulk large in the mind of many. The general secretary of the WCC, Dr. William A. Visser't Hooft, in his report warned against "either an overestimation or an underestimation" of the significance of what is taking place in the Roman Church.

"What we need," he said, "is men who understand on the one hand that the Spirit is at work in the new self-examination and self-correction of the Roman Catholic Church and that all churches can learn from this, but who understand also that while this creates new opportunities for conversation and collaboration, the fundamentals issues which have kept us apart remain stubborn realities.

"The vital question at this moment is therefore not the question whether we can unite, but whether we can enter into a true dialogue with each other. And in order to have a dialogue we must agree on the nature of ecumenical dialogue between churches. It seems to me that real progress has been made in this connection, but that there is need for more clarity on this subject."

Rev. Lukas Vischer, a Swiss theologian who was one of the observers at the Vatican Council, in his address indicated that he saw considerable difficulty in the dialogue with the Roman Church, because authoritative Roman Catholic statements mention non-Roman churches and non-Christians in the same breath. This was hardly acceptable. However, he added:

"The discussions during the first session have already created a fresh atmosphere. They have started a process of re-thinking and a reorientation which is influencing wider and wider circles. They have created an interest in the non-Roman churches and in the world as a whole such as has never existed before in the Roman Church. You have all witnessed this development in one way or another."

There were other reports and discussions but space prevents us from mentioning these.

But what did this meeting and other similar ones do to promote ecumenicity? It proves that representatives of different denominations can come together and discuss matters on which they do not see eye-to-eye. Also that they can work together. The expression of love and charity is much the same for all Christians. In his report, Dr. Visser't Hooft referred to a "new reality" which has emerged as the churches "live, speak, act together" in the World Council. But this new reality was not a church, nor the church, much less a super-church. His description of the role of the World Council was purposely left inconclusive. Some praised his restraint. Dr. John Marsh of Oxford, England, expressed the hope that the general secretary's



BJORN JOHANNSON,
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AND AUTHOR OF THIS REPORT
WILL BE TEACHING
AT URBANA COLLEGE
THIS YEAR.

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The Los Angeles Society is presently without a minister and is welcoming inquiries from New-Church ministers.

There is an active core of members and a large potential of interested persons in the Los Angeles area who are looking to a new minister for leadership in service and growth.

If you plan to be in the area or if you would like to make arrangements to come for a service and meet the members, please write or telephone the president of the Society:

Mr. Merle F. Lundberg
1702 McWood Street
West Covina, California
Telephone: 213-332-5702

ALTAR TO THE DEAD

UPON a rocky slope I lie
A stone behind my head—
Another one upon my breast,
And on my hands and feet yet more.

Pinned to the past,
Cut off from the future
I find myself immobile.
But yet I know that I must move
For life walks past the still.

So I will not be left behind
Nor will I drop my burden.
I rather will, if strength I find,
Pick up those stones and hasten
Forth to life, to nature's will,
To the call of man, to wash my feet
In Jesus' basin.

One man alone must not lie pinned,
Nor others like him falter,
For over each man lying prone
Another man will place a stone,
Till men to dead men build an altar.

And soon the last man
Will place the last stone,
And the last lonely man
Will draw his last breath.

And then he'll lie prone
And place a stone
Beneath his head;
Another one upon his breast
And on his hands and feet yet more.
And life will, oh, so quietly tread
Past the stone altar built to the dead.

—JOHN SAUL

paper be sent to local churches for study, and added, "We live in a kind of a between-times, and many of our problems arise from this fact. . . . We must realize we are still separated, but it seems to me we do quite right to engage in this movement, but from time to time to question how it looks now, and how to describe it."

And many speakers praised the last sentence of Dr. Visser't Hooft's report: "It is better to live with a reality which transcends definition than to live with a definition which claims more substance than we have in reality." And in a press conference, the Most Rev. Arthur N. Ramsey, the amiable and persuasive Archbishop of Canterbury, declared that Christian unity is "considerably closer" today than in centuries. Organic unity of the Christian churches is, however, "still a good way off," he added. But the stage in which we now are, he said, is a "new spirit of charity and cooperation . . . more concern with what is shared than what divides."

To what extent does the spirit of ecumenicity, including a renewed spirit within the churches, pervade the general body of worshipers? It is impossible to assess this. Yet two things stand out in my mind as indicating that this spirit is at work among the general populace.

The first of these was the service in the Ashbury First Methodist Church, Rochester, on Monday night, Aug. 26. A local newspaperman said to me, "There is in this meeting a sense of occasion that comes from the participation in a service of worship and work of church leaders from many denominations and races. I felt, as it were, a flash of it when the Archbishop of Canterbury in white and red and Archbishop Iakovas of the Greek Orthodox Archdiocese of America in somber black contrasted against the blue-robed choir. It was unity in variety."

This sense of unity in the midst of variety came also from the solemn procession, when the church dignitaries, variously robed and of different races, marched up the aisle of the church. It came in the words of Dr. Visser't Hooft, when he said that the ecumenical dialogue must always contain an element of "mutual correction" going beyond formulation.

The second time I felt the pervasiveness of the spirit of ecumenicity was in the gathering of more than a thousand people in the Strong Auditorium of the Rochester University for a public welcome and reception on Aug. 27. I felt it in the warm greetings from the President of the United States, brought by Undersecretary of State W. Averill Harriman. I felt it in the response to this greeting by the Most Rev. Arthur M. Ramsey, one of six presidents of WCC, and perhaps most when with a smile on his benign countenance he said, "You will notice that this gathering is a mixed and funny lot."

I felt it when the five of the six presidents of the WCC were presented: The Archbishop of Canterbury, Sir Francis Ibiham of Nigeria, Rev. D. D. Moses of India, Rev. Martin Niemöller of Germany, and Charles C. Parlin of New York City. (Archbishop Iakovas of the Greek Orthodox Church was unavoidably absent.)

And perhaps I felt it most keenly during the rendition of nine selections from Handel's "Messiah" by a 150-voice choir from the Rochester Oratorio Society, conducted by Theodore Hollenbach. The singing seemed to lift me from this storm-torn world into an ethereal realm, and many quotations about music as the language of love came into my mind. The Oratorio Society numbers about 300. Its manager and treasurer is Carl C. Struever, and the chairman of its board of directors is Father E. Sheehan. I had the good fortune to meet Dr. H. Orla Hoadley, a physicist from the Eastman Kodak Co., and chairman of the Society's ticket committee. He remarked that he felt that through music a contribution to ecumenicity could be made, since that spoke a language understood by all regardless of creed or race.

My observation during my attendance at the meetings of the Central Committee of the WCC leads me to concur in the opinion of the Right Rev. Lauriston L. Scaife, Episcopal Bishop of Western New York, that the WCC is "opening more and more windows" in the direction of Christian unity and cooperation. He added, "To the man in the pew, that which is taking place here cannot help but be of value and interest as he seeks to articulate his own beliefs in his church and his desire for unity—not uniformity—in witness to Our Lord Jesus Christ and His church. The associations formed in Rochester between church leaders representing many races and many countries cannot but help to a fuller understanding of one another's

ways of life—spiritual and political. It is the associations made, together with a compassionate understanding of one another's background and experiences, rather than any resolutions adopted, that speaks the value of the Central Committee at Rochester."

As a New-Churchman, I felt very much at home in this gathering in Rochester. When again and again I heard the emphasis on the Lord Jesus Christ as God and Savior, some of the many statements of Swedenborg on this as the prime essential of Christian faith came to my mind. And what New-Church believer would not at an ecumenical enclave recall the oft-quoted words of the Writings to the effect that schisms and heresies arose as charity vanished from the church; that if charity ruled, "Then a schism would not even have been called a schism or a heresy, but a doctrinal (belief) according to the opinion of him who held it, which would have been left to the conscience of every one. . . ." "Arcana Coelestia" (1834)

I wondered whether we of the New Church had done as much as we could have to advance the knowledge of Swedenborg's potential contribution to ecumenicity. Had we perhaps overstressed Swedenborg's other world experience, or even his method of interpreting the Scriptures? Should we perhaps have played up more strongly his doctrines of redemption, regeneration, salvation by both faith and works, and charity? Was not the underlying philosophy of his "Divine Love and Wisdom" or his "Divine Providence" something likely to appeal to a world that was tormented by so many doubts and so much uncertainty? And also at the risk of being regarded as a heretic by some, I wondered if the awakening of the church, as seen in the ecumenical movement, was not one of the authentic signs of the Second Coming of the Lord.

Did you say New Church? Hast Du gesagt Neue Kirche? Aves-vous dit la Eglise Nouvelle?

by Horand Gutfeldt, Vienna

AN OLD IDEA of our General Pastor, Rev. Regamey, to unite in one camp young people from many different nations, has finally found its realization. In one of the most beautiful places of Austria, in the high central Alps, at an altitude of 3000 feet, we had found an unoccupied farmhouse which we could rent entirely for us, together with a spacious barn. There was a beautiful view of the deep lake of Millstatt below us, wood-covered hills and high mountains surrounded us, the horizon was limited only by the peaks of majestic mountain ranges.

A number of New-Church families had taken their vacations during this time, and we had procured rooms for them with farmers in the surrounding area, just far enough away from the campsite, so that the young people were given the feeling of being by themselves. All in all, children included, 36 people had come together, 22 of whom participated in the camp proper. Three of them were

guests that had come along, but who did not belong to the New Church. Not everybody was able to stay the whole period of the camp, (two weeks), but a number came earlier, so they could be of help in setting up the camp. We had been able to keep participation fees for the camp at a minimum; thanks to Mrs. Engelmann, the wife of the president of the Vienna society, we could do our own cooking for the young people. She really worked miracles in the "kitchen," and genuine Viennese cooking came under her magic touch. The adults made their own arrangements.

Since we had the combined forces of three New-Church ministers from the surrounding countries, two of whom were there for the entire period, we were able to present a diversified program, which could answer many questions by the young people. We decided to follow their interests and questions as far as possible, keeping the program very flexible—following the weather con-

ditions and the various interests that were represented. Many questions were discussed, such as: Is our culture declining? The meaning of life, Correspondences, The "why" of religion and church; in the concluding stage we took up a series, dealing with the Sermon on the Mount conducted by Dr. Horn, our minister from Zurich, Switzerland.

A series on self-defense (jiu-jitsu) was conducted by myself, as well as a special series of meditations where I incorporated my experiences with some Catholic systems, the Moral Rearmament, and Indian practices. When the weather permitted, we went swimming in the lake of Millstatt, in whose clear and deep waters we found relaxation and refreshing sports. We also took a cruise on one of the ships around the whole lake, which has been described by connoisseurs as one of the most beautiful in all the Alps. We enjoyed the view on a special mountain hike, where we climbed the nearest summit (6220 ft.), the "Millstatter Alpe." There were blueberry fields, untouched by collectors, and rare mushrooms, but only the lack of time prevented us from collecting more than we could eat.

Language was no problem, since all the time we found enough bilingual members, who translated things that were said in one language (German or English) into the other one, lectures were repeated in the other language. We are thankful to the Board of Missions of Convention for supporting the trip of Rev. Schmidt from Germany, his steady help was invaluable, and we were able to work hand in hand, our different abilities supplementing each other.

We are hoping strongly that we may have a similar camp next year; Mrs. Englemann is already enthusiastic about cooking, again, and we are trying to persuade Roy Bateman, the camp grandpa, to stay over and help again with his skillful construction.

Our guests from America and England, Miss Warden and Miss Savage, contributed much to the camp spirit also. In Europe, where our people are so widely scattered, such camps may provide new strength of body and soul, and deepening of our convictions; they also attract guests and visitors, as this camp has proved. We also welcome guests from abroad! Be sure to write us in time! Austria will make it hard to say good bye!

SPLIT MOUNTAIN CAMP

"I WILL LIFT UP mine eyes unto the mountains..." a prayer was breathed and a dream in the hearts and minds of the Schellenbergs, Dressers, Irion Shields and the Tobisches, was to flourish, bloom and bear fruit for all these 33 years. The idea was an inspiration arising out of the house-parties enjoyed by the young people of the Los Angeles and San Diego Societies.

To further encircle the California New-Church young people, the general area of the site for camp was established in the Kern River valley which was halfway between San Francisco and the San Diego Societies (the geographical extremes of the California Association at the time.)

The realization of this dream became Split Mountain Camp. In the primitive setting of the Kern River canyon, with wide mountain stream flowing down from the giant sequoias, amid spreading cottonwoods, stately pines, and rolling sage-covered hills, truly a touch of nature can 'make the whole world kin'.

Here, surrounded by God's beautiful world of nature, a special experience is offered to our young people. Unencumbered by material conveniences... telephones, electricity, newspapers, radios, houses, weekly allowances and the corner drug store, an opportunity is presented to our young people to live in the spirit of "All for one and one for all." There is time, there is peace, there is an ever increasing awareness of man's relation to man, and consequently his total relation to his God.

Just as the setting is unencumbered by the mechanics of 'civilization', so each new camper is free to grow according to his own aptitudes and potential. New names for each camper, enable the young people to develop a new image in their own, as well as their neighbor's eyes. On the West Coast many former Split Mountain campers are today better known by these camp names as they move into Association leadership, then by those given them at birth.

The purpose of the camp is to provide all young people—14 years or over, opportunity to learn and to grow by living for the good of others in the light of our New-Church teachings. Here the correspondences of nature can become a very real part of the understanding of each Split Mountaineer. Young people of Split Mountain Camp have been and are becoming leaders and workers in the church. Here their faith has been clarified and strengthened and the path leading to use and service in the New Church has begun.

Life at Split Mountain Camp includes camper-led matins at 7:30 each morning, followed by a hearty breakfast, cooked and eaten under the blue California sky. Chores at camp are shared, a rotating wheel designating the jobs for the day. Camp clean-up follows breakfast, with the lusty send-off of the time-honored 'Song of the Sink' as each one washes his own dishes. Morning class meets at nine o'clock. For the most part, this is a lecture followed by questions, which acquaints the young people with special doctrines of the New Church. A rousing game of baseball, or volleyball follows with keen competition between the 'Clean Socks' and the 'Dirty Socks.' And then comes swim time in the cool, sparkling and ever-refreshing Kern. Noon brings another sunny and delicious meal enjoyed at the long outdoor dining table. A time for letters, reading or crafts begins the afternoon program. At 3:30 the Kern River again beckons and refreshes the Split Mountaineers. Round Table is designated for 5 p.m. This is purely a discussion group attended by counselors and campers, but geared to delve into the particular philosophical and emotional interests of the campers at each session. Topics for discussion are a product of the camper group, in contrast to the staff chosen lecture on the doctrines, at the morning class.

Supper follows round-table. Then comes the scurrying around which seems to be involved in the putting together

of each issue of the Splitting News. This newspaper chronicles the daily happenings, joys, sorrows, jokes and personality highlights which make-up the total experience of life at Camp.

The 'Call of the Fire' tells of the coming of dusk and the opening of each new campfire. Programs each night are camper planned—blond night, brunette night, boys and girls nights, perhaps a circus, a hayride, each session bringing new variations on the original plans for the evening entertainment. The 'witching hour' is at 9:30 when a circle is formed around the dying campfire as 'Now the Day is Over' rises over the hills and floats into the starlight sky. Boys and girls divide into their own dorms and prepare for another night of glorious sleep under the trees with the limitless expanse of God's heavens for their roof.

Thirty-three years ago when the dream first became a reality, a new approach in camp staffing developed. Split Mountain Camp has a young director, using more mature personnel as Camp Mothers, Camp Fathers, and Spiritual Leader. The size of the camp group has been limited to twenty-five campers, in the belief that a small group encourages opportunity for deeper growth in human relations and enables the living demonstration of the camp motto, "All for one and one for all."

With the passing years, many changes have come to the Kern River Valley. The once barren hills have replaced sagebrush with summer cottages, the cool, clear Kern is now teaming with fishermen and campers looking for a place to relax in this now most populous of our nation's states. Primitive Split Mountain Camp, if it is to maintain its identity, must retreat further into the Sierras, away from the noise and confusion of advancing hordes of vacationers. In short, we are looking for a permanent campsite—one with enough acreage of trees and water to ensure the type of camping experience which we feel so vital to the continuance of the camp we love.

FRYEBURG ASSEMBLY

THE CAMP OPENED August 3rd with "a full house." The subject was THE OPENED WORD and the lecturers were the Reverends Everett K. Bray, Louis A. Dole, William R. Woofenden, George F. Dole and Wilfred Rice, and Messrs. Harold Larsen, George McCurdy and Rafael Guiu, leader of the young people. For the two latter this was their initiation into the lecture faculty. The lecturers served at the Fryeburg New-Church services and Sunday night services also.

Mr. Rice was at the Assembly for nearly two weeks after having been out West for over ten years. His talks were so appreciated that it is hoped to have some of them printed, together with other outstanding lectures heard each morning. George McCurdy, who goes to the Theological School in the fall, was appreciated for his whole-hearted interest in assisting Ray Guiu in helping the camp run smoothly.

Besides the morning lectures the Assembly has a special class for the young people led this year by Rev. Woofenden and Rev. George Dole, assisted by George McCurdy. There are also classes for the younger children where the American New-Church Sunday School Lessons were used. In addition, a week of training Sunday School teachers under the direction of the Rev. George Dole and Miss Gertrude Dole was held. The psychology of children of different ages was the subject and the classes proved very popular.

Sundays are always exciting because so many within driving distance spend the day at the Assembly, attending the morning service at the Fryeburg New Church. The attendance at Sunday dinners was between 85 and 95. Mrs. Arthur Lawrence and her three sons were among our Sunday visitors and announced that the family was building a cabin in memory of Mr. Arthur Lawrence who recently passed into the spiritual world. This will be the eleventh cabin to be erected on the grounds.

It was suggested that a memorial fund

be set up which will give people the opportunity of making gifts in memory of departed ones. This fund would be used by the Assembly in accordance with the donor's wishes or placed in an endowment fund where the income alone would be used.

Welcomed also by the Assembly was the president of Convention, the Rev. Richard Tafel, Sr., and his wife, who had lunch with us on August 20. He was invited to attend for a week but his other obligations prevented. Tuesday afternoons are called "Project Days" when everyone does something to clean up and improve the grounds, cabins and main lodge. Wednesdays are "Outing Days" and are devoted to canoe trips, mountain climbing, picnicking at White Lake or driving to scenic spots. A large new cooking stove was installed and many donations helped pay for it. The Assembly is very grateful to Mr. Robert Gass of Portland for his part in selecting it. There were also gifts of a chain saw for trimming and cutting down trees, a fine diving board for the swimmers and new equipment for the tool chest.

The Woman's Auxiliary had a successful Sales Table and were able to donate \$100 toward the new stove, give some new equipment to the Mack Cabin used by the boys and provide a baby-sitter during the lectures. Also they donated \$50 toward the proposed additional lounge building to be added to the lecture hall. A notice of this new project, when approved by the Trustees, will be sent out soon, giving an estimate of the cost so that all who are interested may share in this project. The Women's Auxiliary takes this opportunity to thank all those who sent donations to the Sales Table, and are looking forward to receiving donations for 1964. The ladies of the Fryeburg New-Church Society held their annual fair and supper, and the Assembly attended in full force.

Professor Konitzky gave a most interesting lecture on anthropology, re-

ferring particularly to the New England Indians. On another evening songs were rendered by Mrs. Malcolm White, accompanied by her sister-in-law Mrs. Konitzky. THE FLAMES, a young people's group, inducted eight new members at its candle-light service. SPARKS are those too young to be FLAMES and EMBERS are the Assembly's adults. "Stunt Night" at the end of the session is an hilarious occasion when those of all ages put on a vaudeville show, exhibiting their individual talents. A highlight of this session was a two-hour entertainment of piano playing by Jose Melis (of the Jack Paar Program), his son Michael playing drums brilliantly and his brother Ray Guiu and Ray's wife, Betty, doing Cuban dances of various kinds. Members of the Dole and Woofenden families played and sang also.

For those who have been coming to the Assembly regularly—some for 30 years, some for 20 or 10, these annual reunions are a very precious experience in their lives and are anticipated with pleasure throughout the year. When returning to camp there is always the feeling that there has been no separation during the year.

WHY NOT SPEND YOUR WINTER VACATION IN FLORIDA?

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For further information write
Rev. Leslie Marshall,
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WINDOW TOWARDS THE WORLD

WHAT IS THE NEXT STEP

THE RACE PROBLEM is considered by many to be the No. 1 problem today. How do we treat the Negroes—in the North as well as in the South—in relation to jobs, housing, educational opportunities, segregation in public places?

The urgency of the problem was highlighted on August 28 by the March on Washington for Jobs and Freedom. It is a hundred years after the Emancipation Proclamation, and yet we hear some people advocating "gradualism." This country has a "tragic and shameful history in which the white man alternately promises and postpones equal status to the Negro" ("Christian Century," July 31). Something dramatic like the March was needed to awaken the entire nation!

Before the event many were fearful that there would be violence, rioting, disorderly conduct of some sort. It was expected there would be over 100,000 people, participating or watching. When the time came it was estimated there were well over 200,000 and great admiration was expressed for the orderliness of the affair throughout the day.

In his column in the "New York Times" the following day Russell Baker told of a newsman, familiar with demonstrations in southern communities, who was struck with the contrast and felt that the Washington demonstration didn't have "the discipline, organization, the impact, the punch of the southern demonstrations . . . it's much more an act of faith." Apparently this reporter failed to recognize the discipline involved in the technique of non-violent action as practised by many if not most of the sponsoring organizations of this extraordinarily successful and well planned March on Washington. Cultivation of "soul force" may well take more training and discipline than building up physical force.

Editors and commentators were loud in praise of the orderliness of the entire proceedings. But, they asked, what is the next step? Will it mean more votes for civil rights legislation? Will not the real test come at the local community level?

In an editorial on "The Meaning of the March," "The Christian Century" (Aug. 28) sums it up well: "For the Negro the Lincoln Memorial is not a monument to the past but a mentor for their future. This is the symbolic meaning of the march. It will be a sad day for the whole nation as well as for the Negro if the men to whom the nation's affairs are entrusted miss the meaning of this allegory."

—ELISABETH RANDALL

PEACE WITH JUSTICE

WHAT IS THE PRIMARY GOAL of the church today? What is its role in international affairs—or what should it be? What responsibility does it have to bring peace to a war-torn world?

"The churches' long-range task is peacemaking, to be conducted in keeping with the gospel of reconciliation." At least so much was agreed upon by a group of theologians, churchmen and social scientists meeting under the auspices of the Church Peace Mission. This unofficial ecumenical society has been conducting a series of exploratory studies "with the aim of developing a more viable and more biblical peace witness in the churches. . . . The current effort," writes Paul Peachey, executive secretary of CPM ("Christian Century" July 31) "has two main concerns: (1) to probe the confusion and paralysis of the churches in relation to the crises of our time and (2) to mobilize the resources of biblical theology to deal with problems thus exposed."

There was considerable divergence in point of view and doctrinal emphasis among the participants of the study

group, coming as they did from several different denominations, when it came to "short-term or emergency actions the churches might take to prevent war." Another moot question was whether "the churches are captive of culture."

Confusion besets the churches today: "at a time when we as a 'Christian' nation are prepared to countenance, in 'defense' of our Judeo-Christian values, the immolation of the world, we have reached an unprecedentedly high degree of uncertainty as to what those values are. We are unable or unwilling to try to discern what God is doing at this moment in history, and in sheer terror and unbelief we reach for the rudder ourselves."

While considering what the social responsibility of the church should be, as exemplified, e.g., in the studies of the Church Peace Mission in relation to peacemaking, we may well reflect also on the position of those organizations whose members hold to the belief that individual salvation is the primary concern of the church, and it is by means of regenerated individuals that a better world may be built.

"Since the church's domestication to civilization from the fourth century onward," says Mr. Peachey, "its life has been bifurcated into channels of 'responsibility' and 'withdrawal'—into, on the one hand, a "Kirche" enmeshed in societal power structures and, on the other, monastic or 'sectarian' protest movements."

We have examples of "withdrawal" in monasticism and also in the "intentional communities" which have sprung up in times of great social unrest, such as the periods of the great World Wars. "In spite of the unfortunate experiences many communities have undergone," writes Francis D. Hall ("Christian Century" Aug. 14) "one must acknowledge that genuine values are to be achieved in such groups. They require a degree of dedication. . . . They

give help, both spiritual and practical, to those who are in need. . . . They witness to the world the longing of men that love may come to prevail on earth."

Whether this kind of withdrawal from the world and its problems is the best way to fulfill our Christian mission today, even with the high purpose of emulating the early Christian communities, seeking perfection in communal living,—this is debatable.

New-Church teaching emphasizes carrying our religion out into all areas of life. This surely means that we should be concerned with what is going on in our strife-ridden world, taking our due share of responsibility in working to promote peace with justice.

—ELISABETH RANDALL

MEMORIAL

CLARK—Hazel Baker Clark was born in 1883 in Cleveland, Ohio, of a long line of New Churchmen. She was confirmed by her uncle, Rev. Myron G. Browne. She felt particularly indebted to the Rev. Thomas King, her pastor for many years, for his lucid explanations of the doctrines.

In 1909 she married Sheldon P. Clark who also joined the church. Throughout the years, she twice held many offices in the Alliance and Sunday School Association, including Secretary to the Ohio New-Church Sunday School Association, and Corresponding Secretary of the National Alliance. At one time she broadcast the International Sunday School lessons over station WJAY.

In 1951 she moved to Massachusetts and transferred her membership to the Newtonville Society. There she was a past president of the Massachusetts Women's Alliance and was active in many phases of church work. She held in great affection her memory of happy summers at the church camps of Almont, Mich., and Fryeburg, Maine.

Mrs. Clarke is survived by four children: a daughter, Mrs. Frederick G. Perry, Jr., and three sons, Sheldon, Channing, and Bronson, and ten grandchildren. She died June 19, 1963 after a long illness in Wayland, Mass.

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Who is ministering to ministers ?

by George C. Anderson

IN OLDEN TIMES, before there was a Protestant church, the priest or other member of a religious order had a spiritual director to whom he could always take his troubles. Today most Protestant clergymen are not that fortunate. It is a rare denomination indeed that has any adequate ministry to its ministers, although emotional problems of clergymen are on the increase.

I do not want to imply that our Protestant clergymen are any more confused than their neighbors across the street or than those in their congregations. Our rapidly changing morals, standards of commerce, and the quickening pace of day-to-day life are already taking their toll in heightened emotional disturbances among many individuals. Granting that our clergymen are average, normal individuals, they are caught up in the problems and anxieties of the day. Their families are subject to the same stresses and strains. More than ten thousand of our Protestant ministers are now receiving some form of individual or hospital psychiatric care.

Here again I am not trying to prove that there is a vast amount of serious mental illness among our clergy. Actually, there are no statistics proving that there is more emotional and mental illness among clergymen than among members of any other professional group, despite the fact that there has been a threefold increase in the number of ministers in state hospitals. The figures are of particular interest only because clergymen are supposed to be figures of emotional strength and stability in our communities and churches. It must be obvious to anyone who is professionally concerned with physical or mental illness, however, that our

clergy, like all other individuals, have problems in these areas.

Over the past several years, as I have worked with clergymen and psychiatrists throughout the country, I have been appalled at the number of clergymen who want to discuss their personal problems. Many of their difficulties are tragic. Some of these clergymen are rapidly becoming alcoholics or dope addicts. Others have fallen in love with another woman and are searching for a way out of the dilemma through divorce. There are other problems just as serious, if not as tragic. Many clergymen are unhappy and realize too late that they are in the wrong vocation. Others are burdened with anxiety and guilt because of their inability to play the part of the supernatural, holy saint that the congregation expects of them. Problems involving their children, their marital relations, and the peculiarities and ills of their aging parents often place intolerable burdens upon many clergymen and help to weaken their spiritual, physical, and mental health. Some clergymen become deeply disturbed when they do not receive an expected promotion. All organizations involve politics and politicians, and I know of one clergyman who became violently embittered when he narrowly lost being elected a bishop on the ninth ballot. Low salaries, frustrated ambitions, and sheer loneliness aggravate a predisposition to serious emotional disturbances that need the help of wise counselors.

Fortunate is the denomination that has a warm ministry to such ministers, but many clergymen complain that their denominations have made no provisions to help them with their personal problems. Most bishops and other

heads of religious groups are too busy with administrative and community activities to find time to minister to the troubles of ministers. I have known clergymen to have to wait a month before being able to get an appointment with a bishop. Even when an appointment is granted, there is no guarantee that the church head will have the resources to help the clergyman with his problem or, even worse, to understand it. I have known bishops and other superiors to panic when clergymen revealed to them deep-seated, emotional problems.

In a sense, Protestant clergymen are paying the penalty for being members of a professional group rather than a religious order. Most of our religious organizations are primarily concerned with administrative matters—programs, budgets, church government. One only need look at Roman Catholic religious orders and the pastoral care and supervision provided for those entering the religious life to see the difference between Roman Catholic and Protestant concern for the clergy. In the Roman Catholic Church, once an individual consecrates himself by a vow to God to serve the cause of God and the church and is admitted to the Community of the Ordained, he is taken under the wing of the Holy Church. His problems become the church's problems, and all are bound in a supernatural order that knits them together with a bond much stronger than that linking members of a family in the natural order. The church accepts the priest for better or for worse. Without the priest the church could not exist, and without the church the priest could not have his holy vocation.

We are becoming more aware that many of our emotional problems may be symptomatic of deeply underlying mental or physical illness. The stresses of everyday living can easily push us into illness, and fortunate is the individual who can obtain good medical and psychological care when he ceases to be at ease with himself. If he is a Protestant clergyman, he is often forced to seek help outside his church, particularly if he is in psychological difficulty. More often than not, fear of chastisement or condemnation by his superior will cause him to bear his burdens alone. Few low-salaried ministers have the courage or funds to consult a psychiatrist.

Church leaders and authorities need to know much more about mental health and illness if they are going to serve the needs of their clergy effectively. We need to examine the records of men dropped from the ministry over the past two decades to determine what problems compounded their failure or dismissal. All too often men are relieved of their posts because of mental and emotional illness that could easily have been recognized years earlier by a church prepared to minister to ministers. To save the reputation of the church by helping to destroy the reputation of a clergyman denies the love of Christ. If we believe in the doctrine of salvation or in the individual's ability for spiritual growth, we must support those who are walking in the valleys of emotional distress and personal agony. Each of us, if he is honest with himself, has often seen the strengthening of his spiritual powers after a personal crisis with evil. The very least a church can do is to provide its clergy with the means of regaining health. In attempting to preserve the good name of the church, church leaders must not endanger the physical, mental, and spiritual health of the clergyman who once dedicated his life to the church. We do not strike a physical cripple; neither should the church whip a clergyman who is emotionally disabled. The inescapable duty of Christian love is to care for the sick and distressed. Yet all too often church authorities, either through ignorance or fright, condemn the emotionally troubled minister to deeper suffering and perhaps to tragedy. Some wash their hands of the matter by dismissing the minister or turning him over to a psychiatrist. Organizations require discipline and disciplined members, and I do not for a moment imply that discipline should be discarded. But the Carpenter of Nazareth found time on his cross to comfort even a criminal and to assume some responsibility for his future care. We need spiritual directors who will stand by their men in sickness and in health.

CARING FOR THE CARETAKERS

Today we hear much about pastoral care, pastoral counseling, pastoral guidance, and pastoral theology. We try to take care of those in the congregation; but who is taking care of the caretakers?



THERE ARE some people who grace the world with their presence, and we are a little better, a little finer, for having had the privilege of knowing them and loving them. Their lives touch ours as a benediction, imparting something of their goodness and beauty; we feel bigger and more blessed for just being with them.

As we meet here today to bid Godspeed to one of these great souls as she ventures on before us into the Further Room of life, it is very natural that there should be a heavy sense of loss in our hearts. If this were not so, our dear Leonore would not have been the wonderful, lovable person we know her to

Some churches are beginning to provide psychological and psychiatric services for their troubled clergymen, and this is all to the good. However, these services should be only auxiliary to the most needed work of all—building a deeper sense of brotherhood among clergymen and a genuine concern among those in authority for the welfare of their colleagues. We need to restore the concept of the church denomination as a community of individuals who have joined together for a common task. In a Christian community there is no place for a self-righteous hierarchy, or for disregard or ignorance of another's problems, or for hate or condemnation of a brother who has become spiritually sick. A Christian community should be a healing community where the weak-



Mrs. Poole, wife of Stewart Poole, can be seen in the left part of this group at the Fryeburg Conference in 1957.

LEONORE POOLE

The following memorial was preached at the resurrection service for Mrs. Poole held early this summer in the Wilmington Church. We are printing it in full, as a tribute to this former president of the Women's Alliance, so beloved to all who knew her.

be. But let us admit that we are being selfish in our grief! Ours, only, is any loss there may be: hers, all the gain.

I am sure that if she could hear the words we speak here today, she would want nothing said in the way of eulogy. Always thinking of other people as she was, I know she would want to share with you her implicit faith in the on-goingness of life, and the continuing of personality — unchanged — on the further scene of life in the bright world of the spirit. I know she would want to share with you her deep convictions, which she drew from the teachings of her beloved church, so that she herself might reassure you that she lives! That

she is still herself! That your sense of temporary loss might be swept away by thinking of her as she even now prepares to enter into the life of heaven!

And is this not as it should be? If we unselfishly love a person, should we not be more concerned with what lies before her, than with what lies behind? Let this, then, be a service of resurrection! Let it be a service of thanksgiving to the Lord for having lent us this dear friend these many years! Let it be a service of faith: faith in that "house of many mansions," especially prepared for us by our Lord who promises, "Because I live, so shall you live also."

We are reminded of this in the "Teaching on Resurrection" which we read this morning: "We are so created by the Lord that as to our internal, our soul or personality, all that we really are as a person, we can never die." All the qualities we come to value and admire in one another are non-material, not akin to matter nor limited by space and time: loving, thinking, feeling, kindness, loyalty, enthusiasm, understanding, sympathy, friendliness, tolerance, idealism. All these are properties of the spirit, that is, of personality, and as such are indestructible. They are the possessions of our true selves, the enduring things of life, for from birth we are created immortal beings ever possessing and expressing these imperishable qualities which make us known and loved.

And yet, what makes a certain person dear to us is not just the fact that he or she has these inner qualities of spirit

or personality, but it is because he has them in a unique way. It is because he has personalized them, has embodied them in his own individual way. To us, they are what he is, what he means to us. These are vastly more important than the physical characteristics of size, weight, color or build. In fact, it is these inner qualities of spirit, impressing themselves upon and shining through the walls of the flesh, which really allow us to know and love our friends. They are what really constitute us as human beings. What a blessing, then, to be assured that "as to our essential being we can never die!"

I wonder if we have grasped the full significance of this? I wonder if we, who have gathered here out of love and out of a deep sense of what Leonore has meant to us, truly realize the full force of this? "We are so created that as to our true selves we can never die." If we do, there can then be no lasting sense of loss. "Death" is but the normal process by which we emerge from life in this world into the fuller consciousness and participation of life in the world of spirit. "Death is not extinguishing the light: it is merely putting out the candle, because the dawn has come."

Now, if it is true that as to our inner structure as a person we can never die, and if this indestructible personality is made up of the sum total of our response to life, then it follows that nothing essentially changes when we step through the doorway of death into con-

nesses of all may be known but unuttered, where the strength that comes from genuine love brings relief and healing. The manner by which a church denomination serves the deep-seated needs of its clergy is a fair indication of its worth as a community of Christ. At the risk of sounding trite I suggest that we should remember that a church is as strong as its weakest link. When the weak link is one of its own clergy, the need for support becomes obvious. From the viewpoint of sound organizational practice, one might expect a church to take steps to remedy the matter. But in ministering to ministers we must be stirred by something much higher than a desire to preserve the church's reputation. The supreme motivation must be love.

tinued life! As our teaching on resurrection again assures us, "Hence it is evident that when we die, we only pass from the consciousness of one world to that of another. And when this happens, we take with us all things truly belonging to us as a person, except our earthly body." Consequently, everything that has made Leonore dear to us, all the admirable and loving qualities of her mind and heart, all the unique ways she had of expressing her ideas—in short, everything that has made her our good and reliable and esteemed friend—is still hers, and she continues to use her rich personality in an even wider field of activities.

Sometimes we have the most vague conception of what life in the world of spirit must be like. It is often difficult for us to visualize how our beloved ones there can "continue to be themselves in every respect," because we so tend to identify a person with his physical body that we can scarcely conceive of his living on without it. Yet we know that the physical body is only the temporary housing of one's personality for "this-world" purposes: just the means by which the spirit brings itself into contact with the world of nature, and by its reactions and experience here develops and prepares for life in another environment. Can we not stretch our imagination enough to see that our spirit can just as well clothe itself with another kind of body? One even more sensitively adapted to a more exquisite and a more beautiful world?

When we are born, we have a body given to us that is wonderfully adapted to our needs here; when we enter the world of spirit, our permanent home, we are likewise given a body, a "spiritual body," even more wonderfully suited to our needs. The Apostle Paul calls these the "natural body" and the "celestial body," and he speaks about the one being "put off" and the other "put on." The celestial, or spiritual, body enables us to express our true inner self so much more perfectly than can this present body of material flesh! This is why we shall recognize our friends and dear ones there immediately, and why our relationships with them will be so much closer and so much more deeply soul-satisfying than they can ever be here.

Therefore, this day, we can think of

our dear Leonore, just as we remember her, awakening to consciousness in that world of spirit just beyond our sight. Awakening as her true self. Awakening from sleep there, even as she did here. Thrilling to that bright, grand world around her! Breathing its supernal life-giving air! Feeling so alive, so full of strength and vitality, so intent to be up and doing! With the same thoughts, the same interests, the same desires. With heart and mind and memory full of all the best things her lifetime here has given her. And to find herself well again, with a heavenly body that will never grow old or tired or know sickness again. With hands and feet and eyes and ears bringing her exquisite experiences of

her new heavenly home, and of her many friends there: now and henceforth the tireless means of administering to others and of sharing with them her rich and interesting personality—just as she so unselfishly gave herself to us here.

On this day of her resurrection, let our own sorrow and grief be caught up in her joy and happiness and well-being! Let us raise the sights of our spirit, and with hearts and minds uplifted to the Lord in thanksgiving, let us unite with our angel-friends in their welcoming cry of joy and resurrection:

"Well done, good and faithful servant: enter thou into the joy of thy Lord."

—RICHARD H. TAFEL, SR.

The Swedenborg Student

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

ARCANA CLASS—November, 1963 Volume X, 8990—9054

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22—30	9039—9054

OUR READING for this month is so closely tied to the preceding one that it would be well to reread last month's notes before reading these, and also to read again number 8970, the "Contents" of the whole chapter, in which we find the general statement: "In this chapter in the internal sense, the subject treated of is those who injure or destroy, in themselves or in others, the truth of faith and the good of charity; what is the penalty; and what the restoration."

Number 8992 tells of the state of those who are "in the affection for truth from natural delight." This delight is from the love of self and the world, and so is not free but servile. It does not have use as its end, but riches and personal honor and gain. Maidservants represent those who are in this natural affection for truth, and menservants those who are in the affection of mere knowledge simply for knowledge's sake, who admire themselves for the knowledge that they possess and so destroy in themselves the feminine quality.

It is the office of the spiritual or internal man to rule over the natural or external man. If the natural will not submit to this government, the "maid-servant" is evil and cannot be conjoined. But the natural affections for truth and good are many and can be made to serve many uses. To represent this Abraham, Jacob, David, and Solomon were all permitted to take maidservants as wives.

In number 8998 "to sell her to a strange people he shall have no power" is interpreted in relation to marriages between people of different religions. Here we should notice the phrases, "imbued with the principles of the truth of the Church" and "imbued with such things as are not of the Church." Mere nominal adherence to different religious denominations does not constitute a barrier to marriage, but when two persons have developed their characters and outlook on the basis of beliefs that do not agree, there is a fundamental clash of a very deep kind, which may affect everything they do. This is especially true when the beliefs of one of the two are spiritual in character and those of the other material. The natural affections need nourishment as does the body, "falsity from evil to an evil spirit, and truth from good to a good spirit" (9003). "Man does not live by bread alone," not even an evil man.

Number 9006 tells of the danger of

REACHING OUT

For the first part of this article on the work of the Tract Society, please refer to the July 1 issue of the MESSENGER. We regret that limita-

tions of space made it impossible to publish this well-written report in one issue.

destroying one's belief in the truths of faith. Man is man from his understanding and if this is destroyed, he dies as to his spiritual life. Take away truth, and good perishes. Yet if evil is done unintentionally, it can be forgiven. Evil is often done without premeditation, springing suddenly from hereditary evil. This applies also to those in false religions, who act from principles which they believe to be true although they are really false.

There are some things, however, that cannot be forgiven. "He that smiteth father or mother, dying, he shall die." This means denying the Lord and His kingdom, which is to destroy the love of good and truth. "He that curseth father or mother" refers to a deeper and complete rejection of the Lord and His truth by those who are of the church. Denial of the Lord is not profanation with those who are outside of the church.

The next law (9023) concerns disputing about apparent contradictions on the Word. Those who do not deny the parts of the Word which seem to conflict, but hold them in the memory for future validation are not guilty of this sin, for in time they may understand and be healed.

The next and final law in this reading distinguishes between evil done from the heart and evil done unintentionally. This law is referred to in the Sermon on the Mount: "eye for eye, and tooth for tooth." The Lord did not come to do away with the Scriptures which He had given. In its literal sense the law of retaliation requires that the punishment shall not exceed the damage done. Even today we sometimes need to be reminded of this external truth because of the impulse to pay back an injury double. And spiritually this law is eternally true. We cannot destroy another person's perception of truth without bringing the same injury upon ourselves. We cannot cause another to be dishonest, to steal, or to lie without ourselves being dishonest, thieves, or liars. Nor can we destroy the good desires of others without destroying our own. Spiritually all the laws are unvarying and inexorable.

Notes

8991. "Such as a man is when he dies, such he remains."

8995³. This section states clearly when and how love of position and riches may be useful and right.

9008. Why those in the hells must still live.

90017. The reason why the very knowledge of the spiritual sense of the Word was wanting in Swedenborg's day in Europe was that "there is no faith that the spiritual is anything."

9013⁸. Hypocrisy damns because it "destroys everything of spiritual life in man"—thus the "remains" through which he might be reached by the Lord. This is the "unforgivable sin" against the Holy Ghost. See also number 9014⁴.

9020. The Roman Catholic practice of praying to the saints called "Christian paganism."

9025². A thoughtful study of this section will prove helpful in answering questions concerning the apparent con-

To keep the churches in touch with the work of the Tract Society, two copies of every publication are sent to every Convention minister, with the hope that it may be called to the attention of all members. Where there is no Librarian nor Book Room, several churches have appointed an Outreach, or Missionary Committee, usually of three members, to handle the distribution of literature. In this way, church members are kept in touch with what is being published and so use it in their own missionary work. Committee members have an excellent opportunity to follow up new readers. Friendly guidance and advice may lead to further interest and a grasp of new truths.

The Pawnee Rock Society has organized itself efficiently for this important work. The Rev. Galen Unruh writes modestly:

"Our local missionary committee . . . is very simple and there is not a great volume of work being done, but it is an effort by the local church to keep itself aware of the need.

The president of the Church Board annually appoints a group of three to function as it sees fit. Usually there is a fund of \$100 which is turned over to them to start them in the work. . . They may spend some of this on gift books for confirmation classes, for graduating high school seniors or for any other purpose they may have in mind. Apart from this, the decision was made at our last annual meeting to put in a standing order for any new pamphlets that may be published, so that at least 30 church families could pick up one from the church vestibule. It is our thinking that if our attending families become aware of what is being published, they will be inspired to obtain more for their own use and in

Please turn to page 228

traditions in the letter of the Word.

9032. This number summarizes clearly the complex explanations in earlier numbers.

9039³. "The Lord flows with power into those who are humble; but not into those who are puffed up, because the former receive influx, but the latter reject it."

9043. This is a helpful analysis of the process of regeneration, based on the comparison with the process of conception, gestation, and birth. Note also the statement: "The angels have their life from good, and their form from truths, which form is the human form."

9049⁷. The Lord when He was in the world spoke, as everywhere in the Word of the Old Testament, "at the same time for the angels in heaven, and for men in the world;" hence the internal sense of the New Testament.

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Street or RD # _____

City _____ Zone _____ County _____ State _____

Age _____ Date of Birth _____

Occupation _____ Month _____ Height _____ Day _____ Weight _____ Year _____

Beneficiary _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X** _____

AT-1AT

IMPORTANT: CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

LOOK AT THESE AMERICAN TEMPERANCE LOW RATES

	Pay Monthly	Pay Yearly
Each child 18 and under pays	\$2⁸⁰	\$28
Each adult 19-64 pays	\$3⁸⁰	\$38
Each adult 65-100 pays	\$5⁹⁰	\$59

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

Mail this application with your first premium to

**AMERICAN
TEMPERANCE ASSOCIATES**

Box 131, Libertyville, Illinois

Brockton Society of N.C.
34 Crescent St.
Brockton 35, Mass.

You are invited to join

THE AMERICAN NEW-CHURCH TRACT
AND PUBLICATION SOCIETY

Address: Corresponding Secretary
2129 Chestnut Street, Philadelphia, Pa.

Membership: \$1 per year
Life Member: \$100

REACHING OUT (Continued from page 225)

this way become the kind of people who are willing to reach out to others with a modern message for the church, or in behalf of it.

When the shipment arrives, I make an announcement that they are here, inviting the members to pick them up on their way from the service. I also may write something about any new publications which come out in my bi-monthly news-letter which goes out to local and isolated members of the Kansas Association".

INDIVIDUAL MISSIONARY EFFORTS

A number of our correspondents are using the publications of the Tract Society in personal missionary work. Writing from England, the Rev. Charles A. Hall says "I am deeply grateful for the various booklets which have come from the Book Center. These I have read with great interest and profit. I am using them as "silent missionaries".

Here is a missionary effort which might appeal to shut-ins or older people wishing to do something for the church. For a year and a half, Mrs. Robert Hallowell of the Philadelphia Society wrote personal letters by hand to the next of kin of names carefully selected from the obituary columns of the daily newspapers.

She wrote that she did not wish to intrude on their grief, but wanted to share with them the comfort she had found in the enclosed pamphlet, *Life Further On*. Almost invariably she received a reply expressing thanks and appreciation, sometimes merely a printed card of thanks, at other times a personal note or even a telephone call. The only connection with the church, of course, was the imprint on the pamphlet. "I set aside a few minutes each evening to write", she says, "The letters totaled over 5,600".

Mrs. Hallowell felt that this work was very much worth while, though the actual results could not be measured in a practical way. It was a real service to people, bringing the church's word of comfort.

What consolation a bereaved parent would find on opening the little booklet *Our Children in Heaven* to read: "Whatever else heaven may be like, we know that it must be alive with the sound of happy children laughing, running and playing".

GROUP EFFORTS

A young college graduate on the Board of Managers of the Tract Society was very much impressed with the pamphlet *Christian Living in the Swedenborgian Perspective*, which gives in a concise, modern form an explanation of the church's teachings. He said it would have been a great help to him in college, to back up his own statements when asked about his church. Members of the Philadelphia League have taken on themselves the responsibility of writing personal letters to all members away in college, enclosing the pamphlet and telling them why they are sending it.

The young people in the Epsilon Societies of the General Church offer a good example of what may be accomplished by group effort. Meeting in regional church groups, they carry on advertising in newspapers,

distribute literature and follow up inquiries. Much has been accomplished in spreading Swedenborg's works by this personal interest.

ADVERTISING ALWAYS PAYS

Wherever advertising has been used, reports seem to show that it brings increased inquiries and orders. Demonstrating its faith in this medium, the Tract Society helps sponsor the weekly advertising of the Philadelphia Society on the religious pages of the *Evening Bulletin*.

"Much of the success of the Miami Society comes from advertising and distributing pamphlets and booklets" writes the Rev. Ernest L. Frederick. He describes his program and his philosophy in the following:

SO THAT HE WHO RUNS MAY READ

In the rush of modern times, people are usually too busy to read and critically examine, and take the time to understand the deep truths to be found in our church. While this is lamentable, it is very true that the average person wants his information delivered to him not only pre-cooked but also in pre-digested form. Often he will read only the newspaper headlines, and possibly the news digest of a syndicated columnist, before turning to the sport pages or the comics. In a magazine he scans pictures that may have a terse sentence or two which supposedly contains everything of importance. In religion he expects the same lucidity and brevity found in the news media. This is where New Church booklets, tracts and advertising can be effective. They should catch the eye and stimulate the interest so that they may serve to introduce the deeper truths of the Writings.

Much of the success of the Miami Society comes from advertising and distributing pamphlets and booklets. From the beginning, the book room and the advertising of easily read material have played a large part in making the public aware of the Miami New Church and its teachings. Today one third of its present membership is attributable to advertising in one form or another.

However, it should be noted that the mailing out of tracts and booklets will not alone or unaided bring in new members, but it may be the first step. It can become the basis for a first and very necessary contact with those who have questions and problems and who are seeking a satisfactory religion and way of life. Once a contact has been established, and only then, can the church begin to fulfill its function of providing guidance, leadership and the hand of understanding and friendship to the seeker.

Searchers after truth are like lost sheep. Before they can be cared for and ministered unto, they must be found. What better way to find those who are lost, strayed or stolen than through advertising? What better way to tell the world where we are and what we have to offer than through the printed page? The more the church advertises and the more books and tracts are distributed, the better are the chances of finding those seeking fresh truths to live by. Of course, personal contact is very necessary, and advertising can lead to it. "First the blade, then the ear, then the full grain . . ."