

The **NEW - CHURCH MESSENGER**



What happens in a group?

August 17, 1957

THE NEW-CHURCH MESSENGER

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August 17, 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.

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Walter Robbins and his Committee

WALTER ROBBINS turned the key, locking the Centerville New Church parish house, and wearily felt his way through the darkness toward his car parked at the curb. Opening the door of the car he glanced at his watch as the interior light flashed on,—10:45. Just time to get 6 or 7 hours of sleep after the 30 minute drive home before getting off for the office in the morning. And tomorrow was a big day with the contract repricing negotiations coming up. I should have been spending the evening going over the figures, he thought, getting ready for tomorrow. What a life—meetings, crisis after crisis, rushing from one spot to another, trying to keep up family, company, church, and community responsibilities. And what a waste of time this meeting had been, the whole evening gone now, and little if anything accomplished.

The turnout, for once had been good. Ten out of twelve of the Church Improvement Planning Committee had arrived, only two of them were late, and they even showed enthusiasm at the start. But as Walter guided his car over the familiar route home he had to admit to himself that this enthusiasm was fading fast. He felt sure that attendance at the next meeting would be down. They just didn't seem to be getting anywhere.

What a bunch of people. They're even starting to get me confused, he thought. When we started I had some pretty good ideas of what we should be doing to improve the Church situation and some good, practical business-like methods for going at it. Maybe, I pushed them too hard to accept my ideas, he pondered, and both discouragement and the clear realization that as chairman he was failing so far. Why should I be so unsuccessful at something simple like this? he wondered. The meeting in retrospect seemed to be a mass of bickering, interruptions, fresh starts, with everyone confusing the picture by well meaning but somewhat egotistical attempts to explain their own views. Then there was lethargy and pessimism on the part of two or three who always seemed able to spike any good discussion by making some cynical remark.

A little later he drove into his garage and slowly climbed the stairs.

"You sound dead tired, Walter," came his wife's soothing voice from the living room.

"Oh, I'm not so tired, really, Betty. I'm just plain discouraged with this Church committee. We never seem to get anywhere. The whole evening was shot as far as I'm concerned. We probably even lost ground. I'm about ready to give up on this group, and yet I don't know whose fault it is: perhaps I am not an effective group leader!" he sighed. "Let's go to bed."

His wife got up from the sofa and started for the stairs.

"Why, Walter, what's happened? I thought you seemed so enthusiastic about the whole thing and what could be done for the Church by this committee. And you said the committee itself seemed full of hope and ideas at the first meeting. Just what happened tonight, dear?"

"Well it all started out wrong I guess. As I was reviewing last month's meeting, Mr. Crowell asked if he could present another approach he'd been thinking about. He droned on for at least 20 minutes about how some New York church had improved attendance by some technique. When I finally got him stopped by pointing out the inadaptability of that technique in a town of our size, he pouted like a grade-school boy the rest of the evening and tried to prick every balloon anyone else had."

"But Walter, couldn't you get some of the others to back your plans? They seemed so good to me."

"Well, Betty, I began to feel I'd dominated the group too much after Crowell went into his dudgeon, so I tried to encourage them to develop their own ideas after that."

"And how did that work, dear?"

"At first nobody had anything to offer except negative suggestions about why this wouldn't work and how that had been tried before. Then Miss Crabwell launched onto a long tirade about things that apparently had irritated her for years, — all the way from the floors always being cold on Christmas morning . . . to why Reverend Everson never talked loud enough in his sermons. This started everyone arguing pro and con about the janitor and

then about the weaknesses and merits of Mr. Ever-son with each person bringing up all their old pet prejudices and complaints. Each person seemed to be talking for their own personal gratification, somehow."

"I know what you mean, Walter. Why does that always happen?"

"I don't know, Betty, but by then I was feeling irritated and frustrated that we weren't getting anywhere so I tried to take hold more firmly and get them back on the track by reminding them of our job and so on."

"Did that work?"

"For a few minutes. Joe Winter made some practical suggestions, but for some reason people hardly listened to what he said. Almost ignored him actually. They seemed to think it's a foregone conclusion that he's always trying something too revolutionary—hasn't been around long enough—I don't know. Anyway he didn't get anywhere and it was plain to see he was plenty discouraged."

"What about Mr. Puffer, Walter? He's very successful and people usually listen to him. What did he have to say?"

"Puffer said very little. He seemed a bit antagonistic, made a few sarcastic remarks. Ever since he wasn't voted in as chairman he's just been sitting back, sniping away. I'm not sure what to do about him."

"Anyway, after Winter's ideas were ignored, everyone got irritated about our lack of progress and all talked at once. Everyone was interrupting everyone else. I could see that instead of each one listening to what the other had to say and going on from there, they would act almost impatient for the person who was talking to finish his sentence, even interrupting him if he paused or slowed down, to start off on their own ideas with little or no reference to what the other man had been saying. There was just no feeling of group spirit at all."

"I know, Walter. Often the Women's Alliance meetings go the same way. Suggestions are ignored or argued down, or even if they finally agree on something, we don't decide just how to put it into action and who is to do what,—so nothing gets done. I don't blame you for feeling discouraged. What finally happened?"

"Well, by this time, the many opinions of what we should do had boiled down into about three possible actions we might take and the committee was starting to take sides, defending their positions and attempting to show the weaknesses of the others, even ridiculing the other two camps. Some people were spiteful and even angry. It was all so silly, — there we were, all trying to work out something for the best of the Church which we love, working with our friends of many years, and

getting more and more angry, frustrated and irritable. Finally I got some control and we talked about getting some facts to help resolve our differences but by this time it was 10:30 and we had to break up. Net result—about three hours of wasted time, hurt feelings, frustrated energy, and a general sense of discouragement about the whole thing."

Mary sighed. "What will you do next?"

"I don't know, frankly. I'm discouraged now, . . . obviously. Pretty tired. Big day tomorrow."

"Yes. Well, goodnight, dear."

"Goodnight, Betty."

Walter yawned and now in bed, rolled over with a deep sigh. "I suppose things will work out somehow," he said. And Walter Robbins, Chairman of the Church Improvement Committee found ease and comfort in sleep.

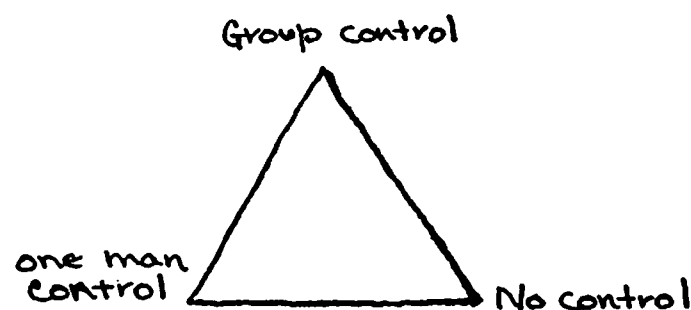
—C. WICKHAM SKINNER

Walter Robbins received a letter several days later asking him to attend a conference at Fryeburg to be led by a management consulting firm who specialize in applying scientific findings to management problems. The letter went on to say:

The purpose of this conference is to help you improve the way you deal with committees. We shall not try to teach you special techniques or "gimmicks," because it is too easy to use them at the wrong time or in a mechanical way. Instead, we hope you will achieve new insight into the things that happen when people try to work together. We believe that if you understand why groups act as they do, you will be better able to lead them. Consequently, this conference emphasizes sensitivity to the processes by which committees solve problems and make decisions. It stresses understanding of the effects that people have on one another.

Even though it meant giving up a week of his vacation time and leaving his wife at home, needless to say, Walter felt that this conference was aimed directly at the problems he faced in working for the Church. . . . And so you may think of Walter Robbins three weeks ago making his way to Fryeburg, Maine, by train, bus, automobile, . . . from Centerville, U.S.A.

THE LEADERSHIP TRIANGLE



BACKGROUND

JUST PRIOR to World War II the democracies were justifying their methods and goals before the onrush of a triumphant Nazi Germany. Visitors were returning to this country impressed by the emotional impact of great mass meetings. Germany was a land of emotion, of successful group action—and yet a nation of tyranny and bloody terror.

In contrast the democracies appeared weak, divided, self-centered, and yet civilized.

To a number of social psychologists working at the Massachusetts Institute of Technology, this national schism helped to stimulate one of the first organized researches into the functioning of groups. This has grown into a young science known today as Group Dynamics or Group Development. During the past 10 years most teaching centers throughout the country have organized departments to investigate group activity, and because of the intense interest shown by both education and business, a few private firms of social psychologists have been organized (such as Creelman Associates).



Ed Memmott

During this period Urbana Junior College under the direction of Edward Memmott became more and more interested in adult training courses made possible by visiting professors from Ohio State University and other nearby colleges. Because of this work and through contact with various social psychologists, such as Max Goodson of Ohio State, who were vitally interested in group dynamics, Mr. Memmott went to Bethel, Maine, where the Na-



tional Training Laboratory in Group Development had been operating since 1946. Every year this Laboratory meets for three weeks at Bethel. (The Rev. Edwin G. Capon has just completed the course this summer.)

In 1952, following his experience at Bethel, Mr. Memmott helped organize the *Midwest Training Center*. He became Executive Secretary and was able to offer the facilities of Urbana Junior College during the summer months for a three week meeting in group dynamics similar to those held at Bethel, Me.

Last summer (1956) Urbana held another successful meeting and because of its New-Church affiliation was able to invite the Rev. David Johnson and the Rev. John King to the three week session. These men were impressed by the needs in our church for this kind of work, especially since this conference actually spent some time thinking about the New Church and its organization as part of the 'back home session.' It was during this meeting last summer that the Revs. Johnson and King became well acquainted with several members of Creelman Associates, and these two ministers suggested to the General Council of Convention at the midyear meeting that the Council talk to these social psychologists with the possibility in mind that our church might use their services.

Following Council approval, two of this group came to Philadelphia March 29 and met with the General Council for a one day session. Also present were the following people: Mr. and Mrs. Richard Tafel, Mr. and Mrs. Stewart Poole, Adolph Liebert, John Seekamp, Gardiner Perry, Col. Winthrop Sergeant, and the Revs. John King and William Woofenden. As a result of this one day meeting it was decided by Council that there was a tremendous need for a three day meeting, which they



—Geo. Creelman Photo

scheduled for July at the grounds of the Fryeburg Assembly in Maine.

Because of the necessity of working intensively with the same group of people, Creelman Associates suggested to the General Council that the original group consisting of Council members and a few others be asked to attend the training session at Fryeburg, and that this group be augmented to include thirty people. The following people (along with our mythical Mr. Robbins) arrived at Fryeburg Wednesday evening, July 24, so that our conference could open promptly the next morning: Philip Alden, Stewart Ayton, Rev. Franklin Blackmer, Mrs. Edwin Capon, Rev. and Mrs. David Johnson, Rev. and Mrs. John King, Mr. and Mrs. Robert Lawson, Rev. and Mrs. Ernest Martin, Daniel Nielsen, George Pausch, Mr. and Mrs. Stewart Poole, John Seekamp, Rev. Immanuel Tafel, Mr. and Mrs. Richard Tafel, Rev. and Mrs. Robert Young, Mr. Horace Blackmer, Wallace Dibb, Clark Dristy, Rev. David Garrett, Adolph Liebert, Gardiner Perry, Dr. George Walker, Rev. William Woofenden. The teaching staff consisted of George D. Creelman, head of the firm of Creelman Associates, Marjorie B. Creelman, Max R. Goodson, and Richard W. Wallen, all of whom hold Ph.D.s in Psychology. Dr. Creelman and Dr. Wallen are Senior Associates of the firm. Dr. Goodson is the Dean of Education at Boston University and is an Associate of the Creelman firm.

—ROBERT G. LAWSON



—D. Garrett Photo

Mr. and Mrs. F. Gardiner Perry and grandson, Clark, who opened up the camp and arranged smooth and comfortable living conditions for the Conference. Behind the Perrys are the two wonderful cooks who provided excellent meals and such New England specialties as fish chowder and homemade doughnuts.

The Two Basic Training Groups in Session ►



—Creelman

Add Liebert



—Garrett

Phil Alden and Stewart Poole



—Creelman

Leonore Poole, Betsy Young, and George Walker

THURSDAY... FRIDAY...



—Creelman

Freshly found Meaning

EDITORIAL COMMENT: As an experiment in free group planning, five people organized the Sunday service in front of the entire group. This service was used the next day with all of us seated in a great circle around the open Word and feeling humble in the presence of fragrant pines, silvery birches, and a glimpse of the swift moving Saco rippling past stretches of white sand.

THE SKILLS AND NEW understandings we had learned were tested Saturday morning when a committee of five people, Philip Alden, John King, William Woofenden, Norma Capon, and Richard Wallen, while being observed by the rest of the conference, planned the worship service for Sunday morning. This was a real creative experience in that the committee did not let itself be dominated by the traditional standards for a worship service. Each committee member kept an open mind so as to plan a service that would help us to express ourselves to our God and to each other in the natural setting of woods and mountains and in our freshly found meaning of Christian love.

The following is the resulting service of worship which took place outdoors on Sunday, July 28:

• Opening of Word (David Johnson)

The Lord is in his holy temple, let all the earth keep silence before him. (Unison)

Silent prayer

I will lift up mine eyes unto the hills, from whence cometh my help. (Betsy Young)

Hymn: Holy, Holy, Holy (Led by Elizabeth Johnson and Leonore Poole)

Bible reading: John 14:1-21 (William Woofenden)

Psalm 133: *Behold, how good and how pleasant it is for brethren to dwell together in unity.* (John King)

Brief silence

Call for sharing of the meaning of our experiences together (George Pausch)

(Period of individual expression)

The Lord's Prayer (Led by Ernest Martin)

Nunc Dimittis (unison)

Closing of Word

One observer of this impressive service said: remember to mention the delicate chimes of the Hermit Thrush in the pines during the silences.

—NORMA CAPON

TASK FUNCTIONS

EDITORIAL COMMENT: The following report is significant because it is an accurate account of how the Fryeburg training group reacted when it was left completely on its own. To understand the existing pressures we will quote from our training manual:

Throughout this conference, we shall pay attention to two kinds of group behavior:

1) Activities directed toward reaching the goal.

2) Activities that affect the solidarity of the group.

The first kind is usually referred to as the "task functions" and the second as the "group-maintenance functions." The task functions of the group includes such things as defining the problem, setting goals, collecting information, organizing for work, and suggesting and evaluating ideas.

Group-maintenance activities are concerned with the feelings of the members about one another and about the group as a whole. They include support, encouragement, mutual helpfulness, concern for one another's welfare, expressions of satisfaction, and various ways of relieving tension. This kind of activity helps a group stay together as a group, aids in developing morale, and motivates people to work toward group goals.

For three days the entire group had been involved in 'Group Maintenance' activity. Decade-old feuds and power blocs had been mostly resolved — now finally, with only six hours left to accomplish something specific for the Church, a feeling of impatience and frustration permeated the group with the following results.

THE MEETING on Saturday night, the first one without the Creelmans, was for the purpose of planning an agenda for our final group meeting on Sunday morning. The staff from Creelman Associates had left Fryeburg at 4:30 that afternoon. We were on our own; we were tired; we were anxious. With expert help we had begun to learn to function as a group. But as the evening meeting started we were asking ourselves "Can we apply what we have learned? Can we work without props?"

We began the meeting by listing many items for a possible agenda for the following morning. When we tried to select those for most immediate consideration we found the group talking at cross purposes and breaking into small groups, each with its own ideas. Gradually it became evident that the group had disintegrated back into thirty individuals and it was finally agreed to disband until the following morning when we would be less tired.

Sunday morning we began our meeting with even more uneasiness and anxiety because we had seemed to fail as a group the night before. It soon

became evident that the group wanted David Johnson to take charge of the meeting, although this request was never expressly stated. As we saw David assume the role of chairman we realized that he was fully able to take the place of the Creelmans at this time. The group used a now familiar technique of dividing itself into four smaller groups to list aims and goals of the church. When the groups reconvened after fifteen minutes of working together the separate lists were written on newsprint sheets which were tacked on a bulletin board where everyone could see them. The group began to fall apart again as individual members criticised the ideas of the various groups as they were being listed. Then the group disciplined itself when those who were listing their ideas demanded the privilege of at least putting down what they had worked out before they were criticised. One member of the group pointed out that we would never have been so rude to each other when the Creelmans were there and we should show the same respect for each other now. This idea was quickly supported by the others and we were a group again.

While Franklin Blackmer combined and organized the four lists the rest of the group worked out some specific means of implementing this conference so that the work begun here would not be lost. In the near future you will hear of the various ways this implementation is to be carried out.

At the end of the conference we were functioning as a group. Although at times we stumbled and occasionally even fell apart, we were able to make group decisions. We did not vote; we reached a consensus about what we wanted and needed, and then quickly and decisively we started on the task of accomplishment.

—JOHN AND MARTHA KING

BEGINNINGS

THIRTY NEW-CHURCH men and women spent four days together in Fryeburg, Maine, on the banks of the Saco River. They were dedicated to a common task, and worked under expert leadership, but as one individual put it, the church is suffering from ills built up during 150 years. We couldn't expect to solve all its problems in four days.

What did the group accomplish? Did they evolve a master plan for the growth of the Church? Did they discover a formula for attracting new members? Perhaps they were able to recommend changes in the organizational structure which would guarantee an harmonious and effective church.



—Garrett

Ernest Martin with Horace Blackmer, veteran of many Conventions since his first in 1907, who may owe his success in Church politics to hard work and an amiable disposition.

On Saturday afternoon as the Creelman Associates concluded their leadership role in the conference, they called everyone together for an evaluation. Two questions were asked:

What have you learned?

What still needs to be learned?

The conference divided into four small groups to answer these questions, and everyone participated. Each group reported its conclusions.

What have you learned?

- 1) To distinguish between reality and fantasy in human relations.
- 2) The creative possibilities of a group.
- 3) Misunderstandings are due to poor communication and love for the church makes it possible to overcome this.
- 4) To be sensitive to group feelings.
- 5) To submit troubles to the group and overcome fear of tension in oneself.
- 6) New appreciation of the function of leadership.

What still needs to be learned?

- 1) To develop deeper and constant sensitivity.
- 2) To transfer new learnings to the home situation.
- 3) More chairmanship techniques.
- 4) To develop our personal and group awareness.
- 5) To cooperate more.
- 6) Not to be suspicious of others' motives.
- 7) Skills in testing our assumptions.
- 8) To support the underdog.

Answers were not found for all the problems of the Church. Conference members, however, felt that they had begun to develop a group spirit. The potentialities of the group were unlimited. They could look to the future with new confidence and hope. Each member was ready to return to his local church strengthened by a new sense of purpose—inspired by the things he had learned and challenged by that which still needed to be learned and done.

—ERNEST MARTIN

EDITORIAL COMMENT: Perhaps to many of us the high point of the conference was the expressive service of worship on Sunday morning. The most unusual part of this was the 'sermon' in which each individual was free to speak, and after this period had begun, with the words of George Pausch, there were few dry eyes.



IT HAS COME ABOUT that the guiding hand of a beneficent providence has brought us together in this lovely setting of mountain and stream and forest. We have brought our differences into the light of day, and lo! they have vanished; and our common desire for the good of the Church has taken possession of us as the sun lifts the fog of misunderstanding.

You are each being asked in the interval now available to us to tell as simply as you can, in your own way and from your hearts, your experience in this gathering. This will be the joint sermon of our service of worship.

For myself let me say an angelic spirit has laid his hand upon my shoulder and smiled at me and told me,—See, what can be done for the Church as it descends out of Heaven, prepared as a bride adorned for her Husband.



—G. P.

EDITORIALS

Fishermen and Tax Collectors

IN ITS INCEPTION Christianity was a laymen's movement. The Lord did not call on rabbis and men learned in theological lore to be His followers. He called fishermen and tax collectors. Certainly He instructed His disciples, and throughout the ages none has received such training as did the disciples. But He also asked that the same instruction that He gave to them they should impart to others.

The vast missionary enterprise launched after Pentecost was a lay movement. True, the Holy Spirit had descended upon the disciples and it may well be argued that this was an ordination such as no other priest has ever received. But let it be remembered that no ecclesiastical organization designated who should and who should not receive the Spirit. Each one received the Spirit in accord with his readiness to receive Him. As the early Christian church grew in numbers and complexity the requirements of order and organizational efficiency led to the rise of a specially appointed priesthood. But the idea of the priesthood of all believers has never vanished from Christian thinking.

There can be no division of God's children into spiritual producers and spiritual consumers; with the clergy in the former capacity and the laity in the latter. All are one, and each has the duty to promote to the extent his gifts permit the Kingdom of God.

Sometimes clergy and laity are divided along functional lines. To the laity goes the administration of funds and the care of property while the spiritual is assumed to be the exclusive domain of the clergy. But this is an artificial division if carried too far. It may even lead to such pathetic situations as now confront a certain Episcopal church in which the bishop is trying to force upon the congregation a rector whom it does not want. Only through a civil court injunction was the rector able to assume his office, and now it is said that this gives him only spiritual jurisdiction over the parish and control of the services of worship; while the vestry, backed by the congregation, claims control over the parish property. Such a conflict is intolerable in a Christian church. Clergy and laity must work together.

The important thing is that everyone in the church be touched by the spirit of the Lord. The church must serve the life of this world by transforming it so as to make it more expressive of God's will. In this task every believer must enlist. In our church there is a precept to the effect that influx is according to efflux. The more that the layman, in word and deed, witnesses to his faith in

the Lord, the stronger his spiritual life will become. It is our hunch that more men have been saved by their efforts to save others than by fiery sermons calling sinners to repentance.

Therefore the MESSENGER welcomes the laymen's movement in Convention. An alert laity co-operating with a dedicated clergy is the greatest need of the church.

B. J.

Receptivity

A FAMOUS mathematician and philosopher once said, "An effective group multiplies the contribution of each individual by the receptivity of the rest of the group."

Each individual who works well with the group not only adds his influence but also reweaves the entire fabric of the group. The problem comes in creating a condition of receptivity. We are automatically receptive in a congenial group, but a conscious effort must be made when personal frictions hamper our ability to give and take. Also, the person with the most to contribute often is so bursting with his own ideas that he fails to listen to anyone else, thereby defeating the entire purpose of group action. We face a sore dilemma.

The Lord gave us the answer to being an effective member of a group: "These things I command you, that ye love one another." (John 15:17). From this precept we can derive the skills we need to function successfully in a group. To love is to yield personal ego and personal motivation, in this case to the group.

Sometimes we think loving each other is all sweetness and light, in which there is little room for difference or disagreement. Surely, we think to love people is to appreciate them, even distasteful characteristics. Do you remember the cartoon appearing in the *New Yorker* a few years ago? Two theological students are walking among the cloisters. One says to the other, "What I don't understand is how you can love someone when you don't even like them."

Is there a kind of loving relationship in which we can accept people as they are? Everyone has faults and inadequacies. Each one of us appreciates having our own minimized. Can we not therefore accept the frailties of others in the interest of group progress?

When we appreciate other people and their contributions, we help to create a climate in which the group can accomplish goals previously considered impossible.

—J. B. and A. S.

BOOK REVIEW

A RECENT BOOK by A. C. Ferber, *The Secret of Human Life on other Worlds*, published by the Pageant Press, 101 Fifth Ave., New York, is worthy of editorial comment. Mr. Ferber is well trained in science and also a devout student of religion. A previous book by him, *Where is Heaven?* made a deep impression on thoughtful readers. The present volume is dedicated to Prof. Frank W. Very, the famed astronomer and author of that monumental work, *Epitome of Swedenborg's Science*.

In his preface Mr. Ferber states that the subject of his book is a theological one, for belief in the existence of human beings on other planets rests on an 'initial belief in God, for it would be nonsense to imagine that human races could develop by blind chance on numerous worlds.' Because such is the aim Mr. Ferber leans heavily on the writings of Swedenborg in explaining the spiritual origin and nature of life.

At the outset the writer states carefully and fairly the most widely prevalent scientific attitude on life on the planets of our solar system. The temperature of the planets nearer than earth to the sun is too high for life to exist there, and on planets farther from the sun than ours too low, say the scientists. But, Mr. Ferber points out, new knowledge concerning the sun gives reason to think that the sun 'may very well be capable of giving sufficient energy to all of the planets in its system' (p. 9). He then discusses the principles of heat and radiation. Heat is not merely a matter of the amount of solar energy but of its retention and utilization as well. The sun delivers electromagnetic energy which is transformed into heat when it activates the molecules of bodies that it strikes.

Swedenborg, the writer tells us, was ultra modern in his thinking when he said the atmospheres of the planets were varied in nature to temper the sun's energy in accordance with the distance of each one from the sun. Heavier ozone layers may lie over Mercury and Venus which protect them from excessive solar radiation, and the atmospheres of the distant planets may permit far more absorption and retention of the sun's energy than does the earth's atmosphere. The present scientific estimates of the surface temperature of the planets are based on an analysis of the rays reflected by them. But, says Mr. Ferber, this is not an accurate criterion because the planets may reflect back much of the radiation before it reaches the surface, or they may retain much of it before it is reflected back.

In support of his thesis Mr. Ferber cites much scientific data, many authorities and many astro-

(Cont'd. on page 253)

Lift Your Eyes to the Harvest

By David P. Johnson

"Jesus said, say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields for they are white already to harvest." (John 4:35)

ARE WE, THE New Church organization, 200 years too late? Should the Church of the New Jerusalem, the Church of the New Age, the 'New Church', now be a full-blown flower amidst the churches that surround it? I will not review here our queries of recent years. Questions of perplexity, self-examination, puzzlement. But if, as we believe, the Last Judgment was a spiritual phenomenon that occurred 200 years ago in the world's reckoning of time, then where does the New Church stand today 200 years after that event? It is a question far more capable minds than mine have tried to answer. Has the great opportunity to work in the New Dispensation been dissipated, lost, forfeited? Are we now 200 years too late?

Our Convention theme, *God's continuing judgment*, points the direction of my thoughts as I deal with this question. What was accomplished in the realm of the spirit, will not immediately follow in fulfillment in the realm of this world. It may be, and evidently is, taking centuries to complete it in this world, as the Rev. Richard Tafel observes in his article on the Convention theme. The power of evil has been broken, and this will be reflected in the affairs of men. "But the Christian must pray and fight and work to bring it about in this world."

When the Lord talked with His disciples they queried Him about food. Where was it coming from, the harvest is four months off, who will supply you? To this Jesus replied that His meat, His life, His sustenance, was the fulfillment of the Divine Will. Let's not worry about the harvest being four months off—the real harvest is before you here and now.

Time in the effects of the Last Judgment on earth is relative to the number, diligence and devotion of the workers in the harvest. Jesus' words call His disciples away from their worldly concerns about immediate problems. Stop worrying about some distant harvest. "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Whatever the past may be, or wherever we may stand at any one moment, the harvest is white awaiting the laborers to serve in it.

Have our eyes in recent years been too long cast down? Cast down with concern about internal affairs; cast down upon our comparative small numbers; cast down upon differing points of view; cast down upon financial and statistical affairs; cast down upon the dry bones of administration and organization, while all the time the Lord has been crying from His Word: "Lift up your eyes and look on the fields; for they are white already to harvest"?

There are literally thousands of unchurched souls in our world today. There are millions who yearn for a satisfying way of life. There are hundreds upon hundreds of nominal churchmen. (We have them in our own ranks.) Today these people seek an answer to life, to a satisfying way of living. They want to deal wholesomely, happily, constructively with life. Yet they want a vital religious faith, born of the Holy Spirit, which will give meaning to their busy days. Many have felt the two were incompatible. It is our message, our charge, to make known to all the world, how truly, fully and completely compatible are the world of spirit and this world.

Two-world Universe

As the years roll by, God's continuing judgment falls upon the shoulders of all in the New Church—in or out of any organizational form—to fulfill this great charge. Hundreds are ready and waiting, God calls them unto Him, draws them unto Him, but He works in the order of His creation, and we must become His willing servants. The task lies not within. It is not primarily of organization, administration, numbers, finance or statistics. It is of those who have heard His voice and who, having lifted up their eyes, have seen the harvest fields waiting and have gone forth to reap in His fields.

So often we wonder why our world is more influenced by worldly things than by spiritual things. Have you ever thought how disproportionate is the number of persons devoting their lives to secular pursuits and to spiritual pursuits? Science, finance, invention, manufacturing, research, law, medicine, retail sales, business, government—all these command, as practical needs, more labor than any spiritual labor. We claim the former as practical, yet forget Jesus' words: "What profiteth it a man if he gain the whole world and lose his own soul?"

In the eternal picture isn't the saving, the redemption of human souls the most practical pursuit of all?

If our eyes are lifted to the harvest, we can see the breadth of the need today. The world needs many more full time workers in the Lord's harvest, and many more who will give more part time labor in God's field of human souls. The need for Christian service in the ministry and out was never greater than today.

But I would warn you there is yet one more step that is primary, essential, the heart of all life and any achievement: the church is only established by the Lord. For though we see the harvest, even go forth into it, our labors will be in vain, unless it is the Lord who sends us. "Pray ye therefore the Lord of the harvest, that He send laborers into the harvest." Each step we take must be attended by prayer. Through that prayer we open our hearts and souls to receive His guidance. We thereby reduce the ever present danger of doing our will instead of His. "Except the Lord build the house they labor in vain that build it."

As you lift up your eyes and see His harvest ready and waiting, as you step forth into that harvest, pray that the Lord will show you the way, pray that together we may learn to build His house, pray that on this organization, which bears the name of the blessed Holy City New Jerusalem, He will continually shed His blessing, inspiring, goading, guiding, prodding, encouraging and cleansing, judging us ever, that we may be most fully an instrument to build His New Church on earth to take its place as the crown of all churches.

(The above is the presidential address made by President Johnson in opening Convention, June 20, in Boston Mass.)

Wanted: A Minister

Gustav J. Bischof, president of the New York New-Church Society, has announced that as of September 1, this Society will be without a minister, due to the resignation of the Rev. William Woofenden, who goes to Detroit. Mr. Bischof says that efforts to repair this deficiency will be made in the near future, and requests that those who are interested contact the Convention Advisory Placement Committee through the Rev. David P. Johnson, Box 593, Kitchener, Ont.

**GENERAL CONVENTION
TO MEET JUNE 16 to JUNE 22
Wilmington - Philadelphia
in 1958**

BOOK REVIEW

(Cont'd. from page 251)



Ferber

nomical observations. In our judgment he successfully demonstrates that the contention that no life is possible on the other planets has not been proven. This, however, does not mean that there is any affirmative evidence based on astronomical grounds that human life does exist on them. At the present moment acceptance of that belief must rest on theological principles.

The believer in God sees purpose in creation. He believes that God made the universe to be the home of human beings who of their own free will could enter into a relationship of love with Him. Therefore he is not hospitable to the idea that the countless suns and planets should be just so much waste material created for no reason discernible to him or that God has revealed to him. He is more likely to accept Swedenborg's statement that there are over six hundred thousand worlds in which human beings dwell.

To the believer all things are possible for God in His infinity. To him it is not fantastic that there should be life of endless variety and capable of surviving under numerous different conditions of temperature, pressure, food supply, etc. Indeed, this is what seems to follow from what he knows about God's creativeness.

We have heard loyal adherents of Swedenborg express the wish that he had never written *Earths in the Universe*. They have found this book an embarrassment to them because they thought that science had shown that the idea of human habitation on other planets was a delusion. Now they can rest easy on that score—science has done nothing of the sort. Just what conclusions the astronomers of the future may come to on this question remains a speculation but at the present time no one can in the name of science offer a valid answer.

But what, one may ask, is the value of Swedenborg's book on this subject? It is a revelation that contains an assurance of God's benevolent providence and His power to create and sustain life under all conditions. It is part of the answer to him who contends that the universe is bereft of purpose. And it brings out the relation of creation to spirit for it pictures to us the cosmos as made to be the home of those who are the embodiment of spirit during the time that they develop from natural beings dependent upon a physical environment into spiritual beings. To carry out His purpose God has made use of many worlds and many kinds of physical environments.

The Swedenborg Student

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

ARCANA CLASS I—September, 1957

Volume II, 1840-1930

September—

1—7	1840—1862
8—14	1863—1885
15—21	1886—1902
22—30	1903—1930

THE READING for this month covers the last nine verses of Genesis xv and the first seven verses of chapter xvi. The words 'Thy seed shall be a stranger' (Genesis xv, 13), as well as the rest of this chapter, are interpreted in the internal historical sense, the sense which tells us of the spiritual history of mankind as a whole. As a church declines and nears its end, it becomes a 'stranger' in the land. Its truths remain among few and these truths themselves become few and little, and the great fundamental truths love to the Lord and love to the neighbor, without which there can be no church, become lost. Then the church ends in idolatry or the love of self and the world.

No. 1850 brings us near to our own times, as application is made to the state of the Christian world. This number should be kept in mind for reference, as it contains a brief outline of the various churches which have existed. And we see here that there is a third Ancient Church, the Hebrew Church, which arose with the descendants of Eber or Heber. This church gradually came to its end in idolatry. The nature of the Jewish Church is clearly stated in numbers 1861 and 1862.

In the last four verses of this chapter Swedenborg goes back to the celestial sense of the Word, that sense which relates to the Lord's own experience. In this sense Abram is considered not in his character as the first beginning of the Jewish Church, but as the representative of a specific plane in the Lord's life, the Lord's 'interior man.' And it is this meaning and the analogous meaning for our own lives which is carried through the rest of our month's reading, through the conception of Ishmael.

The interchapter readings are always important. Here we see why the interchapter reading concerns the Word, the number and depth of

the meanings which are within the letter, the meaning of the Word to the spirits and angels who are in the other world, and finally the nature of visions and the nature of Swedenborg's own enlightenment by the Lord. We need to know all these things so that what is told in the chapters themselves will not be confusing to us. The preface to chapter xvi brings this all to a point in the recognition that no one can be persuaded to believe in spiritual things whose heart is not open. You have doubtless heard it said, 'I wish that I could believe as you do.' This points to the nature of the difficulty. Belief is of the heart.

The story of Hagar and Ishmael is continued in our next reading. It tells of the wonderful and complex process of the development of the first rational, its origin, its nature, and its limitations. More will be said of this next month.

Notes

1846. On the interpretation of Isaiah liii,4: 'He hath borne our diseases, and carried our sorrows.' This is widely misunderstood today. It means that by combats and victories the Lord overcame the hells and made them subject to Himself, and overcomes them in men as they learn and keep His commandments. Note in 1846⁵ the distinction between external and internal temptations.

1850⁴. "In some quarter of the globe a new church will be raised up, the present one remaining in its external worship, as the Jews do in theirs."

1851. The reward of overcoming in temptations is the acquisition of celestial and spiritual goods.

1854. On what death is in the internal sense, and how we should regard old age.

1857. Punishment is here presented as the inevitable 'limit' beyond which no evil is permitted to go.

1865. This is one of the many examples of Swedenborg's clear and concise explanation of the spiritual sense of a particular verse.

1878. Note this warning, especially against using persons and passages from the Word as jokes.

1880. Those who are in the spiritual world cannot see anything that goes on in this world, nor can we

see what goes on in the spiritual world, except by Divine permission.

1925. This is very helpful to our understanding of the many passages in the Word concerning angel visitors.

ARCANA CLASS II—Sept., 1957

Volume IX, 7628-7762

September—

1—7	7628—7650
8—14	7651—7686
15—21	7687—7719
22—30	7720—7762

THE reading for this month takes in all of the tenth chapter of Genesis, which in its letter tells of the plague of locusts and the three days of darkness.

In the letter the plagues are all attributed to the Lord, and the reading begins with an explanation of this. All power is from the Lord. "From Him is the being and coming forth of all things." This power with the evil and with the hells is turned into destructive power according to the nature of the recipient. This gives the basis for understanding the plagues, floods, hurricanes, and destructions that sometimes come upon the world.

It might seem that the plagues would have caused Pharaoh to repent. Sometimes today we see people suffering from the effects of some evil and think that they should know enough to give it up. But as soon as the pain subsides they go back again to their indulgence. The fear of death or of some handicap will cause temporary but not permanent reform, and finally they die from it. If there is no religious motive operative in them, the chances of real amendment of life are small.

The first requisite is the acknowledgment that all good is from the Lord and that man of himself is nothing but evil. We will readily see and acknowledge this, if we realize that we do not have to teach children to be selfish or to become angry.

The plague of locusts came into the 'borders' of Egypt and covered the 'surface' of the land. Today there are plagues of locusts. In a good sense locusts represent the outmost truths, those that come to us through the senses. Creation terminates in matter, in which the creative forces come to rest and are turned back to the Creator, that the cycle of dependent life may be completed. So it is with truth. Interior

truths come to rest in the outmost truths of the senses. It is in this outmost plane that our acquisition of knowledge must begin. Even spiritual truths must be made known to us in this way. We acquire these outmost truths from the sense of the letter of the Word. They are the truths which form the basis of our spiritual knowledge. The letter of the Word is the 'basis, containant, and support' of its internal meanings. So we are told that in a good sense the letter of the Word is meant by the locusts. Because reformation begins with a knowledge of these truths, a knowledge which is sweet when properly used, the food of John the Baptist was locusts and wild honey.

But when this outer basis of true knowledge is ignored or perverted, truth becomes impossible of attainment. So in a bad sense locusts signify 'falsities in the extremes,' falsities that arise from the fallacies of the senses. When the letter of the Word is falsified, the ability to acquire spiritual truth perishes, for there is nothing but evil and falsity in the ultimates, and it is inevitable that darkness—the next plague—come upon Egypt. The whole natural mind is darkened, the three days duration signifying the complete darkening of all the planes of the mind, celestial, spiritual, and natural. Read here number 7693.

Notes

7663. An analysis of the internal and external church.

7673. The Lord enlarges the boundaries of heaven and fills its inhabitants with life and wisdom.

7679². Note the difference in the translation of Ezekiel xxvii, 26.

7729. The ancients surpassed the people of today in intelligence.

7742-7743. The inhabitants of Mars are a celestial people, as were the people of this earth in the beginning, but some are withdrawing from this state. It would seem that they may pass through states analogous to those through which the people of this earth passed, though in an orderly way because the Lord has made both His first and His second coming.

7750. Man, unlike the animals, is born into ignorance, because he is in the loves of self and the world. An interesting number.

7752-7762. Love to the Lord and to the neighbor is the source of all intelligence and wisdom and is what distinguishes man from beasts.

LETTERS to the EDITOR

To the Editor:

Your readers may be interested to hear something of my recent trip which was made partly on behalf of the Theological School and partly to represent the president of Convention. At the suggestion of President Johnson I was invited to represent him at the annual meeting of the Western Canada Conference in Battleford, Saskatchewan on July 6 and 7. Around this date I planned a trip which took me to Portland, Ore., Vancouver, B. C., and Calgary, Sunnyslope and Edmonton in Alberta.

In Portland the people put on a delicious pot-luck supper on a Saturday evening, following which I spoke to a good group on the School, showing colored slides. Then on Sunday I preached at the morning service and in the afternoon met with some of the young people. The Portland Society under the leadership of the Rev. Calvin Turley has built a new church home in a new suburban area and appears to have good prospects for developing into a strong church.

The Vancouver Society also has a new church, its first, a most pleasing little building. There, some 6 or 18 people came out on a holiday evening to hear my talk and see the slides of the School. The ladies at the church served delicious refreshments afterwards.

In both Calgary and Edmonton meetings had been arranged for me by the Rev. Erwin Reddekopp in New-Church homes. In Calgary a relatively young group of about 18 welcomed me most hospitably. The group in Edmonton was smaller, but this was due to circumstances rather than lack of interest or numbers. No formal meeting was held in Sunnyslope but I had a chance to become acquainted with some of the members there and see the Society's house of worship.

It is not my task to report fully on the Western Canada Conference but I certainly want to record my delight at having been privileged to be there, particularly at this Conference which was their 50th. There again I was able to speak on the School and show slides as well as report briefly on the recent Convention in Boston. I also shared the pulpit on Sunday afternoon with

the Rev. Henry Reddekopp, both of us giving sermons to the Conference, which had already attended an hour and a half service in the morning.

In my opinion this trip was of real value in that the Theological School was made known to many people who admitted almost no previous knowledge of it, in that seven or eight prospects for the ministry were contacted, and in that the Convention and the Church at large were brought closer to people seldom able to travel the many miles to a Convention session.

Sincerely,

Edwin G. Capon,
President,
New-Church Theological School,
Cambridge, Mass.



THE LORD'S PRAYER

To the Editor:

Mrs. Farnham's article on the above subject in the *Messenger* of May 11 is most interesting and beautiful, in every respect. In her second paragraph following the quotation from the Bible giving the Lord's instruction to us as to how to pray, the author suggests one might ask "... if He knows what we need, why should we pray at all? The answer is that we need to know what we need in contrast to what we want."

Yet, is not the purpose of prayer something more than that? Do we not need to know more than what we need or want, however great these needs. Is it not essential for us to acknowledge our obligation to the Giver of Life and our dependence on Him as the source of strength in relation to our needs? If we sincerely pray at all, that in itself is an indication of a sense of dependence on Him, although we probably circumscribe our expressions in terms of our worldly limitations of time and space while on earth.

(Con't. on next page)

Honoring Johnny Appleseed

Plans that are in making for honoring the memory of John Chapman (Johnny Appleseed), pioneer nurseryman and missionary of the New Church, give promise of producing one of the biggest publicity events in which the New Church has been a beneficiary. Preparations for this are largely in the hands of Edward L. Wertheim, public relations consultant for the Swedenborg Foundation, Inc.; H. Kenneth Dirlin, a banker and historian of Mansfield, Ohio, and Dr. J. W. Montgomery, director of the Radio and Television Commission of the Columbus, Ohio, Area of the Council of Churches.

The four governors of the states of Massachusetts, Pennsylvania, Ohio and Indiana will proclaim September 26—Johnny Appleseed's natal day — a Johnny Appleseed Day.

Already definitely scheduled is a program on Sept. 29 from 8:30 to 9:00 a.m. over stations WLW-TV, WLWP-TV and WLWT-TV, with good prospects of a hook-up with Indianapolis, and the possibility of several other connections. On this program Dr. Shilling of the *Ohio Christian News* will be the announcer; Dr. J. Oatis Young, president of the Ohio Council of Churches, will be master of ceremonies, Dr. J. Ware Hartman of the Columbus Area Council of Churches will read the Scriptures, and the Rev. Bjorn Johansson, Cincinnati, Ohio, will make a prayer. A choir of 150 voices of the Upper Arlington High School will sing.

The address will be given by Gov. C. William O'Neil of Ohio.

Another television program has been scheduled by Dr. Montgomery for Sept. 22, in which it is planned to interview Gov. O'Neil, Mr. Dirlin and a New-Church person to be selected by Miss Florence Murdoch of the Cincinnati New Church.

Mr. Dirlin has a number of architectural drawings, worked out by himself with the help of an artist, for the completion of the Johnny Appleseed Park in Fort Wayne, Ind. These drawings were made after an extensive study of other historical places such as Williamsburg and Jamestown.

The park, according to Mr. Dirlin, is about 12 acres, and will include an apple orchard containing a tree from every state in the Union, a playground, a museum and a chapel. Mr. Dirlin was asked what the possibility would be of the New Church conducting the services in the proposed chapel. He answered that this seemed quite feasible.

To promote the observance of Johnny Appleseed Day a sponsoring committee is being organized. It will have as its honorary chairman Senator Frank J. Lausche of Ohio. Included in this committee will be the participating governors, several writers who have made a study of Johnny Appleseed, such as Prof. Robert Price, the Rev. Leslie Marshall, Mr. Dirlin and Mrs. Ophia Smith. Just how many groups will cooperate in this undertaking is not known now, but very likely among them will be the Swedenborg Foundation, Inc., and the General Convention.

ANNUAL MEETING

The one hundred and nineteenth annual meeting of the Maine Association of the New Jerusalem Church will be held in Bath, Me., on September 28 and 29, 1957. The business meeting will be held at the church on Saturday, September 28, at 3:00 P.M. for the hearing of reports, election of officers, and transaction of any other business that may properly come before it.

Delegates and others planning to attend should notify Mrs. Louis A. Dole, 887 Middle Street, Bath, Me.

George H. Harding,
Secretary,

Maine Association of the
New Jerusalem Church

LETTERS

Some years ago the late Rev. Adolph Roeder of the Orange, N. J., Society made a new translation of The Lord's Prayer from the original. It seems a most appropriate form for these new times, and I believe it would be acceptable as a truer expression of New-Church thought. It would probably be startling to the ultra-conservative; but is there not a need for something to startle us out of the lethargic state we seem to have fallen into? His version runs as follows:

Our Father, who art in the heavens,
Hallowed is Thy name.
Thy kingdom comes;
Thy will is done on earth
As it is in heaven;
Thou givest us each day our daily bread;
And forgive us our trespasses
As we forgive those who trespass against us;
Thou leadest us in temptation,
And deliverest us from the evil;
For thine is the kingdom and
The power and the glory forever. Amen.

This affirmative form brings with it power and strength in establishing a cooperative spirit between us and the Lord. The line: 'Lead us not into temptation' was, according to Dr. Roeder, a mistranslation from the beginning when the earliest translators did not distinguish between the meaning of 'in' and 'into' and in order to bring the prayer within their own understanding had to add the negative word 'not.'

However this may or may not be, it remains an interesting experience to analyze the Prayer to the fullest extent and to adapt it to one's own requirements.

Lina D. Miller,
Katonah, N. Y.

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MARKER FOR MISSIONARY

The above photograph of the burial place of Johnny Appleseed, that legendary figure and ardent New-Church missionary, whose birthday September 26, will be honored by being proclaimed Johnny Appleseed day by the governors of four states, and by radio and television broadcasts featuring speeches by prominent churchmen and public officials, was taken by Ralph G. Vogeley, Pittsburgh, Pa., Says Mr. Vogeley:

"When I was living in Fort Wayne, Ind., one of my business calls took me to the outskirts of the town, and as I was driving along I noticed a small fenced-in plot in the woods. Out of curiosity I stopped and walked over to it, and to my surprise found myself looking at the grave of Johnny Appleseed. On my return from Los Angeles in 1949, where my wife and I had gone to attend Convention, we went by way of Fort Wayne where we visited friends. Then we learned that a park surrounding the famed New-Church missionary's grave was in the making. So we drove out there and at that time I took a picture of the huge boulder that marks his grave."



August 31, 1957

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August 31, 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.

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Prelude to Judgment

By Robert L. Young

WE HAVE A trite and popular saying that 'coming events cast their shadow before them.' Trite though this may be, it is not thereby the least bit less true. The changes of time, of man, and of God are always more nearly evolution than revolution. But if the saying itself is popular, the interpretation of the shadows which are cast by coming events is by no means either easy, nor often correctly achieved. By and large, man is blind to the forward direction of his own actions, and unaware of the drift of the external events in which his life is cast. Monday morning quarterbacks have an unbeatable edge over those who ply the trade on Saturday afternoon.

Great things are happening in our spiritual environment—the nature of the Christian church is undergoing a major mutation before our very eyes—and yet no one can say for sure just what the end product will be. The process itself is visible—denomination after denomination joining forces with other denominations in complete mergers—but how long the trend will continue, or what denomination will be next it is hard, if not impossible, to say. Like the cocoon which the caterpillar spins, the external form of this mutation is readily visible for all to see. But the basic changes of the mutation are going on silently, secretly, powerfully—beyond the reach of the eye of the casual observer. The mergers, of many Methodist groups into one Methodist Church—of Methodist, Presbyterian, Congregationalist, Reformed and Episcopalian into the Church of South India, —and recently of Congregationalist and Evangelical and Reformed into the United Church of Christ—are easy to see—they are the spectacular, the revolutionary aspects of the changes being wrought in Christianity. But the evolution in Christian theology, which has made these spectacular changes possible, has been going on for two hundred years, unheralded, unsung, and unwanted.

Great Development

It is surely all a related part of God's providence—the Last Judgment seen in the Spiritual World by Swedenborg in 1757—the American Revolution in 1775—the French Revolution in 1789 (both extremely important milestones in man's progressive freedom from old traditional bonds and shackles)—the Industrial Revolution of the 1850's—the Mechanical

Revolution of the 1890's bringing forth the automobile, the electric light, and the airplane—the Electronic Revolution of the mid-20th century,—the National Destiny Revolution of the 1940's and 1950's—the World Council of Churches, with its 1948 Charter proclaiming the Divinity of Jesus Christ, and its 1954 theme of the Second Coming and the Last Judgment — all coming within a two-hundred year period which followed the Last Judgment in the Spiritual World.

There are no accidents—no coincidences in human experience. Everything that happens has some divine purpose—some divine cause we cannot see, or cannot understand.

The tremendous acceleration of all the forces which work to free man from bondage, both in his work and in his political and social life, during the past two hundred years, beginning with the American Revolution, have certainly had some relationship of effect to cause with the Last Judgment which took place in the Spiritual World in 1757. It is a principle of truth that free will and freedom of determination in political and natural things are from spiritual freedom.

No Sudden Event

The Second Coming of the Lord, and the Last Judgment which accompanies it, is not to be thought of as a sudden, cataclysmic event in itself, despite the clear description of it as just that in the literal sense of the Word. But when it takes place in the individual, it may be just such a bolt from the blue, though it has been preceded by its forewarning shadows. To-day, I may be struggling against a temptation—tomorrow, my struggle is rewarded with success, and my love is set against it permanently. The result, in me, is like a sudden conversion, even though the struggle which was culminated by this victory has been going on within me for years. So the literal descriptions of the Last Judgment, in Isaiah and in Matthew, are correct in picturing it as a sudden *fait accompli*, when viewed from the standpoint of the individual and his spiritual state. But this is not the whole story.

The Last Judgment which Swedenborg witnessed in the Spiritual World in 1757, casts an early shadow in the birth of the Lord Jesus Christ, some 1761 years before. It is not inconceivable that the effects of the

Last Judgment upon men in the world will not be completely felt for at least as long a time as it took for it to be consummated in the Spiritual World. What has happened in the past two hundred years may well be no more than a drop in the bucket when compared to what will take place in the next fifteen hundred years. It seems like a long time to wait, doesn't it? But take a good, long look at man, and see how far we have to go to reach the state of the two great commandments—I wonder if it is long enough? . . .

Making Progress

Forty-seven years ago, Christians from all around the world gathered at Edinburgh for the World Missionary Conference. Out of this conference, two continuing movements developed—one called LIFE AND WORK led by Nathan Soderbloom, and the other called FAITH AND ORDER led by Charles Brent. In 1925 there was a world-wide 'Life And Work' conference at Stockholm, and in 1927 there followed a 'Faith and Order' conference at Lausanne. It was at these two conferences that the idea of a World Fellowship of Churches took concrete form, and was further implemented at the world conferences of Oxford and Edinburgh in 1937, at which delegates were elected and instructed to meet at Utrecht in 1938 and draw up plans for a provisional World Council of Churches. After a provisional period of ten years, the World Council of Churches was organized officially at the World Assembly held in Amsterdam, in August of 1948. A resolution on the "Authority of the (World) Council" drawn up at Amsterdam, contains this definition of membership:

"The World Council of Churches is composed of churches that acknowledge Jesus Christ as God and Saviour."

This statement was later included in the first article of the Constitution which was adopted at Amsterdam.

Is this a prelude to Judgment?

In 1764, 184 years before the meeting of the World Assembly, Swedenborg published at Amsterdam, the book *Divine Providence*, in which he wrote:

"There are three essentials of the church: an acknowledgment of the Divine of the Lord, an acknowledgment of the holiness of the Word, and the life that is called charity."

Then follows this remarkable statement:

"If the church had held these three as essentials it would not have been divided, but only varied, by intellectual dissensions, as light varies its color in beautiful objects."

Divine Providence, 259

Two years later, also in Amsterdam, Swedenborg published the *Apocalypse Revealed*, wherein he wrote:

"These . . . essentials of the New Church, at the end of the former one, while the New Church is

beginning and advancing, are vivified by the Lord with those that receive them."

Apoc. Revealed, 510

The signs of the times seem to indicate that the end of the former church is near at hand—not in a physical, or external collapse, but in an internal evolution, or reformation of doctrine—a return to the three essentials within which, Swedenborg tells us, there can be intellectual dissensions, varied and beautiful. The trend to denominational mergers and the growth of the World Council of Churches under a *constitution and charter* which affirms the first essential—the acknowledgment of the Lord Jesus Christ as God and Saviour; and a program which practices the third essential: the life that is called charity.

There is still one essential which has yet to be adopted: an acknowledgment of the holiness of the Word. But, if this essential has not yet been formally stated by the church, it has certainly been practised by the man in whom the church is. And the publication, a decade ago, of the new Standard Revised Version of the Bible, and the Catholic Church's present effort to have every Catholic family own and read the Bible, are bound to have an impressive influence in completing the restoration of the three essentials in the church.

Focus in Man

We have been looking at Judgment as its effects have been felt in the church. But judgment has as its focus man. What of man? What has been the effect of the Last Judgment on him?

Our psychologists have taught us that man is conditioned largely by two forces; heredity and environment. This is as true for man's spiritual nature as it is for his physical and mental sides.

Man's spiritual inheritance, or heredity, has been called 'remains' in the doctrines of our church. His spiritual environment is the church—both the visible church of religious organizations and the invisible church of devotion to the three essentials in men and angels—the Lord's kingdom on earth as it is in heaven.

I am inclined to believe that there has not as yet been any such significant change in 'remains' resulting from the Last Judgment as occurred at the time of the judgment of the Most Ancient Church, when man's will was separated from his understanding. But it seems inevitable that as the Lord's New Church grows and the Last Judgment moves closer and closer to its consummation on earth, there must be some basic change in man's nature—perhaps the re-uniting of will and understanding in him, so that just as the Word opens and closes in the garden setting, man also will return to his golden age of the Most Ancient Church. This seems to be the promise of the Lord's Word and of the heavenly doctrines.

We have already seen how the church, which is man's spiritual environment, is undergoing drastic changes, so that, in the course of 200 years, the situation which Swedenborg describes in No. 509 of *Apocalypse Revealed* is now much less true, if not yet wholly untrue. Swedenborg wrote, there:

These two essentials, the one concerning the Lord and concerning the Divine Human, and the other concerning a life according to the commandments of the decalogue, are in opposition to the two essentials received in the Reformed Church, of which the one relates to a Trinity of Persons, and the other to salvation by faith alone without the works of the law; and that owing to this opposition the two essentials of the New Church, which is the New Jerusalem, are regarded with contempt, uneasiness, and aversion.

Such a change in environment cannot but help having a significant effect upon man's spiritual life. Perhaps this is reflected in the immense resurgence of religion and church-going since the end of the war. Certainly, if 'nunc licet' is valid;—if it is now allowable to enter intellectually into the arcana of faith,—we would expect to see, as the result of the in-

creasing rationality of religion, a response in terms of increased devotion on the part of man.

It is still too early for us to attempt an analysis of the trend of the past decade—so far as man on earth is concerned, we are still in the period of prelude to judgment. Ours is indeed a wonderful age in which to live—an age full of challenge and promise, both on the natural level, and on the spiritual level. But ours is not the last age—there are other and brighter ages yet to come. Mankind is not yet spiritually ready to 'enter into his glory.' Our task—our function in the Grand Man, is to build a solid spiritual foundation for understanding and reason in all things of religion. Thus we may advance the effectiveness in man's spiritual life of the Lord's Second Coming and His Last Judgment. Let us be true to His divine commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (*Matthew 28:19*).

(The author is the Pastor of the San Diego Society.)

MINISTERS' SALARIES

By Stewart E. Poole

ABOUT EIGHTEEN months ago, an article which appeared in the Readers' Digest began as follows:

"Today in most Protestant churches there exists a condition which ought to trouble the layman's conscience and make him hang his head in shame. We are woefully underpaying our ministers. We are asking them to live nobly, dress respectably, labor selflessly and provide for their families on salaries that are absurdly inadequate . . . Facing similar circumstances, any other economic group would have raised prices or gone on strike long ago."

The Research Committee realizing that a similar situation existed in the New Church, asked me to make a survey of the salaries of our ministers. Accordingly I sent out fifty-three questionnaires and received fifty-three replies. The results in the questionnaire were astounding and reveal an apparent disinterest in the ministers' economic status.

There seems to have been, during the past fifteen to twenty-five years, a total disregard toward the fact that there has been a very drastic increase in the cost of living. While the salaries of social workers, Y.M.C.A. secretaries, school teachers, civilian government employees, have increased from two to three times since 1940, the salaries of New Church minis-

ters have remained almost static. The starting salaries of teachers, engineers, chemists, with less college training than is required of our ministers, are equal to and in many cases above the average salary of the ministers who have been serving our church for a great many years. We found that a number of other church denominations have discussed ministers salaries and some have come up with a minimum starting salary. Three denominations have set a minimum starting salary from \$4,000.00 to \$4,200.00 plus housing and a pension.

How About This?

The questionnaire revealed very wide variance in New Church ministers' salaries. In order to arrive at some basis of comparison we divided the ministers into three groups; those with housing, those without housing, and missionary ministers.

In the group which were furnished with housing, we find that the top salary was \$5,000.00 and the lowest \$2,400.00 with an average of \$3,590.00. In the group without housing the top salary was \$6,250.00 the lowest \$2,500.00 with an average of \$4,150.00. The home missionary ministers received an average salary of about \$3,400.00 and they had to furnish their own living quarters. In the foreign mission group the average was approximately \$1,500.00 a year without housing. All of the above figures are actual cash sal-

aries and do not include any allowances. It would be well to keep in mind that these are the salaries which are being paid to the men who in most cases have been in the ministry a great many years. They are below the starting salaries in many similar lines of activity.

A number of ministers received other allowances such as a parsonage, heat, electricity, telephone, and car expenses. These allowances were so irregular that it was impossible to tabulate them. However, no minister received all the allowances. There seemed to be no basis, for the various car allowances. The figure which the minister received for his car seemed to have been paid on a negotiated basis and not on fact. No mention was made of any minister being paid on a mileage basis. Several ministers stated that the allowance did not cover the car expenses.

Is the Pay Adequate?

When it came to salary raises, the ministers in most cases seemed to have become forgotten men. Only half of the ministers have had a raise since 1950 and nineteen have not had a raise since they entered the ministry. No other group of people have ever struggled for so long on so little.

There is one point where New Church ministers are on a par with the ministers of all other denominations. The question was asked of the ministers if they felt their salaries were adequate, average, or inadequate. Sixty-two and one half per cent answered that their salaries were inadequate. This is exactly the same response as was received by other denominations when they asked their ministers the same question.

While it is impossible to include in a short report all the information and figures developed from the questionnaires and other sources, we did arrive at certain conclusions. When we consider the increase in the cost of living over the past fifteen years, the time required in preparation for the ministry, and the standard of living we expect them to maintain, can we justify offering a man a starting salary of less than \$4,000.00 per year plus house and car allowance? In addition should we not work out some plan whereby our ministers will receive salary increases at least in accordance with the increase in living costs if not on a merit basis?

General Council looked upon these conclusions with a degree of favor as they recommended to Convention for consideration a minimum salary of \$4,000.00 plus appropriate allowances.

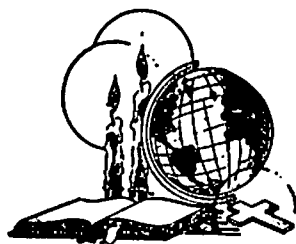
In making a survey of salaries other factors always show up. In our case it is our concept of employing a minister. We approach the situation on the basis of what we think we can pay and not what the position is worth. This attitude on the part of the laity must have a decided effect on the minister and his family, for one gathers, when reading the various comments



Europe Bound

The above picture of the Rev. David P. Johnson, president of Convention, and his charming wife, Elizabeth, appeared in the Kitchener, Ont., newspaper as the pair were about to depart for their trip to Europe. They attended among other things the 150th anniversary of the New Church in Britain. Previously Mr. Johnson has written in the Messenger about their European trip.

on the questionnaire, that a New-Church minister often suffers from low morale because he lacks a feeling of "belonging". He has gone into the ministry not only as a means of a livelihood, but also as an expression of his idealistic inclination. Faced with problems of his local society, he finds himself frustrated, and in his search to find someone to talk with who will give him support in order to regain his confidence and enthusiasm, he is further frustrated by the belief that his fellow ministers do not have the 'understanding and vision to see what he is trying to accomplish'. He does not see his community as understanding him either. Ministers who say they need a 'feeling of being wanted by both the Society and Convention' or would like 'an appreciative pat-on-the back by his Board and Convention officials' reveal a deep aloneness and do not have 'a feeling of belonging' to a real onward going movement.



WHAT THE RELIGIOUS WORLD IS THINKING

Religion's Paradox

"America is now in the midst of a vast upsurge of religiousness, but it is the paradoxical religiousness of a secularist society."

So declared Dr. Will Herberg of the Drew University Graduate School of Theology, in an address given recently at the Cornell University. According to an account of his lecture by Iris Osterholm in the *Cornell Daily Sun*, Herberg defined this religiousness as an interest in the externals of religion with which people identify themselves—religious activity, association, etc.

Religion in America has come to serve two functions, Herberg noted—its social function is to provide the individual with a context of belonging, and its psychological function is to give the individual a feeling of power.

"In terms of the present religious situation," Herberg continued "Knowing what you are has come increasingly to mean identifying yourself as a Catholic, a Protestant, or a Jew." 95 to 97 per cent of Americans today class themselves in one of these groups.

This tendency to regard religion as the vehicle of American belonging has led to "religiousness without religion," Herberg said. Religions are validated now because they fit into the American way of life.

"Each of the three great faiths is now considered to be an alternate expression of an overreaching commitment to the moral and spiritual values of American democracy," Herberg observed. In this respect the primary commitment is to America.

Herberg attributed this situation in large part to the importance of immigrants to America. "Immigrants have become a part of the country in three melting pots, the Protestant, the Catholic, and the Jewish," he stated.

The immigrant himself clings to the culture of his homeland. "He

regards his religion as part of his foreignness, too," Herberg added.

The majority of the second generation, however, want to get rid of their foreignness and become completely American. "They regard religion as one of the stigmas of being foreign and thus, this generation is typically the least religious," Herberg pointed out.

The third generation has become completely Americanized, and feels secure in this respect. This group is searching for a heritage, and for their place in American society, remarked Herberg. "The third generation is characterized by a return to the religion of their grandparents to establish their place in society," Herberg asserted.

"A native American who is neither Catholic, Protestant, nor Jew is outside American society," Herberg noted. Such a person is often considered disloyal to his country. "Religious regularity is prerequisite to political campaigning today," he observed.

Herberg chided the religionists who advocate that faith without an object is sufficient. In this view, he remarked, "God has become a great cosmic utility which you can plug in."

This emphasis on the American way of life and on faith in faith itself has subverted the relation of man to God, Herberg charged, and it has brought about what he called "a man-centered, culture-centered, success-centered religion."

Herberg pointed out, however, that there are "deeper cross-currents of real faith," especially among college students. Placing distance between the student and his family helps him to discover himself and to establish himself independently, Herberg stated. "The college student becomes shy of institutions and develops a desire to keep situations fluid." It is then, Herberg said, that deep stirrings of authentic faith are likely to come.

After leaving college, Herberg asserted, it is more difficult for the individual to stand against the forces of "sociological religion."

"But don't write off even sociological religion completely," Herberg warned. "The outcome of everything is in the hands of God, who is capable of using these things to serve redemptive purposes."

(We are indebted to Mrs. Clara Goodman, Ithaca, New York, for this account of Dr. Herberg's lecture.)

ARTICLE BY MRS. MACK

In the magazine *Pastoral Psychology*, a publication for ministers and one highly esteemed, for September there will appear an article by Gwynne Dresser Mack on Swedenborg's books. That this will be competently done all who are familiar with Mrs. Mack's writings will feel assured of. It speaks significantly for the merit of this article that a non-denominational journal of the standing of *Pastoral Psychology* will publish it.

In a letter to Edward Wertheim, public relations counsel for the Swedenborg Foundation, Dr. Simon Doniger, editor of the above mentioned magazine, states that he is listing in an early issue among the significant books issued, the work by Howard Spalding that was recently revised by the Rev. Richard Tafel, and printed under the title of *An Introduction to Swedenborg*.

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Man of an Earlier Day

By John R. Swanton

SEERS cannot be divorced entirely from their environment no matter how true their predictions may be in the long look. Thus Isaiah prophesied of Damascus that it 'will cease to be a city, and will become a heap of ruins. Her cities will be deserted forever.' But Damascus came back many times and has today over 300,000 people. Much the same prophecy was levelled against Babylon, but, although the actual site of Babylon is today unoccupied, its position as a trading center was perpetuated in the neighborhood and is today represented by Bagdad. Similarly Mosul is the modern representative of Nineveh and many more cases might be mentioned. What was to come to an end was certain evils for which these places stood though there was a seeming failure if the wording is to be understood literally.

And so Swedenborg could not escape the influence of his environment and the current beliefs which went with it. We must bear this in mind when we read what he has to say regarding the early religious history of man and the succession of those epochs which he calls the 'Most Ancient' and 'Ancient' periods. Although he had freed himself from many of the superstitions of his age, he certainly had no idea that man could have been on the earth for several hundred thousand years at the least or emancipated himself from a chronology that would place creation less than six thousand years before his time. Therefore to him the Most Ancient period was near the very beginning of human life on earth, and the epochs following were relatively brief. This presents a problem that has to be answered, and we cannot do it by conforming our chronological conceptions to Swedenborg's. We must take that out of our thoughts. At the same time we may suppose that a succession of religious eras of the kind he envisages did take place. We may think of the perceptions of mankind as raised slowly, much more slowly than he had supposed, to a time when immediate revelation of the spiritual world was possible. Swedenborg represents this immediate revelation, in the 'Most Ancient Church,' as involving a whole nation living somewhere in the fertile crescent of southwestern Asia and extending over a considerable period of time. But the important thing is the fact of the revelation and actuality of the perception. That might have been shared by fewer people than Swedenborg intimates and not been of long duration. This Most Ancient time was succeeded by an Ancient period in which the faculty of interior perception was lost and mankind founded

religion, its 'Word,' in symbol stories or myths brought down from the earlier era and containing teachings regarding the nature of man, his relation to the world about him, the existence of the spiritual universe and the Deity and man's obligations to the Deity. This was the era of the 'Ancient Church' which ended in the 'Church of the Israelites' and so in the realm of recorded history.

Earlier Periods

The period covered by the last of these is a matter of record but the two earlier ones present problems, very largely because of the brevity assigned to them in the beliefs current when Swedenborg wrote. Instead of the few thousand years which he assumes, we now know that man had been on earth hundreds of thousands of years. Is it possible to extend Most Ancient and Ancient times that far back? And if not, what was the spiritual condition of mankind during that vast span? The question is further complicated by Swedenborg when he tells us that the greater part of the Most Ancients were shepherds and that they cultivated the ground, statements which would place them in the era called Neolithic, beginning only between 8,000 and 10,000 years ago, a very small section of the total age of man.

It should be said that archeology presents us with an analogous problem, namely, why the early periods of human existence were so lengthy and why it took man so long to reach the first stages in civilization, for until near the opening of Neolithic time they had been content to gather their food from the spontaneous productions of nature.

When we read what Swedenborg has to say about early man we are apt to imagine that his Most Ancients were among the very oldest. He speaks of a period during which man was raised from a state like that of wild animals to the celestial or Most Ancient stage, but he gives us the impression that this was very short. It is treated in, or covered by, the first chapter of *Genesis*. Here, says Swedenborg, is being described spiritually the regeneration of the Most Ancients, 'first concerning those who had lived as wild animals, and at last became spiritual men; then concerning those who became celestial men, who constituted the Most Ancient Church.'

These 'Most Ancients' were not then actually the most ancient human beings. There was an epoch during which men had lived like the animals and following upon it one when they constituted a primitive Spiritual Church, pre-celestial; and much earlier

than the church or churches to which Swedenborg later gives the names. An ephemeral duration is assigned to them by Swedenborg but that may have been an underestimate. The mental and moral evolution of man may have extended through many thousands of years until spiritual perception for a time reached an apex in the 'Most Ancients', which in contrast may have marked the beginning of a rapid succession of changes.

New Evidence

As to the actuality of the Most Ancient and Ancient periods we are now beginning to have some evidence. Those living in the first are said to have had perception and by means of this were introduced to heavenly knowledges. While the extra-sensory perception now detected by students of the deeper functions of the mind is on a much lower plane it is of the same nature and some students regard it as a faculty more perfectly developed in earlier ages. So far as Ancient Man and the symbol stories which constituted his Bible are concerned, we find in the psychology of Jung our understanding of myths raised above the purely fanciful. He assumes that there are three principal levels of the mind: an exterior consciousness of which we are normally clearly aware, a personal subconscious not always adjusted completely to the latter, and finally a 'collective subconscious,' retaining memories of beliefs common to the human race and which take their form repeatedly in symbolic stories or myths spread throughout the world. We seem to be finding confirmations, therefore, of the two periods of which Swedenborg speaks even though, because of the limitations of time and place under which he wrote, we need not follow him in all that he says about them.

WARNING

To and fro
Upon the Earth, Satan walked.
Long until we knew it so,
Or knew we knew! and balked

Such 'idle tales';
For long upon the earth
We too have stalked
With self-called 'worthy pride'.

Have we forgot His gentle mood?
God's vista as He looked at Man?
Not span of our life
Of Pristine Dawn God said, 'And it was good.'

To and fro upon the earth, we walk.
Oh, can we choose our road? Our end?
Bend ALL into OUR hands? (Brave talk);
But God, our Father, challenged us: 'And it was good'.

—MELROSE PITMAN

THE WAYFARERS' CHAPEL

I was weary and tired of traveling today,
There was nothing to see along the way.
It seemed the road would have no end
'Till I reached the Chapel around the bend.
It was there I awoke from my selfish dream,
To the wonders of God, I had not seen.
I could see clear sky through the ceiling above,
A symbol of Light, of Truth and Love;
I could see the reflection of God's true world
From out on the sea where the white caps curled
To the crest of the hills, and across the plains,
I could truly see God in everything.

The door is open—there's a reaching hand
For every creed from every land
To rest in abounding peace and good will
Through the Light of the Chapel
On the side of the hill.

—JANE CARSTEN

CALIFORNIA'S SOUTHLAND

There's radiance in the sunshine
Whispering songs from every tree;
Mystic beauty through the mountains
'Cross the valleys to the sea.

Azure lakes adorn the landscapes;
Fertile lands are ever green,
Rolling into pale blue visions
Making true an artist's dream.

Far out across the waters
Where the sky is bending low,
Seems the Heavens form a gateway
For vessels gliding to and fro.

Along the miles of drowsing shore lines
Soft Pacific breezes blow,
And the rolling surf caresses
Sun-lit colors all aglow.

All about us wealth and splendor
Blends with warmth and friendly ties—
Reflecting a magic hostess
Under the Southland skies.

—JANE CARSTEN

SWEDENBORG'S WRITINGS

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STEWART E. POOLE, son of Rufus E. and Mary Stafford Poole, was born at Federalsburg, Maryland in 1903. His family has been active in the New Church since his maternal grandfather assisted in the establishment of the New Church Society at Preston, Maryland in the 1880's.

Mr. Poole has been a member of the Wilmington Society since 1923. He was elected a trustee in 1930 and has served as both treasurer and president. In Convention he has been a member of the General Council for two terms and was chairman of the Appeal Committee for three years. He is a member of the Investment Committee, Research committee and Augmentation Fund Committee.

In 1934 he and Leonore Dresser, daughter of the Rev. and Mrs. J. Paul Dresser, were married, and they are the parents of three children, Faith, Jerry, and Henry Poole.

For the past thirty years Mr. Poole has been financial secretary to Henry B. duPont. He has also acted in an advisory capacity to other members of the duPont family. His work has taken him into many fields including aviation. He is President of Atlantic Aviation Corporation which is one of the largest aircraft sales and service organizations in the country. They operate from Virginia to Maine with offices and bases in five different states.

In addition to his regular work and church activities, Mr. Poole is active in community affairs. He is a director and member of the Executive Committee of the Equitable Security Trust Company of Wilmington and he has served as secretary of the Delaware State Aeronautics Commission since 1945. He is the treasurer of the Council of Churches of Wilmington and New Castle County and a director of the Wilmington Y. M. C. A.

On the motion of Philip M. Alden his election as vice-president at the 1957 Convention was made unani-

mous. Everyone in Convention was pleased because this highly intelligent, able and energetic young man was willing to devote time to the arduous work of vice-president. This is an office that carries with it no little responsibilities. Mr. Poole succeeds George Pausch, one of the best loved men in Convention. Mr. Pausch declined renomination. As is well known the retiring vice-president has given unstintingly of his time, ability and energy to the work of Convention, and, although no longer holding this office, we are sure, will continue to do so in the future.

Laymen Meet

THERE WERE 70 in attendance at the Laymen's dinner, held in Boston, June 21, in connection with the 1957 Session of Convention. It was not just a social gathering, for the conversation was directed to serious topics and the general thought was on how laymen could help promote the knowledge and the use of the Writings. Among the ways discussed were the following:

- (1) In ourselves, with love to the Lord.
- (2) In our societies and among our friends, with love to the neighbor.
- (3) In the world—the bearing of the fruit.

One of these topics was discussed at the tables, each table being 'hosted' or 'hostessed' by Mr. Clark Dristy, Mr. Harold Larsen, Mrs. Harold Larsen, Mr. and Mrs. F. Gardiner Perry, Miss Florence Murdoch, Mr. Thomas Walton, Mrs. Thomas Walton, Mr. Robert Sidney Gass and Mrs. Robert Sidney Gass, these mostly being Committee Members for the past year. A reporter was also appointed at each table, from among themselves, and from their written sheets came the following suggestions and ideas:

- (1)—Systematic reading in the family circle by availing ourselves of church literature.
- (2)—Bring a friend to church; 'Take Them by the Hand', attendance increased by effort, establish study groups on general discussions, and, after interest is established, introduce Swedenborg.
- (3)—By our actions, show example, remove fear of invading re-

ligious privacy of others, approach relationships with people with prayer in our hearts to be guided by God in speech and action. Never underestimate the intelligence and interest of people, make plans for the things that we are able and willing to do.

With the amazing report that among the membership of churches in general, 95% have never spoken of the Lord to another person, it seems timely that all New Churchmen should promote in themselves, the daily habit of reading the Word and the Writings, encouraging others to do likewise. Our church is as strong as its members—and we are entrusted with these revelations through Emanuel Swedenborg — and, as one of our ministers said recently, "I would hate to fail in a thing like that."

Mr. Dristy introduced the speaker, Mrs. Nadine Mills Coleman, who spoke inspiringly and warmly, on "Make No Small Plans".

LAYMEN'S FELLOWSHIP

The significant news at the Saturday meeting of the Laymen's Fellowship of The New Church was Mr. Gass' withdrawal of his name as leader, and the election of the following:

Mr. Thomas Walton, Philadelphia, Pa., President.

Mr. Winthrop Sullivan, New York, N. Y., Vice President.

Mrs. Winthrop Sullivan, New York, N. Y., Secretary.

Mr. F. Gardiner Perry, Boston, Mass., Treasurer.

Messenger Reporter, Mrs. Kenneth Traegde, Woburn, Mass.

LETTERS to the EDITOR

NEEDED: AN IMPERATIVE

IN CONSIDERING the existence and growth of our Church in our discussion group at Convention, the Rev. Robert Young of San Diego suggested that we need an imperative. It was pointed out that we need something comparable to the Conservative Christian's zeal for saving souls.

This is such a basic and vital problem for our individual churches and for our Church as a whole that I have been thinking about it often since. And the thought occurs to me again and again: Isn't our main purpose, too, the saving of souls? What does it profit us to be a repository of truth if it isn't helping to transform people, to cause them to be born again and to begin their regeneration unto eternal life?

I see many of our people living individually what appear to be exemplary, charitable Christian lives—carrying out our teachings in home, and school, and business. The doctrines brought me to the New York City New Church but it was the lovely souls I found there who kept me. But somehow, it seems to me, we are failing to express charity as an organization.

The following lines leaped out of a page at me the other day: "Insisting that theirs is the kingdom, they manifest but a dribble of effort to populate the kingdom with redeemed men. While claiming to have the balm of Gilead, still they show no urgency in applying such balm to humanity's sores."

I thought—Oh, Lord, that's us.

One of the most inspiring thoughts I heard expressed at Convention was that because we have received much, much is required of us. We must go forth to redeem our neighbors — not to increase the membership of the church or even to the glory of Christ but for their own sakes—because we love them.

In our discussion group at Convention, someone suggested that as in *Luke 14:21*, we should seek out 'the poor, and the maimed, and the halt, and the blind.' The inclusion of both the physical and spiritual sense in this suggestion was enthusiastically approved. For instance in New York City, we have found that in our community are many successful young executives

whom we are not reaching at all. Is it not possible that their spiritual needs are among the greatest?

In the New York church we are in the midst of analyzing our weaknesses and our strengths preparatory to determining our direction and re-planning our church's program. We aim to share our experiences with the hope they will be of help to other churches, and at the same time we would appreciate having the thoughts and experiences of others as to what the New Church should be and do to justify its existence.

Betty J. Pobanz,
New York, N. Y.

THE LORD'S HUMAN BODY

IN THE ISSUE of the "Messenger" for April 13th last appeared a contribution from Mr. J. W. Peters that invited assistance. I have looked for a scholarly reply but have not seen one to date. I am offering my ideas as an old friend of John's and also as a layman.

In the first place I feel that natural history and chronology do not help in understanding the real truths. When the penitent thief received the Lord's invitation we must remember that 'day' correspond to 'state' and so see that he

was then in such a state that he could be in the Lord's paradise; the which doesn't necessitate being in the World of Spirits. "The Kingdom of Heaven is within you." The Lord's words 'Into Thy hand I commend my spirit' appear to be a last wish of the purely human nature and do not imply immediate glorification.

Glorification accompanied resurrection and did not take place until the 'third' day, or, the complete (three) assumption of Divinity when he was in a Divine Body having the human form.

Blood from the spear wound shows the body to have been a natural one, i.e., not yet Divine.

In the hope this does something to clarify the situation and with kindest regards to Mr. Peters.

Frank H. Norbury,
Edmonton, Alta.

A SOLILOQUY

AS I READ and looked at the magnificent color plates in *Life Magazine's* extraordinary new publication 'The World's Great Religions', and as I noticed that the basis on which mention might be made of them in the text was that of a religion's, or denomination's numerical strength; and as further I found that no references whatever was made to the teaching for the New Church, i.e., this new age, there was not so much surprise as a sort of grief that despite its Scrip-

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tural basis, its appeal to reason, its comfort for the sorrowful and satisfaction generally, so few there were among the learned such as compiled this work, and among those for whom it was published, who knew anything of our doctrines, and who have even heard of Emanuel Swedenborg, who presented them to the world more than two centuries ago.

Again, as I read of 'Billy' Graham's vast audiences in New York, saw him on television and heard something of his message, familiar too with his books, newspaper column and tracts, I could not help wondering how so vast a number of persons, including the educated and the underprivileged, could accept and take to heart, and presumably to mind, such exhortations, delivered so sincerely and eloquently, as that God had His Son deliberately killed for man's salvation, and that the Lord would send any person in the audience to hell who did not accept Him as his Saviour. All this despite the Word's forbidding child sacrifice, and even animal slaughter for a true propitiation, and then its recording of the Lord's substitution of the Holy Supper for it all, and with it His love for everyone. I also wondered how another religion could teach, for example, and have it accepted by more than 350,000,000 persons, that the virgin Mary was now a Mediatrix, that she was elevated without physical change to heaven, and that this group's prelates now could be pondering whether as a matter of fact she actually died as to the flesh.

Then again this great pictorial book confronted me with such 'religious' ideas as that Jesus again was coming in the flesh to earth at some undisclosed date; that a similar indefinite time would signalize some spirit personage blowing a trumpet as a signal for all souls to rise from their graves, though a branch of those believers think that 'millions now living will never die.' In such a volume no editorial opinions were given, I noted with approval, and while there was indication that many such medieval teachings have now been 'modernized,' at least it was apparent that their influence still remains in the Christian religion.

I also saw that the metaphysics, the mysticisms, the obscurities, even the sorceries in the Oriental and other world religions were basically far distant from the beautiful and reasonable New-Church

Sample Packets

Free 'Sample Packets' of its Bible Lessons will be sent to isolated New-Church members, or to other interested Bible students, by the American New-Church Sunday-School Association. This new project for its Extension Work was voted by the Association at its annual meeting in Boston in June, in response to many requests for extra copies of the lessons.

Packets will be of two kinds. The smaller, sent by third class mail, will contain two complete Lessons, with Notes for Beginner, Primary, Junior, Intermediate, Senior, and Adult Levels: the larger, sent by parcel post, will contain five complete lessons. Each will be sent postpaid, and will include a brief, friendly note saying that the 'Sample Packet' is being sent at the request of a friend; a Lesson Chart showing the Bible selections which will be included in the 1957-58 Lesson Series; suggested uses for the Lessons as supplements to a study of the Bible; and a subscription blank for those who wish to order the current series.

This Sample Packet will, it is hoped, be useful in a number of different areas. It will serve to inform isolated members of this relatively new, available study help; it will help to solve one problem for young New-Church families whose children are not near a New-Church Sunday School, since it

furnishes study material for every age level; it will enable young people away at school or in the Armed Services to carry on systematic Doctrinal study.

However, it will also serve as one excellent and specific answer to the questions about our church teachings which are asked by serious Bible students in other churches. The Lessons offer material which is helpful to the most simple and childlike approach to the Word, and they also include opportunities for the more experienced student to realize the scope of Swedenborg's interpretation. In several 'trial' cases during the past year, the gift of Lesson Notes has led to further interest in the Writings.

In order to have "Sample Packets" sent to those you feel would be interested in them, it is only necessary to send your request to the Extension Chairman, Mrs. Edward B. Hinckley, 117 Grove St., Wellesley 81, Mass. Please print the names and addresses of those to whom the Packets are to be sent, and indicate whether you wish the smaller or larger Packet. If you so request, the accompanying letter will give your name as the 'friend' requesting that the material be sent; otherwise it will not.

The Sunday-School Association hopes that full use will be made of this new opportunity for individual 'missionary work.'

proposition, for illustration, that God is the very Love and Wisdom Itself, with the uses or Providence therefrom. How simple it is to observe this, even prove this, I soliloquized, when in each individual's self he may see that what manifestly gives life to the individual is a will and a mind, to use that term for understanding, and what he does as a result. Then I recalled those opening words in the work 'Heaven and Hell,' (n. 2) that "It must first be known who the God of heaven is, since upon that everything else depends." I concluded that after all it is the Lord alone who sees the end from the beginning. In due time, here or hereafter, 'they shall know that I am God,' and will 'have (know) no other Gods but me.'

LESLIE MARSHALL
St. Petersburg, Fla.

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LIVING IN THE LIGHT

By Chares J. Coch

A MARVELOUS light has fallen on earth from heaven; and for the first time in years men are becoming aware that creation is being cast into a new perspective and that the mind of man has acquired new freedom from the narrow confines of materialism. A study of man's return to God through religion, has assumed a soundness and vitality unknown before. A human being as a child of God, wherever found, has become the object of delightful contemplation. In his search for God man has found a new avenue, a new approach to spiritual living; and in the cultivating of his spiritual life, he has discovered new ways and means of being useful to his fellow-man. It is not necessary for us to become geniuses to attain heaven, but simply to sound out our true note in the universal concert of the love of God; to be what we ought to be—a simple expression of love, wisdom, and beauty.

There are resources within us upon which we have not yet drawn, and which are largely unknown to us. There are many corridors of the soul unexplored, and to which we are strangers; there are still greater heights of life to which we have not yet mounted. Even now, we strive to face the eternal, and pull down the mystic curtain: with eager and happy instinct we are peering into the shrine of the All-Beautiful, and the act does not affright us. We are confronted with immensity and infinity, undismayed, and our only bewilderment consists in wondering why we are bewildered so little.

There is conclusive evidence that men, urged by their needs, and stimulated by their hopes, are demanding a knowledge of spiritual truth which is based on facts, and which is logically consistent, and leads to practical results. Man rests upon matter, he has his roots in it, and draws his physical sustenance from it like a plant, but his soul reaches up through the realm of the spiritual, and plane by plane it ascends to the Divine, from which it draws its entire life.

Soul: the Human Form

The life of man is derived from God the Creator, and the soul's form is the receptacle of that life. Because man continues to be man after the death of the material body, and lives as a man forever—when the earthly form has perished,—it is evident that the soul is in the human form,—even here and now. Man through his spiritual development is brought into the kingdom of heaven, even while he is still here on earth, and into a visible heaven hereafter. The kingdom of heaven is the constant theme of the discourses

of our Blessed Lord. "Behold," He tells us — "the kingdom of God is within you." It is a law of Divine order that man is receptive of truth and goodness from the Lord, just so far as their opposites are removed. In order therefore to receive these Divine blessings, man's part is to store his memory with the truths and precepts of God's Word, and to resist in himself all that is contrary to these. In doing this, not in his own strength, but in prayerful dependence on the Lord, he receives a Divine influx which removes from his mind and heart the forms of falsity and evil, and implants the opposite forms of truth and goodness in their stead. It is thus that he is born of 'water and of the spirit'—born of truth in the mind and goodness in the heart. Thus he enters into the kingdom of God here, and is enabled to enter into the kingdom of heaven hereafter. So we have a view of mankind in need of spiritual regeneration. It ought to be obvious to everyone that without the development of life on the spiritual plane, we can never be fashioned into the image and likeness of our Heavenly Father. To live spiritually, is to live on the spiritual plane of life,—and this is to truly live. To refuse to live on that plane, is never to be really born into the image and likeness of God. In fact it is the equivalent of moral and spiritual death, for it means the separation of the unregenerate man from God, through refusal to receive His life. The supreme effort of our lives should therefore be—'To follow the Son of Man in the regeneration.'

In His own case, Jesus called the process 'Glorification.' The Glorification is the complete state of union of the Father and Son,—when the Divine descended as it were, lower and lower into outward things, as the Humanity by reciprocation, ascended into the very Divine itself.

Regeneration

Man's regeneration is indeed fashioned after the pattern of the Lord's Glorification, but with this difference: Jesus, infinitely transcended the heights of man's regeneration, for man never ascends into oneness with the Divine itself. In our own regeneration we go up step by step, into higher spiritual planes of living, but we never commingle with God as one with Him. We never go above the highest plane of the angelic heavens, we remain forever finite creatures—never attaining to His self-existent life. While the Lord mediately descends through us as we become regenerated—manifesting Himself through us even on this natural plane of living—He is not in us as He

is in Himself. But forever back in the deep recesses of our being—within our holy of holies—we receive the touch of the infinite—through the power of His Divine Humanity. His very coming forth is absolutely essential to our salvation, because He thus enables us to approach the Father—His Essential Being. For this reason Jesus said: "I am the Way, the Truth, and the Life; no man cometh to the Father, but by Me." "He that hath seen Me hath seen the Father."

O, the magnitude of such declarations and the pitiful way in which they are sometimes received! Prophecy after prophecy, psalm after psalm, and symbol after symbol tell of the wonderful work of deliverance which was wrought by the Redeemer in His Coming: the struggle in which He engaged; the prison doors that were thrown open; the darkness that was scattered! He brought to bear on all this, a power of truth and holiness which could not be turned aside. Even the evil spirits who came to feel His presence as something which they both feared and hated, wallowed on the ground and cried out in recognition, "I know Thee, who Thou art: the Holy One of God".

The Lord's work of salvation was universal in its scope, for He was indeed the Savior of the world. The life of His Spirit is felt to be a veritable power of salvation to every sincere Christian. It is an experience so real and so wonderful in its results,—a truth so vital, that we must not think of it as belonging to the past. The saving power of the Lord is as real today as when men first became aware of it.

The New Unveiling

The teachings of the New Jerusalem Church confidently predict, that with a deeper understanding of God's Word—the Lord will be apprehended anew. They affirm from reason, from doctrine drawn from the letter of Scripture, and from the actual unfolding of the Word's spiritual sense that the latter from end to end treats of nothing less than the Lord Jesus Christ in His redemption and power of salvation. With a new unveiling of Christ in His Divine Word, we see and feel with a new fulness of power that He is the veritable Savior of men. This experience of the Divine life of infinite Love and Wisdom makes itself felt within man's life, bringing him a power of control over evil, giving him wise judgment in the choices of life, which he must make, helping him to be charitable in his feelings and in his conduct, encouraging him through the gentle pressure of a great love to make his life free and happy and a power for good. The doctrine of the saving power of the Lord is gained through a life-to-life relation with Him and in Him. To be united with Him is to be spiritually-minded — spiritually alive: to see the world and life as with His eyes, and to judge and value all things according to His standard. To be united with Him, is to possess His Spirit and to look out into the future with calm and confident trust. To be united with Him, is to triumph over fear and to rest secure and unshaken

PROGRAM CHURCH OF THE NEW JERUSALEM 509 S. Westmoreland Ave., Los Angeles, Calif. FORTY-NINTH ANNUAL MEETING CALIFORNIA ASSOCIATION OF THE NEW JERUSALEM AUG. 28 to SEPT. 1, 1957

THEME: "I will write upon him my new name."—Rev. 3: 12.

WEDNESDAY, AUGUST 28

- 10 a.m. Ministers Council (Church Hall)
- 12 Noon—Luncheon for Ministers and Families (Diconoff House)
- 2 p.m. Ministers Council Meeting (continued)
- 5 p.m. Picnic Supper (Ocean Park, Santa Monica)

Missionary Board Meeting following

THURSDAY, AUGUST 29

- 10 a.m. Ministers Council (Church Hall)
- 12 Noon—Luncheon for Ministers & Families (Church Hall) Temple City Ladies Hostesses
- 2 p.m. Final Session of Ministers Council
- 5 p.m. Dinner for Ministers and Wives
- 8 p.m. Board of Directors Meeting (Church Hall)

FRIDAY, AUGUST 30

- 9 a.m. Registration of Delegates and Visitors
- 10 a.m. Luncheon for Board of Directors
- 2 p.m. Opening session of the 49th Annual Meeting Othmar Tobisch presiding—Welcome by Los Angeles Society
- 3:30 p.m. Program of Music
- 4 p.m. Workshops—Finance, Religious Education, Community Service

- 6:30 p.m. Dinner (Church Hall) \$1.50—Children 75c

"What is Our Church in America Doing?"

Speakers on 1957-58 Projects

- 9:30 p.m. Meditation in preparation for Holy Supper

SATURDAY, AUGUST 31

- 9 a.m. Registration (continued)
- 9 a.m. Breakfast—For State Alliance of New Church Women (Church Hall)
- 10 a.m. Meeting of Camp Board (Tentative) To be notified if changed
- 11 a.m. Women's Alliance Program (Church)
- 12 Noon—Box Lunch—in Church Hall and in Church Patio
- 1:30 p.m. Song fest
- 2 p.m. Concluding Business Session of California Association including election of Officers
- 6 p.m. Dinner (Church Hall)

Speakers—Dr. Hardy Hoover and Mr. Philip Alden

SUNDAY, SEPT 1

- 11 a.m. Worship and Holy Communion (Rev. Othmar Tobisch, preaching)
- 12:30 p.m. Dinner in town by groups. (Allow 1 1/4 hour for drive to Palos Verdes)
- 4 p.m. Reception & refreshments at Mrs. Schellenberg's home in Palos Verdes Estates
- 6 p.m. Dedication of Library Building—Wayfarer's Chapel
- 7 p.m. Vesper Services—Wayfarer's Chapel

in the realization of His infinite love. To be united with Him, is to recognize all men as our brethren, and to try to fulfill our obligations in the various natural and social relations in which we are providentially placed—and in all things, 'to do unto others as we would that they should do unto us.' In this way do we increase in strength and our whole being is filled by the Lord—our 'Everlasting Strength,' whose eternal love craves to conjoin us with Himself by reigning in our lives and ruling in our deeds.

"And I heard a great voice out of heaven saying: 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God.'

(The above sermon was given by Mr. Coch, member of the Cincinnati New Church, to a meeting of the Disabled American Veterans, of which organization he is chaplain for the Cincinnati Post.)

Memorials

ADOLF LUDWIG GOERWITZ

Adolf Ludwig Goerwitz was born in Zurich, Switzerland on December 22, 1885; the son of Rev. Fedor and Mina Tafel Goerwitz. Adolf early showed an aptitude and bent toward the New Church ministry and his education looked toward this. He took some training in theology at the University of Zurich but abandoned this when it became possible for him to enter the New Church Theological School at Cambridge, Massachusetts, from which he was graduated in 1907 and was ordained on May 19 of the same year.

The elder Goerwitz survived only a few months after the return of his son and the full duties of the wide missionary field devolved upon the shoulders of the young missionary.

The difficulty of maintaining missionary posts during wartime was brought home to the Board of Missions during World War I. As a consequence of that the Board requested of the General Convention the consecration of Mr. Goerwitz as a General Pastor, and he was so inducted at the Convention in New York in 1920. A further consolidation of missionary work in Europe was effected in August of the same year when the Rev. Paul Sperry, Secretary of the Board of Missions, visited Europe and with Mr. Goerwitz, Rev. Gustave Regamey and Rev. David Rundstrom created the Council of New Church Ministers on the European Continent. Mr. Goerwitz was president of this council for its first eight years and again took that office in 1936, which he retained until his death. Up to the last he continued his missionary visits to Vienna and Trieste, and the publication of his father's German periodical, the "MONATBLATT". During and following the Second World War. Mr. Goerwitz performed yeoman service in maintaining the contact of the Board of Missions with our scattered New Church brethren on the Continent of Europe.

The impaired health of Mr. Goerwitz in the last few years of his life impelled the Board of Missions to name Dr. Friedemann Horn as his assistant in Zurich. The end, while long foreseen, came suddenly to Mr. Goerwitz on Sunday, Nov. 25, 1956. He had attended service and later presided over the meeting of the Zurich Society, which had again elected him its President. With friends he was en route to a social gathering after the service and meeting, when his old affliction of the heart struck him while riding on a street car. He died instantly.

Mr. Goerwitz brought to his long work

unbounded enthusiasm, a broad culture and a real love for people. In addition to his beloved wife he leaves behind him a large circle of German-speaking New Church people who recall his visits and his paternal interest with love, affection and devotion.

Leonard I. Tafel.

MISS MARY THACHER

When the loving hand of the Lord led Miss Mary Thacher out of this world of time, struggle, sorrow and sickness, and across the threshold of the eternal realm of love, joy and timelessness, the New Church on earth lost a devoted life-long member. Her passing on May 31, 1956 at the age of 87, was hastened by an automobile accident in which she received severe injuries.

Miss Thacher was a member of a family which had for several generations been active in the New Church. Her father, the late Henry C. Thacher, was the most generous contributor when the New Church in Yarmouthport was built in 1871. But more important, he instilled in his children a love of the doctrines of the New Jerusalem, for they were all active and useful members of the Yarmouth Society.

Miss Mary's concerns were varied, but she had a special interest in New England antiquities. Her collection of early American Furniture and Glassware was large and unique. On Sundays during the summer after the Church Service, she took great pleasure in showing visiting New Church friends through her beautiful home which is now a public museum.

Through the years she gave generously to her church. The General Convention, the Massachusetts Association and the Yarmouth Society were left bequests in her will. These remembrances augmented the gifts she had made in previous years.

Miss Thacher's generous spirit was not always fully appreciated by her contemporaries because she felt so strongly that helping others should be done as inconspicuously as possible. Her benevolences, which were far more extensive than was generally realized, were usually bestowed at an unexpected time of her own choosing and in her own way. As a member of the New Church she had sufficient insight to see that true charity can consist in withholding monetary benefits as well as giving them. Deeply ingrained in her character were the sturdy New England qualities of thrift and independence. Her love of her native New England art and

culture and her desire to share these with others find eloquent and tangible expression in the two homes she bequeathed to the general public.

Above all, Miss Thacher had a keen sense of spiritual values. Only a short time before her passing she spoke animatedly at some length about the teachings of the New Church and her long association with the Yarmouth and Boston Societies. Fully aware that her span of earthly life was growing exceedingly short, she spoke of her approaching transition with the joyous expectancy of one about to embark on a happy voyage to a new wonderful and happy land.

Clayton S. Priestnal.

SPERRY. — Mrs. Josephine Sperry widow of the Rev. Paul Sperry, passed into the other world on June 19, 1957, after suffering a severe stroke the day before. She had been in Hahnemann Hospital, Washington, since suffering a light stroke at her home about a month earlier.

Mrs. Sperry was born on January 19, 1881, and was a native of Pennsylvania, but removed with the family to Washington, where her father was Assistant Postmaster General. She attended college there, and it was at college that she met her future husband. On their marriage they lived first in Bath, Me., then in Brockton, Mass., and in 1915 made their home again in Washington. Mrs. Sperry became closely identified not only with her husband's work there and in Convention, but by other activities with the city. She was for many years a teacher in one of the high schools, respected not only for her competency, but also for her good judgment in counsel to students and colleagues. Staunch and loyal, she made many lifelong friends. She was dearly loved in the church circle, to which her devotion increased steadily with the years.

Mrs. Sperry was confident she would be reunited with her husband and with the daughter whom she lost years ago. A sister survives Mrs. Sperry, also her son Arthur, two grandchildren, and a niece and grandniece. A heartfelt final service was conducted on June 21, in The Church of the Holy City, Washington, by the minister, the Rev. William F. Wunsch. Interment was in Congressional Cemetery.

W. F. W.

HENRY CONRAD GIUNTA

Those of us who knew Henry Giunta best will always remember his genial smile, and the valiant spirit which, in the face of what would have been to other men insurmountable discouragements, impelled him to meet life victoriously. It was a spirit which despite so much sickness and growing physical dis-

ability would not give up, even to the end. One instance of this is that his name appeared on the advance program of this Convention as one of our leaders in worship.

While he knew that time was running out, Henry still found his greatest joy in attending church gatherings and in carrying on as much of his ministerial work as he was able to. It was his love for the Church and his loyalty to the Lord which were at the core of it all, and which were the source of his remarkable courage.

Understanding, good-will, and his concern for people were the secret of his inner strength and of the service he gave to his church as minister, lecturer, spiritual-consultant at the Almont Summer Assembly, as well as in his parish work.

Since his ordination in 1933 Henry served a brief internship with the Boston Society and successfully ministered to our churches in Mansfield, Mass., Providence, R. I. and Cleveland, Ohio. He made many contributions to our church periodicals and at the time of his death, which came on June 5, 1957, he was preparing a book of Meditations in which he wanted to share with others the spiritual strength which had sustained him for a long time.

What he meant and will continue to mean to his friends, parishioners, neighbors, and to his fellow-workers in the service of the larger church was evident at the Resurrection Service which was held at the Church of the Holy City in Cleveland, of which he had been the pastor for many years; and in which a large attendance testified of the esteem in which he was held. Among these were a goodly number of his colleagues from Cleveland Council of Churches.

While sorrowing with the Church at the loss of a consecrated servant, we follow him affectionately into this larger sphere of usefulness, confident that the call of the Master eminently applies to him, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Immanuel Tafel,
Antony Regamey.

ELFSTEN—Oscar B. Elfsten, member of the Portland, Ore., Society, passed away, July 24. Resurrection services were held, July 30, the Rev. Calvin Turley officiating. Further mention of him will be made later.

WANTED: Used copies of **THE NEW-CHURCH MESSENGER**. At a recent mission Board meeting it was noted that used copies of **THE NEW-CHURCH MESSENGER** are requested by

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FIRST WEDDING IN NEW DETROIT CHURCH

Detroit's new church building was filled to capacity June 8 for the wedding of Carolyn Bergmann and Roy Euker, the first in the new structure. Rev. William Woofenden, New York, officiated.

The young couple left immediately for a busy summer in Europe. Roy, finishing architecture next February at the University of Michigan, accepted a position with the architectural bureau of the Spanish government. Recently he was assigned to the staff of Senor Joya, internationally known architect in Madrid. Carolyn after teaching first graders now finds herself tutoring English to several staff members of the architectural firm.

The young people, returning in mid-September, will make their home in Ann Arbor.

WINSOR-WEST—Norma Winsor and Howard West were married June 15 in the New Church, Elmwood, Mass.; the Rev. Paul B. Zacharias officiating.

BROWN-MURPHY—Elizabeth Brown and Edward Murphy were married June 16 in the New Church, Elmwood, Mass.; the Rev. Paul B. Zacharias officiating.

BAPTISMS

STRAUSS—Kimball Willmer, Kevin Bruce and Shanda Joy, sons and daughter of Mr. and Mrs. Willmer Strauss of Saskatoon, Sask., were baptized at the home of the parents on July 24th; The Rev. Henry Reddekopp of Saskatoon officiating.

SHANTZ—Michael Charles, infant son of Mr. and Mrs. David Arthur Shantz (Mary Shupe), baptized June 30 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

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