

The **NEW - CHURCH MESSENGER**

Some Convention Officers and Speakers



Seated (left to right): Mrs. Stewart E. Poole, Mrs. David P. Johnson, Mrs. Othmar Tobisch, Miss Dorothea Harvey, Mr. Horace B. Blackmer. Standing: Mr. Albert P. Carter, Mr. George Pausch, Rev. David P. Johnson, Rev. Othmar Tobisch. This picture was taken in the Boston New Church Center.

July 6, 1957

THE NEW-CHURCH MESSENGER

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

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

Contents

RUNNING ACCOUNT OF THE 1957 CONVENTION.....210, 215, 216, 217, 222

ARTICLES

Leaves from the Book of Life.....Clayton S. Priestnal 211
God's Continuing Judgment.....Ernest O. Martin 213
Faith in Action.....Juanita Farber 217
God's Continuing Judgment—
In The Bible.....Dorothea Harvey 218
In The World.....Margit Tobisch 219
In Our Lives.....Elizabeth S. Young 220

BOOK REVIEWS 221

NEWSFaith Poole 223

Running Account of the 1957 Convention

A NEW VICE-PRESIDENT, Stewart E. Poole, was elected at the 134th session of the Convention of the Church of the New Jerusalem, held in Boston, June 20-23, following the retirement of George Pausch.

Mr. Pausch has served as vice-president for twelve years, and during that period gave unstintingly of his time, energy and ability to the work of the Convention. While occupying this office he devoted no little effort to the establishment of the Wayfarers' Chapel in California, one of the most successful enterprises that Convention has engaged in. It is largely thanks to him that a sound, practical pension system for retired ministers has been worked out. Also the financial condition of Convention has improved appreciably, in good part due to his skill. Every minister and delegate regretted Mr. Pausch's retirement. In appreciation of his long and faithful service, by a rising vote, accompanied by heartfelt applause, the following resolution was adopted:

"Resolved: that Mr. George Pausch, the retiring vice-president of Convention, be unanimously commended for his indefatigable energy, his never-failing wisdom and irresistible humor, and his able and ingenious financial acumen. By the exercise of these unique gifts he has filled a most responsible position for many

years, with amazing skill and success. I suggest a rising vote of thanks to one of the best friends Convention has ever known."

The incoming vice-president, Stewart E. Poole, is a member of the Wilmington Society and has served Convention in many capacities, among them as head of the Appeal Committee and as a member of the General Council. He is a man of rare ability, enthusiasm and energy, and may well be described as a worthy successor to Mr. Pausch.

Council of Ministers Meets

The Council of Ministers met in the assembly room of the Brockton New Church after a brief service of worship conducted by the Rev. Robert L. Young, on June 18. The Rev. Edwin G. Capon, president of the New Church Theological School, was elected president of the Council. He succeeds the Rev. Richard H. Tafel, who has served for eleven years. The Rev. Immanuel Tafel, pastor of the Chicago Society, was named secretary, and the Rev. Ernest L. Frederick, Ft. Lauderdale, Fla., was named member of the executive committee.

A new committee recommended by the executive committee was established to consult with the faculty of the Theological School concerning prospective students and students approaching ordination. The committee will consist of the president and the secretary of

(Continued on page 215)

Leaves from the Book of Life

Convention Sermon by Clayton S. Priestnal

... And the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.-- Rev. 20:12.

THE EXECUTIVE SESSIONS of the General Convention are over and the course of our Church has been charted for the ensuing year. Consonant with the high purposes which unite us as the visible body of the New Jerusalem, we assemble for this solemn hour of Communion before parting, each to his own parish. In the spirit of gratitude to the Lord for this privilege of coming together as the organized New Church, and rededicated to our responsibilities of stewardship and perhaps imbued with a more exalted vision of what our Church could be, we humbly present ourselves at the Lord's table to partake of holy sustenance. Let our prayer be that from our participation in the Sacrament of the Holy Supper we shall take away with us an uplifted spirit which will give a renewal of vitality to our beloved Church.

What each one of us has experienced during these past few days will not be forgotten. The outward events are recorded in the external memory and the impact they have made on the affections is impressed forever in the internal memory, for no fleeting thought, no transient desire, no trivial incident ever escapes a full and accurate transcription in man's two memories. Each moment of each day man writes down his spiritual progress or regress on the pages of his mind. Thus what we have said here, what we have done and the inspiration we have received through the meetings now adjourned are matters of eternal record and concern. In the Scripture this complete and errorless chronicle of thoughts, feelings and deeds is called the 'book of life.' The following exposition is taken from the writings of our Church:

Man's 'book of life' means that all things both done and thought are inscribed on the whole man, and appear as if read in a book when called forth from the memory, and as if seen in effigy when the spirit is viewed in the light of heaven (*Heaven and Hell* 463).

This indelible record of all things pertaining to man's outer and inner life is the evidence which de-

termines his ultimate state in the world to come. The continuing and final judgment of each individual rests upon the testimony contained in the pages of his 'book of life.'

The Apostle John while an expatriate on the lonely isle of Patmos saw a prophetic vision of the Last Judgment and two books played a most prominent part in the unfoldment of this great symbolic drama.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

A Renaissance of the Spirit

This Scriptural passage viewed in the light of New-Church doctrine gives us insight into the nature and process of judgment. When fully understood, with all of its implications, it reveals that judgment concerns us personally here and now, for there is a parallel in the Last Judgment and the final determination in our own lives. What is said in the Scripture about one is wholly relevant to the other.

As a general judgment this divine prophecy was fulfilled two hundred years ago, even as the Christian Church waited for terrestrial convulsions, the sound of trumpets, the opening of graves, the dreadful day of Armageddon and the utter dissolution of the material world. Little did they suspect that since judgment is concerned with the spirit of man such a judgment must perforce take place in the spiritual world. Christianity points with pride at the part it has played in the new and growing freedom of man and the broadening of the intellectual horizons, but it does not recognize the immediate cause for this sudden and marked renaissance which has lifted the human spirit above the shadows of ignorance and superstition into the rational light of a new age. The New Church stands alone in attributing this accelerated growth of freedom and rationality to the reorganization of the world of spirits through a general judgment.

The causes and effects which necessitated the Last Judgment are numerous and complex and to consider them, except in a most superficial way, would carry us far beyond the scope of a single discourse; nor can we tarry long enough to call attention to the many passages in the Sacred Scripture which bear upon

this vital subject. This much, however, we need to know for our present purpose:

During the centuries subsequent to the Lord's Incarnation there entered into that intermediate state where all are initiated into the spiritual life vast numbers of people who are described by the Lord in the parable of the wheat and the tares. In them good and evil were so intermixed that judgment had to be deferred. The wicked among them, by disguising the true quality of their inner life, led outwardly an orderly and respectable existence. But behind this pretense was the basic motivation of self-interest. At the time which best served God's eternal purpose these fraudulent Christians were suddenly confronted with an unprecedented activity of divine truth. The penetrating and inescapable light of this truth compelled these dissemblers to see themselves as they really were. The pages of their book of life were opened and there lay exposed the duplicity, the hidden selfishness of their ruling love. All the external good they had done had been prompted by expediency. This unpleasant exposure made them uneasy and brought to the surface their hatred of heavenly things; they could pretend no longer; their impulses to do evil could no longer be constrained under existing conditions, and so through the operation of the Divine Providence they were forced to disperse in confusion, each seeking an environment in harmony with his true self. And now that this spurious heaven has been dissolved, the flow of spiritual life from the Lord down through the heavens and the world of spirits to men on earth is far less impeded, and the Divine can touch the heart and mind of man with added effectiveness.

Judgment a Separation

This mighty spiritual upheaval described so fully and vividly in the Book of Revelation is duplicated in miniature in the daily life of each wayfaring Christian. Judgment, in simplest terms, is the process of separating good and evil in the individual, thereby bringing the external life in conformity with the internal life so that there will be no ambivalence, no divided loyalties. Such an adjustment in the complex nature of man cannot be accomplished without spiritual earthquakes and other manifestations of confusion and conflict. So as the pages of a man's book of life are being written what is put down is oftentimes a mixture of good and bad. What is recorded for the world to see may be something vastly different from what is being transcribed in the inner book, just as those involved in the Last Judgment were able for a considerable period to conceal their hypocrisy.

After the books were opened, after the inner life was brought forth into view, the Scripture declares, 'another book was opened, which is the book of life.' This second book consists of the love and wisdom

of the Divine Humanity from whom all good affections and spiritual insights come. The Sacred Scripture is also the 'book of life' for the Lord has said, "The words that I speak unto you, they are spirit and they are life." By placing the leaves of a man's book of life beside the divine revelations of Scripture, the quality of his character becomes known and is judged. Bear in mind, however, the truth as it proceeds immediately from the divine does not judge, nor does truth as it lies embodied in the words of Scripture, but the Lord's truth as it is received and manifested in the lives of men constitutes the judgment.

Divine judgment is continuing, continuing in the world, in the church and in the individual. There can be no escape from its consequences any more than there is escape from the law of gravitation. This unceasing operation of truth on the conscience of man may bring him moments of painful appraisal; it may produce conflicts of agonizing intensity; it may for a time induce a sense of futility and despair. But there can be ultimate victory because the power of the Lord has come into the world with increased effectiveness for the past two hundred years.

God's continuing judgment will be found in the Holy Supper of which we are about to partake. What we receive of the Lord's goodness and truth will be carefully recorded in our inner book of life. The judgment will come in what use we make of what we have received. If we sink back into a state of indifference and lethargy and see no promising future for the New Jerusalem, a page of shame will be written in our book of life. But if we go forth with the vision of a New Church strong and triumphant, a church aglow with the light of divine truth, a church that is a communion of sanctified souls, and if we work with renewed dedication for the fulfillment of that vision, a glorious page will be inscribed in our book of remembrance. And when we have passed beyond the confines of time, space and mortal things, the angels will find joy in what they read as the pages of our book of life are opened.

(This sermon was preached at the 134th session of Convention in Boston, June 23, by the pastor of the New-Church Society, Baltimore, Md.)

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

<i>Heaven and Hell</i>	25c
<i>Divine Love and Wisdom</i>	25c
<i>Divine Providence</i>	25c
<i>The Four Doctrines</i>	25c

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

GOD'S CONTINUING JUDGMENT

By Ernest O. Martin

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened; which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And whosoever was not found written in the book of life was cast into the lake of fire" (REV. 20:12, 13, 15).

THE PICTURE given of the last judgment is the most terrifying part of the whole Bible. Those whose names are not written in the book of life are cast into the lake of fire. Who can say how many nightmares this has caused or how many people it has alienated from religion? It is hard to reconcile this terrible judgment with our belief in a loving and merciful God. It is impossible to do so, if we take these words from the *Book of Revelation* literally. Many Christians, however, do feel that their faith in the Bible requires that they give blind acceptance to this bald, literal account. Heart and mind tell them that God will never cast a person, however wicked, into a pit of hell fire and brimstone . . . but the Bible seems to say so.

Our church teaches that the *Book of Revelation* is not intended to be understood literally. In the very first chapter John declares that he was in the spirit on the Lord's day. He records a vision revealed to him by the Lord. Much of the imagery is similar to the apocalyptic symbols of the Old Testament books such as *Daniel*. Properly understood the *Book of Revelation* tells us a great deal about the Christian Church and the judgment which came upon it. One era in Christianity came to a close, and a new, revitalized Christianity was instituted by the Lord. This new era is represented in the Bible by the descent of the holy city New Jerusalem.

Christianity in the middle 1700's reached a dangerously low ebb. The flame of Christian love had almost died out. The church was filled with hopelessness and despair. The doctrinal statements of the church had been riddled with error and falsity. There seemed to be no hope. Cynics such as Voltaire predicted the doom of Christianity.

Then the church underwent a purge or judgment. A new spirit was breathed into it. A new church was born. With his restatement of Christian theology, Swedenborg helped to give the church a more substantial foundation. John Wesley, with his evangelistic fervor and organizational genius, awoke the people

of England to the need for a fresh spirit and then helped them to express their new zeal and conviction in a strong church body. There was a new freedom and spirit of inquiry in religion, especially in America. Edward Everett Hale declared that Swedenborgianism had done the liberating work of the nineteenth century. American Unitarianism also helped to break the bonds of a crippling orthodoxy. At the turn of the century, Phillips Brooks said: "In a true sense we are all New Churchmen, with new light, new hopes, and new communion with God in Christ."

This new birth of religion would have been impossible without a break with the past. The dawn of a new day always comes after the darkness of night, and we say that it is darkest just before the dawn. This was true in that critical era in the history of the church, and it is true in the spiritual life of each one of us. No new beginning can be made in spiritual living without passing judgment on the old way of life. We must recognize the weaknesses and failings of the past if we are to make any significant progress in the future.

Each of us undergoes periodic judgments. Without them we could not grow. They are God's way of confronting us with the realization that we are moving in the wrong direction, and it is a time for a realistic appraisal and change. Life contains many crises, large and small, which arise because something is wrong in the way we are living, in our real feelings and relationships. As Professor Peabody of Harvard was wont to say, what we do in an emergency is the result of what we have been doing and thinking in the uneventful days which preceded. To all of us there come these days of special judgment which reveal whether we have been diligent or lazy, brave or cowardly, mean or generous in the preceding quieter periods.

"He Came to Himself"

Jesus illustrates the redeeming opportunity of a personal crisis in the parable of the prodigal son who journeyed into a far country and squandered his possessions. As he sat amid the swine, he felt a judgment. He saw where he was, in the light of where he could be; what he was, in the light of what he could become. The lad came to himself; he judged himself in the light of a more ideal situation and took the necessary steps to move toward that situation. In his extremity of misfortune the homesick, famishing boy remembered the plenty of his father's

house. The beckoning attractions of sin had vanished, and in their place he saw clearly the ugly realities of the consequence of dissipation. "He came to himself."

The prodigal knew that he had been asleep. The life he thought was 'real life' was so unreal that if he followed it further it would become death. He had no true joy, no friends, no inner peace. He had fallen so far from life that he had more in common with pigs than with men. Byron must have shared this realization when he wrote—*On This Day I Complete My Thirty-Sixth Year*.

My days are in the yellow leaf;
the flowers and fruits of love are gone;
The worm, the canker, and the grief
are mine alone!

The fire that on my bosom preys
is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile.

A man comes to himself when he says, "What a fool I have been!" and recognizes his God-given potentialities. The vicious impulses we harbor are not the real man. When a friend does a thing poorly, how quick we are to excuse him and say, "He's not himself today!"

It is a lifelong process really to 'come to oneself' and find the true reach of our capacities and the utmost possibilities of our service. In this process the Lord is at our side continually, prodding us when necessary with His continuing judgment.

In His Divine Providence the Lord continually leads us away from error, falsity, and sin, and toward truth, good, and the life of heaven. In the Word of God and in the life and teachings of Jesus we have an ideal by which we can judge ourselves. "I am the way, the truth, and the life," He said. "For judgment I came into the world, that those who do not see, might see." By measuring our lives against His, we always know when we have departed into a far country. Every day is a judgment day. Every time we confront the light and truth and love of God, we make a decision. Whenever we see the truth and reject it, we weaken our mental vitality and dull our moral vision. When we acknowledge the truth and live up to it, we plant our feet more firmly on the pathway to heaven.

God's Handwriting

Every day by our thoughts, words, and deeds we are deciding the direction our lives shall take. Swedeborg speaks of this as establishing our ruling love. Studdert Kennedy, the gallant British chaplain of World War I fame, said that he was arrested not so much by the thought that he might awaken tomorrow morning to confront the Judgment Day as by the thought that it is happening today.

One of the ways by which the Lord exercises His continuing judgment is through the functioning of

the human body. He has so created us that the material body will flash warning signs of spiritual disorders. If we are alert and sensitive to these warning signs, we can act to ferret out the basic cause and correct it. The body is a reflection of the spirit and in the New Church we speak of the correspondential relationship. The inner character of a man is revealed in his facial expression, the twinkle of his eye, or his sardonic grin. Gilbert Stuart, the artist, painted so many portraits that he certainly qualified as an interpreter of facial features. After meeting the wily French politician, Talleyrand, Stuart remarked: "If that man is not a scoundrel, God does not write a legible hand." Some of us would not want to be judged by our faces! Nevertheless, the older we grow, the more plainly our faces do tell about us.

If our spiritual life is in disorder, our bodies will cry out. We are becoming increasingly aware of this truth in this era of psychosomatic medicine. The majority of patients who report to their doctors with ailments are actually suffering from maladies of the spirit. Recurring headaches, stomach ulcers, indigestion, heart disease; and cancer often have their origin in the emotional and spiritual life of men. Even the optometrist today is an amateur psychiatrist as he looks for the cause of poor vision in the spiritual life of his patient. Make no mistake about it. It is not the Lord's will or desire that we suffer pain or sickness. But He allows or permits these symptoms to occur in order that we might become aware of the underlying spiritual disorder.

How often we refuse to heed these symptoms as evidences of God's providential judgment! Instead of looking for the cause of our headaches, we take one aspirin after another to kill the pain. If we suffer from inner turmoil and tension and can't sleep, we take sleeping pills rather than search for the real solution to our problem. The latest fad is the tranquilizer as the cure-all for emotional disturbances.

Accepting the Judgment

The tendency of human nature is to avoid self-evaluation and to ignore the promptings of providence. The Rev. Peter Marshall suffered a heart attack and was advised by his doctors to relax his exhausting schedule. Within a short time he found himself back in his old routine, reluctant to turn down a speaking engagement. The judgment went unheeded and the next attack was fatal.

President Eisenhower and Senator Lyndon Johnson, on the other hand, seem to have responded more positively to the heart attacks that threatened their lives. In their enforced idleness they were able to gain a new perspective on life. They find more time for leisure, to enjoy their families, to read and relax. They found that the world could go along without them. They were not indispensable. Looking back on his ailment, Lyndon Johnson says: "My heart attack saved my life. It slowed my pace and taught me to

live more sensibly. It also taught me to appreciate something that a busy man sometimes almost forgets. For instance, I've found out that it's fun to play dominoes with my two girls. I've found out again that it's pleasant to make small talk with my wife and neighbors. Essentially, it all means, I guess, that I'm learning all over how to live."

As he reflected upon the kind of life he had lived, Senator Johnson was struck by the irony of the situation. "I, who had preached moderation to everyone else, had never practiced it myself," he said. "I never had ulcers; I always gave them to people who worked for me. I was never tolerant of inefficiency or ineptitude. I'd blow my top over trifles. I would spend hours on the telephone haranguing and arguing for votes. My breakfast was black coffee and four cigarettes. Late at night, after a sixteen-hour day in the Capitol, I'd wolf down a chicken-fried steak, fried potatoes, and half a dozen slices of bread."

His period of recuperation gave Mr. Johnson an opportunity for reflection. "I've had time," he said, "to separate the wheat from the chaff." He knows now that his heart attack was not a tragedy. Through that experience of judgment, he came to himself. His life—physically, emotionally, mentally, and spiritually—was saved.

President Eisenhower and Senator Johnson accepted the crises in their lives as judgments, urging them to look within and to make the necessary changes. A

heart attack is a dramatic judgment, but hardly more critical than the judgments passed upon us each day.

When we find ourselves bitter and discouraged, harboring feelings of hatred and resentment, look upon them as Divine judgments. If we are to grow spiritually, into the manhood and womanhood God intends for us, we must acknowledge our weaknesses and act to overcome them. Instead of complaining about our lot in life or bemoaning the lack of progress in our church, let us thank God for the gift of life and the privilege He has granted us in working with Him toward the establishment of the New Jerusalem.

By heeding the Lord's prompting and responding to His continuing judgment, we can serve Him more effectively than we have in the past. He will grant us the power, if we attune our lives with His. He never deserts us. His watchful care and providence are over us at all times. He works eternally to draw us unto Him, to lead us all into the Kingdom of Heaven.

"Behold, I am the Lord, the God of all flesh: is there anything too hard for me? Fear thou not; for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

(Address given by the minister of the Wilmington Society at the public meeting of the Council of Ministers, Brockton, June 19.)

ELECTION RESULTS

Vice-President: Stewart E. Poole, Wilmington, Del.

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Rev. Ernest Frederick

Mrs. Stewart E. Poole

John F. Seekamp

Augmentation Fund: John F. Hart

Nominating Committee: Mrs. Robert G. Lawson (Ohio)

1957 Convention

(Continued from page 210)

the Council and one member to be elected annually. The Rev. Paul Zacharias, pastor of the Elmwood Church, was named to this committee. Consideration was given to a poll of the societies on the question of ordaining women into the ministry. This poll was strongly opposed to the proposal.

The Rev. Henry Reddekopp, Saskatoon, Canada, was selected as Convention preacher for next year.

Following the luncheon Tuesday the Rev. James H. Burns of the Massachusetts Council of Churches spoke on 'Some Blunders in Counseling.' He described some of the pitfalls that the minister who undertakes to counsel with people in distress must avoid, such as gossiping about 'interesting cases,' finding listening to be boring, becoming the aggressive advocate of the counselees, and refusing to hear both sides.

Wednesday afternoon was spent at Blairhaven, South Duxbury. A paper was given by the Rev. John C. King, teacher in the New

(Continued on next page)

Running Account of the 1957 Convention (Continued)

Church Theological School, entitled 'No Sign Shall Be Given.' Mr. King dealt with the manifestations in the external world of the Last Judgment. There followed an hour or so of shop talk. An interesting account was given by the Rev. David P. Johnson, president of Convention, of his recent trip to Great Britain and the continent. A delicious picnic supper was served by the ladies of the Southern Area of the Massachusetts Association.

The evening session was a public meeting in the auditorium of the Brockton Church, opening with a devotional service conducted by Mr. Frederick and followed by a very stimulating address on 'God's Continuing Judgment' by the Rev. Ernest O. Martin, Wilmington, Del. (See page 213.) The social committee of the local church, with Miss Kathryn Clark as chairman, served refreshments.

In behalf of the Council the Rev. John Zacharias, Vancouver, B. C., warmly thanked the people of Brockton for their hospitality.

Women's Alliance Meets

The National Alliance of New-Church Women met in the Boston Church on Thursday, June 20. The meeting was opened with an inspirational devotional service led by the Alliance chaplain, Mrs. Paul Dresser. Our president, Mrs. Stewart Poole conducted the business session with dispatch and efficiency. She announced that over \$1000 was raised to make it possible for Mrs. David Johnson, as the Alliance's official representative, to accompany her husband to visit our European churches. Mrs. Johnson beautifully expressed her thanks to the many contributors.

It was voted to continue publishing our bulletin in the *Messenger* and to discontinue the Public Relations Committee, which has not been functioning in recent years. Perhaps the most notable item of business was the decision to unite our groups across the United States and Canada in a drive to establish a revolving fund, to be used for special purposes such as enabling our National Alliance president to visit our groups in various parts of the country; financial aid for the families of theological students; and other such needs.

The following officers were elected for the coming year:

President, Mrs. Stewart Poole, Wilmington, Del.

1st Vice President, Mrs. Richard Tafel, Philadelphia, Pa.

2nd Vice President, Mrs. Robert Young, San Diego, Calif.

3rd Vice President, Mrs. Harold Beran, Brooklyn, N. Y.

Recording Secretary, Mrs. Alan Farnham, Brockton, Mass.

Corresponding Secretary, Mrs. Robert Gass, Portland, Maine

Treasurer, Mrs. Horace Blackmer, Boston, Mass.

Mite Box Chairman, Mrs. John Lister, Philadelphia, Pa.

Religious Chairman, Mrs. Paul Dresser, Boston, Mass.

Round Robin, Mrs. Louis Dole, Bath, Maine

Publications, Mrs. Ernest Martin, Wilmington, Del.

Nominating Committee, Mrs. Andre Diaconoff, Los Angeles, Calif.

Miss Florence Murdoch expressed the gratitude of the Alliance to Mrs. Alan Rearick for her many devoted years of service as chairman of the Mite Box Committee.

Mrs. Richard Tafel introduced the speakers who discussed three facets of the Convention theme, 'God's Continuing Judgment.' (See pages 218-221.)

Luncheon was served at the Tremont Temple. Afterwards Mrs. David Johnson told of her recent trip to Europe. She spoke feelingly of the great needs of the New-Church societies, especially in Berlin and Vienna, and of her hope that each local women's group would do something to help them during the coming year. She

also commented on the slides of her trip so that each one of us felt we took part in her journey. It was felt by all that the day's program had done much to draw representatives from east and west, north and south closer together in our common work. We work together, whether we work together or apart.

Sunday-School Association

In the afternoon of the same day the American New-Church Sunday-School Association met in the sanctuary to elect officers, hear reports, and transact other business. Mrs. Louis A. Dole reported for the Lessons Committee that thirty Sunday schools were subscribing for the uniform lessons. It was proposed that in the near future arrangements would be made for the printing of these lessons. The report stated that several new features suggested by teachers had been incorporated into the lesson notes. One of the schools using the notes is undenominational.

The officers for next year are the Rev. William R. Woofenden, president; the Rev. Eric Zacharias, vice president; Mrs. Erich Frank, secretary; and Mr. Daniel Nielsen, treasurer.

Opening of Convention

At seventy-thirty in the evening, General Convention was opened with a service of worship conducted by the Rev. Richard H. Tafel. The President, the Rev. David P. Johnson, made his annual address. Harvey M. Johnson, president of the Massachusetts Association, extended the welcome of his organization to the gathering. And on behalf of the Boston Society, the Rev. Mr. Regamey welcomed those present, as did Dr. Forrest L. Knapp in behalf of the Massachusetts Council of Churches.

At eight o'clock on Friday morning a number gathered in the sanctuary for a communion service conducted by the Rev. John Zacharias. The morning was given over to the usual business such as the hearing of reports and nominations for various officers. The Young People's League held a meeting that same morning in the Theological School, Cambridge. Then, meeting at noon, a highly inspiring address (to be published in full in a later issue of the *Messenger*) was delivered by the Rev. Samuel H. Miller, minister of the Old Cambridge Baptist Church, on the topic, 'The Church under God.' At the same hour the Rev. Alfred

THE FINAL JUDGMENT and the CONTINUATION

by
EMANUEL SWEDENBORG

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NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

Regamey spoke to the young people at their luncheon in Cambridge.

A very stimulating forum was held in the afternoon on the theme of 'Accounting for our Talents.' The Rev. Mr. King acted as chairman and the subject was introduced in a general way by the Rev. Richard Tafel, the Rev. Mr. Johnson, and Mr. Stewart Poole. After the initial discussion the gathering broke up into six different groups, each one to discuss in more detail certain phases of the general idea. A questionnaire had been distributed for each participant to fill out. The questions were directed toward making an effort to evaluate the discussion.

The hour devoted to the Council on Social Action was opened by brief remarks by Mr. Gustave Bischof, New York Society, on the church's responsibility in this field. Mrs. Daniel Farber of the Mass. Congregational Conference Social Action Committee gave a challenging talk on 'Faith in Action.' (See page 217.)

Under the leadership of Mr. Robert S. Gass, Portland, Maine, the Lay Fellowship, which is rapidly becoming one of the interesting features of Convention, met for dinner on Friday and again Saturday afternoon. Mr. Thomas M. Walton, Philadelphia, was elected to succeed Mr. Gass as president. Further details of this important phase of Convention work will be given in a later issue.

Board of Missions

As always the meeting of the Board of Missions, Friday evening at the chapel of the Theological School, drew a large attendance. Philip Alden, chairman of the board, presided. Mrs. Stewart Poole, president of the National Alliance, brought in the Mite Box offering of that organization. The offering was over \$800.00, a record breaker. A feature of the program was the awarding by the Theological School of a certificate to the Rev. Chung Sun Lee of Korea in recognition of the work he has done at the school. Mr. Lee spoke feelingly of his appreciation of the aid that Convention is giving to the New-Church movement in Korea. Incidentally, the collection taken that evening will be given to the Korean New Church to help in obtaining a musical instrument for its services. The high light of the evening was the address by the Rev. Alfred Reg-

amey of Switzerland, now general pastor for the European continent. This address was tape-recorded, as were many others throughout the sessions, and these will be made available to societies that may wish to use them. Following the meeting there was a social hour in the Theological School, sponsored by the National Alliance.

Closing Sessions

On Saturday morning the Rev. Immanuel Tafel presented memorials for the following ministers and workers in the church who within the year had passed away: Fred Sidney Mayer, Adolf L. Goerwitz, Dirk Diephuis, Norman O. Goddard, James Priestnal, Henry C. Giunta, Howard Davis Spoerl,

Daniel Pedersen, Mary Thacher, and Edward F. Memmott. Mr. Pausch spoke movingly of his twelve years as Convention's vice president, and with simple eloquence gave voice to his confidence in the future of the church. A resolution was passed expressing Convention's readiness to cooperate in the celebration of the John Chapman (Johnny Appleseed) birthday program for 1957. The tremendous publicity program is in preparation for this event under the direction of the Wertheim Associates. This will include a widespread distribution of a pamphlet on Johnny Appleseed as a missionary of the New Church.

(Continued on page 222)

FAITH IN ACTION

By Juanita Farber

TWO OF THE PROFESSED aims of the Christian Church are the salvation of man and the establishment of the Kingdom of God on earth. Society is now urging the Church to carry out these aims more effectively and in specific ways. God certainly would not accept as His Kingdom a world in which people are suffering and breaking down at the rate at which they are doing today.

In 1953 one million of our young people were picked up by the police, 100,000 were held in jails, and 30,000 sent to training schools. This figure has increased more than 50% since then. Jesus said, "Suffer the little children to come unto me," and also, He said, "It is better for a man that a millstone be hanged about his neck and that he be dropped into the bottomless pits of hell, than that he cause one of these little ones to suffer." By neglecting to meet the spiritual and emotional needs of our young people we can 'cause them to stumble' just as surely as if we committed some direct act leading them to delinquency.

There are more people occupying beds in our mental hospitals in this country today than in all other hospitals for all other kinds of diseases put together. This, as with delinquency, is for the most part a spiritual breakdown,—an inability to meet the pressures of life. Jesus said, "Come unto me, all ye who are weary and heavy laden and

I will give you rest." How is this promise to be kept if not by people who claim to be followers of Jesus and His Way of Life? Or by people in other religions whose concern is for the welfare of humanity? Society is saying that these serious and epidemic social problems cannot be solved without the help of religion.

In all of our State institutions there are chaplains—Catholic, Protestant and Jewish. They need our help in their ministry. Friendship of people from the 'outside' means so much to those who are mentally ill, to troubled children, to prisoners, to all who are weary and have broken under their heavy load. A call to the chaplain in any of our institutions will lead to a way to help in their program of new life for these our fellow men.

Alcoholism is another social problem in which the help of the Church is needed. Indeed, the whole problem of alcohol and its effect on our lives — physically, mentally, spiritually, and socially — must be dealt with by every organization concerned with man's welfare. Young people are drinking too much. Social drinking has become the pattern of our day. It is becoming a habit in our homes. Yet it is known that one person out of every fifteen who drink will become an alcoholic. Is this no concern of the Church?

Racial tensions must be relieved and discrimination done away with.

GOD'S CONTINUING JUDGMENT

What about our belief in the Fatherhood of God and the brotherhood of man? Do we really believe this? Unless we live it, we do not believe it. It has been said that the largest single organization practicing discrimination against the Negro in this country is the Protestant Church!

Our world is still fraught with international crisis while we continue to sing 'Peace on earth, good will to man.' Singing is not enough. The Church—the churches—must do more than sing and pray and read Scripture. These inspire us, but unless they inspire us to action, we might as well not sing, nor pray, nor read. One half the world is hungry. There will be no peace until they are fed! Sicknes runs rife in the world. There will be no peace until it is stemmed. "I was hungry and ye fed me. I was sick and ye came unto me. I was in prison . . ."

Massachusetts has been disgraced by its prison situation and may be well on its way to further shame unless those of us who care about 'even the least of these' do something about our prisons and what goes on inside them.

Legislation is often the root of the solution to all these social problems. The Church and its individual members have a definite responsibility to keep informed of bills relating to human welfare, and to urge their passage. Our representatives in government welcome our opinions. Let's express them.

"All Christians agree that to the social problems of our times we should bring the bearing of our faith." This is not a new idea. Away back there in Bible times someone said, "What doth it profit my brethren, though a man say he hath faith and have not works? Faith if it hath not works, is dead."

(Address by Mrs. Daniel Farber, Congregational Conference State Social Action Committee, June 21, Boston, presented under the auspices of Convention's Council on Social Action.)

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The following three papers on the Convention theme were presented at the annual meeting of the National Alliance of New Church Women, Boston, June 20. Miss Harvey is a former instructor in Biblical History at Wellesley; Mrs. Tobisch, a past president of the National Alliance; and Mrs. Young, second vice president of the Alliance.

In The Bible

By Dorothea Harvey

THE JUDGMENT of God is one of the main emphases of the Bible. In Biblical thought this is literally a continuing judgment, always with the people, present in differing ways in all the different events of the history of Israel. From the beginning of her existence as a nation, Israel knew herself as a people responsible to God. Her charter was her covenant with God. By this she recognized God's choice of her to be His people, and her responsibility for obedience to Him. To be a son of Israel was to take one's stand as a member of this covenant. No matter how the idea of God's judgment changed as time went on, this basic recognition of responsibility before God was part of the meaning of the nation Israel.

In the early times God's judgment was seen very simply in history. If we won a victory, clearly God was with us. In the story of the exodus, God's judgment is the defeat of the Egyptians. God says, "I will smite all the first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments . . . and no plague shall fall upon you, when I smite the land of Egypt" (Ex. 12:12). A defeat meant just as clearly that God's judgment was against us. When Joshua was defeated by the men at Ai, his question was the very natural one, "Alas, O Lord God, why hast thou brought this people over the Jordan at all, to give us into the hands of the Amorites, to destroy us?" (Josh. 7:7). And the answer was that Israel had sinned in keeping part of the plunder for herself. The judges in this early period were the war leaders against the enemy. God's judgment, against His people or against the enemy, was easy to see when it meant simply success or failure, victory or defeat.

When Israel later achieved prosperity, the people took their success in this same way, as proof of God's favor, a kind of guarantee of protection from judgment. The prophet Amos was the one who gave the answer once and for all to this kind of thinking. A prosperity achieved at the expense of the exploitation of any group was no sign of God's protection. It was true that Israel had known the favor of God in the fact that He had chosen her to be His people. But this meant no special privilege. It meant, rather, special responsibility for knowing God's will and recognizing His judgment. Amos refers back to the original covenant in reporting the word of God to the people, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Am. 3:2). The more we know of God, the more we are responsible for facing His judgment.

It was the prophet Isaiah who stressed most the difference between God's judgment and man's judgment. The ultimate judgment is God's. In comparison with this, man's self-wisdom is looking at reality upsidedown. 'Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who . . . are wise in their own eyes, and shrewd in their own sight' (5:20-21), who have made 'a covenant with death' instead of with God (28:15). The human judges, the leaders who should represent God's judgment in society, are misleading (3:12). Ultimately it will be God's spirit, resting upon a man, that will bring true justice. For then "He shall not judge by what his eyes see or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth" (11:3-4).

This belief in a Messiah and a last judgment on the world, are both statements of the faith that no matter how evil the powers that rule the world, God's judgment is

the final reality. In a time of martyrdom and persecution, when the greatest empire in the world was setting out to destroy Israel and Judaism, the author of the *Book of Daniel* could declare his faith that God's power is over all, that His kingdom is the 'kingdom which shall never be destroyed' (*Dan.* 2: 44).

Judgment with Mercy

But the power of the wicked is not the only problem connected with God's judgment. The other major problem is that before His judgment no one is innocent. If judgment were not one with mercy, 'who could stand?' (*Ps.* 130:3). In Biblical thought God's love and His judgment belong together. In Second Isaiah's message to the people suffering in exile, God is coming not only with the power to accomplish true judgment, but at the same time with the mercy to will to act for the redemption of His people. "Behold the Lord God comes with might, and his arm rules for him." And, "He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young" (*Isa.* 40:10-11). Israel is by no means perfect. God's servant, His 'dedicated one,' is blind and deaf (42:19). But God is coming in mercy that goes beyond justice, to save His people. This does not mean that judgment is not real. It was because of Israel's iniquities that she was sent into exile (50:1). Judgment does follow sin. But the message of Second Isaiah is that there is a love greater than judgment, a love ready not to deny judgment, but to accept it willingly, for the sake of the redemption of others. "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God and afflicted . . . yet he bore the sin of many, and made intercession for the transgressors" (53:4, 12).

The Gospel of John describes the coming of this love into the world. "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him . . . And this is the judgment, that the light has come into the world, and men loved darkness rather than light" (*John* 3:17, 19). The incarnation does not set aside God's judgment. Jesus says, "I have not come to bring peace, but a sword" (*Mt.* 10:34). But the sword, the division, is the presence of God's love in the world. To this every man must answer yes

or no, must set himself on one side or the other of the judgment. This judgment is not condemnation by God's wrath. It is the greatness of God's love, which demands the best of us. When we see ourselves in the light of that love, we experience all we can stand of the ultimate judgment. Then, when we have seen ourselves as we are, we may be able to accept forgiveness and salvation, to accept the Kingdom of God.

In the Bible, then, judgment is God's and it is continuing, through all the changing events of history. As man's understanding of God changed, the idea of His judgment changed, from a simple equation with power or success to final redemptive judgment before the love of God. But man's continuing responsibility to see himself and his world in the light of what he does understand of God's will, and to live accordingly, is one of the basic themes of the Bible, from the making of the Old Covenant through the coming of the New.

In The World

By Margit Tobisch

MY TOPIC is a sub-topic of the general theme of God's Continuing Judgment, namely His past, present and future judgment in the world.

The student of the Word of God will find that there were a number of judgments of God, on individuals like Cain and David, and again on cities and nations like Sodom and Gomorrah, on Egypt and Babylon, and others. Certain great judgments, Swedenborg points out, were taking place at the 'end of a church,' at the end of the Ancient Church, of the Israelitic dispensation, of the first Christian era. Last or ultimate judgment, therefore, may be taken not as something final that will never happen again, but rather as the terminal judgment at the end of a certain period or spiritual era.

There is a continual act of God's judgment going on in the world around us. "Judgment," as Swedenborg defines it, "is a separation of those in truths and goods, from those who are in truths (e.g. those who know all about the Christian doctrines), but are not in goods" e.g. those who do not live by nor act according to them (*Last Judgment*, 49).

To investigate, therefore, whether or not God's judgment is continuing in this world, we must turn

our gaze from the books of learning to the world around us.

The common idea of judgment—e.g. in the case of civil judgment—is the separation of evil doers from society by keeping them in prisons. Not all of them, to be sure, but a goodly portion. Sometimes we wonder, yea, even doubt, that God is just and that His judgment continues in this world. We do so when we read of judgments given, for instance, in the case of the Negro boy, Till, whose murderers were freed by an all-white jury, whereas a Negro only suspected of assault was condemned to the electric chair in Alabama. However, we remember that 'God's mills grind slowly but they grind exceedingly fine.' This is the homely philosophy of those who realize that God is still sitting on His throne of judgment to separate the good from the evil, the right from the wrong.

Has He not judged all the usurpers of power who defied Him? Was Nero able to suppress the Christian faith in its infancy? How long did Napoleon last, or Hitler, Mussolini or Peron? In our generation the divine kingdom of Nippon was denuded of its divinity and the Tenno has become an ordinary person.

God is still judging — in our times—the evil of slavery which He abhors. God, who is Freedom, because He is Pure Love, is judging the social systems of un-freedom of millions of men in our own land, slavery in Arabia, forced labor in Hungary, Russia and elsewhere. We ourselves perceive the wrongness of it all and realize that God can by no means countenance such conditions of slavery, dominion, and the very lust of the deepest hells. This lack of freedom contravenes Divine Providence, imprisons men's minds and bodies, denies them justice and liberty, the very hope in which our nation was conceived and to which our pledge to the flag continually refers us: 'One nation, under God, indivisible, with justice and liberty for all.'

When these two, justice and liberty, are denied to any man, we are under the judgment of God. The most burning national questions of our day are: segregation, dignity of the individual, civil rights and fair employment laws, for God's judgment works continually on such anti-Christian forces as slavery, oppression and tyranny.

God's judgment works on all falsities and evils whether theological or social, political or economic. The influx of divine truths in this

era, following the Last Judgment of the First Christian era, is so powerful that men cannot resist them despite all human efforts on their part to deny God His rights among men.

God's judgments are all around us and within us. Let us not forget *this*, that *we too* are judged continually in this world. As our Lord said in *John 3:19*, "For this is the judgment, that light has come into the world, but men loved darkness rather than the light, because their deeds were evil." They still are evil. Most of the time we do not measure up to the Divine Light, though we hold in our hands the 'Heavenly Doctrines of the New Jerusalem.' We too are judged to the extent that we are not using the light we have. We must remember that much has been given us and much will be required of us.

Our commemoration of the 'Last Judgment' should consist in submitting ourselves to the Lord as our Divine Judge; in humbling ourselves to the pronouncements of the truths; in soul searching; in an immense effort of our will to comply with the truth which we know so well. Above all, we must not judge anyone so that we may not be judged and pronounced 'well indoctrinated,' but doing little about it.

In Our Lives

By Elizabeth S. Young

GOD'S CONTINUING judgment in our lives is not something imposed on us from without, but is made by ourselves by our choices, in freedom, from within. "The thoughts of the heart, which are the purposes of the will, judge every man," says Emanuel Swedenborg in *Conjugal Love*. Daily, as we move from experience to experience, and thought to thought, we are building our spiritual character and hence determining our place in eternity.

"The time of every man's resurrection is when he dies," writes Swedenborg in the *Arcana* (4807), "... and the Lord's words here involve that every one will be judged according to his life, thus that every one carries his judgment with him, because he carries his life." This makes each day of vital importance to the Swedenborgian. No longer is it possible to paraphrase Scarlet O'Hara of *Gone With the Wind* by saying of judgment, 'I won't think about it today. I'll think about it tomorrow.' It is

not something that is to happen a long time from now, in a courtroom atmosphere — presided over by a benevolent judge. It is happening now—right here—and will go on happening every moment of our earthly lives.

I have often remarked, when asked the 'why' for the smallness of our church membership as compared with the larger, more orthodox faiths, that it requires too much conscious and constant effort to be a Swedenborgian. How comforting it would be to know the guarantee of salvation were we but to affirm Jesus Christ as our personal Savior. True, the conscientious Christian does not let it die with the mere affirmation, but I have yet to talk with one who feels under constant pressure to live right every moment—choosing carefully, and with all available wisdom, not only his actions, but his *every thought*, that he might build his spiritual body firm and strong for eternal life.

I must admit, in my contact as a minister's wife in our own parish, I do not always find this awareness, either. Nor do I, when I exercise self-examination, always find it within myself. Yet, this is my religious heritage, and the creed by which our parishioners have professed to guide their lives.

Judgment and consequent hope of salvation are not matters for distant consideration. They are important to us now. Do you ever stop to analyze your attitudes and your actions? Swedenborg writes in *Heaven and Hell* (358) that:

... in a word he (man) may live outwardly precisely like a man of the world; and all this will be no obstacle to his entering heaven, provided that inwardly in himself he thinks about God as he ought, and acts sincerely and justly to his neighbor ... For a man is such as his affection and thought are, or such as his love and faith are, and from these all his outward acts derive their life; since acting is willing and speaking is thinking ... he will be judged and regarded in accordance with his thoughts and affections, which are the source of his deeds, or which are in his deeds ...

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Motive Counts Most

Is there anything you would like to change in the exercise of your thoughts and affections during, say, the last twenty-four hours, should this be your last day on earth? Death could come to any of us at any time. When we leave this life, our ruling love has been determined by these same thoughts and affections. Rather a frightening reality when you apply it to here and now, isn't it?

Several years ago my husband and I became interested in the Great Books method of teaching. These thought-provoking discussion groups were truly vitamins for the mind. Quite happily we adapted the technique to the study of Swedenborg, and for a four-year period had sessions every other Sunday afternoon. The question and answer technique employed ruled out the possibility of a mere 'parroting of Swedenborg.' For, it was always required that we relate what we read to ourselves, and to what it should teach us about our spiritual growth and development. One of our favorite discussion mediums was the desert island situation where we would set up our problem free from the pressures of the mores of society. Just how would we—now in actual freedom—react to a certain situation?

There is much in orthodox Christianity about the book of life where a record is kept of each of our deeds. Swedenborg writes in the *Arcana* (8620) that "He who does not know from the internal sense what the book of life is, and also what the books of life are out of which the dead are to be judged, cannot have any other idea than that there are such books, and that in them are written the acts of all, thereof the memory is thus preserved. When yet by the word 'books' ... are not really meant books, but the remembrance of all things that have been done; for every one carries with him into the other life the memory of all his acts, thus the book of his life. But no one except the Lord alone can judge any one according to his acts; because all acts proceed from final causes; and no one knows them but the Lord. Wherefore judgment belongs to Him alone ..."

God does judge our lives, then you say. Yes, but we are the ones who determine His ultimate judgment by our use of His love and wisdom.

The Lord is present with all, and from Divine Love He wills to save all, [writes Swedenborg in the *Apocalypse Explained* (297)], and He turns and leads all towards Himself. Those who are in good and in truths therefrom, follow, for they apply themselves, but those who are in evil and in falsities therefrom do not follow, but turn backwards from the Lord; and to turn backwards from the Lord is to turn from heaven to hell; for every man-spirit is either his own good and the truth therefrom, or his own evil and the falsity therefrom. He who is in a good and the truth therefrom therefore permits himself to be led by the Lord, but he who is in evil and the falsity therefrom does not permit himself to be led; he resists with all his strength and endeavor, for his will is toward his own love, for this love is his breath and life; therefore his desire is towards those who are in a love of evil. From this it can be seen that the Lord does not judge any one, but the Divine truth received judges to heaven those who have received Divine truth in the heart, that is, in love; and it judges to hell those who have not received Divine truth in the heart, and who have denied it.

What does this mean to me? How can it help me to mold that spiritual body? One of the most important differences between our faith and those of our fellow Christians, is the constant awareness that spiritual life goes on here and now, for us all, and will go on throughout eternity. It is not a gift to us received upon the death of our natural body. I know not why, but there seems to be something in the very nature of the gift concept which leads us to believe that it will be better than anything we have dreamed of in the past. No doubt this is a comforting thought to some. To me it is a frightening illusion, easily likened to the inviting mirage glimpsed briefly on a hot desert landscape.

As a Swedenborgian, I know that my expectations will not be so easily realized. I know that every moment of my natural life I am also building my spiritual body. The motive behind each of my actions, strengthens or weakens this body. When I no longer have the clothing of the natural man, what I have built I will then be. So in a very real sense I am determining my own ultimate judgment now, and will continue to do so every moment of my natural life.

I think if I could pray for only one specific thing, I would pray that this awareness be always with

me. Material living is all-engrossing and as we keep up with the busy obligations from day to day, it is often difficult to hear that still small voice from our spirit-man admonishing us to rule the tide, and not let the current of life direct

us. It need not really be a difficult task, however, if we would always keep before us that very simple statement of our great theologian that "All religion relates to life, and the life of religion is to do good."

BOOK REVIEWS

UNDERSTANDING A N D COUNSELING THE ALCOHOLIC
By Howard J. Clinebell, Jr. Abingdon Press, Nashville, Tenn. 252 pp. \$3.75

Like it or not, alcoholism is a grave problem, not only in the United States but in many other countries throughout the world. Leading authorities now consider it definitely a disease: an allergy of the body as well as an obsession of the mind. Very often in the past the resources of the Christian religion have been used effectively to bring this condition under control. But many aspects of the religious approach, such as trying to frighten the victim with hell-fire, illness and probable death, have not proved effective in many cases. Although this book is primarily an effort to show how the resources of religion can be used in coping with this problem, the evangelistic approach is generally discouraged.

The first part of the book is a sort of summary of what science has contributed to the understanding of alcoholism. The person seeking to help a victim of this complex disease surely needs this knowledge. The second part deals with some religious approaches such as the work of helping the homeless drinker, the *Emmanuel* movement and the organization known as *Alcoholics Anonymous*. The *Emmanuel* movement was started in 1906 in the *Emmanuel Episcopal Church of Boston* by the Rev. Elwood Worcester, a clergyman with extensive training in psychology. Its purpose was to treat functional ailments and it combined the healing resources of medicine, psychology, social work and religion. It had much success in treating alcoholics.

The organization, *Alcoholics Anonymous*, the author feels is our greatest resource. He describes it: "In all the dark history of the handling of the problem of alcoholism, the brightest ray of hope and

help is *Alcoholics Anonymous*." He describes this organization in considerable detail. In connection with it he does raise the question of whether or not it is a purely symptomatic approach which overlooks the inner personal conflicts that lead to alcoholism.

Part three of this work tries to apply the knowledge given in the first part to the task of the pastor or anyone who is called on to counsel an alcoholic.

This book will be found useful by those who undertake to help the patient suffering from this disease.

WHAT IS NEW ABOUT ALCOHOL AND US. Editors: Earl Jeffrey Howard Bronson and Fred D. L. Squires. *The American Business Men's Research Foundation*, Chicago. 202 pp.

One of the things that is new about alcohol and us, we find on reading this book, is a changed attitude. Prior to 1920 enlightened opinion was generally against the use of beverage alcohol. The church condemned it, as did most doctors. The schools carried on a vigorous program of temperance education, leading business men publicly deplored it, many newspapers and magazines fought it, the army prohibited it. Today business, social and civic club life center around the club bars. Liquor is everywhere, and all means of communication such as newspapers, magazines, television and radio promote its use. Alcohol is often regarded as a means to the gracious way of living. Vastly more of it is consumed in the homes than ever before. Many churches still hold to the practice of total abstinence but others openly favor moderation.

However, neither man nor alcohol has changed, and the effects of the latter upon the former are the same as they have ever been.

This book is written with surprising objectivity. There is nothing of the passion of the temperance crusader about it. Instead it is packed

with facts and authoritative opinion. It leans heavily on the Yale studies of alcohol and its consumption by human beings. There are chapters on what alcohol does to the body, its relation to health, to traffic accidents, to crime, to character, to economic life, and there are several pages of carefully prepared figures relating to the problem.

The work is the result of years of study and research by a staff—not an individual.

The Foundation responsible for this book was formed in the late twenties to inquire into and report on the results of prohibition. In general its reports were favorable. When repeal came the research work was turned to the broader field of how alcohol affects man and society.

The book refrains from attempting to give any remedies for the problem of alcoholism but we gather that for the present it sees the best hope in education.

THE RELIGION OF NEGRO PROTESTANTS. By Ruby F. Johnston. *Philosophical Library, New York, N. Y.* 224, pp. \$3.00.

Any book is of interest and value in these times if it helps us to understand the race question a little better, if it increases our knowledge of the background—cultural, economic, religious—of peoples of other races. So in this book the author gives the results of her careful and detailed study of 'the changing system of beliefs and practices of Negro Protestants' (p. xvii). She writes of the goals of Negro Protestants and of the decline of traditional religion among them. She contrasts conditions in rural and urban areas, and presents various types of religious people—such as the unemotional group, the semi-restrained, and the traditional.

The author makes a special study of religious attitudes, experiences and actions in the rural South in contrast with the metropolitan Northeast, based on observance and analysis of a group of Boston churches (Congregational, Baptist, and Holiness background) and another group of South Carolina churches (all Methodist). The statistical tables, summarizing attitudes, activities, educational information, etc., will be found especially useful to students and workers in the field of church and community relations, and local church programming. There is also an excellent bibliography. —E.R.

1957 Convention

(Continued from p. 217)

a radio and television hook-up featuring speeches by the governors of Ohio, Indiana, Pennsylvania, and Massachusetts — all of whom have proclaimed Sept. 26 as Johnny Appleseed Day. A feature of the 1957 celebration will be the dedication of a Johnny Appleseed Park in which is to be built a chapel for worship and a museum.

Robert H. Kirven, chairman of the Appeal Committee, drew loud applause when he reported that the annual appeal had gone over the top by \$8.61.

The following resolution, introduced by Gustave J. Bischof, was adopted: "The Church of the New Jerusalem in convention assembled warmly commends the President of the United States of America for his efforts to conclude an understanding with the United Kingdom and the U.S.S.R. for the early cessation of the testing of atomic weapons."

Results of the balloting for officers and board members are reported on page 215.

It gave Convention delegates and others in attendance no little pleasure when Mrs. Elizabeth Jacobson, formerly of St. Paul and now of St. Louis, in her charming manner voiced the thanks of all to the Boston Society for its generous hospitality and the efficient way in which the Convention had been planned and operated.

Greatly enjoyed was the Con-

vention banquet held Saturday evening in the Hotel Vendome, presided over by the resourceful and witty Randall W. Weeks of the Boston Society. As usual a large role was played in this gathering by the Young People's League. First there was the ceremony of the keys, which were presented to Richard Hatheway, the new president of the League, and to Lynne Bischof, newly elected secretary. These keys will be used in 1988 to open the box — the gift of Ezra Hyde Alden, the founder and first president of the American New-Church League. An unexpected moment on the program was furnished when M. Jean Nicolet, president of the Lauzanne New-Church Society gave his own French Young People's League pin to the president of the American League. The Shaw trophy went to the New York League for having the largest number, distance considered, present at Convention. The meeting closed with a vivid and entertaining talk by our traveling president, the Rev. Mr. Johnson, about his visit to New-Church centers on the continent and to the British Conference.

An estimated 420 gathered in the beautiful sanctuary of the Boston Church for the Sunday service of worship which traditionally closes Convention. At this service the Rev. Alfred Regamey and the Rev. Othmar Tobisch were invested as general pastors. With the aid of twelve ministers the holy supper was celebrated. Convention's president, the Rev. Mr. Johnson, was in charge. The sermon, 'Leaves from the Book of Life,' printed on page 211 of this issue, was listened to with rapt attention as it was delivered with no little eloquence by the Rev. Clayton Priestnal.

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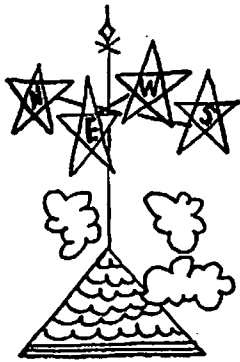
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NEWS

By Faith Poole
Guest Columnist

Our beaming President has returned to us from abroad with less poundage, but with his ever charming wife. When Convention convened Saturday morning our out-going Vice President sat down and the chair broke in half, for which he received the degree of Doctor of Furniture Moving. Our efficient and lovely President of the Women's National Alliance, Mrs. Stewart Poole, in presenting the Mite Box offering, which was \$840.37, to the President of the Board of Missions, offered him a special bonus in the area of the right check. We wonder if she did the same when she dented the fender of one of the ministers' cars in Duxbury.

We wonder why Mr. Stewart Ayton moved from the \$37.00-a-day suite assigned to him?

In the report on ministers' meager salaries, concern was also expressed over the ministers' wives who work without pay. It was suggested that the ministers should organize a union.

Mr. Porter Holmes of the Brockton Society was here, there and everywhere, with his floor lights and movie camera, getting colored pictures of the Convention proceedings. We understand that all societies will be able to show these movies free of charge. Be sure to see your favorite native sons and daughters in action.

On the way to the hospital to have her number sixth, your regular news columnist broke her ankle; we are sorry she was unable to attend Convention, but rejoice in the fact that it was a boy.

What do you think? On Palm Sunday Mrs. Diaconoff was finally found by the Los Angeles police standing in the L.A. Coliseum buying tickets to 'My Fair Lady,' having missed Sunday school, church, confirmations and dinner. She did get her tickets.

High-lights of Convention

Monsieur Nicolet was found cat-napping, while the Rev. Richard H. Tafel was disturbed by a midnight phone call. The Rev. Robert Young and his broken pew in Brockton. Strange sights in Boston, as Cecil Werben showed up in high neck dresses. Good luck on your trip to Europe this summer! The Rev. Clayton Priestnal — his continuous punning.

CHURCH PICTURES WANTED

Ann Bailey, 3033 East Colfax Ave., Denver, Colo., is making a scrapbook of pictures of different Convention churches, and would appreciate receiving photographs of our churches, both here and abroad.

CHANGES IN CHICAGO

At the annual meeting of the Chicago Society on April 28, a division of the Society and its assets took place. The final division was completed by the end of May. One group will move to Park Ridge, a suburb of Chicago, there to organize the Good Shepherd Community Church under the leadership of the Rev. Rollo K. Billings. Those members who have retained their membership in the Chicago Society will continue to hold worship services and other activities at the Swedenborg Philosophical Centre, with the Rev. Immanuel Tafel as pastor. New officers of the Chicago Society are: president, Mr. Thornton Smallwood; vice president, Mr. Walter Dennison; treasurer, Mr. Frank Bristow; secretary, Mrs. Immanuel Tafel; trustees, Mrs. Olive McNutt and Mrs. Harold Pearse. The officers and trustees, together with the pastor, constitute the executive committee of the Chicago Society.

Detroit Calls Mr. Woofenden

The Rev. William R. Woofenden, pastor of the New York Society, has accepted a call from the Detroit Society and will commence his services there at the beginning of the coming church year. The Messenger wishes him and the Detroit Society the best of success.

Confirmations

BROWN, CAMPBELL, WOOD, PRIME — Gerald Brown. Jean Campbell, Carole Wood, and Barbara Prime, confirmed June 2 at the Elmwood New Church, the Rev. Paul Zacharias officiating.

WEISSENHORN, WYLD — Mr. and Mrs. Carl Weissenhorn and Mr. and Mrs. Garry Wyld, El Cerrito parish, confirmed April 28, the Rev. Othmar Tobisch officiating.

Births

BOOKO — Born May 23 to Mr. and Mrs. Benjamin Booko (Eileen Johannson) Chicago, a son, Thomas Mark. The baby is the fifth grandchild of the Rev. and Mrs. Bjorn Johannson, Cincinnati.

GUEST — Born June 9 to Philip and Irma Guest, Detroit, a son, Peter.

HART — Born May 3 to Mr. and Mrs. J. Peter Hart, Baltimore, Md., a son, Christopher John. The paternal grandparents are Mr. and Mrs. John C. Hart, Brooklyn, N. Y.

LAWSON — Born June 12 to Mr. and Mrs. Robert G. Lawson, Cincinnati, a son.

McLAIN — Born May 2 to Dr. and Mrs. Minor McLain (Carol Peebles), Boston, a son, Andrew Horne.

VIGES — Born May 1 to Mr. and Mrs. D. R. Vigés (Joyce Parker), Lansing, Mich., a third son, Allen Jay.

WAIT — Born to Mr. and Mrs. David Wait (Ann Czegka) a daughter, Judith Ann, great-granddaughter of Mrs. Sarah Kunhardt of the Boston Society.

Baptisms

ALLEN, ROBERTSON, SWANSON — Keith Scott and Donald Wayne, sons of Mr. and Mrs. Harold Allen, Jr.; Mary Anne, daughter of Mr. and Mrs. William Robertson; and Carol Lynette, daughter of Mr. and Mrs. Kenneth Swanson, baptized June 9, at the Elmwood New Church, the Rev. Paul Zacharias officiating.

CAMPBELL — Jean Campbell, daughter of Mr. and Mrs. Gordon Campbell, baptized June 2 at the Elmwood New Church, the Rev. Paul Zacharias officiating.

ALBERICE — Andre Jean, infant daughter of Mr. and Mrs. Alexander Alberice, baptized June 2 at the Church of the Open Word, Newtonville, the Rev. Thomas A. Reed officiating.

HUTCHINS — William Forrester, infant son of Mr. and Mrs. William Hutchins (Charlotte Devereaux), Lexington, Mass., baptized April 28, the Rev. Antony Regamey officiating.

WEISSENHORN — Edward, Steven and Kenneth, sons of Mr. and Mrs. Carl Weissenhorn, baptized Apr. 28, the Rev. Othmar Tobisch officiating.

WESTROP, CAMERON, KELLER — Jacqueline Westrop, daughter of Mr. and Mrs. Jack Westrop, baptized on May 5; Derette Cameron, daughter of Mr. and Mrs. David Cameron, on May 12; and Laura Keller, daughter of Mr. and Mrs. Karl M. Keller, on May 19; all of San Francisco; the Rev. Othmar Tobisch officiating.

Wedding

EUKER-BERGMAN — Roy Euker and Carolyn Bergmann, Detroit, married June 8, the Rev. William W. Woofenden officiating.

MEMORIALS

BELCHER — Harbourn D. Belcher, Chicago, passed to the other life on May 19, returning from a meeting of the Illinois Association, of which he was vice-president. Further details will be published later.

LLOYD — Louise Field Lloyd, wife of Mr. B. Lawrence Lloyd, passed away suddenly but peacefully on April 19, 1957 at her home in Silver Springs, Md. She was sixty-seven years of age. She was born at East Dennis, Massachusetts, March 18, 1890, the daughter of Barzillai and Elizabeth Kimball Field. The family was a prominent and staunch family in the church at Brockton where Louise Field grew up. It was when she came to Washington to take up work there, that she met Mr. Lloyd; they were married, June 25, 1919. Since 1944 Mr. and Mrs. Lloyd were members of the Washington Society, transferring membership from the Brockton Society, but they had meanwhile been members of our congregations elsewhere, as his work took Mr. Lloyd from one city to another. During the Washington years they also resided on Okinawa. Mrs. Lloyd helped in the Ladies' Aid, was a devoted homemaker, and a most hospitable hostess. She continued her father's strong attachment to the New Church. Rev. Wm. F. Wunsch conducted last services at Silver Spring, Md., April 22. Interment was in Melrose Cemetery, Brockton, Mass., where Rev. Everett K. Bray conducted the committal service.—W.F.W.

LORENZ — Eric Lorenz, a life-long devoted member of the New Church in Chicago, passed away suddenly at his home, May 21. Mr. Lorenz was a son of the late Rev. Otto Lorenz who was a pastor of the former German New-Church Society in Chicago. He was born in New Rochelle, N. Y., on March 24, 1887. He had been with the Chicago & North Western R. R. for many years previous to his recent retirement. His devotion to his church was literally a joy to behold. Even though his health was failing he attended services and meetings regularly saying that he wanted to continue to do the important things. His example was an inspiration to the whole church. Mr. Lorenz is survived by his wife, Bertha; two daughters, Mrs. Sylvia Janes, Los Angeles, and Mrs. Lucille Fletcher, Chicago, and four grandchildren. An adult son, Milton, preceded his father to the other world some years ago.—R. K. B.

PRITCHARD — John R. Pritchard, beloved husband of Vivian Fletcher Pritchard, passed away on May 25 in the Veterans' Research Hospital in Chicago, follow-

ing an illness which was diagnosed as a rare fungus infection. Mr. Pritchard was born January 22, 1917. He was vice-president of the James Heddon's Sons of Dowagiac, Mich., manufacturers of fishing tackle. He lived with his wife and little daughter, Ellen, in suburban Park Ridge, Ill. John was a man much beloved. He was a fine gentleman and a fine fisherman. We shall all miss him very much.—R. K. B.

SMITH — Margaret C. Smith, longtime member of the Chicago Society and for many years a member of its executive committee, passed into the higher life on May 13. Mrs. Smith was a member of the Northside parish. She was a prime mover in the relocation project now under way. We believe she was the first to suggest the name, Good Shepherd Community Church, for the new suburban project that will be the successor to the Sheridan Road Parish. Peg Smith was executive secretary of the Sales Executives Club of Chicago. Many members of this organization and other friends who know of her intense interest in and devotion to her church have contributed to a memorial fund in her name. Mrs. Smith is survived by her husband, Eugene F., a son, Robert, and four children.—R. K. B.

STRAUMFJORD — Mrs. Jon V. Straumfjord, Astoria, Oreg., passed away on June 4 after a long illness. Her maiden name was Thorey Thordarson. She was born in Iceland, Oct. 10, 1895, but moved with her parents to Manitoba at the age of seven. She graduated with a Bachelors degree from the University at Manitoba. On March 31, 1923, she was married to her surviving husband and the same year moved with him to Oregon. They lived in Portland from 1924 to 1934 where Dr. Straumfjord obtained his medical training. When living in Portland, Mrs. Straumfjord joined the New Church. Surviving her in addition to her husband, are three sons, John V. Straumfjord Jr. M.D., Iowa City, Iowa; A. Allen Straumford, M.D., Lt. M.C. U.S. Navy, Pensacola, Fla. and Robert W. Straumfjord, who is a student at the University of Oregon medical school in Portland; her mother Mrs. Bjorg Thordarson, Seattle, four brothers and four sisters, and two grandsons.

Mrs. Straumfjord was a woman of saintly character, ever ready to extend a helping hand to those in need. But she did not blow a trumpet before her. Her numerous charities and acts of kindness were performed quietly and never spoken about by her. She was self-sacrificing, and on many occasions showed heroism in

carrying out her good works. This writer knew of an instance when in bad weather she drove for 200 miles over icy, mountainous roads to bring help to one in distress. To those who knew her she was one of the unforgettable characters in their lives. Mrs. Straumfjord was endowed with high intelligence and a studious nature. She had served as president of the local chapter of the League of Women Voters, and of the American Society of University Women. She was long active in both these as well as other organizations.

At her resurrection services, held June 7, in Astoria, the Rev. Jack Walden, who officiated, said of her: "In her simplicity there was greatness: In her humility there was understanding; in her love there was service. To those who knew her well, there can be no sorrow on her passing. She would not have it so—for she looked forward to this moment as but the opening of another door.

"In the light of her shining faith, I have seen a new creation rise that knew no fear: For she perceived this to be life's finest hour."

WEEKS—Jane Randall Weeks (Mrs. Wm. E.) passed into the other world May 18 following a long illness. A member of the Boston Society, born of New-Church parents, Mrs. Weeks has long been active in church and community life. She was president for several years of the Boston Chapter of the Swedenborg Fellowship, and represented the Massachusetts Association on the Legislative Committee of the Massachusetts Council of Churches—her contribution in these two fields was especially valued. She is survived by her husband; three sons, Randall W., Malcolm E., and Sumner C., and eight grandchildren. Memorial service in the Boston Church, May 26, was conducted by the Rev. Antony Regamey.

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PIPING down the valleys wild,
Piping songs of pleasant glee,
On a cloud I saw a child,
And he laughing said to me:

‘Pipe a song about a Lamb!’
So I piped with merry cheer.
‘Piper, pipe that song again;’
So I piped: he wept to hear.

‘Drop thy pipe, thy happy pipe;
Sing thy songs of happy cheer!’
So I sung the same again,
While he wept with joy to hear.

‘Piper, sit thee down and write
In a book that all may read.’
So he vanished from my sight;
And I plucked a hollow reed,

And I made a rural pen,
And I stained the water clear,
And I wrote my happy songs
Every child may joy to hear.

WILLIAM BLAKE

July 20, 1957

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July 20, 1957

Essentials of Faith of The New Church

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

The Word is Divine and contains
a spiritual or inner meaning where-
by is revealed the way of regenera-
tion.

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

Evil is to be shunned as sin
against God.

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

Contents

EDITORIALS

The 'Clean Bomb'	231
Summer Camps	231

ARTICLES

Through the Eye of a 'Needle'.....	Samuel H. Miller	227
Illinois Association Meeting	Vera Gunkel	232

FEATURES

What the Religious World is Thinking	233
Book Review	234
The Swedenborg Student	238

LETTERS TO THE EDITOR	236
-----------------------------	-----

BIRTHS, MEMORIALS	239
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Through The Eye of a Needle

By Rev. Samuel H. Miller, D.D.

WOODROW WILSON once said that a political party was an organization that had forgotten the purpose for which it was founded. There have been times and places where as much could have been said of the Christian Church. Certainly in this bewildering age, tormented as we are by the shifting shapes of changing institutions, it would be well for us who love the Church to look sharply lest we build something that at the last becomes a betrayal of the God it should serve.

Indeed we might make the Church very successful and deprive it of all significance; or we might make it bigger, and at the same time emptier; or we might extend its name to the ends of the earth by mass propaganda without carrying the 'Glad News' to a single individual. If these paradoxes seem strange, they are so because they are rooted in the temptations of our time. If they are understandable, it is because to some degree we have already fallen victim to their lure. The Church in the past has sold its soul to the world, and found itself wanting in the judgment of God. Never was that possibility any closer than it is now. Some of the millennial hopes, the imperialistic dreams of ages long gone are revived in us by the new powers of a technological age. If to cover the surface of the earth with the story of the Gospel was held in check by the humbling handicaps of human strength, now there seem to be no limits to the possibilities of sheer technique, mechanical communication, and psychological manipulation. These new powers of the world, of science and technology, now fit the old hand, humanly limited, like a magic wand of infinite resources. The question we dare not silence is whether the Church under God can afford victories which ignore man's deeper needs and by-pass the mystery of God's grace. The Church is not measured by the world; there is something in the Church which must measure both the world and itself.

Losing Faith?

Some years ago there appeared in France a novel called *Diary of a Country Priest* by Georges Bernanos. It is a moving story of a dying man, devoted to the faith, looking at the world from the depths of suffering and insight from which most of us shrink. Trembling from pain which is like a skewer

inside him, he writes, "No, I have not lost my faith. The expression 'to lose one's faith' as one might a purse or a ring of keys, has always seemed to me rather foolish. *Faith is not a thing one 'loses', we merely cease to shape our lives by it.*"

Fundamentally this is the test and the temptation. We betray our Lord, not so much by any overt repudiation of our discipleship, or by a violent denial of Christ's message and lordship, but by a subtler and more sinister deception. We righteously maintain our orthodoxy all the while our energies are motivated from other sources and our satisfactions arrived at by other means. We secure our safety by the appearance of a devout conformity while selling our souls to every fad and fury in the current version of Vanity Fair. In short, we keep the faith, but we do not use it,—we keep it the same way the man did in the parable of the talents—we wrap it, carefully and reverently,—and we bury it against that day when we may need to answer for our stewardship. Meantime, we have to live—and so we do, by means and methods not even remotely affected by faith.

Responsibilities of Church

Our first task then is to try to identify the primary responsibilities of the Church. To whom or what is it answerable? What was the purpose for which it was founded? What essential destiny defines its significance in the world? Are there any criteria by which we may roughly judge its faithfulness under God or its betrayal of both its own function and of God's purpose? If we can clarify these primary responsibilities, then we may go on to reckon with the more or less specific temptations to which our time and culture have subjected us.

As the Church in the Twentieth Century, we have two responsibilities equally urgent and sacred. The first is to our Lord, the Christ of the New Testament, in whom was revealed the grace of God. This is the taproot of our tree, upon which our health (or holiness) and fruitfulness depend. The Church is an extension of that Incarnation which in the Gospel reconciled men to the Eternal God. If we misread the Gospel, or if we fail to take it seriously, or by any subterfuge, however sophisticated or ecclesiastical, render it inoperative in our experience, then we are cut off from our roots, and whatever

we do shall not prosper. This is not only our historical origin; it is the very ground of our faith, from which we are nurtured, in which we stand, by which we are supported. To be true to the New Testament, faithful to its ways, living by the motives and at the level where Christ and His first followers marked out the path of salvation, is the first responsibility of the Church.

Now this does not seem to be a very radical demand. In fact it seems like the most extreme conservatism. Actually it is in the light of the second, equally urgent and sacred, responsibility that the radical nature of the first is uncovered. The second responsibility is that the Church is to be a witness at all times and in all places. In other words it has a responsibility to the Twentieth Century, to this particular age with all its peculiar problems, its new powers, and techniques, vast structures and changed attitudes. The Church belongs to Christ, but only in serving the world in which it lives.

This then is the radical nature of our problem. We are to hold the First Century in one hand and the Twentieth in the other, and both in our hearts, which will not be easy. We will be inclined to love the one and hate the other, yet our duty cannot be fulfilled if we turn our back on one or the other. It would be so much easier to pick and choose, to take the New Testament and let the world go its own way; or to eat, drink and be merry, for the New Testament is like a wisp of a dream, dreamt in some old and forgotten time.

But to bring the New Testament into the Twentieth Century, to stand it up against our way of life, to make plain the differences which exist in the motives and satisfactions which drove them to martyrdom, let us say, and us to success, to unveil the substance of the Good News in such a way that men will even now discover their need of it, to set that world of faith alongside our world of technical proficiency, to put the Cross in all its ugly implications and redemptive meanings down in the midst of our craving for comfort and prestige—this is radical enough and disturbing enough to make the task far more revolutionary than a conservative attempt to preserve certain ecclesiastical antiques as useless heirlooms for a future that likely as not will not want them any more than our own time has really wanted them. The question we face is whether faith fits into this kind of a world, and if so, how. Perhaps we must meet the issue in terms of what contradictions arise when faith, such as we know in the Christian tradition, is confronted by the conditions under which modern man lives. Where do the strains develop, the irrelevancies appear, the incompatibilities show up? This must now be our concern.

Immediately in turning to ask this question we may be distracted by the more obvious and socially

recognized betrayals of faith. This would plunge us into moral issues which are scarcely different today than they were in the Greco-Roman empire. War and peace, wealth and poverty, the corruption of the state, the lethargy of the church—all these plainly constitute troublesome barriers for the life of faith in the world. Yet they are the perennial symptoms of basic evil. What we are concerned with here at the moment are the specific issues which rise from the impact of Twentieth Century culture on the Christian way of life as it stands revealed in the New Testament.

What Marks Our Age?

If we were to characterize our age, at least three vast forces would stand out as distinctive factors of the contemporary *Zeitgeist*. One would be *technique*, the widespread development of all kinds of manipulative mechanisms and skills to such a degree that the method has now generated a faith of its own. The solution of all kinds of problems by technological means has now reached a point where it is assumed to be the method, certainly if not the only way, at least the quickest, easiest and most adequate for the solution of all kinds of problems. The second characteristic is the rise of the mass-man and the appearance of a mass-society. This phenomenon coming on the heels of the individualism which was unable to support society has now moved into wide structures of uniformity in which a mass-society forms the shelter necessary for the mass-man. The third characteristic observable is the disappearance of all implications from life other than natural. Heaven and hell are written off as medieval superstitions; the sacraments become interesting survivals of primitive customs; all of man's profounder resources are psychologized, biologized, reduced to their origins or to their chemical elements—in short, what is not scientifically validated scarcely passes the requirements of reality or truth.

Against this Twentieth Century, against the very core of it, let us project the Christian faith as we know it and have received it from our Lord, and let us see what comes of it.

Let us begin with the matter of technique. Karl Jaspers puts it succinctly when he says that this 'epoch has produced a vast number of persons devoid of all faith and receiving their stamp exclusively from the apparatus.' Although Karl Jaspers is not a Christian, he discerns a peculiar conflict between the realm of faith and the influence of what he calls the 'apparatus'. In what ways do 'techniques' militate against the Christian life?

In the first place we must immediately make plain that techniques, or technical know-how, or mechanized procedures, are in themselves not evil. They may indeed appear as labor-saving devices, or

shortcuts in production, or means to greater efficiency. The problem is in a sense the demonic effect on life when techniques become all-sufficient, filling the whole space of work, so that they become not only a habit, but a habit in such respect that no other way of doing things remains open as an alternative. The technical habit then becomes a way of life, and as a way of life it is characterized by certain well defined and socially acceptable ends. These 'ends' or virtues reveal better than the technical habit itself the break with the Christian way of living. Among these technical virtues then let us choose three: speed, organization, and quantitative measurement.

The Virtues of Technique

Speed in and of itself seems to be no more evil than the technical habit, but seen in the light of an increasing tempo which tends to ignore the human tempo and resembles more and more the mechanical; or seen in the light of a compulsive desire for speed as an end in itself; or seen as a kaleidoscopic breakdown of time as in the movies; then all these conditions reveal a demonic character of speed as something opposed to the spirit.

Perhaps this comes clearer when the result of speed is seen as opposite to reflection, meditation, or contemplation. These three steps in their deepening order lead into the very heart of religion, yet all three are denied by speed. Indeed speed as a technical achievement leads directly to the attrition of the soul. Speed denies the need of time for the fulfillment of God's purposes.

Secondly, let us look at organization. It appears as innocently as technique or speed, and yet the technical habit has produced a frame of mind in which organization becomes a compulsive elaboration of superficial, if not artificial, relationships. The less meaning they have the more they are elaborated. Where speed has become a necessity, organization is the method by which human relationships are technically manipulated without regard to vital or organic depth. At last, it becomes sufficient to organize without regard to any further question. We become committee-mad. We organize everything, our work, our neighborhood, our hobby, our profession, our vacations. After all organization makes speed possible. And in the church, time would fail me to tell of committees that have no reason under heaven than that other churches have such committees, or that the president is a fine organizer, or that it all looks well on paper, or that 'to hold 'em you've got to make jobs for 'em'. In short, we can organize people, even if we cannot redeem them. Indeed I suspect if we redeemed them, we might not be able or perhaps even want to organize them. The technical fury takes over when the pentecostal fervor dies out.

I dare no more than point in the direction of

the vast bureaucracies which most of our denominations have become. By bureaucracy I mean simply technically efficient organizations producing campaigns and programs to 'pep up' the exhausted body of a Church half dead already from activities which haven't the slightest relationship whatever to the Kingdom of Grace and Peace.

Organization is really the modern counterpart of that ancient passion which invested itself so completely in the liturgy. Just as the first Christians found their joy and satisfaction there, so our people celebrate their sense of life in organizing things. It is our liturgy. The difference is that the first had religious depth, the second only the desire for extensive power. Organization disregards the vital, the organic, the humanly religious. It stands at the opposite pole from redemption and grace.

The third virtue of the technical habit is that of quantitateness expressed in the sacred symbols of statistics. Speed runs over life so fast it ignores the uniqueness and depth; then organization claps it into packages and systems; and finally statistics measure the total significance. Little insight or Christian perspicacity is needed to suspect the statistical criterion, but the extent and tenacity with which the practical concerns of the modern church are judged by this technical virtue is scandalous. How much ambition, prestige, envy, popularity, competition all move out of this very 'worldly' center is beyond estimation.

The Other Kingdom

Over against this there is visible another kingdom—that of grace, of the Lord's meekness, of God's foolishness, of the sacrament of failure. There is little in common between spirit and statistics, none between grace and quantity.

Thus we come to our first conclusion, namely that the Church under God must live by God's grace and not by the technical habit of the world. The way of redemption is not the way of speed, or of organization, or of statistics. These are deceptions whenever they are introduced into the midst of religious matters. The destiny of the Church is to witness to another way of living than the one which the world itself seems to be commending at the present moment.

The second issue which confronts us with a dilemma rises out of the situation produced by the technical habit. The end result of the technological revolution is the mass-man and the mass-society. These complement each other in their mutual needs and effects. The technical habit robs man of inwardness, depth, reflectiveness, and uniqueness. He becomes an interchangeable part in a society where he is valued only for his interchangeableness. He finds such a society a shelter only when it holds at a premium uniformity and conformity. Mass industry, mass war, mass culture all nurture the

mass-man, whose peace is in his perfect adjustment to a society in fluid mobility, organized by time tables and assembly plants, and rendered significant by surpassing previous statistics.

The issue here as Gabriel Marcel indicates is between a 'termite colony and the Mystical Body.' As he goes on to say "the gravest error anyone could commit would be to confuse the one with the other. Yet for a mind not at home with the terms of Christian mysticism, the expression 'mystical body' no doubt seems an almost meaningless one." I would put over against the mass-society the simple term 'community'. At the present juncture of history we in the West seem incapable of achieving community. Our positivism has run like acid into the body of mankind until every cell is separated from every other cell. We are atomized, disintegrated. One of the most pathetic sights in this world is that of a small town organized into a thousand and one committees, running madly morning noon and night, school children, housewives, business men, commuters, senior citizens, all frantically engaged in trying futilely to hold the community together.

No, we have no community left. Mainly because it cannot be built by the technical habit, organized by committees or stabilized by the steel and electronic network of transportation and communications. Because we have no community—only mass-men rattling around like dry seeds in a metal drum. The Church needs to testify that a community can only be built on the deepest vital and organic relationships of men, in which faith and grace are operative as living realities.

It is in the Church, given as Paul said as a sample or a colony of heaven, that community is to be achieved by which both the individual may be saved and society sanctified, which is an older way of saying that the individual may be fulfilled and society, rid of its destructive pattern, become the Kingdom of our Lord.

Our responsibility then as a Church under God is to witness to a way of life which cannot be derived from the present state of the world. Our culture and civilization, however good they may be in many of their works, nevertheless are at the opposite pole from the way of life revealed in the New Testament. It is sanctity, not speed; redemption, not organization; life eternal, not statistics; *koinonia*, not mass-society.

The implications of this radical schism between the Church and our world must not be covered up by any well-intentioned courtesy or mellifluous apologetics. There are already too many popular conveyors of something-less-than-New Testament-Christianity, from which the necessity of redemption or the passion of the cross has been eradicated so as to fit neatly into the suave and comfortable

pockets of success-mongers and ego-idolaters.

It is difficult for me to believe that any attempt to live by the way of Christ, the way disclosed by faith in the service of grace, can be seriously followed except in rather small and restricted communities. It is equally hard for me to believe that any such community, bound together by the grace of the Lord in a need which no earthly power can fill, could pay much attention to its own prestige or mounting numbers. Finally it is hard for me to believe that a Church, really aware of the heights of blessedness opened by Christ's life and vision, described in the Beatitudes, could ever grow enamored of the cheap publicity of self-advertisement.

The moment of danger for the Church is when it discovers that it can be successful, that a concordat can be made with the world, and that its position is accepted by the world. Then the question must be asked whether the Church understands what it is doing, and equally whether the world understands what it is accepting.

The moment of judgment, of course, is not isolated in time. We are under judgment as we are under God always. But judgment may be disclosed in that moment when success robs us of our proper significance, when acceptance by the world means we have really repudiated the way of the New Testament, and when we have no testimony to offer the world which it does not already know.

God's judgment does not mean necessarily the crack of doom from darkened skies. It may come as well in swollen comforts and self-satisfied prestige. It may come in mounting numbers and universal praise. It may come when sweetness and light seem to be our natural possession.

(The above is an address by the minister of the Old Cambridge Baptist Church, Cambridge, Mass., to a noonday meeting of our recent convention, June 21.)

GOD'S CALL

GOD does not call us to a task
And not provide the way
For its accomplishment; our part
To listen and obey.
The way will open up as we
Step out with hearts that trust
To His direction and to know
What He unfolds is just.

"Not in my way, but Thine, O Lord."

Let this prayer constantly
Be in our minds as we go forth
Each day to what we see
Is duty that before us lies,
With thanks that we are shown.
How marvelous the answer comes
In ways we had not known!

—DELLA ADAMS LEITNER

EDITORIALS

The 'Clean' Bomb

We are now being told there is no need to feel concern over the harm from the radio-active fallout of the atom bomb for it is now possible to make a 'clean' bomb. Bomb testing, therefore, presents no danger, we are assured. The technical side of this problem is beyond the understanding of most of us. Perhaps a 'clean' bomb can be made. But what of it? Bombs, big or little, 'clean' or 'dirty', are made for the purpose of destroying and killing. And destruction and killing is always 'dirty business'. The problem that confronts man today is how to stop that 'dirty business', not just how to make one aspect of it 'cleaner'.

In a war involving the great military powers the so-called 'clean bomb', if such a one is possible, would not be of much significance. All indications are that large stocks of A-bombs and H-bombs are now in the arsenals of both the U.S.A. and the U.S.S.R. These would be the ones to be drawn upon. According to scientific opinion these would, through their effect upon the human germ plasma, extend their damage to many generations of the future. That is, if after an atomic war any remained to beget offsprings.

Some have naively proposed that agreements be made between the big nations not to use the older and 'dirtier' bomb. If any such agreements that were worth more than a scrap of paper could be reached, it would be equally possible to covenant not to use these bombs at all. It would then be but one step further to eliminate wars altogether through international understanding. But the prospects for anything like that do not look promising at the present moment. Yet the need for peace is more compelling than ever if mankind is to survive.

Notice

The Messenger for August 3 will not be issued. The next issue will bear the date August 17.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

<i>Heaven and Hell</i>	25c
<i>Divine Love and Wisdom</i>	25c
<i>Divine Providence</i>	25c
<i>The Four Doctrines</i>	25c

Swedenborg Foundation Incorporated
51 East 42nd St. New York 17, N. Y.

Summer Camps

Is it wise for parents to send their children to church-sponsored summer camps? Most of those who have been at such camps as Fryeburg, Almont or Split Mountain will answer with a resounding yes. The experience that children gain in association with other youngsters is priceless. For example, both in work and play they learn to adjust themselves to others. It helps them to acquire the habit of give and take, and of considering the needs and wants of others. Thus it contributes to developing a group spirit and teaches them to do teamwork. Moreover, there is much in the activities of summer camps that develops self-reliance and resourcefulness.

Sometimes parents say that they would allow their children to go to a summer camp only if they themselves could be along. In the case of our New-Church camps, parents may accompany their children. And not infrequently the older people find as much profit and enjoyment in two weeks of camping as do the youngsters. When father or mother or both can accompany their offsprings to camp, this may often be an ideal arrangement. The parent and the child are together and yet in a measure separate and independent of one another.

But even when circumstances prevent the parent from being along he will do well to send his child. The summer camps of the New Church are carefully supervised by experienced personnel. The chances of mishaps are probably less there than at home.

Also, it should be remembered that the child must gradually with gentleness but firmness be weaned from dependence upon and dominance by his parents. Psychologists tell us that some persons never attain emotional maturity because all their lives they are subconsciously ruled by one or the other of their parents. Summer camps, with the child temporarily released from mama and dad, furnish an excellent means for this weaning process.

Parents must learn not to be overly protective. Possibly as many have been hurt by the undue concern for them of their parents as have suffered from neglect.

To all this should be added the fact that in our New-Church camps much useful instruction in religion is given both by precept and example. It is now generally agreed that the time spent in formal religious instruction is inadequate. The classes conducted at the summer camps are a most useful supplement to what the Sunday School and the homes do in instilling religious truth into young and impressionable minds.

Nor should one overlook the benefits to health of wholesome camp life, and the genuine pleasure given to the young.

ILLINOIS ASSOCIATION MEETING

THE ILLINOIS Association held its annual meeting in St. Paul on May 17-18-19, and the consensus of opinion is that this was one of the most successful meetings in the history of the Association. The Virginia Avenue church deserves much praise for its wonderful hospitality, as does the program committee for its excellent work.

One of the outstanding aspects of the meeting was the 'workshop' held on Saturday afternoon at the church for the men, while the Women's Alliance held its meeting at the home of Miss Amelia Cutler. Both groups had been entertained at luncheon by Miss Cutler. It was the general feeling of the group that more had been gained at this meeting of the Alliance than at previous ones where a planned program had been in effect. There was a very enthusiastic exchange of ideas and plans.

At 4:00 p.m. the women's group returned to the church to join with the men in a discussion of the workshop project. This new type of program, called an 'Association Development Workshop' was originally planned to include the women of the Association, but the Alliance meeting permitted their attendance only in the concluding session. The early part of the workshop, then involved eleven men without the help of their 'curiosity-aroused' female counterparts.

The workshop was in three parts: (1) A brief orientation meeting; (2) Three small discussion groups, each taking up one of the following topics: 'The Role of the Ministry,' 'New and Better Uses for our Financial Resources,' and 'Evangelism.' Each group had a chairman who posed questions and coordinated the discussion, and a recorder who wrote down the essential points of the group-conversation; and (3) A general meeting, including the ladies, which with the help of the ideas coming out of the small discussion groups, considered the question: 'What is the Most Important Single Use of the Illinois Association?'

The findings of the small discussion groups are too lengthy to include in this article. They will go to the executive committee of the Illinois Association for its consideration and action. However, we

can report the essential thoughts that came out of the final session.

In answer to the question 'What is the Most Important Single Use of The Illinois Association?' we were given the following ideas:

1. To bring about a better understanding of our problems as members of the Illinois Association through free, creative discussions, educational programs, and inspirational group experiences.
2. To help individuals and individual churches to evangelize for the New Church. Our primary motivation in this is to share with others the message of the New Age which we are privileged to have in the writings of Emanuel Swedenborg. Bringing new people into the church should be a secondary consideration. One way to implement a program of evangelism would be to train specialists in this field, which would necessitate making available funds for the training and for the program which followed.
3. To make clear the message and work of the New Church outside the church through better public relations.
4. A source of inspiration and fellowship.
5. To help us pledge our best efforts in 'thought, energy, and service.'
6. To provide financial help to societies in dire need, so that they can develop a living, self-sustaining, and truly useful program.
7. To handle problems that are too big for the local church.

After the above ideas had been contributed to the concluding session, the chairman asked: "Do we have here anything new or different from what we have traditionally done in the past? Do we have suggestions that will help the Association develop a deeper commitment to the Lord, leading to a work-program that will meet human needs more effectively than is being done now? Are we coming out with enduring values that reach the heart of human need, and have we suggested ways to incorporate these in a plan of action?"

The response from the participants seemed to indicate that they thought we were beginning to get at the answers to the chairman's questions in the seven points listed above, particularly in 1, 2 and 5. One participant urged upon us

that we consider the local community as a valid and needy field for the church's action. By working with the problems and resources that arise naturally in a community, the church will find both the means and the goals for becoming a vital force in people's lives.

There was considerable discussion on the theme of community service, seeing as possible church uses: the building of hospitals, pioneering in new educational methods such as 'group dynamics' and 'human relations,' the development of 'shops' for skilled workers where new industrial methods and improved workers' relations might evolve under New-Church sponsorship.

The conclusion as put into words by the chairman at the end of the workshop, was framed as a question for people to continue thinking about: Could our lack of growth and lack of an evolving, ever-broadening program be caused not because we are small, not because we are different, nor because we lack money but because *there's something lacking in us as people*—a lack of conviction, a lack of commitment, a lack of outgoingness and concern for what goes on around us, insufficient imagination and resourcefulness, and not enough consecration of our lives to the church?

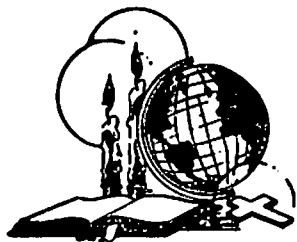
The election of officers, Saturday morning, resulted as follows: President, Rev. Wilfred G. Rice; Vice-President, John W. Spiers, Jr.; Treasurer, Fred G. Zibell; Secretary, Vera Marion Gunkel. The members of the Executive Committee are: Messrs. Frank Bristow, H. D. Belcher, Lewis Small, Walter, Fricke, Miss Florence Andrews, Rev. David J. Garrett and Rev. John W. Spiers.

Vera Marion Gunkel, Sec.
Illinois Association.

MISS WERBEN TO EUROPE

Miss Cecile Werben departed June 25, to Copenhagen, Denmark. Miss Werben plans to spend two weeks on a trip through the Scandinavian countries, with a three day stop at Copenhagen scheduled. From thence she will proceed to London for a ten day visit, and then to Paris and the Riviera for about two weeks. She will return on the S/S Independence and expects to be back on her job by August 12.

Miss Werben, as probably every reader of the *New-Church Messenger* knows, is the efficient manager of the New-Church Press, Brooklyn, N. Y.



WHAT THE RELIGIOUS WORLD IS THINKING

American Protestantism

(Condensed from a review of the book *The New Ordeal of Christianity* by Paul Hutchinson.)

The following are trends within American Protestantism today, as seen by the late Paul Hutchinson.

1. Since 1890 the nation has become highly urbanized and industrialized; and this trend is rapidly overtaking the South. Generally speaking, urban civilization is not Protestant. Most immigrants are not Protestant; rural dwellers often lose touch with the church when they move to the city. Church membership of labor union members is frequently a nominal membership. The South is still predominantly Protestant, but there is an increasing rift between unionized factory workers and the church there. With few exceptions, Southern Protestantism lines up with the powers of big business.

2. American culture today is neither Protestant nor Roman Catholic—it is not religious at all. Secularism has taken over the United States . . . 'scientism'; material standards of success; glitter and sordidness of commercialized amusements.

3. The high rate of migration in America weakens the roots of Protestantism. Protestantism's strength in rural areas is becoming progressively weaker.

4. Our concept of separation of church and state must be maintained at all cost. The loss of this principle would imperil the foundations of the American democratic system.

5. The great number of denominations (258) greatly weakens the cause of Protestantism. Fortunately, the ecumenical spirit is working in America.

6. There is an unmistakable revival of theological interest in America, but we have today few first-rate theologians. Both Niebuhr and Tillich are greatly influenced by European sources.

7. The church must take a leading role in the solution of our race problem.

What do we see in the future of American Protestantism?

1. The church will do more in the way of aid to devastated and underprivileged areas in the world; perhaps working through the World Council and United Nations.

2. The union of Protestant churches will move ahead.

3. I hope that the study of religious lore (not the study of religion) will be put back into the American educational system—from public school through university.

4. It is to be hoped that we will see a great lay

awakening within American Protestantism in the next few decades. Complacency, a superficial optimism, contentment with the traditional and the routine—we must get rid of these states . . . but we have no reason to lose courage. We have a gospel which is the Word of Life.

—P. Z.

Protestant-Catholic Rifts

(From an editorial in the May issue of the *New Christian Advocate*.)

MORE TRAGIC than tensions between blacks and whites are the strains involving Roman Catholics and Protestants. Jesuit Father Thurston Davis, editor of *America*, says that the tension is like 'a dark cloud looming on our civil and social horizons here in the United States.' Protestants, inheriting a precious tradition of freedom, have become increasingly alarmed by threats to freedom—political, economic, social and religious—across the world. American Protestants resent and oppose all efforts of Roman Catholics to breach the wall of separation between church and state. Catholic hammering at this wall is partially caused by economic reasons. At the present time 16 bills are pending in Congress which would grant income-tax exemptions for tuition to private and parochial schools; and Cardinal McIntyre has suggested that federal aid to education be put on the same basis as the G. I. bill of rights, with each student (or his parents) choosing the school. Another reason for the Catholic efforts is the fact that Roman Catholicism is losing ground in its citadels of power. Only in the missionary areas and in the United States is it holding its own. Protestants would do well, however, to ignore some aspects of the 'big push.' The current drive for a postage stamp commemorating the anniversary of the Knights of Columbus is of little more than nuisance value. More important is the revival of the campaign for an American ambassador to the Vatican. Still more important is the effort to elect men to high public office because of their religious affiliation. Important for its implications is the furor caused when a Chicago television station refused to show 'Martin Luther' because of Catholic pressure. Even *Commonweal*, a lay Catholic weekly paper, criticized this action. One priest wrote to *Commonweal*: "May I remind you that truth is not relative. As Catholics we tolerate error. We need not, and must not, defend its rights." This is the heart of the whole matter.

—P. Z.

BOOK REVIEW

RELIGION WITHOUT MAGIC
By Phillips Endecott Osgood. *The Beacon Press, Boston, 204 pages.*

The author of this book was formerly president of the House of Clerical and Lay Deputies of the General Convention of the Episcopal Church, but is now minister of the First Unitarian Church of Essex County, Orange, N. J., and president of the Liberal Ministers' Association of Greater New York. These positions testify that we have here a man of outstanding ability and that his shift from high spots in the Episcopalian organization to similar ones in the Unitarian Church should be significant and worthy of peculiar consideration. Dr. Osgood wishes that it should be an indication of the totality of his conversion to what many would regard as the most extreme form of Unitarianism, for his attitude toward beliefs in other denominations is cuttingly negative. It is best indicated by quoting from the jacket of the work:

Dr. Osgood intended this book to be surgical. He intended to cut to the root of the malady which he sees afflicting contemporary Western religion. 'That malady,' he asserts, 'is magic. Magic is the assumed power to influence or coerce deity or other forces by specific occult formulae or rites. Magic is both anti-rational and anti-scientific, even when men make a pseudo-science out of it. Institutional religion is permeated—and vitiated—by a magic ideology which should have been outgrown long ago.'

Being after superstitions he finds plenty of them in the first part of his work where he passes all the other cults of any prominence through the wringer very impressively. He shows familiarity with most of them and what he says is worth studying. If one wishes to throw bricks at someone else's faith he will have a pleasant time, too, until Dr. Osgood gets around to his own. Regarding most of these cults, however, it is to be remembered that each originated at a certain time when particular problems were in evidence which they tried to meet. While each of these was a live issue it was taken up by a considerable number of people who constituted themselves into a sect, some larger some smaller. But it was impossible for individuals accepting beliefs second hand to have the same feeling toward a problem as had its founders; and

this would become less and less as the sect spread and the circumstances which originally produced it no longer had the same force and perhaps were succeeded by other problems. In each sect, however, there would come into existence a hard core of conservatives who would accept certain beliefs expressed in corresponding creeds as final truths, repeat them, and refuse to budge from them, while there would be more liberal constructions of the supposed common faith made by others. But the masses of mankind have not the time nor the inclination to become philosophers or theologians and would be inclined to accept what they were told they ought to believe. They would not, however, take in all of this but certain principles which they felt were true so far as they could understand them and which they could use in their daily lives. Throughout all of these lives, therefore, they would be found outstanding leaders in their own special fields who would leaven the thought of the world, and, if not its thought, at least its conduct so that the world would rise to higher levels through them. In many cases such men would entertain beliefs which were to them very precious but which would not appeal to others and these would assume at times seemingly grotesque forms. Nevertheless, such beliefs have become tied to the moral principles entertained by those who hold them and surrender of such beliefs may involve surrender of moral standards along with them. This was noted particularly when Europeans came in contact with people in the primitive stages of development. It was often observed that a relatively stern and positive morality became undermined and tribal degeneration followed because its members, due very frequently to wretched examples of western civilization with which they had been brought into contact, were unable to absorb moral principles which in themselves might have been better. It is therefore dangerous to undermine the beliefs of anyone, and this is a universal law and not merely one to be kept in mind when representatives of higher and lower civilizations meet. No doubt Dr. Osgood's criticism of the faiths of our time is largely justified but he should have remembered that morality with many is tied up with the illogicalities which irk him and the fact that they are so tied up is a present reason for their existence, much as one might wish

to introduce changes in the theories of faith associated with them. In the meantime it is easy to have a field day with superstitions—particularly those of others.

It may also be asked whether the Unitarianism into which Dr. Osgood would invite his 'superstitious' fellow men is entirely free from the magic which concerns him. One ought not to refuse due tribute to the liberating influence of Unitarians and the excellent examples they have set in their social enterprises. We others should be willing to recognize these things and to plead guilty to our share of 'magic,' but if there is no virtue in uncritical belief there is also none in uncritical unbelief, and I would convict Dr. Osgood immediately of an error of this kind in the words from him above quoted. There he defines magic as 'the assumed power to influence or coerce deity or other forces by specific occult formulae or rites.' That is certainly not the understanding of prayer or of one's approach to the Higher Power in my own denomination and I do not believe it is in a great many others even in the denomination from which Dr. Osgood seceded. He would find that, on the contrary, religion means an attempt to change one's own character into a nature more in harmony with that of the Divine Being.

Mention of a Divine Being will perhaps be interpreted as a sign of belief in magic. So what does Dr. Osgood say about that particular superstition? He quotes with approval the statement in a humanist sermon, 'One does not have to believe in God to be religious.' The truth of that depends upon what you understand under the term 'God.' Farther down on the same page we read, "The name *God* carries such overtones of a supernaturalism so scientifically alien and so philosophically narrow that its implications are too petty." But on the page following we are told that Jesus instead of using the word *God* "preferred Humanist synonyms like 'our Father.'" Well, what is 'our Father'? Is it a divine something greater than man or a mere name for mankind in general? If it is the latter then it is true that there would be no *God* and that a multiplicity of human beings takes its place. Worship becomes worship of human beings and particularly of those human beings who happen to be regarded as 'best' according to the standards of their time, standards which are bound to change. Dr. Osgood has an 'ideal Book of

Worship,' however, which 'should contain prayers, canticles, and psalms which are the skimmed-off cream of religious utterance, bequeathed to corporate worship through the centuries.' If the composers of those 'prayers, canticles, and psalms' did not have 'God' in mind, or the 'Father in heaven' if you prefer that, what did they have? Dr. Osgood is somehow able to take Jesus over into his unmagical faith and quotes without disturbance Jesus' last words as given in *Luke*, "Father, into Thy hands I commit my spirit." What was this Father? Life in the abstract? A humanistic aura? Or what? If one is to give up 'God' as a relic of superstition, what is he to stand on? Into what are we being invited?

If Dr. Osgood is vague about God he is almost equally vague about the reality of life after death. He admits that 'psychic phenomena are emerging into credited status as possible data for personal survival' but thinks that certain imaginative deductions are more satisfying to the hungry spirit.

Dr. Osgood believes in organized religion, religion organized as he would have it, and calls those who would belong to it 'comrades of the Carpenter,' who are to move forward and to 'join the Son of Man's fellowship of christhoods.' But there seems to be obscurity as to what they are to advance upon. The dissipation of more magical beliefs? Or to discover what there may be behind belief in a heavenly 'Father,' belief in life after death or any of the other uncertainties of faith about which he speaks?

Of course the New Church could not expect to escape Dr. Osgood's scalpel and also, while admitting that Swedenborgians 'tend to be gentle, poetic, evangelical, and appealing,' and that Swedenborg 'had glimpses of fine ethics,' 'The main body of his thought is so astoundingly deluded that it is hard to understand his following.' I am not replying to this, not because I could not but because I see no value in an attempt to do so within a reasonable space. Nevertheless, I think that every serious New-Church leader should read this work because of the insight it will give him in a small space into the seamier side of the beliefs of our time and suggest to him that some clarification is desirable in the expressed beliefs of his own church.

While, as I have said above, I appreciate the good work of doctrinal

reformation that has come about through Unitarianism and Unitarian contributions to social advance in the thought and conduct of the world, there is a less admirable side to radical criticism of this kind because it may overreach itself and result in dogmas no less open to doubt. In esteeming themselves because of their liberality Unitarians do not always provide positives to take the place of their negatives. I remember that at a Unitarian convention some years ago one rather prominent attending minister inquired what Unitarians really did believe because he himself didn't know. At times one is tempted to a paraphrase as tending to apply to too many of them, "They make a desert and call it faith." There is a kind of magic different from that which Dr. Osgood scathes, a spiritual magic however, and I doubt whether the particular cult he is advocating would have power to exercise it.

JOHN R. SWANTON.

SUCCESS

"We made it! 100% with \$8.25 to spare!"

With these words Robert Hoover Kirven, Chairman of the Appeal Committee, opens his report on the Campaign for the closing church year. Thanks are due to Mr. Kirven and his assistants. The fact that Convention members were willing to dig into their pockets for a total of \$17,281.25 augurs well for the Church. Moreover, a substantial part of this consists of relatively small donations from many people. Concerning the results Mr. Kirven says: "There are several ways of measuring the results of campaigns of this type—percentage of contributions from total membership, per capita average of contributions based on total membership, and on actual number of contributors—and by all these standards, the New Church is outstanding among Christian Churches in this country."

CONVENTION FIGURES

According to a report from Horace B. Blackmer, Secretary of Convention, an exact count showed that there were 420 people in attendance at the Sunday service, held in the Boston Church, June 23. Of these, 377 took Communion. On Friday morning 51 were at the Communion Services conducted by the Rev. John Zacharias.

BOOK ROOM MOVED

A communication from Julia Vrooman Anger, secretary of the Western New-Church Union, Chicago, Ill., contains the information that the book room, which this organization has maintained for many years in the Stevens Building, is now vacated. The trustees have voted to store the books at the Swedenborg Philosophical Centre, 5710 South Woodlawn Avenue, Chicago, Ill., and to carry on the mail order business from the Centre.

Efforts had previously been made to have Mrs. Isabelle Bowyer, LaPorte, Indiana, take care of the books, but she after some consideration found herself unable to do this.

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LETTERS to the EDITOR

"FURTHER POTENTIALITIES"?

To the Editor:

From an article entitled 'Some Implications of the Study of Animal Behavior' by Dr. W. H. Thorpe, lecturer in entomology at the University of Cambridge, we quote the following:

"Increasingly, biological organization now seems apparent in circumstances and conditions where, not so long ago, all was thought to be physics and chemistry, and it seems not improbable that future advance may come by starting with concepts derived from the biological sciences and working back into the physical sciences.

"It would be a view of the utmost naiveté to assume that studies of animal behavior imply any decrease in the stature of man. For it is sound scientific common sense to see that, if only because of the existence of science itself, man displays emergent qualities far transcending those of the organism most nearly related to him. Moreover, his high powers of abstract reasoning, his faith, the depths of his spiritual life, his appreciation of moral values, his self-conscious discipline of the will to achieve abstract values, not only differentiate him from the animals; these and all the other manifestations which have already emerged suggest that he possesses vast further potentialities yet to be realized in both individual and evolutionary development" (p. 319).

John R. Swanton,
Newton 58, Mass.

HUMBLING THE INTELLECT

To the Editor:

The reading of the April 13 and 27 issues, wherein you print your editorials and the article 'What the Religious World is Thinking,' incites this.

The reason for theological differences among intelligent, honest thinkers is their failure to surrender their intellect along with their hearts, etc. They subconsciously worship it. They and most all intelligentsia are evidently not aware of the infinitude of God's thoughts. We all are finite, however high our I.Q. and unless aware of its limit, become its worshipers. All finite conclusions and beliefs are relative and ever subject to error, correction and

change. Infinity is a word glibly used but incomprehensible to the finite mind. Many call God infinite, but describe Him as finite. Eternal life is a gift to children who recognize their inability to intellectualize Him and surrender themselves—intellect, mind, heart, hopes, desires—entirely to Him; who then reveals Himself as their Father. For love—supreme love for the Father and vicarious for all His created beings—is the lifeblood of eternal life and it is of the heart, the intellect simply being a means of expressing it.

But to the higher intelligentsia this calls for such a humbling and subordinating of the intellect that they spurn it.

John F. Miller
Berkeley, Calif.

ON PASSING AS A PROTESTANT

To the Editor:

Among ourselves we know we are neither Catholic Nor Protestant, but when I have had to fill out papers, such as for employment, and there are squares to check whether I am Catholic or Protestant, I check the Protestant square. When my eighth grade teacher asked us to write on a certain paper whether we were Catholic or Protestant, I said I was neither; but she said, "You are not Catholic, and everyone who is not Catholic is a Protestant, because they protest against the Catholic church."

Recently the Southern California Church Council took action to take the term 'Protestant' out of their official title; this was to make it possible for the Eastern Orthodox Church to join. That church is older than the Reformation. Perhaps other church councils have or will eliminate the designation 'Protestant.' As a matter of fact many of the churches which grew out of the Reformation no longer teach the fallacies which caused Swedenborg to report that they had destroyed all the truths of the church as the Catholics had destroyed all the goods of the church, even if they do still sometimes sing a trinitarian hymn and close a prayer with a phrase which makes us shiver.

There were three Most Ancient churches, Adam, Seth and Enoch; there were three Ancient Churches,

Noah, Eber and Jacob; there were three churches of the first Christian dispensation, Apostolic, Catholic, Protestant. Now, since the Last Judgment, the New Church is established in heaven and on earth, and influx from the New Christian heavens is drawing all who will be drawn, closer to the New-Church position. The churches which work together in Church Councils are in charity one with another, and are really concerned over their lack of unity in belief. The New Church should be very interested in any movement which brings different Christian groups together in a way which puts charity in first place where it belongs, and considers differences in faith of secondary importance. We know there can be no unity in belief until the doctrine of the Lord is embraced; but the so-called Protestant churches are on the right path in this New Christian dispensation, when they seek a common charity.

Alice Perry Van Boven,
Redlands, Calif.

A LAYMAN'S VOICE

IN ALL THE thirty-seven years I have belonged to the New Church I have never heard that it is a Protestant denomination. The first time I learned that was from an article by the Rev. Ernest O. Martin in the 'Messenger,' March 16.

'Protestant' is a common name for Lutherans, Methodists, Baptists, Presbyterians and other denominations, which differ but little in their constitution, traditions, rites and conceptions, and almost not at all in their faith. Therefore, it is misleading to call the New Church a Protestant denomination, because the difference between the Protestantisms and the New Church is much greater than the likeness. They differ completely in all points. (See *Brief Exposition* from beginning to the end.)

If what the author says about Swedenborg is true, then we can say also about the Lord Jesus that He was born a Jew, and died a Jew; that He also 'did not want to start a new Church organization, but simply wanted to correct theological errors of his day and strengthen the existing (Jewish) Church.' But the fact is, that the Lord did establish a new church, namely, the first Christian Church, and Swedenborg as the 'servant of the Lord' served for the establishing of the Lord's New Church, which is the New Jerusalem. In

hundreds of passages he speaks of a future 'new Church', and nowhere of the correction of errors of the existing church.

I do not understand how a spiritual cooperation with 'other' Protestant bodies would be possible, if they utterly deny and despise the Lord's new Revelation, if they believe in three Divine Persons, pray not to the Lord, but to the 'Father' for the 'Son's' sake, believe the resurrection of the flesh and so on (T. C.R. 132).

No true New Church member will ever regard himself holier than others; neither will he isolate himself from otherwise believing persons in any matter of life, where he can be of use. But we shall not degrade the New Church, which is the crown of all churches, and is higher and holier to us than all things in the world, to a mere denomination or, what is the same, to a sect of the old church, which is already consummated. There is only one true church, the New Church, and the only question is, if we are true members of it, who humiliate ourselves before the new revelation, learn from love its truths, and try to live in accordance with them. If not, then it is no use for us at all to call ourselves Protestants or otherwise.

Rather we should ask, if the Protestants are of the New Church. As individuals there may be some, but the Protestant bodies are not New Church bodies, and do not want to be. It is a personal matter for anybody to be proud of belonging to a Protestant denomination. We are happy to belong to the New Church, and we shake off the dust of any Protestantism (Matt. 10: 14).

Since the Rev. E. O. Martin is a minister of the Convention, it is very important to know the Convention's opinion itself, if it agrees with Mr. Martin's statement or not.

R. Grava,
Pikesville, Md.

IN REPLY, MARTIN SAYS

To the Editor:

IN MY ARTICLE of March 16, 1957, 'Is the New Church a Protestant Denomination?' I was particularly careful to define terms. I stated that there are two different meanings for the term 'the New Church.' First is the Divine dispensation which is ushering in a new age of spiritual vitality and commitment to the Lord. Secondly there is the small group of men

and women who have banded together in corporate societies to serve a common cause.

Mr. Grava has ignored the distinction I have made above. He writes: "We shall not degrade the New Church, which is the crown of all churches, to a mere denomination or a sect of the old church." I specifically stated that 'the holy city New Jerusalem is not a denomination, but the General Convention of the New Jerusalem in the United States of America with its constituent local church societies is a denomination.' The General Convention is surely not 'the crown of all churches,' and neither is the British Conference or the General Church.

Further confusion of terms exists when Mr. Grava says that 'we are happy to belong to the New Church, and we shake off the dust of any Protestantism.' The fact that we hold membership in the General Convention does not grant us automatic membership in the Lord's New Church. Those members are known only to the Lord. We are guilty of intolerable spiritual pride when we state or assume that we are members of the Lord's New Church, but that Methodists, Presbyterians, and other Protestants are outside the pale.

Mr. Grava admits that there may be some Protestants who are of the New Church, but he quickly adds that the Protestant bodies are not. I believe that these bodies are just as much a part of the new spiritual era ushered in by the Lord as are the organized New-Church groups. Mr. Grava would lump Protestant bodies into a classification called the 'Old Church', although he says that the 'Old Church' is already consummated. In our constant charges against the 'Old Church' we are much like the Christian Scientists who spend so much time denying the reality of matter, sickness, and death. Why exhaust our energies flailing at a ghost or illusion?

When Mr. Grava uses the term 'Protestant', he obviously attaches a different meaning to the word from that which I have given. To him it is primarily a theological term, and he says that Protestant denominations differ almost not at all as to their faith. Actually there are tremendous differences in Protestant theology and even within denominations. The term 'Protestant' is not theological. By thinking of the General Convention as a Protestant denomination, we are

not compromising our doctrinal convictions. We are Protestant in that we deny the authority of the Pope; we endorse the affirmations about the sole authority of the Scriptures and the freedom and responsibility of man before God; we acknowledge our indebtedness to the Reformation; and we recognize ourselves as a movement within Christianity.

Mr. Grava's experience with Protestants has been almost exclusively in Europe. The Protestant churches of America are much more liberal than the Protestant state churches of Europe. There is a much greater spirit of tolerance here and a readiness to appreciate the contributions of others.

New-Church ministers and laymen are very active in many Protestant councils of churches in this country. That is certainly not true on the European continent or in England. In England the New Church has been denied broadcasting time because 'it is not in the main stream of Christianity.' In Wilmington, Delaware, I am the chairman of the Council of Churches' Committee on Radio and Television and do considerable broadcasting. This indicates a difference in American and European Protestantism and also a difference between the New Church in America and Europe.

Mr. Grava asks whether the General Convention agrees with my statement that the New Church is a Protestant denomination. I think that it does. At the 1953 session of the General Convention, the Council of Ministers reported its endorsement of the idea of application by the General Convention for membership in the National Council of Churches and recommended that Convention take this step. When the motion was voted on, not a single dissenting vote was cast. The officers of Convention have since conferred with the National Council and there is every reason to believe that our application will be accepted.

Protestant councils of churches ask only that member churches accept Jesus Christ as Lord and Savior. Surely the societies of the New Church are ready to unite with fellow Christians on this basis. With the distinctive contributions that we have to make, let us join with fellow Protestants in working toward a united Christianity.

Ernest O. Martin,
Wilmington, Delaware

The Swedenborg Student

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

ARCANA CLASS I—August, 1957

Volume II—1739-1839

August—

1—7	1739—1764
8—14	1767—1796
15—21	1797—1813
22—31	1814—1839

IN THE WORD wars and battles signify temptations. The battle between the kings of Sodom and Gomorrah with their allies and Chedorlaomer and his allies—called the battle of the four kings against five—spiritually speaks of temptations. The Gospel story of the Lord's temptations in the wilderness pictures the attack of evil on the three planes of life, and the reading for this month gives us an idea of the real nature of the Lord's temptations.

After the victory over Chedorlaomer and his allies the king of Sodom tried to persuade Abraham to accept the spoil, but Abraham refused. This constitutes a second victory, since in this case accepting the spoil would have indicated that the Lord received benefits from the natural taken on through Mary, whereas the victory was solely from the Divine within. The temptation described here is a very subtle one.

Chapter xv describes a deeper temptation. Abram—here representing the Lord—felt that his victories had been in vain because he had no son to inherit after him. The temptations described in these early chapters of Genesis denote those which the Lord endured in childhood. Number 1820 should be studied carefully to learn the nature of this temptation of the Lord, the temptation to be 'in doubt concerning the end in view,' and Jehovah's answer is the Lord's own answer to this temptation. Numbers 1812 and 1813 should be read in connection with 1820, as they show clearly the necessity of keeping our motives pure if we wish to conquer in temptation. We must fight temptation 'as of ourselves' but we must know and acknowledge that it is really the Lord who is fighting for us, and we must give credit for victory to Him, and never to ourselves. We should remember this whenever we find ourselves feeling a bit superior to others whose life is less orderly

than ours, for such a feeling indicates that any gratitude to the Lord which we profess is at least partly hypocritical and that we are really like the rich Pharisee who thanked God that he was not like other men.

It will be helpful to have clearly in mind the distinctions referred to last month in 1702 as to the internal, interior, and external man, as this will enable us to see more clearly just how the Lord is able to help us—what is His part and what ours—in meeting temptations. A knowledge of these distinctions will help us throughout our reading.

Notes

1752². The terminology here is not that of the later volumes of the Arcana or of *Heaven and Hell*. These early volumes of the Arcana were written before the Last Judgment. At the Last Judgment the heavens were put in order and the permanent heavens established, and after that Swedenborg calls all in the heavens 'angels.' 1756¹. This suggests that 'oratory' may not be too useful as a means of rational instruction. It is easy to be carried away by a 'flow of words.' Also the possession of an easy flow of words can constitute a real temptation to the possessor to rely on this ability and to do little serious thinking.

1786. On the different kinds of visions. Today there is widespread interest in visions. Visions 'take place in accordance with man's state.' This should be kept in mind when we have dealings with friends and acquaintances who are of the 'psychic' type. Those who have such visions are tempted to rely on them for guidance rather than to make their decisions 'in freedom according to reason' as they should. This induces a state of mind which renders any further communications they may have quite untrustworthy.

1791. Note the statement that the Lord was in 'continual communication and internal conversation with Jehovah.' We also 'talk to ourselves.'

1799⁴. Read this carefully for its bearing on the modern ecumenical movement, but read carefully also 1834², where it is said again that if all had charity, the church would

be one, 'provided such doctrinal matter (difference of opinion as to doctrine) did not deny first principles, that is, the Lord, eternal life, and the Word; and provided it was not contrary to the Divine order, that is to the precepts of the decalogue.' It is elsewhere stated that charity does not actually exist apart from acceptance of these basic principles, because otherwise what is called charity is founded on self.

1807³. Study this carefully as giving us the fundamental reason for correspondence. It is a statement which might be memorized for use in presenting to others Swedenborg's teaching concerning the Word.

1835²⁻³. On the education of children. At first children, because they are born natural, must be led to do right through fear of punishment or hope of reward; but our constant effort from the beginning should be to lead them as rapidly as possible—by our example as well as by precept—to a habit of thinking and acting in terms of right and wrong, not of possible external consequences.

ARCANA CLASS II—August, 1957

Volume IX 7495-7627

August—

1—7	7495—7519
8—14	7520—7553
15—21	7554—7585
22—31	7586—7627

LAST MONTH'S reading concerned the plagues of frogs, and of studying the next three plagues the murrain on the cattle, the boils on man and beast, and the hail. It might be noted that today we are not unfamiliar with these external plagues. The 'hoof and mouth disease,' 'Bang's disease,' and other diseases of cattle are sometimes widespread and require quarantine measures. Also hail sometimes destroys crops, although not on the scale of the plague visited on Egypt. And we are all familiar with boils.

Spiritually interpreted, the plagues begin with the falsification of the Word. Those who believe that the Word is a product of the human minds start with a falsity, and the more they study the Word under this principle the further they get from its real meaning. First comes this false idea of the Word—the turning of the water into blood—and then the reasoning of the mind against truth and the things of the Lord and heaven. It is

step by step that degeneration takes place.

The plague of murrain was on the 'horses, asses, camels, herd, and flock.' The horse is a symbol of the understanding, the ass and camel of the rational faculty, and the herd and flocks are kindly and charitable affections which enable us to understand truth, to reason correctly, and to perform uses in the world. The destruction of these animals is the loss of understanding, of the power of reasoning correctly, of the power of understanding natural truths, and even of the power of understanding the purpose of life.

Then follows the plague of boils. These were putrefying sores and came from the 'ashes of the furnace' lifted up. The furnace is the heart inflamed with evil. Boils give outward evidence of corruption within. Now evil appears openly and is not abhorred, for the cattle and sheep, the good affections, have been destroyed. Sin has become open and shameless; people no longer care to conceal it.

The plague of hail with fire follows. Hail is frozen rain. We read, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass." Rain represents the truth which comes to make our mental earth fertile. This is the office truth performs for the mind, but where there is no heavenly warmth, the mind is cold, and spiritual truth inflowing is turned into hail. The truths which should bless now condemn. Though the mind can see the nature of evil and falsity, the will to reform is now lacking and Pharaoh's promise to 'let the people go' is soon rescinded.

Notes

7519. "So long as evil or infernal spirits are removed and separated from heaven, that is, from the good of love and the truth of faith which are there, they do not know that they are in evils and falsities, for they then believe falsities to be truths and evils to be goods." Note here the difference between Moses and Aaron and between the effect of the immediate and the mediate approach of Divine truth.

7523. Exterior evils include the thought.

7541³. On the eternity of the hells. Those there are withheld from doing evil by fear of punishment, but 'it cannot be given them to will good.'

Baptisms, Confirmations, Memorials

BAPTISMS

SAWATSKY—Larry David Sawatzky, son of Mr. and Mrs. George Sawatzky, Meadow Lake, Sask., was baptized in the Community Church according to the rite of the New Church on June 16, the Rev. Henry Reddekopp officiating.

FRIESEN—Randall Jake Friesen, infant son of Mr. and Mrs. Edward Friesen, Roblin, Manitoba, was baptized at Roblin on June 23, the Rev. Henry Reddekopp officiating.

CONFIRMATIONS

HOGLUND—F. Charles Hoglund was confirmed at the Easter service of the St. Petersburg, Fla., society, April 21, the Rev. Leslie Marshall officiating.

HOLMES—Kathleen Lois Holmes was confirmed at the Church of the New Jerusalem, Bath, Me., on April 21, 1957, the Rev. Louis A. Dole officiating.

MEMORIALS

NORMAN O. GODDARD

Dr. Norman O. Goddard was born in South Framingham, Mass., on September 28, 1873 and passed into the spiritual world on December 12, 1956.

He was brought into the New Church through the reading of a book by Albert Colby. Later he decided to enter the ministry, being ordained April 20, 1914. He held pastorates at Contocook, N. H., Toronto, Can., Pretty Prairie, Kans., and the final one was at Portland, Me. He retired in 1942. While serving at Pretty Prairie he studied for, and received the degree of Doctor of Divinity.

Those attending the summer meetings of the Fryeburg Assembly in Fryeburg, Me., will remember with gratitude the help that both Dr. Goddard and his wife Susan gave these gatherings.

In his ministry and in his life Dr. Goddard found delight in teaching and in bearing witness to the truths which meant so much to him. All the societies to whom he ministered will remember him with affection and gratitude.

Louis A. Dole
Warren Goddard

7560. Goods and truths stored up with the evil in hell serve only to keep them in the ability 'to reason and to think and speak from the sensual.' See also 7601.

7577. "Falsities are nothing else than evils reasoning and supporting themselves."

HOWARD DAVIS SPOERL

Howard Davis Spoerl was born on March 19, 1903 in Brooklyn, New York. He received his schooling there. He entered Tufts College and was graduated in 1925. Two years later he was ordained into the ministry of the Universalist Church. It was while he was serving a society of that Church in Bath, Me., that he learned of the New Church and became attracted to its teachings. He was also studying at the University of Maine at that time, where he received the degree of A.M. in 1931; two years later, that is in 1933, he received the degree of Ph.D. from Harvard. Other churches he served, under a joint fellowship with the Congregational Church, were in North Montpelier, St. Johnsbury, Cambridge and Jeffersonville, all in Vermont.

Dr. Spoerl's interest in the teachings of the New Church grew over the years, and did so by the gradual steps which a well informed and critical mind would take. Psychology was a primary interest of his, and the psychology which is imbedded in the religious teachings of the Church became an absorbing interest and, to the profit of us all, won from him a profound and professionally expert study.

Dr. Spoerl became a member of the Boston Society in 1941, by Confirmation, but never entered our ministry. He preached on occasion, however, in many of our pulpits and seemed in his devoted interest like one of our ministers. He lectured widely, and also became a lecturer at the Theological School, traveling from his home in Springfield, where he was appointed as a professor at the American International College in 1936, then later became head of its Philosophy Department. He wrote many articles especially on psychological subjects for various magazines, translated others and a book from German, wrote poetry and did a book on poetry, and in lectures, letters and conversation displayed a rare versatility.

In the Fall of 1950 he became Editor of *The NEW CHRISTIANITY*, and his work on the magazine, a labor of love, very decidedly engaged his affections. His hospitable mental outlook and his roving interests attracted the widest circle of contributors which the magazine ever enjoyed. In each field of work a brilliant and provocative mind was in evidence. An intense interest in others, in their way of thinking, in their springs of action, came from his practised psychological insight. His quizzical address to others, and especially to students, aroused and shook up their thinking. He was intensely and equally concerned with probing into the

depths of spiritual living as he was with the great issues we must face today in our social order, and the fine Christian discrimination necessary to our seeing more clearly what they are. Howard Davis Spoerl was a rare spirit, touched with genius.

Dr. Spoerl married Dorothy Tilden in 1929, who herself is also teaching at the American International College and serves as a Unitarian minister. They adopted a boy, Walter, in 1943, who with Mrs. Spoerl survives him. The illness that befell Dr. Spoerl was brief, and he passed away at a hospital in Springfield on April 24, 1957.

Wm. F. Wunsch
Antony Regamey

HARBOURNE D. BELCHER 1878-1957

Harbourne Belcher was born in Summit, New Jersey of New-Church parents on July 10, 1878. Some time before the turn of the century, he and his family moved to Chicago where, in January of 1901, he married Genevieve Goddard, daughter of the late Rev. John Goddard.

His service to the New Jerusalem Church began in the early part of the nineteenth century and continued until the day before he passed away, when he participated in the deliberations at the annual meeting of the Illinois Association in St. Paul, Minnesota. As a young artist, he directed the making of the beautiful stained-glass chancel window of the Kenwood Parish Church at Forty-sixth and Woodlawn Avenues, in Chicago. He was superintendent for many years of the large Sunday School in the Englewood Parish and later at the Kenwood Parish (both in Chicago). He was president of the Kenwood Parish and served on all committees either as member or as chairman. Members of the Illinois Association recall his long service as vice-president, as chairman of the Finance Committee, and as trustee. His work in General Convention is well known to most of us—he was a member of General Council and served on other committees. His devotion to his church is best characterized by a remark made by one of his friends: "I cannot recall a time when Mr. Belcher did not hold a responsible position in the church."

In all of his fields of endeavor—as artist, architect, builder, churchman — he served with distinction and with devotion to the basic principle of always trying to do what was best. 'Good enough' was not sufficient for him. His ability to look at all angles of a problem was frequently a means of forestalling hasty action.

We shall miss his counsel, his deep interest in all affairs of the church, his steadfastness, and above all, his friendship.

EDWARD F. MEMMOTT

The New Church, Urbana University and the Urbana Community, as well as academic circles in Ohio, suffered a great loss in the passing into the spiritual world of Edward F. Memmott on Saturday morning, May 18, 1957. His death followed an illness of almost a year, which he had borne with inspiring patience and fortitude.

Edward F. Memmott was born in Little Valley, New York on May 10, 1904. After graduating from local schools he received his A.B. degree in 1928 and his M.A. degree in 1930, both from Oberlin College. He taught at Oberlin as a graduate assistant in English in 1928 and 1929 while working for his Masters degree.

In 1929 he moved to Urbana, Ohio and became an instructor at Urbana Junior College. Four years later in 1933, he was named a Professor, and in 1942 he became Dean of the College. In 1946 he was named its President.

At the time of his death Mr. Memmott was Chairman of the Board of the New Church Theological School and a member of the Board of Managers of the Urbana New Church. He was a former President of the Ohio Association.

Mr. Memmott entered wholeheartedly into a great many activities and was keenly aware of civic as well as church responsibilities. He served as President of the Ohio Association of Junior Colleges from 1952 through 1956. He also took a great interest in the work of the American Red Cross Aquatic Schools. During the period 1947-50 he served as Chairman of the Champaign County Chapter of the American Red Cross. He served as President of the Citizens' Committee for the Urbana Public Schools in 1952, as Chairman of the Champaign County Schools Legislative Committee, and as Chairman of the Champaign County School Administrators' Study group. He was a Past President of the Urbana Lions Club, and was active in promoting better public health throughout the country.

In his quiet but effective way Mr. Memmott was a real leader. It can truly be said that to know him was to love him. He will not soon be forgotten.

Philip M. Alden

FRED SIDNEY MAYER

On June 14, 1957, Fred Sidney Mayer relinquished his physical body, to live in fullness in the spiritual world. If he had lived until July 16, he would have attained the ripe age of ninety-one years.

This stalwart New-Churchman came to us from another faith, after he had completed a successful career in the world of affairs. Born in Cincinnati where he lived through his teens, his interest in art led him to employment first in New York City, then in Louisville, Ky., and

eventually to a partnership in a firm of engineers and lithographers in the latter city. He received sufficient means thereby to withdraw and reside with his family on a farm he purchased in Crestwood, Kentucky.

He was born and raised in the Methodist faith; but a customer of the firm above mentioned, gave him from time to time New Church pamphlets, and these aroused his deepened interest. He sold his farm, and moved to Cambridge, Mass., in order to study the, to him, new beliefs. In the course of his studies he determined upon the final step and resolved to qualify as a minister. He was ordained on May 24, 1914.

His first charge was at Fall River, Mass., which he held from the time of his ordination until 1917, when he accepted a call to the Baltimore Society. He served this Society for 24 years, until 1941, retiring to become its Minister Emeritus. At the same time he acted as minister of the German Society of Baltimore, which maintained its existence, although it merged in worship with the Baltimore Society.

His interest extended to Convention as the national body of the Church. He participated with zeal in the work of its Boards and Committees; and in 1932 was elected its President, continuing until he retired in 1941. At the time of his retirement, he was 75 years old; and thereafter he lived quietly, devoting himself to the care of his wife until her decease in 1952. In 1934 he published a volume entitled "Why Two Worlds?" (Lippincott) in which he presented in non-technical language the unfolding of the nature of man.

While he was a man of widely ranging interests, he attended with meticulous care to matters of detail, performing each duty with attention and on time — the writer and others of his congregation recall his teachings on the subject of anatomy and the correspondence with its spiritual counterpart, accompanied by illustrations drawn in color that must have taken hours to prepare. The Sunday School room of the Baltimore Church is adorned by a large picture he painted of our Lord teaching by the side of the sea. No task he could perform for a parishioner was overlooked or forgotten.

Throughout Convention, people tell of their affectionate regard and remembrance of Mr. Mayer. Those who sat under him during the years treasure the breadth of his teaching and the kindly warmth of his personality. Let us all, therefore, rejoice that he will now take up where he left off, freed from earthly limitations of time and space, and happy in the realization of the truths he long ago embraced and held fast.

George Pausch