

NEW-CHURCH MESSENGER



The Swedenborgian Church in Urbana, built in 1880
Sketch by Thomas O'Brien, a former student at Urbana College

June, 1966

NEW-CHURCH MESSENGER

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JUNE, 1966

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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 con-
tinuous, and the world of the spirit
is real and near.

Editorial

War of Amazing Love

On another page of this issue there is an article by Kerygma Features on the work of some churches working in a poverty-stricken Latin American country, to defeat famine by teaching the people better agricultural methods and making it easy to obtain the tools they needed.

This could be the first step, or at least a practical demonstration of the efficacy of what that warrior-saint, Frank C. Laubach, calls the "War of Amazing Love".

That war is against the most formidable fifth columns which entreat communism to invade their country. These fifth columns are hunger and poverty, ignorance and disease.

Have not the churches attained enough unity to continue carrying on such works of unrestrained Christian love in other backward countries? Maybe forceful and effective action on the part of the churches along this line would result in stimulating action by the governments of the Christian nations which are still free to launch similar programs. In time the United Nations might take the leadership in such a war of amazing love.

The United Nations has much of the machinery already for waging that kind of a war.

The president, Lyndon B. Johnson, speaking in Mexico City uttered some magnificent words on the theme of helping the undeveloped countries to free themselves from the bondage of poverty, ignorance and disease. This is also in accord with the late John F. Kennedy's Alliance for Progress idea.

This is an imaginative and yet a practical approach to the problem of the encroachment of communism in the undeveloped nations. It will cost less in lives and money than a war such as in Viet Nam. And what would it not mean to humanity if only a small part of the wealth and energy now devoted to war were diverted for eliminating hunger, ignorance and disease. But no such dream is practical, some will say. We ask those, Is there anything practical about war being fought with such mighty engines of destruction as now can bring an end to the human race?

Such a war of amazing love might well mark the beginning of a war to end war. Nations that have worked together to advance human-ity, will not be willing to fight to destroy one another.

It would be the beginning of the fulfilment of the prophesy: "And they shall beat their swords into plowshares, and their spears into pruninghooks." (Isaiah 2:4)

BAPTISMS

SCHELLENBERG—Dayne Robert Gavin and Elizabeth Sandra, infant son and daughter of Mr. and Mrs. Robert Schellenberg of Transcona, Manitoba, were baptized at the home of the paternal grandparents, Mr. and Mrs. John Schellenberg of Transcona on Feb. 27.

SCHELLENBERG— Christopher David, infant son of Mr. and Mrs. David Schellenberg of Winnepeg, Man., was baptized at the home of the paternal grandparents the same date, place, and time as shown above with Rev. Henry Redekopp officiating.

Happiness

by H. L. Honemann

From the 1964 World Almanac we learn that a recent estimate of the world's population was about three billion persons. In the United States the population estimate was about a hundred and ninety millions. Also in the United States in 1963 births were estimated as over four million and deaths about one and three quarters million. Focusing our thought on those deaths for the moment we can average them out to about two hundred every hour or three a minute. This means that during this hour of church worship today about two hundred people from the United States are entering the afterworld life.

But what in the world has this got to do with happiness, you exclaim. So we hasten to explain that Swedenborg in the very beginning of his book on Marriage Love tells a story about an angel who called a meeting in the World of Spirits to which were invited a half dozen groups of people who had just begun the afterworld life and who were most distinguished for their learning. These were asked to state openly and without reserve what had been their thoughts while in the world concerning heavenly joy and eternal happiness.

The angel explained to Swedenborg that certain newcomers into their heavenly society had stated that not even one in the whole Christian world knows what heavenly joy and happiness are. This the angels greatly wondered at and arranged that the meeting be called by one of them so they might be sure whether it is true that there are among Christians such profound darkness and gloomy ignorance of the future life.

At the meeting the six groups gave their views, each in turn. The first group said that heavenly joy and happiness is the very life of heaven and therefore all that is necessary is for one to be in heaven to experience them.

The second company said that heavenly joy and happiness consists solely in most gladsome social gatherings with angels and sweetest conversations with them.

The third group believed that such joy and happiness were nothing else than feasting with Abraham, Isaac, Jacob, the twelve apostles, and so on.

The fourth group gave as their conclusions that such joys resulted from living among paradises.

The fifth said that heavenly joy and happiness were nothing but supereminent dominions and the richest treasures.

The sixth expressed the idea that heavenly joys and happiness are nothing but the perpetual glorifications of God.

The fallacies of these opinions were shown to each of the groups in succession by experiment. Each group after a few days of life such as they had selected found that it was unbearable and they were miserable until released from it.

The angel explained that there are in heaven foods and drinks, banquets, dainties and delicacies, sports, shows and concerts in the highest perfection. Such things are for joys to them, but not for happiness. Happiness must be in the joys to enrich and support them so they do not become worthless and loathsome, and everyone has this happiness from the use in his own function. By this his mind is satisfied and calm, and this state of mind permits the reception of the

love of use from the Lord and from this love comes heavenly happiness.

The Lord does goods or uses mediately through angels and, in the world, through man; therefore those who do uses faithfully are rewarded with internal blessedness or eternal happiness.

At this point we might digress for a moment for the benefit of those who wonder why Swedenborg should begin his book on Marriage Love in this manner. He goes on to explain many times that as love is in fact the entire life of man so also marriage love is the fundamental of heavenly love and from it stems all other loves. On the earth for instance, what corresponds to this heavenly marriage love is used for the procreation of the human race and therefore it is the seminary of heaven and provides its future population. In heaven a married pair consists of a man and a woman who are fully suited for and united to each other even as to soul as well as mind and body. We are also told that the highest happiness and delights of the people of the Most Ancient Church on earth were marriages.

Suppose each of us were asked a similar question as was posed to the various groups in the spiritual world, what would be your answer? This is more important than mere idle curiosity, for we are told that that is how we can find out what we truly are. Thus, when we are alone and quiet, we should ask ourselves what are the things that delight us. These are our loves, thus held in front of us like as in a mirror and what our loves are are truly ourselves. Do we want above all things fame and fortune; are we really solicitous about the things that please our Creator; and do we actually want to be of use to others?

Some of our most difficult problems are economic ones. We must have income with which to meet

our expenses. Hence our many anxieties. Doesn't it seem natural that if we had income much in excess of requirements we would erase most of our worries? Hence many would put happiness and delight in possessions.

But time and again we are taught that possession of wealth does not of itself bring happiness. For example, Solomon, who was reputed to be of great wealth, says, in Ecclesiastes, "Vanity of vanities, all is vanity and a striving after wind", but he concludes this book with, "Let us hear the conclusion of the whole matter. Fear God and keep His commandments; for this is the whole duty of man."

Abdelraham, a tenth century Caliph of Cordova, is quoted as saying, "I have now reigned above fifty years in victory or peace, beloved by my subjects, dreaded by my enemies and respected by my allies. Riches and honor, power and pleasure have waited on my call. Nor does any earthly blessing appear to have been wanting in my felicity. In this situation I have diligently numbered the days of peace and genuine happiness which have fallen to my lot; they amount to fourteen. O man, place not thy confidence in the present world."

The historian Gibbon has this to say, "If I may speak of myself, my happy hours have far exceeded, and far exceed, the scanty numbers of the Caliph of Spain; and I shall not scruple to add that many of them are due to the pleasing labor of composing my history."

Here we see that Gibbon claims to have been happy in his work. Instructions were given by John the Baptist to those who came to him for baptism and to whom he urged the necessity of preparing the way of the Lord. Tax collectors were warned not to exact more than the correct amounts. Soldiers were told to do no violence, not to make false accusations and to be content with their wages. The people were urged to share their food and clothing with others. And

Jesus in the Sermon on the Mount said plainly that we should not worry about food and clothing, for the heavenly Father knows we need all these things.

None of these admonitions, however, suggests that we become lazy and idle. Quite to the contrary we are told to keep occupied in good works. Most of us though have already learned that this requires more than just the desire to do them. In fact, anything that we would do requires that we have the "know how" in order to accomplish it. The benefits from television, travel through the air and outer space, and all the conveniences of modern living came about only through knowledge concerning the factors involved in these things. So when we are told that use does not stand alone but that it is the containant of love and wisdom, we get an inkling of the meaning of those abstract terms, for it is merely the casting of our present understanding on to a higher degree of it.

It is essential that we raise our thoughts about use to this higher level because we are then much more able to understand why it is such a profound subject. In our story about the meeting in the afterworld life of the six groups of recent arrivals from the Christian world we were told that they were instructed about the false ideas they held concerning heavenly happiness through experiments, conducted for their benefit. In these experiments many inhabitants of the afterworld life co-operated. As a matter of fact we are also told in other places that much instruction in the afterworld life is by similar means. They also help us to see how we will occupy some of our time or what takes the place of time when we live there.

We are told furthermore that the delights and happiness in the other life are communicated freely between angels, which illustrates the quality of the happiness of

those who love the neighbor more than themselves and who long for nothing more than to transfer their happiness to others. This derives its origin from the Lord who thus communicates happiness to angels. The communications of happiness are continual but without continual thoughts as to their origin.

Something like this process of learning is also true as to our life in the world. Sociologists and psychologists tell us that our personalities are developed by means of interactions between people by experiences and by teaching.

Goethe said that the most happy man is he who knows how to bring into relation the end and the beginning of life. Thinking along these lines a bit from New-Church teachings we know that at the end of a normal life here we are the product of our choices made freely throughout our life. This life process is called regeneration, and in the case of the Lord it is called glorification of the Human. By means of it we acquire a character as unique as the physical one which was given us at birth through no choice of our own, and by means of which a heritage from our ancestors was transmitted to us.

The spiritual body which we attain is the embodiment of our unique characteristics, and its relative excellence is therefore plainly evident. For who does not get pleasure from being able to do the things he wants to do, even though it might be necessary for a while to learn how to do them. In the physical body many times we have to be satisfied with our intentions rather than with our acts, for we are frequently unable to act as we would like to do.

All of this, also, helps us to understand how those whom we call bad or evil attain their happiness both here and hereafter. No one, no matter how depraved we think him to be, is the object of any

anger whatsoever on the part of the Divine. God is love itself and mercy itself. He wills happiness for all. For those who insist on living selfish lives there are uses which they serve through which their type of happiness is provided. We oftentimes wonder in our lives why grave evils are permitted and the answer always is that thereby things infinitely worse are prevented. There are evil tendencies in each of us and to eradicate these, evil actions are sometimes necessary — what we might term fighting fire with fire. But none here or hereafter is permitted to harm another any more than is absolutely necessary.

In the January-March, 1965 issue of THE NEW PHILOSOPHY published by our Bryn Athyn group, attention is called to scientific opposition to nineteenth century concepts which were labelled as metaphysics, speculative philosophy or prescientific concepts, and the article suggests that this may give rise to some hesitancy in acceptance of postulations termed the actives, finites and spiral and vortical motions in Swedenborg's philosophy. However, between then and now these critical scientists have managed to enter areas which seem to be far more fantastic than the nineteenth century ones they treated perjoratively.

Only recently we have had public newspapers call attention to their speculations as to "anti-matter" which it is believed affects both the sub-microscopic field and the macroscopic universe. Each particle seems to have its anti-particle and the anti-particle of the electron is the positron. When a positron and an electron unite in annihilation, which is now quite a frequent spectacle, two high energy gamma rays travelling in different directions appear.

Dr. Edward Teller has said, the article relates, that there may be antistars and anti-galaxies composed of such anti-matter and a poem by H. P. Furth, in this connection, first published in the New Yorker magazine is quoted. It reads:

Well up beyond the tropostrata
There is a region stark and stellar

Where on a streak of anti-matter,

Lived Dr. Edward Anti-Tellar.

Remote from Fusion's origin,

He lived unguessed and un-
awares

With all his anti-kith and kin

And kept macassars on his
chairs.

One morning, idling by the sea,

He spied a tin of monstrous
girth

That bore three letters: A. E.
C.

Out stepped a visitor from
earth.

Then, shouting gladly o'er the
sands

Met two who in their alien
ways

Were like as lentils. Their right
hands

Clasped, and the rest were gam-
ma rays.

This amusing poem points up a crux of the scientific terms of creation and annihilation. It likewise affords a stark contrast to what happens when love and wisdom, good and truth, faith and charity unite in or among individuals. These conjunctions provide good works and uses into which the Divine is able to inflow with internal joys and blessedness, and this creates what this is all about — happiness.



photo by Fabian Bachrach

Dr. Otis A. Maxfield

"Education for a Living Church" is the theme of the three session Education Program planned for the General Convention on the Urbana Campus. The senior minister of one of America's largest churches, a panel of New Church religious leaders and educators, and living participants in the search for relevance in the modern world will participate in the program.

Opening the education portion of the Convention will be Dr. Otis A. Maxfield, Senior Minister of First Community Church in Columbus, Ohio. Dr. Maxfield was a popular choice of the planning committee following his speech on the Urbana Campus last fall entitled, "Beyond Knowledge to Meaning." First Community is a 6,000 member church that conducts a seven-day-a-week program which has made it a center of life for the parish it serves. In addition to the normal worship and church school functions the church offers its members a Pastoral Counseling Center, a 500 resident retirement center, a 1,000 acre camp in southern Ohio, a pre-school, a person-to-

person missions program in Ecuador, an extensive adult education program, week-day programs for children and a variety of inner-city programs that give the suburban resident an opportunity to participate meaningfully in the rapid change taking place in our society.

Dr. Maxfield will open the Thursday evening session of the education program and will discuss the challenges the modern world presents to religious groups and educators in seeking to make the Christian view of life a reality for persons in all situations. He holds a doctorate in clinical psychology from Boston University and has studied at the Jung Institute in Zurich, Switzerland.

Following his talk a panel of New Church leaders and educators will discuss the implications of his comments for the New Church and Urbana College. A separate discussion group for youth will be directed by the Rev. Randi Laakko.

Friday afternoon's program will include discussion and reaction to a recent doctoral dissertation on the implications of Swedenborg's philosophy for education. People who have been educated at Urbana College will speak to this experience and how it has helped them find themselves and a sense of mission in the world. Also scheduled will be a review of some of the current New Church programs that are making an impact on the lives of members.

Late Friday afternoon a number of "Faculty Teas" are planned to enable members of the Convention to gather in small groups to discuss and elaborate on the ideas and themes presented in the sessions to date.

Friday evening's schedule will include a further presentation of New-Church programs, a review of the pertinent questions and concerns raised in the teas and a concluding talk by the Rev. Richard Tafel, Sr.

Healing The Whole Man

Jill Kingslake

I base my understanding of Healing upon the New-Church teaching about the spiritual body and its relation to the physical body. Although we live, for a certain number of years, in this world in a physical body, the Lord regards our spiritual body, in which we are living here and now on the spiritual plane. In fact, man is not a body with a spirit, but a spirit inhabiting temporarily a physical frame. At "death", we leave our physical frame, but continue to live in the spiritual body which we have been shaping and developing by our life in this world. Note carefully, that this does not mean that the health of the physical body is unimportant. Our Lord never failed to heal the physical ailments of anyone who came to him. He did not say: "Your sins are forgiven you; your bodily ailment doesn't matter." The state of our physical health is an important factor in the regenerating life of the spirit; many people are so absorbed by the pain that they cannot see beyond it. The fact that this should not be so, does not alter the fact that it is so. Recently I was trying to persuade a woman, who was so racked with pain and fear that she thought that she might be going out of her mind, to let me take her to a healing service. "I certainly need healing," she said, "but I must get myself into better shape first."

We live under these physical conditions for our life-span in this world, for the purpose of spiritual growth. And certain difficulties are necessary; for in the overcoming of them we develop the spiri-

tual qualities necessary for our regeneration. Without struggle, we should become, at best, a "picture postcard" angel, without spiritual individuality or reality. We need to overcome resistance for our regeneration just as the Lord had to overcome temptations to bring us redemption. Here it is important to say that the Lord does not will sickness, disease or any other calamity for us. He is by nature absolute Love, and absolute Wisdom; he could not create anything but absolute perfection. That he sometimes permits them is another matter.

Sickness, disease, and all kinds of distress and need are apparent all around us in this world. Some sicknesses — those that we call "psychosomatic"—are the result of our own sin: our fear, pride, resentment, hatred, love of self in many guises. Some, on the other hand, are purely "accidental", as we say; that is, they are not actuated by our own spiritual state, but by what we call "natural laws"—(which of course are still God's laws, as expressed on the natural plane) Thus people may be killed by a falling tree, or in a plane crash, or they may sit next to someone with measles, and catch it. God does not interfere with these natural laws to any great extent, or our life on this plane would cease to be a vehicle of regeneration, and we should, in fact, gradually lose all sense of responsibility for our actions, and thus the purpose of our life would be frustrated. Thus we see that though the so-called psychosomatic sicknesses may be said to correspond to our spiritual state, there

are many that do not. But even in these "accidental" cases, our spiritual state is revealed in our reactions to the pain and difficulties in which we are involved.

This being so, what are we doing when we pray for healing? And how, exactly, should we pray? If these sicknesses are necessary for our regeneration, are we doing God's will when we pray for healing? They are not necessary! If we did not suffer physical ailments the Lord would surely find other, better, means for strengthening us on the spiritual level, which we should be more able to benefit from without the stultifying effects of physical pain and disability. When these are too overwhelming man is often persuaded to "curse God and die". Is that a desirable situation? God cannot want or require us to be sick! Our authority is the Bible. So much of our Lord's life was taken up with healing the sick! And he told us to go and do likewise.

What is involved then in this healing? We should pray that the **person** may be healed — not merely that the sickness may be taken away — and there is a difference here. To be healed means to be made "whole" — made whole or complete as to our real self, our spiritual self. To pray just for the removal of the symptoms of the sickness would be as ineffectual as to paint over the spots of measles. We know that, in this world, the correspondence between our spiritual state and our physical condition is not complete (though I suspect it is far more complete than we care to admit, sometimes) — But it should be our ideal to manifest in our physical bodies the regenerating states of our spirits, until we reach the spiritual world after death, when our spiritual body will exactly correspond to our spiritual state, and "the righteous shall shine forth as the sun." So when we intercede for the sick, or pray for ourselves,

do not let us think of the sickness, but rather let us pray for the wholeness of the **person**, thinking in our imagination of the imperfection of the spirit, and praying that it may more perfectly be manifest in the physical body. The physical consequence of the prayer of faith will usually be healing, as the Divine Influx is more and more perfectly received: if not in this life, then for a certainty in the life to come.

This view of prayer for the sick enables us to pray with conviction for cases that we otherwise should feel are "hopeless". I myself could not pray with honest conviction for a man whose leg had been amputated, and expect the leg to grow again. But I could pray for him, realizing that his **spiritual** body is complete, and pray that the loss of his physical leg may not cause him to lose faith or trust in the Lord's Love or in the continuing process of his regeneration.

All the same, the word "hopeless" is one that I do not care to use. I am quite prepared to accept the possibility that some cases will never be physically healed in this world: and this without any diminishing of my faith. But I am sure that it is wrong for us to draw the line between "possible" and "impossible"; with God all things are possible. There are many causes behind cure or failure that we can never know. We are taught that only the Lord can know the spiritual state of a man, for one thing. And there are innumerable other factors in any situation that can only be known to the Lord in his Divine Providence.

We are told, "Now it is permitted to enter intellectually into the things of faith." The **things of faith** are the essential framework into which this permission fits. In other words, **first** we must have an unequivocal faith that God is Love, Wisdom and Power, and that with God all things are possible.

Then — and only then — we are permitted to confirm this faith with evidences on the level of our mind, our feelings, and even by actions and experiments on the physical plane. But we are NOT permitted to work the other way round, and confine God's Love, Wisdom and Power to the facts of our own experience or rationality. "Thou shalt not tempt (or try out) the Lord thy God." Thus we must never confine our belief in the Lord's healing power to the seemingly explicable, or "possible."

To me, this means that we should live, and pray, as if ALL would be healed, since that is the Lord's will, even if we see that some are not healed in this earthly life. Our task is to pray for the regenerating growth of all mankind, and for the nearer and nearer approximation to that perfection of body, mind and spirit in which he conceived us.

This is the faith of prayer. Faith is necessary, "—for he that cometh to God must believe that he **is**, and that he is a rewarder of them that diligently seek him." But there must also be desire and discipline. True prayer is the soul's sincere desire; only when we can truly say: "My heart and my flesh crieth out for the living God!" do we really reach him. When, with a divine discontent, we long for God more than we long for his gifts; when we pray only for his presence with us, more than we pray even to please him, then we may be filled more and more with his spirit which is all the time healing and perfecting. We need also a continuing discipline, to learn to submit our thought and desire completely to him and to become more and more identified with his perfect will. With the clear light of an unequivocal faith, the burning flame of a yearning desire, and the humble constancy of our relinquished will, we pray that he will use us as channels of his purpose.

The Theme is Education

The Ohio Association and Urbana College host Convention for 1966. The theme for this Convention is "Education", and Urbana College campus is the setting. Many years have passed since the last Convention in Urbana, but the hospitality of the Ohio Association and Urbana College is the same.

This year's Convention is a family Convention, so do not hesitate to bring the children. A fully supervised program is planned for all ages. The Young People, of course, will have their own program. Accommodations are excellent in the new dormitories and nearby motels. The new dining facility is well equipped to serve us fine meals.

For the adults, not quite a circus, but certainly "Convention in the Round" will be a new experience. The business meetings will be held in a large tent right in the middle of the campus. The East and West unite in the Mid-West when communion is celebrated at 7:30 A.M. Thursday, Friday, and Saturday at the Wayfarers' Chapel replica, brought from the New York World's Fair and reconstructed in a lovely wooded setting on the campus.

The Ministers' Institute, the wives' Institute, and the Council of Ministers will meet at Urbana before Convention. The various committees will meet right on campus, and all the exhibits will be centrally located.

Besides a wonderful Convention, you will personally be able to see the great strides forward which your college is taking.

—Richard H. Tafel, Jr.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

—Matthew 24:30

18th CENTURY MAN

By Thornton O. Smallwood

In the first coming of the Lord, John the Baptist was the herald who proclaimed to a war-torn stricken world the presence of God among men. He was not the manifestation of God, as he himself testified. He had none of the power or attributes of God. Rather he was content to be and remain a servant of the Lord, whose main duty was to introduce the Lord to all mankind. Representing, as John the Baptist did, the literal sense of scripture, he was able to introduce the Lord and thus serve as a human link between God and man.

The second coming of the Lord was profoundly and most adequately proclaimed to a still war-stricken world by Emanuel Swedenborg (1688-1772), the 18th Century Man from God. Like John the Baptist, he was not a manifestation of God, nor did he claim to have the power or attributes of God. Instead, he was content to describe himself as a servant of the Lord. As such, his duty was to re-introduce the Lord to mankind, not the bodily presence, as John the Baptist had done, but rather the inner form or presence of the Lord. Since the presentation of the inner aspects of the Lord cannot be done through the senses of our bodies, a whole new set of truths, taken from the Lord's Word, had to be brought forth. By means of them, then, all those who really wanted to find the Lord in His Second Coming could do so by means of these new truths which lead to Him as truly as the Natal star did almost twenty centuries ago.

The times preceding both the first and the second coming of the Lord are closely parallel, as we so clearly discern from the previous verse of scripture. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." We know the conditions had to be the same, for the Lord never intervenes in the affairs of mankind until the last hour, when without His presence total disaster would follow.

Who upon earth cannot perceive that spiritually the sun has been darkened? Swedenborg tells us the darkening of the sun represents a diminishing or deprivation of celestial and spiritual love. As love diminishes, lusts and hatreds begin to come into prominence, both in the individual and in the public life. Can we, or anyone else, deny that this seems to be universally so throughout a large segment of the world today?

The moon no longer gives her light. The "moon" represents faith in the Lord. Does the world in general have faith in the Lord? Do people in the world continue to look to Him and draw from Him all their strength with which to meet the challenge of life and live victorious lives? Neuroses, anxieties and frustrations would not exist to the same extent if faith in the Lord was not at a critical low ebb.

The stars have fallen from heaven. "Stars" represent the knowledges of good and truth. To

fall means to be dispersed. "Heaven" represents a state of charity and faith. Who will deny that the condition of the world, both at the time of the Lord and today, does not fulfill the condition of the fallen stars? Is it not very apparent that the spiritual stars **have** fallen, that the knowledges of goodness and truth **have** been dispersed from their place or state of charity and faith?

The powers of heaven are shaken. "Power" refers to salvation, for the Lord through His power has the ability and desire to save all mankind. But if man's love has turned to hate, if faith has been lost, if knowledges of goodness and truth have been dispersed, is not the desire and ability to contact the power of the Lord within the heavens so disrupted that it is almost impossible for the Lord to save the human race?

It was into this spiritual vacuum that John the Baptist and the Lord came at the dawning of the original Christian dispensation. It was into our modern day spiritual vacuum that Swedenborg and the second coming of the Lord made their appearance at the dawning of the **second** Christian dispensation. In the first coming, the Lord came in a physical body. In the second, He came in a body of truth given to the world through the writings of Emanuel Swedenborg in which the New Church is envisioned. In the first coming He could be and was approached through His physical body — truth made manifest — "And the Word was made flesh and dwelt among us". (John 1:14). In His second coming He can be and is approached through the body of new truth given to the world so that man can reach Him internally as to His inner essence. In His first coming, the truth given by John the Baptist, representing the literal sense of scripture, was sufficient to guide people to the Lord so that they could contact Him and be saved. In His second coming, the truth drawn by

Swedenborg, the 18th Century Man of God, from the Holy Word within the Bible, was and is sufficient to contact the Lord spiritually and be saved. John the Baptist, in the first coming, called attention to the outward aspect of the Lord by which He could be seen and recognized. Swedenborg, herald of the second coming, called attention to the inner aspect of the Lord by which He could be perceived by the eyes of the spirit, recognized, and acknowledged.

In these days most of mankind expects the second coming of the Lord to be like the first, namely, in the person and presence of the Lord Himself. Yet, our lesson for today, heralding the second coming of the Lord, does not even **imply** that He is to come in person. Quite clearly, on the other hand, if we read with discernment, does it point to something quite different. It does **not** say that the Lord Himself shall appear. What shall appear, which has indeed **already** appeared, is the **sign** of the Son of man in heaven.

"Sign" refers to things to come, thus revelation. "Sign of the son of man in heaven" signifies the manifestation of divine truth. Thus a re-reading of this passage, in the light cast by the New Church, reveals that it is not the Lord's physical reappearance in this world which is expected, but a rebirth of His truth. Whereas the Lord was truth itself that was indeed very much alive while He was in the world, the truth as revealed through Swedenborg and the New Church is alive because it points and leads mankind to the Lord. By coming into contact with the Lord through the truths of the Lord's second coming, people can become alive, as to their spirits, as truly as individuals were brought to life and health through physical contact with the Lord so long ago.

At the time of John the Baptist, people said to him, "Art thou the Christ?" to which he replied that he was not. Modern man levels the

same accusation at Swedenborg and the New Church, for in admitting to be an important part of the second coming, the accusation comes quite naturally. "Who do you think you are, anyway? God Himself?" And the answer as given so emphatically by both Swedenborg and the New Church is always the answer of John the Baptist. No, only a humble servant of the Lord.

With the manifestation of divine truth, the sign of the first and second coming of the Lord, there is a corresponding manifestation of truth available to the comprehension of man. Indeed, without this new rebirth of truth into the lives of man, neither of the comings of the Lord could have been accomplished. Thus it is that those who look upon the second coming of the Lord as entirely a matter of a rebirth of truth into the world, point to all the new inventions and scientific facts as corroborating evidence of this. They do not necessarily view them with alarm but as inevitable results of the second coming that could not be held back.

Together with this new sign of the Son of man, truth in its various forms now being showered on the earth, the things in the starry heavens are being renewed. The sun of heaven is a little less darkened than it was before, for mankind now realizes love and truth should shine within his life. The moon is a little brighter, for faith in the Lord is replacing a complete and futile faith in man alone, and his inventions, to save mankind and the world. The stars of heaven **are** being restored to their places in the heavens, for the knowledges and use of good and truth, charity and faith, are now being recognized as forces vital to the security and continuance of the world. In short, through the appearance of the Lord in His first coming, and His truth in the second coming, the spiritual conditions have been reversed. The reversal of previous trends spiritually has not been

completed, but it has definitely started, and what has been started spiritually will not be short-circuited from reaching its spiritual destination.

What happens when this reversal of things, both natural and spiritual, begins to take place? The tribes of the earth begin to mourn. "Tribes" signify the churches with respect to religion. "Of the earth" represents those which are most external or those who teach and live in the most literal sense of scripture. "Mourning" represents internal grief, in consequence of being reduced from a state of opulence to want and misery. Thus it follows that with the giving of new, more complete truth in the first and second coming of the Lord there began to be a judgment upon the churches. This judgment, by means of truth, comes primarily to those who have been in a comparative state of opulence through teaching and living according to the most literal and natural sense of scripture. When superior, or more internal, truths are given to mankind that supercede those formerly loved and treasured within the churches having these external truths, this replacement makes the truths of faith they have loved seem as nothing by comparison. They see that in the new light of heaven, the truths they loved exclusively are not as refined and precious as those now flooding the world. They now find, by the new standards of truth, that they are actually in want and misery instead of opulence, which they formerly enjoyed. Thus is fulfilled the passage which says, "and then shall all the tribes of the earth mourn."

With the coming of new, invigorating truth concerning the Lord and the establishment of a new church, everyone can see in the judgment of past external truths the Lord Himself coming within the new truth given to the world. He comes into the world, not in person but in spirit, in the internal

or spiritual sense of scripture. This, in large measure, was opened up to the comprehension of mankind through the contribution to religious thought by Emanuel Swedenborg. Because the truth he gave to the world was actually the inner sense of scripture, taken from the literal sense of the Bible, the Lord could not only be within it but could actually use it as a means of coming into the world. The Lord coming in the clouds of heaven tells of His coming to all mankind through the inner sense of scripture, and as Swedenborg revealed much of this inner sense, by doing so he made possible the second coming of the Lord into the hearts and minds of all mankind.

When the Lord comes to anyone from within the internal sense of scripture, the power and great glory of the Lord is manifested. Whether the Lord comes through reading some of the writings of the church or through reading scripture directly, the Lord's presence within this inner sense also reveals the power and great glory which is the Lord's alone. And what does the revelation of the Lord's power and glory then show to mankind? It reveals that within the re-establishment of truth and goodness in their rightful position in living, the salvation of the Lord will shine forth in terms of His divine power. The "great glory" signifies the Word in its spiritual sense. Thus we can see two important results of this new giving of truth in the Lord's second coming: (1) the fact that it is the Lord alone who saves, and (2) that it is the Lord within the spiritual sense who makes this possible.

These few truths we have just considered are but a very fragment of the truths revealed by the 18th Century Man from God. The truths available to the world before the second coming of the Lord were sufficient for its needs. But with the second coming, together with

the host of inventions and discoveries that came into the world as a result of it, it was imperative that a more complete scientific system of truth be given. It had to be given to the world because each new invention brought with it new problems, new heartaches, new temptations. Only new truth given to mankind could possibly offset or cope with the new set of deep concerns brought into the world through scientific achievement. The fact that even New Churchmen are not entirely free from concern or worry does not mean the writings of the 18th Century Man of God were not complete or were faulty. It simply means that the truth needed has not yet been found within the writings or, if it was found, the Lord through a like truth in scripture was not brought into the temptation so as to bring about victory.

"Seek and ye shall find," said the Lord. When temptation comes, reading scripture and the writings of revealed truth within the church make the overcoming of the temptation certain if the Lord is brought in to make the outcome certain. Because He overcame every temptation to which He was exposed, He in turn can overcome every temptation within us if we call upon Him. There has never been a temptation that was completely overcome that the Lord did not do the actual work involved when we invited or pleaded with Him to do it with us. Also, there has never been a temptation that was completely overwhelming for humanity except those cases where mankind didn't or refused to, ask the Lord for help. This is just one more of the truths given to the universal church by Swedenborg, without which the church today cannot survive, either individually or collectively.

People may well ask, "Are you not a little presumptuous to speak of Swedenborg as the 18th Century Man from God? Not at all. Everyone has his use. The Use of

Swedenborg was to set up the blueprint for the universal New Jerusalem church, of which the Swedenborgian sub-division is but one of the parts. Moreover, in comparing Swedenborg to John the Baptist we have clear authority to call Swedenborg the 18th Century Man from God. Listen again to what scripture says about John.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe". John I: 6,7.

In humbly setting forth, for all the world to see and record, the divine commission to which Swedenborg was called by the Lord Himself, there can be no hesitancy in describing him as the 18th Cen-

tury Man from God. He was given a commission to perform just as complete and important as that received by John. John came to bear witness to the Light of the Lord, that all men through him might believe. Swedenborg was given the commission to bear witness to the light of the Lord's truth. He did it not only by making himself a receptacle capable of receiving the truth, but in addition he laboriously, by means of a quill pen in the foreign language of Latin, gave the Light of life to the world.

These writings fill thirty volumes with the finest and most

complete distillation of life, how it should be lived to bring about the best results, how to be happy and achieve spiritual success in the face of all obstacles. Such information comes under the heading of Light, spiritual Light, which Swedenborg was commissioned to receive within his intellect, perceive with his scientific mind its dynamic truth and possibilities, and then give it to the world as a scientific report of his findings. This he did, to the glory of God and the enshrinement of humanity as God's closest and most beloved form for receiving life.

This address was given by the Rev. Thornton O. Smallwood at Church of the Holy City, Swedenborgian, Chicago, Illinois, on Jan. 30, in commemoration of the 278 anniversary of the birth of Emanuel Swedenborg.



Bjorn Johansson has 29 students in his class on Comparative Religion at Urbana College. This picture shows some of them in front of Brown Hall. The picture was taken by Michael Patrick, one of the students.

A new start in Chile

By Kerygma Features

TEMUCO, Chile — Five years ago this land was barren, worn out by centuries of primitive wheat farming and sheep grazing. Now it begins to prosper.

The farmers, Mapuchi Indians, were one of the most impoverished groups in Chile, constantly threatened by starvation. Then the Maryknoll Mission (Catholic) started land revitalization. Modern cultivation practices were shown by Dyck Dam, a Dutch layman. Subsistence food was provided by

Church World Service (Protestant) during the period before the truck gardens began to produce.

The farmers bought tools, seed, and fertilizer with loans obtained through a farmers' co-operative. Produce from the truck gardens is graded and sold to supermarkets in Temuco. Grading of produce is one of the successful innovations of the project.

Many of the products grown, such as tomatoes were unknown to the Indians, who had to learn how to prepare and cook them.

Individual and personal religious experience will certainly be the motivation for the contribution many of us will make to Urbana College.

But if, as a church, we feel that the program of Urbana College is a valid extension of our stewardship, let us not pretend that this is an expansion of our ministry. Our purpose as a church is not identical with the purpose of any educational institution. Any attempt to formulate such a common ground will result in meaningless clouds in the air, a denial of the fundamental commitment essential to our very existence as a church. As institutions, let us aim for a friendly, mutually beneficial liason where each is free to be what it will. Any time the college makes some adjustment "because the church might be looking", or the church "looks", hoping to inspire that adjustment, the college is less than a college, the church less than a church.

Ginger Tafel

Education -- or Education

I favor secular education. That is indeed a strange statement for a pre-Convention issue of the "Messenger". Convention will meet this June on the campus of Urbana College. Some of our church members and administrative officials of the college are looking toward strengthening the ties which have always existed between Urbana College and the Swedenborgian Church.

The college has made a real effort to acquaint the members of the church with its program. Most of the high school students in the Church who are considering college will at least read the Urbana Bulletin - a significant number are attending the College now.

Many of our members, both as individuals and as groups within the church, have contributed time, talent, and money to the College. The Leadership Education Institute, held at Urbana last summer, benefited the College with one of its by-products. It was a fruitful recruiting ground for students.

The National Alliance has financially assisted a few Swedenborgian students at Urbana College. Any minister of our Church, simply because he is known to the College personnel, has an invaluable tool in effectively working with young people. This personal tie may be the factor which is all important when a promising high school student is shy or for some other reason is not yet committed to the development of his own intellectual resources.

All of these are undeniable benefits of the existing ties. The Church benefits. The College benefits. So why do I favor secular education? I believe that all of these and more can exist if we are careful to avoid the temptation to rationalize our cooperation through some contrived concept of New Church education or some notion of a fundamental Swedenborgian philosophy underlying the unique educational philosophy of Urbana. For some of us this may well exist.

THE NEW CHURCH

PRAYER FELLOWSHIP

Jill Kingslake

The Prayer Fellowship was founded in 1958 by Gwynne Mack who had spent many years in a devoted study of spiritual healing and prayer. The original group had only fifty members but during the first year the membership rose to one hundred and forty, and it has remained in the neighbourhood of that number ever since; though we have a constant stream of new members, some drop out, often because they have become deeply involved in a similar group locally. Gwynne Mack laid a deep and broad foundation for the interest in spiritual healing in the Church, and by her many writings added much to our knowledge, and whetted the appetite of many who were prompted to pursue the matter further. Her work was crowned by the very successful publication of her book, "Talking with God".

NEW-CHURCH MESSENGER

This was immediately such a success that it was published in England by Arthur James in 1961, with a second edition in 1964, and it has been translated into several languages.

In September 1963 Gwynne was feeling the pressure of personal affairs and asked me to help by taking over the task of compiling the monthly bulletins and the prayer request lists, and in May 1964 I agreed to become the director. Gwynne had concentrated on writing, to spread the knowledge of spiritual healing, and was especially interested in self healing and "absent" healing. My particular interest lies in the forming of small, local prayer groups. And this has led to some confusion in peoples minds. By the local prayer group I mean a group within a local church, usually between six and twelve in number, who meet together each week, in a member's home or at the church, to share their problems and concerns, to meditate, and to pray. These Groups are not necessarily connected with the Prayer Fellowship, and though most members are also members of the Prayer Fellowship, this is an individual commitment, and is entirely through the individual choice of each member. The Prayer Fellowship, on the other hand, cannot meet together in one place, for its members are more than a hundred in number, and live all over the States, in Canada, England, Germany, and Norway. Thus the Prayer Fellowship is bound together by the monthly mailing of a bulletin and a list of prayer requests. The object of the Fellowship is to pray for those who are sick or in any kind of distress or need, and also to study and practise more fully the gift of prayer. Occasionally, literature is distributed and members are urged to read books which may be borrowed from the Prayer Fellowship Library. (Further details of this lending service will be given in a later issue of the Messenger.

JUNE, 1966

My personal longing is to see our churches offering healing services with the laying-on of hands, such as is practised in an ever-growing number of churches of all denominations. And I would urge all our members who have a living interest in prayer and healing to attend such services in their own neighbourhood, and learn all they can of what help is being made available to those who are sick in body, mind or spirit; and then to urge our ministers not only to study spiritual healing, but to offer it to the people within the framework of our organized churches, and according to our own wonderful doctrines of the relation of the soul to the body. In October 1961 Gwynne Mack wrote, in a letter to New Church ministers: "Other churches are carrying on healing missions with less understanding than we should be able to

use, but with enough love and compassion to draw people to them as Jesus drew multitudes wherever he taught and healed . . . our Lord taught that healing is for all people and should be a part of every ministry . . . The more we disagree with other teachings, the more we should be ready to offer what we think is better. Our knowledge of the spiritual nature of Man should make us, as a church, most of all able to help the disorders of humanity." I urge those of you who agree with this moving plea to make known your thoughts and desires to your own minister.

If you do not already belong to the Prayer Fellowship and would like to join, please write to:

Miss F. M. Greene
Box 503 Summit, New Jersey 07901
or to Mrs. Jill Kingslake
1924 Cypress Ave.
Cleveland, Ohio 44109

Resolution In Loving Memory Of Narcissa Cox Vanderlip

WHEREAS, the Almighty Father of the Universe has, in his wise Providence, seen fit to call from our midst, NARCISSA COX VANDERLIP, a valued life member of the Swedenborg Foundation;

NOW, THEREFORE, IN FOND MEMORY, BE IT RESOLVED:

That, in the passing of Narcissa Cox Vanderlip on March 15, 1966, the Swedenborg Foundation has lost a long-time friend and valued Life Member who maintained an active interest in its affairs. In spite of her many and deep involvements in social welfare, medical services, and other public benevolences, she found time on occasion to send a memorandum to the Foundation suggesting some course of action. This doctrine of use, which forms such an integral part of Swedenborg's religious philosophy, found in Narcissa Cox Vanderlip an outstanding exemplar. During her tenure as President of the New York Infirmary, extending over a period of nearly forty years, she used her inspirational and administrative talents to the full, sparing neither time nor strength. Her generous gift of land at Palos Verdes made possible the Wayfarers' Chapel as a memorial to Emanuel Swedenborg.

As an acknowledgement of its affection for and gratitude to its late Life Member, Narcissa Cox Vanderlip, the Swedenborg Foundation spreads upon the pages of its records this tribute to her memory.

Tom Spiers, Secretary
Philip M. Alden, President

EVIDENCE NOTES

Through the courtesy of Mrs. Alice Van Boven, well-known New-Churchwoman of Redlands, Calif., we have in hand a pocket inspirational magazine **Cheer** distributed by the Loden Wholesale Electric Co., Riverside, Calif., which carries a quotation from Swedenborg at the head of a page called "Quotes." It's the not too frequently excerpted passage, "The Divine essence itself is love and wisdom." DLW, n.28. Perhaps unknown to the editor of this little magazine this statement refutes an alleged new religious philosophy named it seems by its promulgators "God is dead."

Also from Redlands is a clipping from its newspaper **Daily Facts** which reviews a new book by poet-author Louis Mertins entitled "Robert Frost . . . Life and Talks-Walking." Mertins writes in his book of the Rev. John Doughty, pastor for many years, of the Swedenborgian church in San Francisco where poet Robert Frost, recently deceased, attended its Sunday School. His parents were members of that church, and many consider that some of his famed poetry reflect his religious heritage.

Mrs. H. D. Belcher, of Chicago, reports the new book "A Gift of Prophecy," dealing with Washington's "prophetess" Jean Dixon, states on page 156, "Mrs. Dixon's 'visions' come in on the highest channel of any seer or psychic whose work I have ever investigated (a Dr. Riesenman is quoted by author Ruth Montgomery). I would rate Mrs. Dixon's powers higher than Emanuel Swedenborg's."

—L. Marshall

The general interest in Johnny Appleseed grows apace since announcement that a 5c postage stamp is to be issued in his honor

Sept. 24. Crossword puzzle enthusiasts will have found that the syndicated puzzle for March 20 used his name in "down" #45. The popular column "Of All Things," in the St. Petersburg, Fla., **Times** carried a reference to this March 23. Perhaps it should not be taken too much for granted that all New-Church people, especially of this generation, are aware that the famed seeder of apple trees of the midwest, notably in Ohio, Indiana, W. Pennsylvania, and a section of W. Va., had as much an aim in sowing "Good news from heaven," as he termed the sections of Swedenborg's books he distributed to the early settlers of 1790-1845.

John Chapman was born in Leominster, Mass., Sept. 26, 1774.)

—L. Marshall

MEMORIAL

WIEBE—Mr. Peter Wiebe, former resident of Pinkham, Saskatchewan, passed into eternal life on February 5, at the age of 72 years. The Resurrection Service was held in N. Battleford on Feb. 10; The Rev. Henry Reddekopp officiating.

Surviving him are his widow Helena of Port Hardy, B.C.; two daughters (Eva) Mrs. Emil Pobuda of Louis Creek, B.C.; (Dorothy) Mrs. Victor Stangland of Port Hardy, B.C.; one son Norman of Haney, B.C.; three grandchildren and 5 great-grandchildren.

NORBURY—Major Frank H. Norbury, resident of Edmonton, Alberta passed into eternal life at the home of his granddaughter, Mrs. J. S. Little, on December 26, 1965 at the age of 94 years. The Resurrection Service was held December 29th; the Rev. Harold Taylor of Vancouver officiating.

Born in Liverpool, England, Major Norbury came to Canada shortly after service with the British army in the First World War. He was awarded the OBE for his service.

A prominent Edmonton sculptor, he created war memorials for Red Deer and Holden, Alberta. He carved the concrete marker for Garneau near the High Level Bridge in Edmonton and made the grave marker for Twelve-Foot Davis at Peace River, Alberta. Among his works in the city is the hand-carved wooden furniture in the Central Masonic Temple. He worked in stone, wood, marble, iron and plaster.

Major Norbury became a member of the Edmonton Art Club in January 1922 and served as president in 1924 and 1925. Later he held other executive positions. He was made an honorary member of the club in the 1950's when he moved to Victoria, B.C., for several years.

Major Norbury was an ardent New-Churchman and one of the founders of the Edmonton New-Church Society. He came to Edmonton in 1920 and spent many years trying to find others interested in Swedenborg's Writings. After about 20 years this came to pass. In 1940 the Edmonton Society was organized at his home then located at 98th Avenue and 112th Street of which he was the first President. Mr. John Jeffery was the first Secretary Treasurer. Monthly gatherings for worship were held at the Major's home with the late Rev. P. Peters conducting the services of worship. Major Norbury guided the Society during its formative years and all were grateful for his wisdom and counsel. The Swedenborg Study Circle was also brought into being at this time and meetings were held at the homes of the members.

His wife, Mrs. Norbury, preceded him to the higher life in 1953. Surviving him are one son, Hubert Norbury of Victoria, B.C.; two granddaughters, Mrs. J. S. Little of Edmonton, Alberta; Mrs. R. E. Noble of Toronto, Ontario; and eight great-grandchildren.

DISCOVERY

The primary function of the Art Department at Urbana College is to develop a realization that art is not an appendage to culture, but a basic ingredient in life. We believe in re-evaluating the creative potential of the individual through exploration and practical application. We believe that individuals should develop techniques and interests as a vocation, as well as polish the technical skills and styles if looking forward to a vocation.

We believe that those students in education should develop their potentials in creative fields so that they may become receptive to the beauty in every aspect of their educational procedure.

Students at Urbana College come from many cities and hamlets. Many of them have been denied the privilege of participation in the arts. Thus, their creative potential has been neglected as in many cases thwarted but not quite stifled. They, like all of us at one time or another, have had the desire to dramatize and create in the arts, also have been led to believe that only the very talented or the very slow students should be guided into art classes.

When the students enter college, they are required to take one quarter of exploratory art or music as part of the requirement for the Associates Degree.

In the art studios, they find themselves reverting to their high school values of art experiences which does little to alleviate their misgivings. They remember required drawings, dictated problems and emphasis on grades rather than emphasis on attitudes, skills and accomplishments, to develop negative attitudes toward freedom of expression in art.

Students in the required courses are presented with a choice of mediums and problems. Each student decides for himself the medium to pursue. He has the privilege to change to other problems when he feels he can accomplish and develop his potential in freedom of expression regardless of material or problems. He is given assurance that he can create in any and all mediums as he desires.

The student soon displays an interest and desire to express through association with fellow students as he gains ideas which, when combined with his own, will produce different creative pieces of work.

As the students develop, they are under constant observation and with the assistance of the instructor, are guided into the many facets of art that they may continue their potentials and technical skills. They are given the opportunity to rediscover themselves.

As students abilities are discovered, the students are encouraged to develop and perfect these talents in schools which provide a more advanced program. But, as we enter upon the third and fourth year, Urbana will be in the position to offer these students the kind of study found in our more specialized schools.

At the time of writing this article we have had several students who have earned scholarships in art schools and others who have elected to further their studies at universities.

When I first came to Urbana College, their art classes met in Barclay Hall. The class, held in the evenings only, numbered eight. It dealt only with teacher training.

The next year we purchased a small kiln and air brush. The class continued in the evenings.

The following year, art was scheduled for three days a week, allowing more courses, but, still restricted to one small class room. The class grew in number and at the present time, about one third of the total enrollment select art.

During this time, three very important programs were established; the annual art display, the annual art banquet, and extension courses in art in cities other than Urbana.

The beginning of the fall term this year witnessed a great change in the department. We now have an art building where there are different studios: weaving, with three looms; drawing with table and chairs; painting, with special easels; and two ceramic studios with wheels and two kilns. In addition, we have a studio completely equipped with machinery for off-set printing.

The center, known as the Urbana College Art Center is located in Brown Hall. We feel that we have the finest art center or department found in any small college.

We are now in the planning stage of a special sales room where the wares created by the students may be displayed and sold. This will be a great asset to the individual student as well as for the prestige of the art department.

We in Urbana College are looking forward to a greater art program, which will develop to a higher degree the skills and efficiency of all students discovered that we may give fellow students greater satisfaction of participation in the program.

We are proud of our department. We invite you, one and all, when visiting Urbana College, to come and see for yourselves what we are accomplishing.

—E. H. BLAIN
HEAD OF ART DEPARTMENT
URBANA COLLEGE

BAPTISM

ALDEN — Laura Margaret and James Carter Alden were baptized April 23 in Schenectady, N.Y., the Rev. George Dole officiating. The parents are Dr. and Mrs. Thomas Hyde Alden; the grandparents Mr. and Mrs. Philip M. Alden.

Postmaster: Send form 3579 for change of address to Swedenborg Press
79 Orange Street, Brooklyn, N. Y. 11201

A New Child

Read Genesis II: 1-7

Puff cheeks!

It was a struggle being born.

But he is curled quietly now.

Minutes old, he must be uncomprehending,

Yet there is a look like wisdom

In his open deep grey eyes.

His eyes move,

But not toward anything in the room;

They are fixed on nothing,

Aware of nothing.

Yet he looks like a philosopher,

Eyes moving with evaluation.

He must be unaware,

But the lines of his mouth

Are substantial with tranquility.

He is here.

The heavens and the earth are finished,

And all the army of him is here,

Every potential part of him.

And again God rests from all His work

In which Jehovah God in making, created.

In this day,

In this new child,

Heaven and earth have come together.

In this tiny child

Are all the nativities of the heavens and the earth,
When God created him.

But his mind is unproductive,

Without shrub or herb;

No ideas of thought have come yet,

Reaching fixed roots into earth thinking;

And no living leafy thoughts

To make food from the light of the sun.

No shrub of the child's field

Has yet sprung up in joy,

Or no knowing comprehending herb

Has grown in his field.

Jehovah God had not yet caused rain from heaven;

There was nothing yet for rain to fall on,

No sense memory yet developed to receive it;

And no reasoning yet

With which to till and turn the earth,

No man-concepts yet

To dig and plough through.

The child stretches and yawns,

And curls again, sleeping.

He smiles;

There is not enough connection

Between heaven and earth

For the smile to linger,

No earth directedness

To hold heaven's feelings on his lips.

But the Lord God

Makes a mist to rise from the earth,

And it waters all the faces of the ground.

The child is formed for earth from earth,

And from the qualities of earth

The mist rises

To connect with peace from heaven,

And it returns

To water the faces of the ground,

For the Lord God formed man,

Dust from the ground,

And breathed into his nostrils the breath of life

And man became

A living soul.

—Emilie Bateman

NEW-CHURCH MESSENGER