

# NEW-CHURCH MESSENGER

## convention in brockton

june 23-27, 1965

### TENTATIVE PROGRAM

	MORNING	AFTERNOON	EVENING
Wed.	Travel from Waltham	1:00 General Council (Hotel) ANCL Executive Committee Women's Alliance Exec. Com.	8:00 NCTS Graduation (Elmwood) 9:00 NCTS Reception (Elmwood) ANCL Social (Elmwood)
Thursday	8:15 Communion 9:00 General Council (Hotel) 9:30 Women's Alliance (Brockton Church) 10:00 ANCL Executive Committee	12:30 Alliance Luncheon 2:00 Devotions: Opening of Convention 3:30 ANCL Business Meeting 4:00 Sunday School Association Board of Education	6:00 Supper at Elmwood Urbana Presentation 8:00 Organ Recital (Bridgewater) 8:30 Convention Religious Opening and President's Address 9:00 Social Hour ANCL Social (Elmwood)
Friday	8:15 Communion 9:00 Convention Business session ANCL Business meeting (Hotel) 11:00 Nominations	1:00 Luncheon with Theme Speaker 2:00 Theme Program	8:00 Board of Missions Program (Brockton Church) 9:00 Hospitality get-acquainted meeting ANCL Social
Saturday	8:15 Communion 9:00 ANCL nominations 9:30 Theme sum-up 10:00 Convention Business session Roll call 11:00 Elections (Brockton Church) 11:30 ANCL Elections	1:00 Luncheon with LEI presentation 2:00 Convention Business Session (Brockton Church) League Ceremony of Keys and Trophy 3:00 Meeting of Corporation of NCTS 5:00 Leave for Edaville outing	6:00 Edaville outing 9:00 ANCL Social
Sunday	9:00 Communion, ordinations and consecration 10:00 Breakfast (Brockton Church) 11:00 Convention Service	1:00 Board of Missions Luncheon meeting 3:00 General Council (Hotel)	7:00 General Council (Hotel)

pre-convention issue

may 1965

# NEW-CHURCH MESSENGER

Official organ of the General Convention  
of the New Jerusalem in the United States  
of America. Convention founded in 1817.  
(Swedenborgian)

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## OFFICERS OF CONVENTION

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BJORN JOHANNSON

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*The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.*

MAY 1965

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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.

# HERE AM I, SEND ME

AS WE CONSIDER THE CONVENTION THEME this year, we will be given the opportunity to do two things. We will have a chance to appraise ourselves honestly as a church and to rededicate ourselves to the Lord and to the work that He calls us to do.

Honest self-appraisal is not easy, but it is worth trying. Our church is in a slump. Can we be honest with ourselves and find out why this has happened and what we can do about it?

A great deal depends upon the individual member. Maybe we don't think that we as individuals can do very much. Are we unsure of ourselves? Does our task seem too great for us? We are great idealists, but when it comes to carrying idealism into reality nothing seems to happen. We want to jump ahead and make all things new, when, in fact, we should be taking only one step at a time. If each individual were willing to give himself to the Lord and follow Him one step at a time, the church would stop receding and start to grow.

Remember that the individual *is* the church in its smallest form. So let's start right there with ourselves. Let's appraise ourselves first, and then we can go on to appraise our societies, associations, and our General Convention. Before we come to Convention this year, let us ask ourselves, "What kind of a job have I done during the past year as a member of my church? Have I been faithful to the Lord, and have I tried to build my faith into my life so that I keep on growing in love and faith to Him?"

These are important questions to ask, because the quality of the church depends upon our individual response to the Lord. If we feel that we are losing contact with the Lord, then our church will suffer to that extent. It will lose an effective agent that it might have found in us. But if we feel that we are growing day by day in love and faith and that we find more joy, peace and happiness in life because of our religion, then the church will gain by our presence in it.

So often we fail to lend a helping hand to our church because we feel inadequate. But if we are growing as church people every day, we have many hidden talents at our disposal. Working alone, without help from the Lord, we would be inadequate to our task; working with the Lord, however, we are given whatever talents we need at the moment to do our work. Nor should we be disappointed if what we do does not seem like very much. What the Lord sees our task to be may be entirely different from what we think it should be. We want to do everything all at once, and because we are not satisfied with taking one step at a time, we end up not taking any steps at all.

In seeking for a fuller commitment to the Lord and to our church, we have turned this year to the words which Isaiah used to express his personal commitment to the Lord. Isaiah was an individual. What he did, we can also do. His commitment came as the result of a profound religious experience. We would not expect to be able to repeat his experience as he had it himself. Religious experience is a highly individual matter. The thing that we have in common with Isaiah is not his vision of the Lord on His throne, but rather the reception, through the confession of our sins and weaknesses, of a new life and of new talents. It is through putting ourselves in the Lord's hands and accepting his gift of life that we are able to say, as Isaiah said, "Here am I; send me."

—THEODORE T. FOSTER

## HISTORY OF THE BRIDGEWATER SOCIETY

When the Rev. Holland Weeks, a popular preacher in Abington, Mass., was tried for heresy in 1820 because he embraced the Swedenborgian doctrines, his trial attracted much publicity and helped bring about the formation of several societies—among them that in Bridgewater. The history of this society properly begins in the last week of November, 1821, when Artemus Stebbins, formerly a Methodist minister, introduced the writings of Swedenborg to Seth Washburn who read all the books he could borrow, and soon purchased most of Swedenborg's writings and loaned them to all who would read. Before long Mr. Stebbins was preaching to an interested group in schoolhouse No. 6, situated about two miles from the center of town.

On January 14, 1824, twenty-nine persons "desirous to be enlightened in the knowledge of the Sacred Scriptures . . .", met at the counting-room of Carver Washburn & Co. for the purpose of forming a Library Association, the books of which later became the library of the Society.

It was on March 11, 1824 that the Society was legally organized, and when the meetings became regular they were transferred from the schoolhouse to a small building provided by Mr. Washburn near his house, and also were often held in the Academy building in the center of town. Mr. Eleazer Smith, a former Baptist, was preaching at this time.

On May 29, 1833, the Rev. Thomas Worcester, pastor of the Boston Society of the New Jerusalem, in a ceremony held in the Academy building with about 180 present, instituted the church with a membership of twenty-one persons. Rev. Samuel Worcester was the first pastor of the instituted church. A Sabbath-school was established, and a class was formed for the study of the works of Swedenborg. Attendance at morning worship numbered from 160 to 200.

It is interesting to note that it was voted in 1837 to establish a New-Church School, which was conducted by Miss Fanny Fobes in the "front part" of a private home.

The first meeting-house in New England, designed wholly for New-Church worship, was erected in Bridgewater at a cost of \$3,000., and dedicated on Sept. 3, 1834, with about 500 present. This building was sold to the Methodist Church in 1871 when the edifice now occupied by the Bridgewater Society was constructed. Its present use is as a meeting place for the Christian Fellowship of the Bridgewater State College.

According to the records, after it was voted in 1870 to erect a new house of worship, everyone helped in raising money for the new building:—the choir gave concerts, the minister, Rev. T. F. Wright, gave secular lectures. When it was dedicated on September 20, 1871, it was "a church completed, not only without a debt, but without criticism."

When the Society's 100th anniversary was celebrated in May, 1933, the church was again without debt, due to the diligent effort of its members. Rev. Charles H. Kuenzli was minister at this time.

Those who attend Convention in June will be treated to a concert on the beautiful Hook organ which was first used on Nov. 2, 1872. They will also see the new stained glass windows which are about to be installed in the front of the building. Rev. Harold R. Gustafson is the present pastor.

### ministers' institute

The Council of Ministers is scheduled to meet on the lovely wooded campus of Chapel Hill School, Waltham, Mass., from Friday evening, June 18, to Tuesday evening, June 22. A misunderstanding and a mistake with regard to planning have resulted in cancellation of plans to include ministers' wives fully in the program. The session will instead be primarily an extended session of the Council of Ministers, although there will be specific portions of the program to which the ministers' wives will be invited. A mail request was sent to all ministers for program suggestions and more topics and problems are before the program committee than there is room for in the program. Included are likely to be the following subjects: Spiritual Healing, Project Link, 1970 World Assembly, the Theological School's Laboratory Parish, Yokefellow, and Report of the Program Planning Conference. Further information, together with registration forms, will be sent to all ministers.

### ncts corporation to meet

THE ANNUAL MEETING of the Corporation of the New Church Theological School to elect officers, to see whether the Corporation will vote to sell a substantial part of its property in Cambridge, and to transact such other business as may properly come before it, will be held at the New Jerusalem Church, 34 Crescent Street, Brockton, Mass., on Monday, June 28, 1965, at four p.m.

—HARVEY M. JOHNSON,  
Clerk.

The provision in the By-Laws of Convention, Article VII, section 3, calling for the publishing in *The Messenger* of information a month in advance relating to representation at the Convention session can be complied with only on the basis of the following preliminary figures based in part on data of the preceding year, as some of the membership figures, as of December 31st last, have not yet been submitted.

<i>Association or Society</i>	<i>No. of Members</i>	<i>No. of Delegates</i>
California .....	444	10
Canada .....	218	6
Illinois .....	524	12
Kansas .....	208	6
Maine .....	236	6
Massachusetts .....	650	14
Michigan .....	157	5
Middle Atlantic .....	542	12
New York .....	174	5
Ohio .....	166	5
Southeast .....	162	5
Western Canada Conference .....	475	11
National Association .....	53	3
Connecticut .....	11	2
Gulfport Society .....	37	2

—HORACE B. BLACKMER,  
Recording Secretary.

Boston, Mass.  
April 15, 1965.

## ecumenicity in brockton

MESSENGER READERS will be interested in something new in the way of ecumenicity which is being practiced in Brockton at the present time.

On Friday, February 26, 1965, the First Parish Congregation Church in Brockton was completely destroyed by a disastrous fire. Before the ashes were cold, several individual members of the Brockton New-Church society had contacted their friends in the First Parish and the minister of that church, the Rev. James O'Brien, offering the use of our building and equipment. Many other local churches had also offered their buildings for meetings, etc.

For several weeks the First Parish people used the theater at the local

## HISTORY OF THE BROCKTON SOCIETY

AS WITH THE BRIDGEWATER AND ELMWOOD New-Church societies, the Brockton group started originally from the activities of the Rev. Holland Weeks, a Congregationalist preacher in Abington, Mass.

The first meetings were held in the home of Jabez Field and were attended by ten members in the year 1827. In 1832 the group was incorporated as the Brockton Society of the New Jerusalem Church, and the first meeting thereafter was held April 5, 1832.

The first church building was erected in 1835 and dedicated January 16, 1836. In 1855 this building was sold and plans made for the erection of the present edifice. It was situated on Main Street at the corner of Crescent St., around the corner from its present location: The whole building was picked up and moved in the 1920's! Some meetings were held in the new building in late 1856, and the formal dedication service was held January 22, 1857. The weather was unusually poor, and comparatively few were able to be present; most of these were townspeople. On January 22, 1957, the Brockton New-Church Society celebrated the 100th anniversary of the dedication of the present building, but, once again, bad weather prevailed and few were able to be present.

The national convention of our church has met previously in Brockton,—in June, 1909, 1924 and 1936, and the Council of Ministers held its sessions in this area when Convention met in Boston in 1957.

Among the former ministers of this society are: The Rev. Messrs. Henry E. Goddard, H. Clinton Hay, Louis G. Hoeck, Paul Sperry, Russell Eaton, William R. Reece, Franklin H. Blackmer, Harold R. Gustafson, Ernest L. Frederick, John C. King, and the present minister, Theodore T. Foster.

VA Hospital for their worship services and Sunday school, but the atmosphere there was, of course, not particularly conducive to worship. Therefore, the First Parish officers asked to meet with their counterparts at the New Jerusalem with a view to seeing what could be done to use our facilities.

The result of this conference was the present set-up — the two congregations worship together every Sunday morning, and the two Sunday schools hold combined sessions. The ministers preach on alternate Sundays; the choir of First Parish is augmented by the soloist of the New Jerusalem, so that we have one choir anthem and one solo each Sunday. When either minister is not preaching, he sings in the choir. First Parish subscribes to a calendar service, so this is being used. It carries a list of all the activities of both churches. Flowers are provided by both groups.

A combined order of worship has been worked out by the two ministers. It is composed of parts of the customary orders of both churches, with no creed being recited, and with some of our chants being used.

Many of the meetings of the First Parish Women's groups and of their Youth groups are being held in our church. All in all, this seems to be a most unusual and very successful venture in ecumenicity.

## directions for reaching brockton

FROM BOSTON: If you come by plane or train, and plan to drive to Brockton by hired car, take the Southeast Expressway to Route 24 (the Fall River Expressway), take the Veterans' Hospital-Route 123 East Exit. The Congress Inn Motel is directly in front of you as you come off the

(Please turn to page 72)

# NOMINEES ANNOUNCED

## REPORT OF THE NOMINATING COMMITTEE

In accordance with Convention's By-Laws, the following is the complete slate of nominees to be presented by the Nominating Committee before the 1965 Convention:

### GENERAL COUNCIL

Roger Paulson  
Albert Rado  
George Dole

### BOARD OF MANAGERS OF THEOLOGICAL SCHOOL

William Woofenden  
Robert Young  
Dorothea Harvey  
Peter Greeley

### BOARD OF HOME AND FOREIGN MISSIONS

Othmar Tobisch  
George Dole  
Margaret Sampson  
Adrienne Frank

### AUGMENTATION FUND COMMITTEE

Stewart Poole

### TRUSTEES OF THE PENSION FUND

Ernest Frederick  
Wilfred Locke  
Faith Greeley

### BOARD OF EDUCATION

Ernest Martin

### BOARD OF DEPARTMENT OF PUBLICATIONS

Jan Seibert

### NOMINATING COMMITTEE

Margaret Sampson  
Robert W. Tafel

—LOUISE D. WOOFENDEN, *Chairman*  
Nominating Committee

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### GENERAL COUNCIL

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#### ROGER D. PAULSON

Mr. Paulson served as Sunday School teacher and superintendent in the St. Paul Society for five years. He was president of the Society for four years. He is very active in Convention, having served on our Public Relations Bureau, and presently serving as chairman of the Leadership Education committee, a subcommittee of the Convention's Board of Education. He is a director of the Leadership Education Institutes.

Mr. Paulson is the editor of *Your Church* monthly bulletin service. He is secretary of the Illinois Association

and has served in the past as chairman of its Finance committee.

In professional life, Mr. Paulson is the business manager of Urbana College.

#### ALBERT J. RADO

Albert Rado joined the New Church and the Los Angeles Society in 1938 and has been active there continuously ever since, first with the young people as president of the Young People's League, and then as a member of the board of directors of that society. He was instrumental in founding the Men's Club, and

served as executive secretary for three years, during which time this group was helpful in promoting the building of the Wayfarer's Chapel, and also helped provide facilities for Split Mountain Camp. He served as president of the Los Angeles Society, and is now its vice-president.

In 1957 Mr. Rado was elected treasurer and member of the board of directors of the California Association, and is still serving in that capacity. He is also chairman of that association's Yucaipa Property committee.

Mr. Rado is a mechanical engineer by profession, having obtained his certificate from the State of California in 1948, and at present has his own engineering firm in Los Angeles. He is married and has two children. The Rados live in Orange, southeast of Los Angeles.

#### GEORGE F. DOLE

The Rev. George F. Dole, son of the late, beloved Louis A. Dole, and his wife, Anita, is the pastor of the Cambridge, Mass., Society. He was born in Fryeburg, Me. As a Rhodes scholar, he went to Oxford, England, where he distinguished himself, both for scholastic and athletic activities. He graduated from the New Church Theological School and was ordained into the ministry in 1960. He is vice-president of the Alumni Association of the New Church Theological School; is now a member of the Board of Missions and of the Council of Ministers' advisory committee on admission into the ministry.

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### BOARD OF MANAGERS OF THEOLOGICAL SCHOOL:

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#### WILLIAM R. WOOFENDEN

The Rev. Mr. Woofenden grew up in the Detroit Society. He moved to New York City to enter the School of Commerce at New York University. He transferred his undergraduate study to Boston University when he entered the New Church Theological School, in Cambridge, Mass. He received his B.A. degree from Boston University, graduated from

our Theological School, and then served as minister to the New York Society, then the Detroit Society. Currently he is pastor of the Good Shepherd Community Church of Des Plaines, Illinois, a church which is sponsored in part by the General Convention.

ROBERT LORING YOUNG

Born in Newton Centre, Massachusetts on November 26, 1916, Bob Young grew up in the Newtonville and later the Boston New-Church Sunday school. He was active in the Young People's League and was successively president of the Boston League and the American New-Church League. He attended Harvard College and Boston University where, as a senior, he was named "Man of the Year" at his college and listed in *Who's Who in American Colleges and Universities*.

After graduating from the New-Church Theological School in 1944 he went to San Diego as the minister of the New Church there, where he remained for nineteen years. In 1946 he married Elizabeth Schellenberg, a former field secretary of the A.N.C.L. They have three sons, Loring Marr, Sewall Foster and Jefferson Blair.

Bob has been active in many Convention and California Association committees, as well as in San Diego Council of Churches and Southern California Council of Churches affairs. In 1958 he was listed in *Who's Who in the West*, and has been listed in each subsequent edition.

He served briefly as minister of the Riverside New Church, and for the past two years has been the resident minister at the Wayfarers' Chapel, at Portuguese Bend, California.

He has served on the Board of Managers of the Theological School since 1959, and has been a member of the School's executive committee and the visiting committee.

DOROTHEA W. HARVEY

Miss Harvey is professor of religion and philosophy at Lawrence College, Appleton, Wisc. Her B.A. is from Wellesley College, B.D. from Union Theological Seminary, and Ph.D. from Columbia University. She

has recently completed a year of post-graduate study in Biblical archaeology at the American School of Oriental Research in Jerusalem. She is a contributor to the *Interpreter's Dictionary of the Bible*, and to *Israel's Prophetic Heritage* (Harper, 1962). She has been active in adult education in Milwaukee, Wis. Miss Harvey is a member of the Board of Education of Convention.

PETER NOYES GREELEY

I attended Dickinson College in Carlisle, Pennsylvania, where I was a member of the Phi Delta Theta Fraternity. After attending college, I spent two years in the U.S. Army. Since then I have been associated with T. B. O'Toole, Inc. Realtor. For the last few years I have been working with the Industrial and Land Development Department of the company. Last year I became an owner and treasurer of the organization I have been active in the United Community Fund and have been the secretary of the Church of the Holy City in Wilmington, Del., and a trustee of that church for the past six years. I am married to the former Faith Poole and have three daughters, Karen, Susan and Laura. We live in a home we had built in Greenville, Del., a suburb of Wilmington. My main hobby is flying, when I can find time.

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BOARD OF HOME AND FOREIGN MISSIONS

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OTHMAR TOBISCH

My name is Othmar Tobisch. I was born in Vienna, Austria, on October 7, 1898! Passed through various schools, and graduated from the K.&K. Realschule, Wien XIV. in 1916. This is my High School Diploma. Entered the Austrian Army, fought the Russians, they hit me. After demobilisation I pursued studies in Mechanical Engineering and received diploma as M.E. in 1923. In 1924 I entered the New Church Theological School and graduated thence in 1927. Was ordained in Chicago, 1927, June 19. My first pastorate was assisting Rev. John Hunter in Los

Angeles. Conducted Sunday School in Palos Verdes Estates in 1927-28. Was called to the then Lyon St. and Berkeley Societies in 1929.

Remained there since. Married Margit Tardin in Los Angeles, 1928. Two children, Dr. Othmar T. Tobisch and Mrs. G. K. (Ilona) Caldwell. Obtained degree, M.A., University of California at Berkeley, and B.D., Pacific School of Religion, 1951.

Served term on General Council of Convention, board of directors Wayfarers Chapel; Board of Home and Foreign Missions. Initiator of New-Church World Assembly 1970. Co-founder International Y.P. League 1920 or so. Have made two extensive trips to European "mission field" in 1958 and 1964. Am now member of Board of Missions.

MARGARET S. SAMPSON

I was born and brought up, so to speak, in the Newtonville Society in Massachusetts and was active in the Young People's League there. I had my schooling in Newton and at the Framingham Normal School where I studied household arts. I found that I was not cut out for a teacher so I retrained myself as an artist, here and abroad. I have been active in the New York Society since 1948 and more recently in the New York Association. I have been a member of the Board of Missions of Convention since 1956 and am presently the chairman of the Board's Project Committee. As a member of the New York Association, I have been serving at our Swedenborg Exhibit at the World's Fair and I also serve as delegate from the Association to The Protestant Council of the City of New York. My present absorbing interest is in publicizing the New Church World Assembly 1970 among members of Convention. As for hobbies, theater production has always interested me and I am also singing with the New York Choral Society. My radio is a constant source of pleasure.

ADRIENNE FRANK

Mrs. Frank became interested in Swedenborg's writings in her early

twenties. She had been raised in the Lutheran Church, having sung in the choir, taught Sunday School and attended two services consecutively each Sunday — first the German service and then the English service. She worked for the Western Electric Co. until she married Erich K. Frank in 1949. In her early 40's she started college. She worked for the State of Connecticut Division of Child Welfare and then went on to get a Master's degree in Social Work from the University of Connecticut in 1963. She is now a school social worker in the Norwalk, Connecticut, school system, working in three schools.

Adrienne has been secretary of the American New-Church Sunday School Association and is now secretary of the New Church Board of Publication.

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#### AUGMENTATION FUND COMMITTEE

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STEWART E. POOLE

Vice-president of Convention since 1957. Chairman of Augmentation Fund Committee and the Research Committee. Member of the Board of Directors of the New Church Theological School and Urbana College. Locally, a trustee of the Wilmington, Delaware Society. Director and treasurer of the Wilmington Y.M.C.A. Director and member of the Executive committee of the Bank of Delaware. Chairman of the board of Atlantic Aviation Corporation and financial secretary to Henry B. duPont.

He is the father of Mrs. Peter N. Greeley, Jerome A. Poole and Henry S. Poole. His son Jerome will be ordained into the New-Church ministry at the Convention this year. His grandfather, William Henry Stafford, was one of the founders of the New Church on the Eastern Shore of Maryland.

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#### TRUSTEES OF THE PENSION FUND

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ERNEST L. FREDERICK

An active businessman for many years, the Rev. Ernest Frederick was attracted to the New Church by Swedenborg's writings. After studying at the New Church Theological

School, he was called to the Brockton church in Massachusetts, where he served until moving to Florida. There he is active in missionary work in the southern states, and is pastor of our Miami church.

Mr. Frederick has served on the executive committee of the Council of Ministers, on the Public Relations Bureau, on the board of trustees of the Pension Fund, and is a member of Convention's General Council.

WILFRED C. LOCKE

Wilfred C. Locke is the assistant vice-president, in charge of the Trust Department, of the National Bank of Detroit. He is an active member of the Detroit Society, serving as its treasurer. He is a member of the board of trustees of Urbana College. His home is in Huntington Woods, a suburb of Detroit.

FAITH POOLE GREELEY

I am sure many of you know me, as both my parents have been active for years in the New Church. I have been president of the local Women's Alliance for three years and I have served on the Pension Board for two years, filling my mother's unexpired term. I am on the board of directors of the Wilmington Girls Club of America. I am also active in other community service organizations. I have three daughters who are fourth generation New Church.

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#### BOARD OF EDUCATION

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ERNEST O. MARTIN

Graduated from the New Church Theological School in 1952. Served seven years as minister of our church in Wilmington, Delaware. Minister in Washington, D.C., since 1959. Chairman of the Board of Managers of our theological school. Chairman of Convention's Board of Education. President and General Pastor of the Middle-Atlantic Association of Swedenborgian Churches.

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#### BOARD OF DEPARTMENT OF PUBLICATION

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JAN SEIBERT

When she doesn't wish to implicate her Convention-active husband, Mrs.

E. Ellsworth Seibert sails under the simpler name of Jan. She is primarily Ells' wife, secondarily the mother of Graham, Stephanie, and Duncan, and tertiarily the editor for the Institute of Business and Economic Research at the University of California at Berkeley. If we pursue this further, she's also the copy-editor of special editions of such periodicals as the *American Anthropologist*, of the *Kroeber Anthropological Society Papers*, of books and doctoral dissertations written, in the main, by non-native English speakers, and is a contributing author to just-for-love publications. She's also proofread new pamphlets for the Swedenborg Press and galleys for the MESSENGER whenever the opportunity has been presented.

Outside of family and manuscripts, Jan's major interest is in LEI. She's been on the teaching staff four years and is well into her sixth year on the Leadership Education Committee. She'll collar you handily to ask for your help with LEI or to extol its merits as the most vivid and vital force yet conceived by General Convention to harness and use the best that is in our young people.

Elected in 1962 to fill the unexpired term on Convention's Department of Publication of the late Rev. Immanuel Tafel, Jan has served continuously as the Department secretary, gadfly, and voluminous correspondent.

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#### NOMINATING COMMITTEE:

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ROBERT W. TAFEL

Mr. Tafel grew up and went to school in Philadelphia. He received his B.S. degree in mechanical engineering from the Drexel Institute of Technology. He is a registered professional engineer in the state of Pennsylvania and has been employed by the Navy Department for the past 22 years as a research engineer in the field of airborne photographic equipment.

Mr. Tafel was baptised, confirmed and attended Sunday school in our Philadelphia church, where he has served on the Church Committee for

the past 12 years, with a 6-year term as its chairman. He served for 3 years as chairman of the Stewardship Committee of the Philadelphia Society and is presently president of the Philadelphia Society. Mr. Tafel is a member of the Board of Home and Foreign Missions and for five years has been president of the American New Church Tract and Publication Society.

There are two children in the Tafel family, Robert, Jr., an engineering senior at Lehigh University, and Nina, a senior at Haverford High School.

Mr. Tafel is addicted to the hobby of tape recording, and anyone who has attended the last three Conventions has probably seen him running around with microphones, tape recorder and an armful of tangled wires.

### **annual meeting of new church press**

Notice is hereby given that the annual meeting of the corporate members of the New Church Board of Publication will be held on Wednesday, May 12th, 1965, one o'clock in the afternoon for the election of officers and five directors to serve in place of Elinor Hart, John F. Seekamp, John R. Seekamp, Rev. Richard H. Tafel Sr., and Rev. Wm. R. Woofenden. To adopt the annual report to the General Convention; and for the transaction of such business as may be presented.

Take Note: The meeting will be held at the Franklin Arms Hotel, 66 Orange St. Brooklyn Heights, New York.

Preceding the corporate meeting, there will be a meeting of the Board of Directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly elected Board will organize for such business as may be brought before it.

**LUNCHEON WILL BE SERVED.**

—ADRIENNE FRANK

Secretary

R.S.V.P. to 79 Orange Street  
Brooklyn 1, New York

## **1965 lei at urbana**

THE LEADERSHIP EDUCATION COMMITTEE of General Convention's Board of Education has announced plans for the 1965 Leadership Education Institute to be held August 22 through September 4 at Urbana College, Urbana, Ohio.

The staff for the Institute will be as follows: Dr. Dorothea Harvey, Rev. and Mrs. Robert H. Kirven, Mrs. Carolyn A. Blackmer, the Rev. Tom Grimm, and Miss Muffin Worden. Roger Paulson, chairman of the Leadership Education Committee will direct the Institute again this year.

Young people aged 16 to 21 should apply at once to Leadership Education Institute, Urbana College, College Way, Urbana, Ohio—43078. Trainees are selected on the basis of leadership potential, interest and participation in Church activities and ability to learn. Application and reference forms will be sent immediately upon receipt of request for same.

The purpose of the Institute is not so much to instill in the minds of the trainees a number of smart techniques, but rather to provide the social, spiritual, and intellectual climate in which each one's talents and potentials can be brought forth and developed in a congenial atmosphere. Leadership, we believe, depends upon fellowship — the willingness of the trainee to become a disciple of the Lord before he tries to lead others. We consider that our objective is to help each trainee to understand himself as a member of the social group and to help him find out, when it is appropriate, what hinders his acceptance as a group member.

We found out that trainees, after attending sessions of the Institute, show greater sensitivity to the needs and purposes of the other members of the group and a greater skill in organizing and utilizing the resources of the group.

Former trainees have gone into the ministry, are prominent lay workers for our church today and are taking, in general, a greater and more meaningful part in the spiritual and social life of their congregations.

## **directions for reaching brockton**

*(Continued from page 68)*

Expressway. The Brockton church is reached by passing the Veterans' Hospital (on your right) the Sears Roebuck store (on your left) the Brockton Fairgrounds (on your right) and continuing straight down Belmont St. to Main St. Turn left and go one short block to Crescent St., turn right, and there you are. Those staying at the Easton 138 Motel had best come to the church and get their directions there. Ditto for the hotel.

We hope to have some of the young people available as guides, and if there is anyone who is in real need of assistance in getting out from Boston, someone who is disabled or something like that, we can probably make some arrangement.

IF YOU ARE DRIVING FROM NEW YORK or points west and south and come on the Massachusetts Turnpike, take the Route 128 South Exit and then Route 24 and continue as above.

You can reach Brockton from Boston by public transportation, but it is somewhat slow and involves some changes. The bus from Brockton leaves from the Ashmont Station of the MBTA (on the Ashmont-Cambridge line). This is a local bus which stops all along the way and takes about 45 to 50 minutes. The cost is about a dollar. This bus comes in on School St. Brockton. Go left on Main St. for two blocks, turn left and you can see the church ahead. There is also an express bus from Boston which leaves Park Square. These buses are operated by the Eastern Massachusetts Street Railway.

Weather in Brockton in June can range from freezing to the 90's, but is usually quite comfortable—in the high 70's and low 80's. It can rain heavily, but in the past few years we've been having a drought. We'll make no promises on fair weather or moderate temperatures — you'll just have to take your chances, and "if you don't like it, wait a minute. It will change!"

**WILL WE SEE YOU  
IN BROCKTON?**



# MAN ON THE MOON

by Ernest O. Martin

THE CURRENT INTEREST in outer space has given us new respect for the glory and majesty of God. So long as the stars and planets were mere twinkling lights up in the sky, we did not give them much thought. They were beautiful to look at, but bore little relation to our experiences and our own little world.

Now we are beginning to think of the moon and the planets about us as our neighbors. The spectacular success of the U.S. rocket which circled the moon and sent back thousands of pictures has stimulated our interest even more. Within the next ten years we fully expect to land men on the moon. When this feat is accomplished, trips to the planets of our solar system will seem inevitable. The planets are more real to us, and in a sense closer, than America was to 15th century Europeans. We are on the threshold of a new age, and we are anxious to know as much about our space neighbors as possible.

Two hundred years ago Emanuel Swedenborg was a pioneer in the space age. He said: "Any man of keen understanding may conclude from many things that he knows that there are many earths, and that there are men there. It is only reasonable that such great masses as the planets are, are not empty masses, and created only to be conveyed in their revolutions around the sun, and to shine with their scanty light for one earth, but that their use must needs be more excellent than that. He who believes, as everyone ought to believe, that the Divine created the universe for no other end than that the human race may exist, and thence heaven, must needs believe also that wherever there is an earth, there are men."

Swedenborg believed that all of the planets are inhabited. Flying saucer fans are convinced that at least some of the planets are occupied with people of sufficient intelligence to devise means of reaching earth. Most astronomers believe that there are human beings living in the distant sky. Most other people haven't given serious thought to the matter and don't have an opinion one way or another.

Harvard astronomer, Harlow Shapley, says that there are probably 100 million other planets suitable for high forms of life, and that life on some of them may surpass our own, with beings superior to humans. Dr. Shapley is cautious when it comes to estimating just how many planets may support life. He figures it this way—

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"Suppose only one star or sun in a million has any planets. And suppose only one in a thousand of those families of planets has one with the conditions suitable for the life experiment. That means a near-circular orbit, proper distance from a warmth-giving star, proper mass, atmosphere, and rotation period for night and day. That would mean only one life-bearing planet for every billion stars. Still being skeptical, suppose that life went on to higher forms on only one of every thousand of these planets. That still leaves 100 million planets as life-theatres because there are thousands of billions of stars in the universe. Our milky way alone, to which we belong, has 100 billion stars, and there are billions of milky ways of galaxies."

## *Are All Planets Inhabited?*

Swedenborgians are fascinated by this picture of the universe given by astronomer Shapley. At the same time we are troubled. Swedenborg wrote that every planet is inhabited, including the moon. Astronomers today say that Mars and Venus are the only other planets of our solar system that are at all suitable for living organisms. The evidences are good that Martian life is low and lichen-like, if it exists at all, and the surface of Venus is an unsolved prob-

lem, with the odds against living organisms because of the lethal chemistry of the atmosphere. So far as the moon is concerned, the recent photographs transmitted by TV cameras give no evidence of any kind of life whatsoever.

In his book, *Earths in the Universe*, written in 1758, Swedenborg devoted one paragraph to a description of inhabitants of the moon. He described these spirits and then wrote: "It was told me by the angels that they were from the Moon." Swedenborg did not claim to have visited the moon personally. The only information he had was that given to him by angels. One possibility is that the angels were mistaken. The fact that a person dies and becomes an angel does not make him perfect or infallible. It is also possible that the spirits described as being from the moon were from the moon of another planet.

We often speak in our church as if every word that Swedenborg wrote had Divine authority, but he did not say that the information he had about life on other planets came from the Lord. He said that it came from spirits and angels, and he accepted their descriptions as genuine. He had no way of confirming or denying their information. Reason told him that there is a purpose in all of creation, and what reason could there be for the various planets if it was not to support human life?

## *Writings Classified*

A letter came to me from a woman in New York who was very much troubled about this whole question. She asked, "If Swedenborg was mistaken or deceived about life on the moon, doesn't that invalidate everything he wrote?" My reply was no. First of all, Swedenborg's writings fall into several classifications. There are his doctrinal writings such as the Doctrine of the Lord, the Doctrine of the Sacred Scriptures, the Doctrine of Life, and the Doctrine of Faith. Secondly, there are his descriptions of other-world experiences, his conversations with spirits and angels. Third, there are his expositions of the Bible, such as the *Arcana Coelestia*

and the *Apocalypse Revealed* and *Explained*. Fourth, there are books like *Conjugal Love* in which he expresses and reflects the thought of his own day regarding sex and marriage. Fifth, all of his writings include illustrations and observations taken from his own experiences and from books of his own day.

Nowhere does Swedenborg claim Divine authority for all that he wrote. He does say that the doctrines he sets forth came from the Lord. That there is life beyond death in a central doctrine of the church given to Swedenborg by the Lord. That there is life on the moon is not a doctrine of the church. Swedenborg believed that there was life on the moon, but it does appear that he was mistaken. That he was mistaken on this point does not invalidate his doctrine of immortality, or any of the other doctrines. If subsequent trips to the moon reveal no evidence that there was ever any life there, it will prove that Swedenborg was not infallible; and our church does not claim that he was.

Swedenborg did not want us to accept his teachings on blind faith or on Divine authority. He wanted us to read his writings critically, applying the test of reason and our own experience. Many ministers of various denominations read Swedenborg's books and acknowledge their indebtedness to him for insights gained on a number of doctrines. They do not feel it necessary to accept everything he wrote. It is not a case of accepting all or rejecting all. Some people say, "Swedenborg's teachings about the Lord and the Bible are wonderful, but I can't believe that he actually talked with angels and spirits." I personally believe in his spiritual world experiences, but I don't demand that everyone else share my belief, and I can understand the doubts that many people have.

All truth comes from the Lord through the medium of angels, spirits, and fellow human beings. We should be careful not to accept anything on the authority of another person. Truth is its own authority.

#### DON'T FORGET THE FRYEBURG SALES TABLE

THE WOMEN'S AUXILIARY of the Fryeburg New-Church Assembly reminds its friends of the need for new saleable articles for the Sales Table in August 1965.

Because of generous donations last summer the Auxiliary was able to rebind Potts Concordance, donate 8 chairs for the new lounging room, buy two stainless steel kettles for the kitchen and provide a baby-sitter for the 1965 session. The Assembly needs Bibles (St. James Version) in good condition for use in study groups, stainless steel teaspoons and an automatic toaster in case anyone has these to donate.

Packages may be sent to Miss Gertrude Dole, 887 Middle St., Bath, Maine.

—F. MARION GREENE,  
Secretary.

Human beings can be mistaken even if they are enlightened by the Lord. They are still finite beings and are limited by their finite minds and experience. In the same way, truth can come to us from wicked people. Men like Hitler and Stalin uttered many truths. The criterion of truth and falsity is not the human source. Truth must be determined on its own merits.

#### *Truth is from many sources*

Fundamentalists repeat again and again, "The Bible says. . . ." They claim the Bible as their authority. Where men differ is in what the Bible means. The commandment reads: "Thou shalt not kill." Does this mean that we should not bear arms against the enemy? Does it mean that we should not shoot a mad dog in the street? The Bible does not say. Man has to work out these interpretations for himself, using his God-given powers of reason and observation.

The Lord speaks to us in many ways — through the Bible, through prayer, through nature, and through the minds of men and women everywhere. In Great Books discussions we study some of the great ideas of

mankind, communicated through Homer, Socrates, Plato, Aristotle, Shakespeare, Spinoza, Descartes, Rousseau, and others. All of these men were enlightened by the Lord, and His truth shines forth in their writings. Truth comes to us from many sides, and we should be open to receive it wherever it is revealed. The Swedenborgian should read the works of Calvin, Luther, Tillich, and Niebuhr; theologians, philosophers, and psychologists; learned men and woman of all ages—so that we might be enlightened. The Lord promised that he would guide us into all truth, but we must cooperate in the learning process. Swedenborg was not the Lord's only instrument of truth. The men who work on the moon project are instruments of the Lord. May we learn from them and from all men.

The astronomer as well as the theologian can lead us to God. Harlow Shapley writes: "The new discoveries and developments contribute to the unfolding of a magnificent universe; to be a participant is in itself a glory. With our conferees on distant planets; with our fellow animals and plants of land, air and sea, with the rocks and waters of all planetary crusts, and the photons and atoms that make up the stars—with all these we are associated in an existence and an evolution that inspires respect and deep reverence. We cannot escape humility. And as groping philosophers and scientists we are thankful for the mysteries that still lie beyond our grasp."

As we think about the starry heavens, we are filled with wonder and awe. The words of the Psalm keep coming back — "O Lord our Lord, how excellent is thy name in all the earth! who has set the glory above the heavens."

Increased knowledge and understanding about the world above and around us should help us to know more about God and his purposes. He is not a tribal God as pictured by Moses and the Israelites. His care and providence are not limited to the residents of Palestine or Europe or Western civilization, or even the

planet earth. The scope of his love and wisdom, his mercy and his justice, is universal.

A minister was asked on a radio program about his reaction to the new space age and the possibility of reaching other planets. His immediate reaction was that the planets offered new fields for missionary endeavor. Some of the planets might benefit from the visit of Christian missionaries, but my friend did not consider the possibility that the residents of other planets might be closer to God than our missionaries. Surely God is not unknown on the millions of earths upon which he has placed men and women. Our own religious perception is probably higher than some, and lower than others. In any exchange of missionaries, our earth would stand to gain as much as those to whom we send our witness for Christianity.

When we think that there are millions and perhaps billions of planets with human life upon them, our whole idea of life's purpose becomes broader. Our horizons are expanded and our perspective becomes cosmic. Our church teaches that earthly life is but a preparation for heaven. Try to think, then, of what heaven must be like if it contains the righteous people from every inhabited planet since the beginning of creation. The infinite number of persons, each with a distinct usefulness and contribution to the whole, is almost impossible to imagine. Swedenborg wrote that heaven is more perfect with the addition of each new angel. We know how the life of a church is enriched with the participation of each new person and family. How much more would the Kingdom of Heaven be made richer and more complete with the addition of billions of men, women, and children from the earths of God's creation.

We believe that once created, life never ends. The creative energy of God is not wasted or thwarted, except in so far as we fail to develop our capacities and potentialities.

But as we ponder the wonders of the universe, does it not make us shrink in insignificance? The Psalmist seemed to have that reaction: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

If God's creation is so vast, how can he give any thought and attention to me? He can and does, because he is God. We can never understand how, because we are finite and he is infinite. We are created in his image and likeness, with the capacity to grow in love and understanding, but we will never become Divine.

The greatness of creation makes each person more important and significant, rather than less so. Each one of us is a part in a cosmic plan. We are taking part in a drama whose setting is the entire solar system. God has created each of us to have a role in this drama. Through a more perfect expression of the love that is within us, we may constantly glorify the Lord, even as the moon, planets, and stars mark his glory above the heavens.

*Mr. Martin is the pastor of the National Church, Washington, D. C. His thoughtful and carefully studied sermons and articles have won him many friends.*

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## ALMONT

ALMONT NEW - CHURCH SUMMER SCHOOL will be held this year from Sunday, July 18, through Sunday, August 1, 1965.

Almont Summer School, as many know, is a "family affair." We welcome people of all ages. There is something for everyone at Almont. The summer school is located in quiet and beautiful Michigan countryside about 45 miles from Detroit.

For information about rates and program, please write to the Superintendent: The Rev. Erwin D. Reddekopp, 576 W. Woodland, Ferndale, Mich. 48220.

## THE FRYEBURG NEW-CHURCH ASSEMBLY

THE 1964 SESSION of the Fryeburg New Church Assembly was well attended throughout the three weeks. Old friends met as usual and many new friendships were made as newcomers attended for the first time. The Sunday morning services were held each week in the Fryeburg New Church and a short evening service was held on the Assembly grounds. Instructive and inspirational lectures were given by the faculty each morning and classes for the young people and the children were held also. The theme for 1964 was "The Second Coming."

The first Sunday was a Memorial Sunday in honor of Reverend Louis A. Dole, one of the founders of the Assembly. He passed into the spiritual world during February 1964. The morning service was held in his memory in the Fryeburg Church, which was filled to capacity. In the evening after supper all gathered in the lounge of the new building for a short dedication service for the Louis A. Dole Memorial Wing. This service was led by the Rev. George F. Dole, son of the Rev. Louis A. Dole. He read from the Word and led in prayer. The president of the Assembly, Mr. F. Gardiner Perry, then spoke of Mr. Dole's long and devoted service to the Assembly which extended from its founding until his death, first as its president, then as president *emeritus*, and from the beginning as chairman of the trustees. Then Mrs. Lawrence, a member of the Bath Society, spoke of his many services to both the Fryeburg and Bath Societies and to the Maine Association. The service was closed by the lighting of the first fire in the new fireplace in the lounge. The lighted match was placed in the logs by the late Rev. Dole's grandson, Stuart Dole.

At the annual meeting of the Assembly Mr. Perry asked not to be re-elected as president. The following officers were elected: President, Rev. George F. Dole; Vice-president, Rev. Wm. R. Woofenden; Secretary, Waldo Marshall; and Treasurer, Mrs. Josef Vigerstad.

Mr. Perry was elected president *emeritus*. He was also re-elected as trustee and later was elected chairman of the trustees.

The dates for the next session of the Assembly will be August 7 to August 30, 1965. For the coming session please confirm all old reservations and make new

reservations with Miss Gertrude Dole,  
887 Middle Street, Bath, Maine.

—ERNEST HASKELL, JR., *Chairman*,  
Publicity Committee.

## The Kingslakes Visit St. Petersburg

VISITING THE ST. PETERSBURG New Church as their first stop on a visit to Florida, the Rev. and Mrs. Brian Kingslake both gave interesting talks at the Society's regular Wednesday afternoon Open Forum Feb. 17. The subject this season has been "Why Things Happen," and Mr. Kingslake, carrying along the Forum's study and discussion of Swedenborg's *Divine Providence*, told of his years as superintendent of missions in South Africa for the British Conference. The native people there, he said, have a simple, trusting faith in God which can put many of us white people to shame. He intrigued his audience by telling of a stalwart Zulu who, at one of the mission's regional conferences, made a motion in all seriousness offering "a Vote of thanks to the Lord, Jesus Christ." It was duly passed and placed on the official Minutes. Mrs. Kingslake gave much food for thought in her talk on prayer. The program concluded with a tea served by the church's Sunshine Guild. Mr. Kingslake is associate pastor in Philadelphia and associate editor of *Our Daily Bread*. He becomes the pastor of the Cleveland church in the fall. Mrs. Kingslake is director of the Prayer Fellowship.

—LESLIE MARSHALL.

## New Address

The Rev. C. H. Presland has requested the MESSENGER to inform its readers that he has moved. The new address is: Rev. C. H. Presland, *Secretary of the General Conference*, 36 Warminster Road, South Norwood, London, S.E. 25, England.

We regret to announce that Mr. Peters has had to give up his post due to serious illness. He has been serving the Gulfport, Mississippi Society and has won a warm place in the hearts of that congregation. Mr. & Mrs. Peters are returning to Indianapolis to be near their children.

# The Swedenborg Student

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

ARCANA CLASS — JUNE, 1965

VOLUME XII, 10289 - 10385

June	1—7	10289—10302
"	8—14	10303—10330
"	15—21	10331—10359
"	22—30	10360—10385

THE LAST FIVE VERSES of the twentieth chapter of *Exodus* are about the sweet spices for the ointment. Incense represents "the affection of truth from good" which must be in worship, and the spices of which it is composed—stacte, onycha, galbanum, and frankincense—are the ingredients of this affection which make worship acceptable. For worship may be used to cover an evil life. There may be very elaborate ceremonies with superstition, selfishness, and hypocrisy within. Worship is not an end in itself; it is a means to an end.

We ought to be glad to join with others in public worship of the Lord. The stacte represents the affection for the externals of worship. Onycha represents affection for the truth which the externals should express. Galbanum is affection for the interior truths of the Word. And finally frankincense is affection for the inmost truths concerning the Lord and His work of redemption and salvation. A principal lesson of the whole chapter is that truth without goodness and goodness without truth have no real existence, that both goodness and truth come only from the Lord, and that both are essential to worship.

The interchapter reading about a third earth in the heavens tells us that the spirits of that earth "were unwilling to think at all about their bodies, or even about anything bodily or material." They are strange in appearance, and because of their great difference from the men of this earth, who are so immersed in bodily and material things, people from our earth can with difficulty associate with them.

The reading on the doctrine of charity and faith is an important statement concerning revelation. It points out the necessity of revelation from the Divine, and the reason why such ignorance concerning God and the life after death prevails in the world. This ignorance is due to the loves of self and the world. We find here the statement that "That

which the Divine has revealed is with us the Word," but to guard against misinterpretation of this statement, we are given the further teaching that the Word itself must have the inspired letter in which is the internal sense, and the books which comprise the Word are specifically named. The New Church definitely does not accept the Protestant canon of Scripture.

The twenty-first chapter of *Exodus* is about the calling of Bezaleel and Aholiab and instructing them in wisdom and skill to make the ark of the testimony and the furnishings of the tabernacle, and about the command to keep the sabbath holy; and the chapter closes with the giving to Moses of the two tables of stone on which the commandments were written by the finger of God.

The inner meaning of the chapter is the story of the development of the soul, the building of a true will and understanding. "Self-intelligence" closes the mind, but those who look to the Lord and not to self can be enlightened. We are told that then the interiors of a man come actually into heaven and into its light and heat, and this according to one's love of what is good and true for the sake of goodness and truth and not for the sake of personal gain. And we read: "From all this it can be seen why so many heresies arise in the world, namely, because leaders and guides have looked to themselves and have had their own glory as an end, and accordingly, the things of the Lord and of heaven as means to this end" (10330<sup>3</sup>). A principal teaching of this whole reading is that man's life is not determined by his body or by the things external to himself. It is spiritually determined by the kind of love he allows to govern him and by the kind of thoughts he chooses to make his own. So in the latter part of the chapter we are told that the purpose of the Sabbath is to learn of God and to look to Him for enlightenment and for the power to live rightly. For man can by no means save himself, and if he has no knowledge of God, he is in ignorance, knowing nothing about real causes or about the purpose and way of life.

### Notes

10290<sup>2</sup>. "The Lord speaks with the man of the church in no other way than

through the Word, for He then enlightens man so that he may see truth, and also gives him perception to perceive that it is so; but this is effected according to the quality of the desire for truth with the man, and the desire for truth with a man is according to his love of it. They who love truth for the sake of truth are in enlightenment, and they who love truth for the sake of good are in perception."

10295. An interesting statement regarding the difference between worship in the celestial heavens and worship in the spiritual heavens.

10302. Note this statement of the difference between falsity from evil and falsity not from evil.

10303. "Good, unless it has been set in order in truths, has no quality."

10309. This is an interesting statement concerning hypocritical preachers and the use they are permitted to perform.

10331<sup>2</sup>. "He is wise who does truths from love; he is intelligent who does them from faith; he has knowledge who does them from knowledge; and 'work' denotes that which is done from all these; thus 'work' denotes their effect in which they conjoin themselves together."

10355. This is a very helpful study of the history of revelation to the successive churches, and its varied reception.

10362. A helpful study of the correspondence of the various specific Old Testament commands concerning the Sabbath.

## MEMORIALS

SAUL.—Julia Gould Saul, wife of the late John Woodruff Saul, passed away March 2 in her home in Pasadena. Funeral services were held March 4 at the Los Angeles Church with Rev. Kenneth Knox officiating. She is survived by three sons, Jack, Donald and Richard, all living in California, and by one daughter, Hazel, in Chicago. Also, there are nine grandchildren and one great-grandson.

WARREN GODDARD.—Rev. Warren Goddard III, son of the late Rev. Warren Goddard II, and Alice (Clarke Wellington) Goddard, passed into the higher life on Feb. 17, at the age of 84. He is survived by his widow, Mrs. Helen B. Goddard.

The Rev. Mr. Goddard was born in Brookline, Mass., Nov. 5, 1880. He was educated in the public schools of Brockton, Mass., and the University of Rhode Island, graduating from the

latter institution with honors in 1903. In 1907 he graduated from the New Church Theological School, and was ordained into the New Church ministry April 12, 1908. He served as the minister of the Contoocook Society; and later in Fall River, Mass., and LaPorte, Ind. Then he became the teacher of physics and of chemistry in the Urbana University. In 1916 he became a teacher in the Northeastern University, Boston, Mass. After preaching for a short time in the Mansfield, Mass., Church, he accepted a call to the Elmwood, Mass., New Church in 1925, where he served until his retirement in 1949.

He married Helen Huston Blake, and they had one son, Warren Blake, now deceased.

Mr. Goddard was a scholar of no mean ability, and was equipped with a high intelligence. He was especially interested in the correspondence of the natural elements to spiritual truths. Many of his fine studies on this subject have appeared in the MESSENGER. A kind and gentle man he was much beloved by his parishioners and friends.

Resurrection services for him were conducted by the Rev. Wilfred Rice, assisted by the Rev. Theodore Foster.

FRENCH.—Florence Cameron French, a well-known Cincinnati woman, and a member of the local New-Church Society, passed away March 11, at the age of 85, in her home in Cincinnati, after a long illness, an illness she bore with patience and fortitude. Miss French came from a family long prominent in the business world of Southern Ohio. Her father, Algernon French, was a co-founder of French-Bauer Company, a well-known firm of milk distributors and ice cream manufacturers. Her cousin, Dr. Thomas

French, Jr., was a highly regarded minister of the New Church as well as an esteemed professor of physics.

Miss French was a life-long member of the New Church of Cincinnati. She was beloved by all who knew her for her large-heartedness and ever ready helpfulness. Modest and retiring, never one to blow a trumpet before her, only some good recording angel can list her many acts of charity and her numerous benevolences. Without ostentation she extended a helping hand to many civic and welfare organizations. It may be said of her in the words of Fitz-Greene Halleck.

"None knew thee but to love thee,  
Nor named thee but to praise."

Among those who survive her are her cousins: Frank French, Washington, D.C.; Mrs. Clara Herrick and Miss Charlotte French, both of Lebanon, Ohio; and a niece, Mrs. Ruth Abaecherli, who devotedly and lovingly took care of her during her last illness.

Resurrection services for her were held March 15, the Rev. Richard H. Tafel, Jr., pastor of the Cincinnati New-Church Society, officiating. Interment was in the Spring Grove Cemetery.

## WEDDING

BISHOP-JOHNSON. — Elizabeth Johnson, better known as Betsy, and Robert Bishop were married in the Urbana New Church, March 20; the Rev. David P. Johnson of Bellevue, Wash., father of the bride, officiating.

## THEOLOGICAL SCHOOL PROGRESS

Theological School relocation has moved ahead this year on two fronts. A search has been under way for suitable property in Newton Centre as a temporary or semi-permanent location for the School and provisions for a Church Home for the Cambridge Society have been under careful consideration. One unusually suitable property in Newton has been located, the owner of which is unwilling to sell until he finds a satisfactory home into which he may move. Currently, the School and the Church Council of the Cambridge Society are working with an architect to develop possible plans for the provision of Church School and Church Office facilities in or beside the School Chapel which has been the Church Home of the Cambridge Society for sixty years.

## BEG YOUR PARDON

The name of the author of the Good Friday sermon, appearing in our Easter issue, "The Garments at the Cross," was erroneously spelled as Smythe. It should have been Smyth.

CHANGE OF ADDRESS: TO 4001 BROTHERTON ROAD, CINCINNATI, OHIO 45209

people who in their own way achieved great things for the Lord. For example, what do we know about Andrew? Not very much, compared to what we know about Peter and Paul. We are told first that Andrew introduced Peter to Jesus, then he fades into the background. When the 5000 were fed, he found the lad who had the loaves and the fish. And finally, he brought some Greeks to Christ. This is all we are told about Andrew—he wasn't a great scholar or leader of men, but he played his part well in the service of his Lord. Just a genuine, earnest man who brought people to the Lord; and we can do this much too. The pages of Church history—and we include New Church history—are filled with the names of ordinary people who have lived great

lives in their own right. And so, in our little world—in the home, in the office or the shop—the question is, not how much, but what kind of influence radiates forth from us. We are not called upon to be spiritual giants. The Peters and Pauls, the Swedenborgs and the Wesleys, they will take care of the big jobs. Our task, our calling, is to be the best possible John or Mary that is within us. Always it is God's intention that we be lifted up to greatness in our own circle of life. True, our Church is not large, some 4000 souls—yet, if 4000 people were to say, "As for me and my house, we will serve the Lord," and live accordingly, then the mantle of greatness would overshadow us.

True greatness then, whether it be found in individuals, in a Church, or

in a nation, is a complex of justice, honesty and vision—all founded upon Love. In the glorious promise of this New Age, *can we live any other way?*

*The gifted author of this sermon, preached in Philadelphia, January 24, following the Convention Planning Conference, is pastor of the Kitchener, Ont., Society.*

## S. A. S. P.

IN 1961 A COMMITTEE called Specialized Assistance to Social Projects (SASP) was set up by the World Council of Churches' Central Committee. Its membership included a well known sociologist and agriculturalist from Holland, a businessman from Brazil, a journalist who was also a specialist in overseas development from Great Britain, an expert in commerce from the USA, a doctor from Africa, a sociologist from India, the head of a missionary society, and others with various kinds of specialized knowledge. After two years of work five panels were created to deal with press and publications, medical concerns, agriculture and rural development, urban social work, community and economic development. Specialized teams visited projects when invited to give advice and progress reports were received. All together they constitute an able body of laymen.

This is an important committee and there are signs that as it develops it will influence many facets of the life of the World Council of Churches. SASP serves all divisions and repartments of the World Council.

SASP meets three times a year and studies projects sent to it by the various divisions of the World Council of Churches. For example, in June 1964 SASP passed to the panel for agriculture and rural development the detailed report of a rural development survey carried out in Nigeria by a well known European agriculturalist. The panel considered how best to help the Nigerian Christian Council to follow up suggestions made in the report.

## our church in gulfport, mississippi

by Richard H. Tafel

ON SWEDENBORG'S BIRTHDAY I was invited to give the address at the celebration of this event in Miami. I took advantage of this occasion to visit Gulfport, one of the few churches I have not visited as president of our convention.

I found a devoted group of New Church people, warm and friendly, hungry for the Word of God and the New Evangel. They have built a lovely church with their own hands and are constantly bestowing their love and affection on it. The "Church" plays a leading role in their lives and is the center towards which they all turn. Their latest project has been buying a cottage to serve as a parsonage ("for when we get a minister"), moving it onto their church property, and repairing and redecorating it — again with their own hands.

It was a privilege and a delight to lead these people in worship and to speak to them of the church. How eager they were to hear! Because of his failing health, the Rev. Klaas Peters had been unable to minister to them for some time. There was therefore occasion for baptism, confirmation and the Holy Supper. After this long service there was a bountiful luncheon, the tables groaning under the good things the people had brought with them. Then, in the afternoon, a request that I speak further with them on the teachings of our church—and so followed an almost two-hour-long period of questions and answers and discussions.

It is a real delight to find New Church men so eagerly interested, so full of zeal. I came away with a heart full of friends and with the fondest memories. I am looking forward to my next visit to our church in Gulfport.