

MAY 10, 1958

Enroute to Centerville
April 26

**TO MY FRIENDS,
The delegates to the R.T.I.**

Getting to know you, yesterday and today, was wonderful, that is my main thought as I sit here in the darkened plane moving swiftly through fog on this rainy Saturday night. While I'm still 'up in the clouds' I'm writing my thoughts, because, as soon as we touch down in Centerville, the Regional Training Institute may seem very unreal.

I admired your open-mindedness, as individuals and as a group, and your ability to grasp new methods so quickly. And even though we R.T.I. leaders were rank amateurs, your patience and eagerness to learn overcame many of our own shortcomings as trainers.

Now what I wish I knew is this: are the New-Church people back home in your local congregations like you? For your task is to take the Basic Questions home to them to be answered creatively and earnestly. Somehow, after getting to know you, I have the feeling that the people back home *are* like you—seekers of truth.

Let us see what we can accomplish together for the Church, when we open our minds and hearts to the Lord's influx, and to each other, as we seek answers to our questions.

Hope we meet again!
—Walter Robbins

NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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May 10, 1958

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

Far Reaching Influence

The review of Jane McWilliams' University of Chicago thesis "Swedenborgianism and American Art," with its account of our author's influence on several people of fame, reminds us of a list compiled some years ago by the Evidence Society identifying more than 100 world noted persons, the past two centuries, known to have been familiar with Swedenborg's teachings. For its general interest, we give these names below:

Bronson Alcott	Carl Gustav Jung
Lady Nancy Astor	Toyohiko Kagawa
Honore De Balzac	Immanuel Kant
Charles Baudelaire	Helen Keller
Daniel Carter Beard	Count Keyserling
Hector Berlioz	Basil King
Hon. John Bigelow	Sidney Lanier
William Blake	Johann Lavater
Phillips Brooks	Abraham Lincoln
Robert Browning	Vachel Lindsay
Elizabeth Browning	Sir Oliver Lodge
Luther Burbank	Henry W. Longfellow
S. Parkes Cadman	George Macdonald
Thomas Carlyle	J. Ramsay MacDonald
Andrew Carnegie	Maurice Maeterlinck
Viscount Cecil	Edwin Markham
John (Johnny Appleseed)	Charles H. Mayo
Chapman	Frances Millet
Thomas Holley Chivers	James Moffatt
Samuel Taylor Coleridge	Joseph Fort Newton
Marie Corelli	Jeremie Oberlin
Dr. Frank Crane	William Page
Samuel Crompton	Theodore Parker
Charles A. Dana	Walter Pater
Herbert Dingle D.Sc.	Coventry Patmore
Sir A. Conan Doyle	William Lyon Phelps
Henry Drummond	Sir Isaac Pitman
Ralph Waldo Emerson	Edgar Allen Poe
John Flaxman	Hiram Powers
Benjamin Franklin	Howard Pyle
Margaret Fuller	Frederick W. Robertson
Amelita Galli-Curci	George F. Root
President Garfield	John Ruskin
Henry George	George Sand
Johann Goethe	Friedrich Schelling
Dr. Willfred T. Grenfell	Garrett P. Serviss
Edgar A. Guest	George Bernard Shaw
Edward Everett Hale	Mrs. E. D. Southworth
Sir Martin Harvey	August Strindberg
Julian Hawthorne	Sundar Singh
Nathaniel Hawthorne	Frederick Tennyson
Heinrich Heine	Henry D. Thoreau
Johann Herder	Bishop John H. Vincent
John Haynes Holmes	Alfred Russell Wallace
Julia Ward Howe	George Washington
William D. Howells	H. G. Wells
Elbert Hubbard	John Wesley
Victor Hugo	John Greenleaf Whittier
George Inness	Canon Basil Wilberforce
President Jackson	Frances E. Willard
Henry James, the Elder	Mary Wollstonecraft
Henry James	Samuel Woodworth
William James	William Butler Yeats
Joseph Jefferson	

In most cases, the Evidence Society has an index card authenticating inclusion in this list, and in important instances such as with Washington and Lincoln, has supporting documents on file.

Additional names of the famous are still sought in order in this respect to evidence and appraise the value of the true Christian religion in moulding the spiritual culture of the age. Submit new nominations, with supporting evidence, to the Rev. Warren Goddard, Secretary, W. Bridgewater, Mass.

—L.M.

EDITORIALS

Attacks on Our Schools

A VERITABLE rash of false and misleading propaganda has come out lately against the public schools. They are said to have fallen down on the job. They are accused of responsibility for the increase in crime and in juvenile delinquency. On very little evidence the charge is made that Russian children are two years ahead of American children. Even the fantastic claim that it was in the schoolroom that America lost to Russia the race to outer space has been voiced.

Searching for a goat upon which to unload the blame for the alleged failure of education, the hatchet men of this propaganda drive have trained their weapons on progressive education and Prof. John Dewey. So influential a magazine as *Life* has lately lent its columns to a vicious article assailing John Dewey and progressive education. This article was written by someone who can scarcely be credited with having even a superficial knowledge of Prof. Dewey's pedagogical philosophy.

The church also comes in for no little attack—it has failed in that it has not prevented crime and juvenile delinquency. Moreover, say these writers, the church is honeycombed with subversive influences. If these propagandists were really concerned about crime, juvenile delinquency and education, they, including *Life*, would

launch out against the obscenity and filth with which the news stands bulge. And why do they never mention the vulgarization and exploitation, which have made all but a trash dump of the air waves? Or what about the taverns, the gambling joints, and a host of other evils that can only promote national degeneracy? *Life* does not have much to say about those matters. It seems to prefer 'human interest' pictures of night clubs and their patrons, of cocktail parties, of scenes from the race tracks, not to mention its paid liquor and cigarette advertisements. It will also be recalled that about a year ago, *Life* carried an assault upon the Sunday Schools.

Why these attacks upon the greatest two bulwarks of morality: our schools and our churches? Could it be that the forces engaged in selling degradation for cash are seeking to direct attention from themselves by promoting these onslaughts?

It would be interesting to know.

Of one thing we are sure: When the moral fiber of the American people has proven itself—and we are confident it will—in the test to which it is put in the present critical era, the credit will belong to the schools and the churches, not to publications now busily engaged in defaming these institutions.

Off to the Moon

THE AGE OF outer space has arrived. So we are told on all sides. The dream of launching a man-carrying rocket to the moon has fired the imagination not only of writers of fantastic fiction but of sober scientists. Competent engineers predict that in less than ten years this dream will be an accomplished fact. Learned lawyers seriously discuss who owns outer space and how boundaries there can be established; and whether ownership of the moon will go to the nation that first reaches it or to the one that first effectively occupies it. The industrially minded speculate about how much mineral wealth may be available on the moon. Even a large church body is said to be readying plans for sending missionaries to planets found to be inhabited by human beings.

America and Russia are said to be prepared to spend billions and to mobilize the best scientific brains for the exploration of outer space and the race to the moon. A few optimistic souls have voiced the hope that these two great powers might get together in a co-operative endeavor to conquer outer space.

What if the moon is reached? Or some of the planets? What good will accrue to mankind as a result? Something more will be expected than interesting travelogs by space-travelers. Those who are best informed in this

field can only let their imagination roam and speculate. However, it may be said that the human mind is so constituted that it sees in any unexplored area a challenge. The inquiring spirit of man presses ever into new frontiers. Civilization as we know it today is a product of this unquenchable thirst for ever increasing knowledge. The material goods now enjoyed in such abundance in the more advanced countries are the tangible rewards of knowledge that has been painfully acquired. Possibly much good may come from this assault on outer space.

It is unfortunate that at the present the probing of space, the launching of sputniks and explorers, even the dream of capturing the moon is justified on the grounds of military necessity. The setting up of space-platforms from which bombs can be hurled at enemies is surely not the highest end for which to strive.

And we cannot forego expressing a regret that so much enthusiasm, treasure, and talent is directed to outer space when so many areas on the earth remain unknown. How much greater would not be the value to mankind if the scientific genius of the world were directed to the conquest of disease, poverty and crime? What an exciting promise of the good life would not a world-wide effort directed to this end hold forth!

Have You A Hand-Me-Down Religion?

by David P. Johnson

IN SEVERAL instances, as I have spoken to various of our church societies, both informally and in sermons, I have been urging that we return, everyone, to a regular daily reading of the Word of God. It is borne in upon me ever more persistently that no church can live and grow and play an effective part in the world if it is not a body of people made up of those who do find the very source of their daily inspiration and guidance from the Word itself, through which our Lord and Savior speaks to us.

Reading *The Plough*, the young people's magazine of the General Conference of the New Church in Great Britain, I came across an article by the Immediate Past President of the Conference, the Rev. Alan Grange, whom I had the pleasure to meet, and to talk with at some length, while in Great Britain last year. In his article Rev. Alan Grange stresses the need to read the Word regularly and this has inspired me to write this article.

It is not my intention to 'take anyone to task'. How could I, when I have been guilty of that which I may criticize? I must confess that it is only in comparatively recent years that I have regularly tried to set apart a period of the day to read the Word and some other helpful and useful religious writings, whether the Doctrines or something else. It used to be my conviction that because I worked with the Bible so much as a minister, reading some part of it here or there almost every day in preparing a little worship service, or writing an article, or something of that kind, that this was sufficient.

It took, however, a crisis in my life to help me realize that this kind of casual use of our Lord's Word is far from sufficient. First of all, casual use of the Bible does not evoke from me a commitment to return to Him daily for His guidance and help. The use of the Lord's Word and dependence on His guidance become a thing of happenstance or chance, which is not worthy of our Savior. It subjects me to the danger of feeling that the 'as of one's self' is more important and more significant than the very source of power, insight, strength, good, and truth, that do come only from the Lord. I tend to trade upon my own skill and ability, rather than to keep myself constantly alert to the fact that all the good that I can possibly think and do comes from the Lord and I only do them 'as of myself'.

A period of Bible reading each day, which might cover a chapter, or whatever length of reading we felt we could handle or absorb in the beginning, should also

include a brief moment of prayer, at the very least, in which we ask the Lord's guidance for the day. As the practice of daily Bible reading and devotions is developed, there can be added to it a reading from the Writings or some of our collateral material. We might use any of our very helpful pamphlets, or such Christian religious material as we might find inspiring and helpful in guiding us to new insights and in challenging our religious thinking.

Most of us, are living with 'hand-me-down' religion. It is the doctrine that has been passed on to us from our forebearers that forms our guiding truths today. Not too many of us have either directly, or even through collateral literature, read it very diligently. This is also true of the Bible knowledge that most of us have. How much, for instance, have you read the Bible yourself since you have left your Sunday School days behind? How much of your religion and Bible knowledge is other than what you have had 'handed down to you' from the pulpit each Sunday or on such Sundays as you may attend church? I believe that one of the strongest teachings that Swedenborg has to give us is that we must make our religion our own. And this cannot be done unless we go to the Word, to the Lord in prayer, and to the sources of religious knowledge and doctrine of our own volition.

Swedenborg, himself, urges us in the book *Apocalypse Explained*, 803, to read the Word every day. And, of course, you are familiar with the fact that Swedenborg's FIRST RULE OF LIFE was 'diligently to read and meditate upon the Word of God.' If we need other directives than the fact that in order to know our God and His will for us, we must turn to his Word, there they are.

Is yours a 'Hand-Me-Down' religion? If it is, you and only you can do something about it to make it truly your own. The first step I would urge is that we all, as members of the General Convention, turn to our Lord's Holy Word and read it faithfully and diligently every day. And second I would urge that as this practice develops we also include a brief moment of prayer for the Lord's guidance for this day, and such other prayers as are appropriate for that moment. Finally, I would urge that we take the next important step and add to this daily period of Scripture reading and prayer a time to read such doctrinal or other religious literature as may help to challenge our thinking and broaden our understanding of our faith.

SPIRITUAL HEALING

by Warren Goddard

THE SUBJECT of spiritual healing is by no means a simple one. Comprehensively considered, it involves the relationship of the spiritual world to the natural world, the soul and the body, the Divine Providence, reformation and regeneration, miracles and freedom, sickness and health. But complex as the subject is, it is of unending importance due to the widespread prevalence of disease, its relation to regenerate and unregenerate life, the practices of the medical profession, to modern day psycho-somatic studies, to the practices of Christian Science healers, and to the claims made for healings at the shrines at Lourdes and Saint Anne de Beaupre.

A study of Swedenborg's doctrine of disease and the soul-body relationship brings to light some general statements that are revelatory and arresting. The first is that "the inhabitants of Jupiter do not die by diseases" (A. C. 8850), and then, that the people of the Most Ancient Church, when that church was in its prime, also lived without disease, and the general observation made in the "Spiritual Diary" (4592): "If mankind had lived in a state of good, then a man would wane, even to the utmost feebleness of age; and then when the body could no longer minister to the internal man, that man would pass away from his earthly body without disease."

And then those remarkable statements in the "Arcana Coelestia" in number 4326 where Swedenborg describes the progressive changes in the "general involuntary sense" due to the changing religious history of the men of this earth. When the Golden Age period was in its glory in the most flourishing days of the Most Ancient Church, the general involuntary sense, seated in the cerebellum, was controlled by fibers extending into the whole face. Here without the least dissimulation the changing emotions and feelings of these superior men and women were expressed by exquisite movements of the muscles of the whole face. The play of celestial love in all its lovely forms was plainly revealed in facial changes. The muscular movements of the lips alone conveyed a revelation of the deep inner life of feeling and will. Only partly in the smile of the baby today do we get a hint of what the movements of the lips of those Most Ancient people expressed. But with the passing away of these

wise Most Ancient worshippers and with the descent of the race to the lower level of the Ancient Church, the cerebellum by means of its fibres could no longer express its emotions, feelings and will in the right side of the face, but, as Swedenborg states it, "only in the left side". "But with their posterity", he continues, "whose time was called the iron age, because they lived not in affection for truth, but in obedience to truth, the involuntary was no longer manifest in the face, but betook itself to the region around the left ear. I have been instructed that the fibres of the cerebellum thus changed their flow into the face, and fibres from the cerebrum were transferred thither in their place, which then bear rule over those which are from the cerebellum, and this from an endeavor to form the looks of the face according to the behests of man's own will, which is from the cerebrum." This change of the fibres of the cerebellum, as thus described by Swedenborg, shows how profound a physiological change there can be as the result of deep seated mental and spiritual changes in man's life. This change, and the fact that the Lord took away from man the control of the internal organs of the body for man's safety and protection, serve to again emphasize the important philosophical truth of the New Church that the spiritual world is always the world of causes, and that the world of nature and of the body is the level or plane of effects.

With this principle in view, and coming into the fields of sickness and health, disease and cure, we discover important statements in the Writings. The first and most general one is that sin is the cause of disease, for evil and its falsity are spiritual diseases. This is why, as Swedenborg reminds us, that often when the Lord healed the sick he added the admonition, "Go and sin no more." But this statement relating as cause and effect, sin and disease, requires serious reflection and discriminating thought in its application. For in any given case of disease, except where self-indulgence, dissipation, and flagrant violations of the laws of health are evident antecedent conditions, individual responsibility for the disease cannot be assigned. Assignment of responsibility here involves the most complicated and insoluble of problems—problems that are far beyond human solu-

tion. This, for example, is the case with the diseases in infants and little children. Here all that we can probably say is that the natural cause lies in the infant's, or, the little child's environment in which is ignorance, sin, the presence of disease causing bacteria and viruses, and the child's inherited physiological weaknesses and deformities. Recall that the instantaneous or miraculous cures effected by the Lord in Gospel days were sometimes, but not always followed by the admonition, "Go and sin no more." Thus he raised the widow's son at Nain, and the twelve year old daughter of Jairus, and Lazarus, and cured Simon's wife's mother of fever, but He did not say to them, "Go and sin no more".

But if we cannot on earth assign responsibility for diseases and sickness, Swedenborg gives us some illuminating statements as to the beginning of diseases, their progression, cure, and removal, statements that embody the principles of a new psycho-somatic science. Writing in the "Arcana Coelestia" in number 5726, Swedenborg says, "As death is from no other source than sin, and sin is all that is contrary to Divine order, therefore it is that evils close the very least and wholly invisible vessels, of which are composed the next larger ones, also invisible; for the vessels which are smallest of all and wholly invisible are continued from man's interiors. Thence is the first and inmost obstruction, and thence the first and inmost impurity in the blood. This impurity, when it increases, causes disease, and finally death". To these words we may add what Swedenborg had previously given in the preceding two numbers of the same section of the "Arcana Coelestia", numbers 5712 and 5713, where we learn that diseases correspond to the various hells and, "That diseases have correspondence with such is because they correspond to the lusts and passions of the mind which are also their origin; for the origins of diseases are in general intemperance, luxury of various kinds, mere bodily pleasures, as also feelings of envy, hatred, revenge, lewdness, and the like, which destroy man's interiors; and on their being destroyed, the exteriors suffer, and drag man into disease and so into death." "All the infernals induce diseases, but with a difference, for the reason that all the hells are in the desires and lusts of evil . . . Heaven, which is the greatest Man, holds all things in connection and safety; hell, because it is in opposition, destroys and severs all things. Consequently, if the infernals apply themselves, they bring on diseases and at last, death. Yet they are not permitted to flow as far as into the solid parts of the body, or into the parts of which man's viscera, organs, and members consist, but merely into his lusts and falsities. Only when man falls into disease, they then flow into such unclean things as belong to the disease. . . . Yet this does not hinder man's being healed in a natural way; for the Lord's providence concurs with such means." These healings through "natural ways" in which the Lord's Providence concurs would include the use of medicines, hygienic methods, and surgery, but not now miracles and visions. Writing in the "Spiritual Diary", in number 4724, Swedenborg states that

NATURAL and SPIRITUAL

The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and as a consequence every thing in the natural world that springs from the spiritual world is called a correspondent. It must be understood that the natural world springs from and has permanent existence from the spiritual world, precisely like an effect from its effecting cause. All that is spread out under the sun and that receives the heat and light from the sun is what is called the natural world; and all things that derive their subsistence therefrom belong to that world. But the spiritual world is heaven; and all things in the heavens belong to that world.

Since man is both a heaven and a world in smaller form after the image of the greatest, there is in him both a spiritual and a natural world. The interior things that belong to his mind, and that have relation to understanding and will, constitute his spiritual world; while the exterior things that belong to his body, and that have relation to its senses and activities, constitute his natural world. Consequently, every thing in his natural world (that is, in his body and its senses and activities), that has its existence from his spiritual world (that is, from his mind and its understanding and will) is called a correspondent.

Heaven and Hell, 88

"miracles were done in the time of the apostles, in order that the Church might be established. This was because it was entirely unknown everywhere that the Lord had come into the world, who would save souls; and because it would never be received by anyone without miracles. . . . For these reasons miracles were done; but now when doctrine has been received, they are done no longer. . . . The inrooting of truth and good with the gentiles is from external things; but with Christians, who are in the knowledges of internal things, otherwise".

In the work entitled "Abomination of Desolation", at number 31, Swedenborg refers to the miracles of Paris.

Francois de Paris, a French theologian who lived from 1690 to 1727, was a contemporary of Swedenborg. He was buried in the cemetery of St. Medard where his grave "became a place of fanatical pilgrimage and wonder working." But Swedenborg's testimony about him reads, "I have spoken with Paris, whose miracles constitute two volumes, as to how he did his miracles: that it was by means of spirits who entered into the memory of the man, (and persuaded him . . . but still he had not been given to any religion, and thus had not known anything of the truth of the Church.)"

Again, writing in the work, "De Miraculis", under four divisions, we find this information, "I. Miracles were done in the Church before the Lord's Advent, because they were then external or natural men. . . . II. After the Lord's Advent, when man became internal . . . miracles have been prohibited. . . . III. Miracles would abolish worship truly Divine, and would introduce the former idolatrous worship, as also has been done for many ages back. Yet these miracles were not Divine, but such as had been done by the magi of yore. IV. That in the place of miracles at this day there has been made the manifestation of the Lord Himself, introduction into the Spiritual World, and illustration there by means of immediate light from the Lord in such things as are the interiors of the Church: but principally the opening of the spiritual sense in the Word, in which is the Lord in His Divine light."

Add to this the statement found in the "Invitation to the New Church", number 6, where we read, "Miracles close the internal man, and deprive man of all that free will, through which, and in which man is regenerated. Free will really belongs to the internal man; and when this is closed up, the man becomes external and natural; and such a man does not see any spiritual truth."

These statements made by Swedenborg regarding miracles in the Christian era, and in these days of the Second Coming, his whole doctrine of reformation and regeneration, Divine Providence, disease and health, require us to approach with caution and with suspended judgment the healing claims of Christian Science practitioners and those made for the shrine at Lourdes, France, and for the shrine of Saint Anne de Beaupré in Canada.

In all these claims we have first to distinguish between fact and claim, and then apply, as best we can, the New Church principles of the mind-body relationship, and the rules of reformation and regeneration.

In the cure or in the alleviation of any disease, the time element is important. Some diseases are self-limiting and short-lived, others, as for example, cancer, rheumatoid arthritis and tuberculosis, may continue for a long time. The skillful use of medicines, therapeutic measures, and surgery may shorten the duration of a disease or avert death. But in any case, whatever methods of cure or alleviation are now used, what determines the time required for a cure or for alleviation?

In the Sermon on the Mount it is written, "Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33). In explaining these verses Swedenborg gives us a spiritual interpretation of these various terms, noting, that to seek first the kingdom of God and his righteousness means to make as our supreme end in life the union of spiritual truth and love in the uses that we perform. But to this he adds, "Then also a

sufficiency of gain is allotted them", implying natural rewards which may be health, wealth, honors and success. But he doesn't imply a sudden or miraculous award of either inner or outer blessings and changes. Reformation and regeneration are not instantaneous processes but, when begun, extend throughout endless time.

When the Lord on His way from Bethany to Jerusalem said to his astonished disciples, "all things whatsoever ye shall ask in prayer, believing, ye shall receive," He didn't say how soon they would receive, nor did He define prayer, or say whether it was what Swedenborg calls the "prayer of a good life" or the prayer of the sanctuary or of personal devotion. But He must have meant that the reception of what was asked for in prayer would come, or could only come, in accordance with all the laws of the Divine Providence, which are also the laws of reformation and of regeneration.

One of the laws of the Divine Providence, as given by Swedenborg in number 142 of the work on this subject, reads, "No one is reformed in a state of bodily disease". And he adds that if the patient had faith before the coming of the disease, that faith could be confirmed. So he concludes, "It is therefore vain to think that any can do the work of repentance or receive any faith during sickness; for in that repentance there is no action, and in that faith, there is no charity; in them both therefore, all is of the mouth and nothing of the heart".

But because this is one of the laws of the Divine Providence, it must mean that the Lord's love and wisdom ever desires the liberation of man from disease, with the resulting restoration of his freedom, and so for his continuance on his upward way to heaven.

Diseases often act as deterrents in a life of evil, but the prevalent universality of disease on this earth should be a constant reminder to the thoughtful of man's never-ending need for salvation. Through regenerating experiences, and so because of man's changed other-world associations, the race must gradually reduce the prevalence of disease, and bring into heavenly order that natural life that now is so often disorderly.

Washington New-Church Gives away Portrait

Our National Church in Washington, D. C., has long had a desk and chair at which President Abraham Lincoln was photographed by Alexander Gardner, official photographer of the Army of the Potomac. Until recently the church also owned an oil portrait of Mr. Gardner, who was a member of the Washington Society. This portrait it presented Mar. 18 to the George Eastman House, Rochester, N. Y., to be a part of the exhibit there of the history of photography. The portrait bears a label saying it is the gift of the Church of the Holy city. George Eastman House will have an article on Mr. Gardner and a reproduction of the oil painting in the June issue of its publication, *Image*.

The Proper Care of Ministers

A minister needs a tremendous amount of knowledge these days. He has to preach, teach, counsel the sick, lead worship, have informed concern for his church's property and business interests, keep abreast not only of his profession but of all trends in the current scene. To get this much knowledge takes time. A minister must be allowed freedom to read, and to just sit and think.

He must be given time to do his work adequately. He can not turn out sermons that are masterpieces if he is expected to attend every meeting of the church ladies and all the luncheon clubs, to visit everyone at home and yet be available in his office all day long. He should not be used as an errand boy by the various organizations in his church, nor required to do the secretarial work. Nor should he be continuously at the personal disposal of his parishioners; he should not be consulted early in the morning, late at night, or just before church service.

Presumably a minister is called to lead his people to the knowledge and service of God. This might mean conflicts between what the minister knows God's purposes to be, and what the people's motives actually are; the minister must not be expected always to agree with his congregation.

Reminding him of how well his predecessor did does not build morale. Neither does keeping the salary at a minimum, nor treating the minister as if he were a different species from all the people around him. A minister needs friends, like anyone else, and if he has some he should not be suspected of playing favorites. Neither should he be burdened with confidential gossip about persons in his church or community.

If he dreams of his church as a group which loves its fellow men, let his dream not be shattered by unfriendliness among the members. *Summarized from an article by Roy Pearson, Christian Herald, March 1958.*

G. D. M.

The Devil

IN A WIDELY syndicated article Billy Graham has told us why he believes there is a Devil, devil with a capital D. Billy Graham has shown such devotion to his evangelistic work, and such results, even though some of

these are superficial, that he deserves a hearing. There is no modern scholarship evident in what he has to say, but mere confutation would leave the deeper issues untouched, and it must be admitted that his aim is good even if his conception of the thing he is aiming at is not of present appeal. For evil and sin are in the world. They have to be accounted for and their effects contended against. This is, in fact, one of Graham's main arguments and we must admit it is valid even though we do not trace it to the same cause. We have to restate it when confronted by Graham's third argument that 'great scholars have recognized (the Devil's) existence.' But great scholars have believed that the earth is the center of the solar system, that witches walk the earth and ought to be destroyed, and that the institution of slavery was ordained by God. Moreover, many scholars, great and little, have believed and do believe that evil and sin exist but do not trace them to a personal Devil.

In citing the names of those great men who have believed in the personal Devil the evangelist mentions only those within Christian denominations, and this brings us back to his first argument that the Devil exists because the Bible says so, for these men derived their understanding from the same source. Most of them did think of the letter of the Bible as final authority, and if it is final authority in one place it should be such in every other. Granted that, not only is there a Devil or Satan, but the earth was created in six days, and the sun and moon actually stood still to enable Joshua to complete a victory over the Amorites. When I did field work for the Bureau of American Ethnology about thirty years ago, I had deemed such beliefs no longer held by any intelligent person but I was told by a young high school graduate in Oklahoma that he *had* to believe that the world was made in six literal days for if he did not he would have to distrust everything else that the Bible says. This shows what an extreme literalistic attitude will do to one, and, along with other evidence in the Sacred Writings, places upon us the necessity of evaluating what we read in them and in particular to see in how far they must be accepted literally as stated. Nor can we suppose that statements that can be literally accepted today will necessarily be in that position as

human and spiritual knowledge grow. We are again and again reminded of the words of Paul, "The letter killeth but the spirit giveth life."

The Devil and of course hell are in Billy Graham's thought and lie in the background of his campaigns just as they have with most other evangelists but we must not underestimate the value of Graham's work because of them. They are also in the thoughts of numbers of those to whom he appeals, and if they have to face the problems of evil and sin in those terms, we need not be too censorious regarding their theology and demonology. A New Churchman should remember that Swedenborg originally had ideas very similar to those of Graham, that even after his illumination began he often speaks of the Devil and Satan in those terms, and it took him some time to divest himself of the inherited terminology. A hangover from this early period is especially evident in No. 202 of the *Spiritual Diary* headed *On the Extreme Malice of the Devil* though this stands almost by itself, and the term "devil" is later equated with evil in the abstract or collectively for those who have given way to evil.

In former times evil was frequently personalized. In the Zoroastrian scriptures Angra Mainyu, the evil spirit, appears as a creator alongside of the good spirit, Ahura Mazda. Some scholars say the Hebrew and Christian conceptions of Satan are derived from this source. It certainly played a great part in the Manichaean cult. As a creative force it is disposed of so far as the Jewish and Christian faiths are concerned by the very first chapter of the Bible in which all things are said to have been created good. Evil is said to have come into the world through an act of disobedience by our first parents and since it was suggested by the personalized serpent, the latter came to be identified with the Devil and Satan. The important point here is that this power is not a Creator but a perverter, and, to repeat the title of a book I used to see on a scientific shelf, "our original inheritance is from God." Thus the power that God had as Creator is retained by Him and made the basis for re-creation, effected potentially for the world when He came into it as Redeemer.

The danger of retaining belief in a personal Devil is that, as has happened in certain cases, it tends to obscure the essential goodness of

creation and has been made at times an excuse for man's spiritual failures. The evils with which we have to contend are our own and cannot be laid upon the shoulders of an external diabolical personality. When such a belief is held it is possible to assume that the evil is external to ourselves and that its effects on us may be wiped away by confessions, rituals, and clerical absolutions. But it is a personal problem and cannot be alienated or avoided. This is one sense in which we must accept Christ's words that, "man's worst foes are they of his own household."

Persecution of Protestants

The downfall of the Rojas Pinalla regime in Colombia has brought a decrease in violence against Evangelicals or Protestants, but 'the repressive decrees of the discredited dictatorship remains,' according to an article in the April 9 *Christian Century*, non-denominational weekly.

The article is by the Rev. Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs. Dr. Fagley says: "While the incidents of persecution, so repugnant to conscience, have occupied the limelight, they do not pose the fundamental issues of religious freedom. The basic issue is the legal disabilities decreed under the Rojas Pinalla dictatorship in 1953-54, for these go to the heart of the question of religious liberty in a country of Roman Catholic predominance, as the diverse incidents of violence do not."

The article claims that there are three types of legal or 'pseudo legal' disabilities against Evangelical Christianity. They are: "those designed to eliminate it entirely in two-thirds of the national area; those designed to curb severely, in the rest of Colombia, its freedom to evangelize; and those designed to restrict its freedom to teach."

In reference to incidents of violence, Dr. Fagley says: "On the larger canvas of virtual civil war the tragic motif of religious persecution was scratched in — Evangelical chapels desecrated and destroyed, Evangelical schools forcibly closed, individual Protestants terrorized, thousands made homeless by reason of their Christian allegiance."

"Yet in this tragedy there has been a victory of the spirit, for Evangelical Christianity has continued to grow in Colombia, its members and sympathizers today numbering 60,000 persons."

BOOK REVIEWS

PRINCIPLES AND PRACTICE OF PREACHING. By Ilion T. Jones. *Abingdon Press, Nashville 2, Tenn.* 272 pp. \$3.75.

THIS BOOK is not the work of a mere theorizer. The author, a professor of practical theology at the San Francisco Seminary, has spent many years as an active preacher. He starts out by declaring that preaching has an important place in the plan of salvation; that it is divinely commissioned. It is a method for leading men to experience fellowship with God.

He discusses the purpose of the sermon, devotes a chapter to common sense advice on the minister's work habits, his studies, health, mental attitudes and personal life. A minister has a definite call, he believes, although how that call comes is a mystery since it follows no set pattern.

He realizes that ministers often get discouraged, as time after time, they witness the unchristian attitudes and behavior of some who listen to them every Sunday. They often come to agree with Henry Ward Beecher when he said: "The churches of this land are sprinkled all over with bald-headed old sinners whose hair has been worn off by the friction of countless sermons, that have been aimed at them and have glanced off and hit the man in the pew behind." For those discouraged ones, Dr. Jones has words of hope.

The major part of the book is devoted to the techniques employed for effective preaching: the choosing of the text, outlining the sermon, preparing illustrative material, preparing the introduction and the conclusion.

Speaking of the style of the sermon, Dr. Jones urges simple speech—even colloquial within reasonable limits—and the avoidance of technical words. There is a somewhat extended discussion on the delivery of the sermon, the speech mechanism and the merits and demerits of reading the sermon, giving it from memory, or preaching it extemporaneously.

Although the writer warns ministers against the frequent use of quotations, his book is liberally sprinkled with them.

A bibliography in the back covers 12 pages, something that will be appreciated by those who wish to make a fuller study of this subject.

This work does not propound any strikingly original ideas, but it brings together much material that the minister will find profitable and even inspiring. This book is likely to find an honored place in many a minister's library.

IN THE WAKE OF THE STORM. A DRAMA IN THREE ACTS. By Lauga Geir. *Comet Press Books, New York.* 82 pp. \$2.50

SOME NINETY YEARS ago, a small but determined group of immigrants from Iceland settled in the northeasternmost county of North Dakota. Their struggle to build homes and transplant the cultural heritage they brought with them from their fatherland was beset with hardships. But the spirit of the Icelanders fitted in rather readily with the democratic ideals of America. The community that arose was distinctly Icelandic in many ways, yet not alien to America.

This play, written by a daughter of one of the pioneers, has its setting in this early community. The atmosphere of those days pervades it throughout. The characters come alive easily under the writer's touch, the action is not without thrills, and the element of suspense is well sustained.

The plot is simple, as is the background, for this was written for amateur production. Despite its simplicity the play has charm; and it leaves a 'good taste in the mouth'.

THE CHALLENGE OF CHILDREN. By Cooperative Parents' Group of Palisades Pre-school Division and Mothers' and Children's Educational Foundation, Inc. *Whiteside, Inc. and William Morrow and Company, New York.* 192 pp. \$3.75.

We hear much about juvenile delinquency, but seldom is there any mention of parental delinquency. And often the two go together. Here is a book written by parents and dedicated 'to other parents for the prevention of parental delinquency'.

The book is the joint product of ten parents associated with the Mother's and Children's Educational Foundation, a school in Pacific Palisades, California, where children and parents can study together how to get the most out of their relationship to one another. As stated in the foreword,

"Crime prevention begins in the high chair, not in the electric chair" (p. 13).

The most common disease, according to this book, is that of mental and emotional ill-health. And that can be ascribed to adults infecting children with their own tensions, confusions, resentments and restlessness. The remedy lies in effective education for parenthood. Those who rear children must recognize their tremendous potential, and constantly give guidance to the children until they mature. Care of the infant is stressed, for from the day of his birth he is a complex nervous organism, sensitive to outer stimuli. Modern environment often makes it difficult to provide the quiet that the infant needs.

There are penetrating discussions of the life-problems that parents encounter in the bringing up of their children. Although the book contains much advice on what may be called the technique of child-rearing, it does not try to present fixed rules. The educating of children cannot be reduced to an exact science—it is an art which must be guided largely by insight, love and daily contact between parent and child.

There is much inspiration as well as practical help in this work. Social workers, especially those concerned with children, judges of juvenile courts, teachers and ministers should encourage parents to read it. Of it the Christian Science Monitor says: "With the use of this remarkable little volume, a small group, whether made up of a neighborhood of mothers and fathers, a parent-teacher workshop, or a university seminar on marriage, would gain much by reading, discussing, and putting into action, the chapters, one by one."

CHAOS OF CULTS. Jan Karel Van Baalen. pp. 358 Erdman, Grand Rapids '57, \$3.95.

This seems still another of the 'You're a cult, we're a church' type of asseveration, though one might suppose that its erudite author could know better. Educated at Kampen University, the Netherlands, and at Princeton, he is a minister emeritus of the Christian Reformed Church, and is the author of a number of religious books of value, according to the dust jacket. But unlike a few other more or less reliable 'commentaries' of the kind, where the writer evidently has sat down with a qualified exponent of the religious belief and organization he wishes to dissect, Doctor Van Baalen, as far as the 'Swedenborgian' section is concerned, seems to have

reached up to his shelves for an encyclopedia, flipped a few pages of one or two of Swedenborg's theological works and then proceeded to his disemboweling. As has not been uncommon over even two centuries, such authors teeter on the Swedish sage's 'spiritual ventures,' making much of supranatural communication, etc., etc., as though such experiences, although not to the same remarkable degree, have not been more or less matter of fact with numerous much esteemed personages in all walks of life. In this case, the writer admits that Swedenborg 'says much that is enlightened,' but his teaching is 'heterodox.' In short he is read out of Christianity altogether. We did not take the opportunity to peruse Van Baalen's findings as to Unitarianism, Mormonism or Mrs. Eddy's belief, et al, in respect to adding to this world's chaos, as his book title indicates, but this unlucky author may soon be mentally on the run when the by no means unalert apologists for those teachings pick up his trail.—L.M.

THE HARD COMMANDS OF JESUS. By Roy Pearson. Abingdon Press, Nashville 2, Tenn. 125 pp. \$2.00.

When the Lord taught in Capernaum many of His disciples said, "This is an hard saying, who can hear it?" After that many left Him (Jn. 6:60-1).

Many have found His commands hard and even contrary to common sense. Various exegetical methods have been resorted to in order to make these commands palatable. After all, says the public relations counselor, in order to sell Christianity it must be attractively packaged, its slogans must be alluring, the emphasis must be on how rewarding it is, not on how much it costs. The good salesman glowingly pictures the utility and beauty of his product, and only after the prospect is showing strong signs of interest in it does he nonchalantly mention the price. The Lord did not seem to follow this procedure. He made the face of a rich young man fall by telling him, "Go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me" (Mk. 10:21). This did not make sense to the young man. Should he exchange the tangible wealth of this world for heavenly mansions, the title deed to which no courthouse would register?

Or the saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for

them which despitefully use you, and persecute you" (Mt. 5:44). Also He said, "Resist not evil" (Mt. 5:39). How can such commandments be applied when faced with the danger of communistic imperialism? Is not 'massive retaliation' the only feasible reaction in that case?

Or consider the command, "Take therefore no thought for the morrow" (Mt. 6:34). This certainly on the face of it does not sound prudent.

There are several other such commands that seem contrary to good sense and impossible of obedience in the world of present day reality.

Dr. Roy Pearson, professor of homiletics in the Andover Newton Theological Seminary, has undertaken the difficult task of making twelve of these hard sayings understandable, believable, and 'obeyable'.

On the dust jacket we read: "Some of Jesus' commands are hard because we do not understand their meaning; others we understand but do not believe; still others we believe but do not have the courage to obey. Each of these chapters clearly interprets one of these hard commands. Aimed primarily at those of us who know something of the Christian faith but want to know more, the book speaks to us in our daily lives and explains the timeless gospel in modern terms."

If we should undertake to select what seems to us the keynote of the Professor's thesis, we would say it is contained in the following, quoted from the preface (p. 7): "Behind most of the stern requirements of the gospel message, however, is some unwanted and unwelcome task which confronts us as a moral imperative whose nature we see, whose importance we know, but whose burden we do not want to bear; and these chapters call attention to some of the more essential of these moral imperatives."

Minister Wanted

The Washington Society, worshipping in the National Church, will this fall need a minister to succeed Mr. Wunsch who is retiring. Any member of Convention's ministry who is interested, please communicate with the Chairman of the Church Committee,

Mr. Talbot M. Rogers
5710 Surrey Street
Chevy Chase 15, Md.

HOTEL RATES FOR CONVENTION

MR. KENNETH G. STIER, 17 Windsor Circle, Springfield, Del. Co., Pa., chairman of Hotel Reservations for the June Convention, announces the following rates for the Warwick Hotel, Philadelphia. All reservations must be made through him. He urges a firm reservation as soon as possible.

\$8 and \$9 for single occupancy, according to location of room

\$5 per person for double occupancy

\$3.50 per person for 3 in a room (may be 3 beds or 2 beds and a cot)

\$3.00 per person for 4 in a room

\$6.00 per person for 2 in a studio room

\$10 per person for one in a studio room

All rooms have *single* beds and bath

—**BETTY E. STINE**,

Sec'y, First Church of the New Jerusalem, Philadelphia, Pa.

REPRESENTATION AT CONVENTION

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

<i>Association or Society</i>	<i>No. of Members</i>	<i>No. of Delegates</i>
California.....	550	13
Canada.....	264	8
Illinois.....	488	11
Kansas.....	206	6
Maine.....	155	5
Maryland.....	294	7
Massachusetts.....	810	18
Michigan.....	130	4
New York.....	384	9
Ohio.....	367	7
Pennsylvania.....	465	11
Southeastern.....	96	3
Western Canada Conference.....	452	11
National Association.....	48	2
Connecticut.....	9	2
Gulfport Society.....	36	2

Horace B. Blackmer,
Recording Secretary

Boston, Mass.
May 10, 1958.

MAY 10, 1958

SURROUNDED BY INFINITY

JUST let me hold this moment
As I stand on the hill and see
The scarlet and orange in the blossoms
Adorning the maple tree.

Let me lift my thoughts to the wonders
Of God, as the buds unfold
And see a new world in the making
'Tho the valleys and hills are old.

Let me feel in this brooding silence
The nearness of Him, whose Hand
Is touching the leaves and petals
As they spread across the land.

'Tho I've planted seeds in the garden,
They will rise in God's own way
Lifting the weight of heavy earth
To meet the light of day.

So let my faith be reaffirmed
And my spirits awaken within,
And rise above those empty forms
Where yesterday's seeds have been.

And tomorrow I'll stand on the hill again
And look through the green silken lace
And see, as I hold the moment
The change that is taking place.

—**JANE CARSTEN**

Gignilliat succeeds Hinckley

The newly-elected president of the Southeastern Association of the Church of the New Jerusalem, Inc., is Dr. Arthur M. Gignilliat, Savannah, Ga. Dr. Gignilliat, a charter member of the Incorporated Board, succeeds Dr. Edward B. Hinckley as president. The Gignilliat family have been active in New-Church work in the South for many years, and both of the new president's parents held office in the Savannah New-Church Society. He himself attended, as a boy, the New-Church school in Urbana, Ohio. He has been for a number of years vice-president of Armstrong Junior College in Savannah.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

Heaven and Hell25

Divine Love and Wisdom25

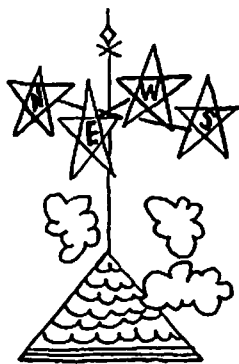
Divine Providence25

The Four Doctrines25

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.



NATURAL NOTES

by Carol Lawson

BIGGEST NEWS during the past fortnight is that Convention held regional Institutes across the country, in Cleveland, St. Louis, etc., in order to train at least two members of every New-Church society as discussion leaders. It will be the job of these leaders to see that discussions are held during the month of May in their own societies so that Convention gets the answers to certain questions. As far as I know, this united effort to find out what each and every member of the church is thinking, is unique in our history. Alderson Lynch and Sam Hanby will attend the regional training conference in Philadelphia as discussion leaders from the Wilmington (Del.) Society.

Things are buzzing along in the Detroit Society. In one week were meetings of a Study Club, Johnny Applesced Club, Board of Trustees, Arcana Club, and a Mite Box Social... Also buzzing along is the tape-recorder of the Miami-Ft. Lauderdale Society. It doesn't really buzz, but it gives out with dulcet taped organ music for the Sunday services of that Society... Incidentally the South-Eastern Association has appointed a committee to inquire into the possibility of having a summer camp at the New-Church Center in St. Petersburg. How about a winter camp? Or a Christmas camp?

We also hear that Mr. and Mrs. C. Henry of the Ft. Lauderdale Society recently celebrated their 47th wedding anniversary... And we regret to announce that the wife of the missionary minister in that area, Mrs. Ernest L. Frederick, has broken her ankle.

Another anniversary of note is the recent 50th wedding celebration of Mr. and Mrs. Ralph G. Vogeley, Pittsburgh Society... Janie Black of the same Society wrote a winning essay in school not long ago, and consequently is one of 30 students who made a four-day visit to the United Nations in New York City in April.

The Rev. and Mrs. Antony Regamey take pleasure in announcing the engagement of their daughter Patricia Ann to Mr. Frank Switaj, West Haven, Conn.

From Caroline Waters and the Baltimore Woman's Guild we hear: "The Women's Guild held a Phantom Supper on January 30. The idea came to us from Texas and was speedily adopted and adapted by our

group with most pleasing results. We heard from out-of-town and other church members and all responded generously and seemed glad to be invited. This is the invitation.

PHANTOM SUPPER sponsored by the WOMAN'S GUILD of the NEW CHURCH

place—Home Sweet Home

hour—Any Time that suits you

GHOSTESSES

Iris Drewry—Pres.
Mary Jane Rinehimer—Vice Pres.
Carolyn Waters—Sec.
Shirley Spamer—Treas.

The most delightful benefit you
never will attend,
For you don't have to come, it's
money you send.
No oysters to fry, no slaw to make
No potatoes to peel, no cake to bake.
You don't have to worry about
what to wear;
No car fare or parking to give
you a care.
No matter what food you have
on your shelf.
Don't bother to dress, just eat
it yourself!

R.S.V.P. (By cash or check on or
before Jan. 30.) \$1.00 — more if
the Spirit moves you.

March 14, the Guild held a Mad Hatter Party at the home of Mrs. W. D. Preston Jr. The weather was unsympathetic but a good many came, just the same. Luncheon was served—small intriguing sandwiches, beverage, and luscious home made cake. Thirty-six hats from a Baltimore hat shop were modeled by our own members and a number were sold then and there. One was given as a door prize. After this, hats created by our own ingenious brains were exhibited perched upon those same brains, and prizes were awarded

for the most original, the most artistic, and the funniest. It was a good time for all of us and was also financially satisfactory.

Our regular meetings begin—after refreshments,—with a half hour discussion of chapters in Swedenborg's "New Jerusalem and its Heavenly Doctrine". Mr. Priestnal leads, discussion is always lively and time flies. Next meeting we are reading for discussion "Modern Tithing" by Leland Stowe, a reprint leaflet from Readers Digest of January 1958."

Margaret S. Sampson, a very active lady of the New York Society, moved into the parish house this spring in order to be closer to her work... Tom Butler has been appointed interim minister of the El Cerritto Hillside Church, Calif. for the summer months. Tom will be a candidate this June a B.D. degree from the Pacific School of Religion... The Pawnee Rock and Pretty Prairie Societies are hoping that one of their favorite sons, Galen Unruh, will eventually become a New-Church minister, as he has indicated that he would like to pursue such a course.

Once again we congratulate the *ANCL Journal* on another excellent issue. Its crisp and well turned-out appearance and fresh editorial approach make us feel a bit competitive. The spring number contains a message on the ANCL project (helping the Berlin League) from the League president, Dick Hathaway; an excellent feature 'How Others Think,' about the Unitarians' beliefs; and many other interesting items, as well as delightful drawings and a cartoon of the little church mouse volunteering for a ride in the next rocket to outer space.

Despite inclement weather, both the Palm Sunday and Easter Day services of the St. Petersburg Society, at the New-Church Center were largely attended, nearly sixty on the latter occasion, communion being administered. Distant visitors included Mrs. Paul Seymour now of Cincinnati; Mrs. Philip Carter, Newtonville Society, widow of the late well known Chicago church officer; Mrs. Veronica Parr, leader of the Circle in Madison, Wis.

See

Letters to the Editor (p. 158)

for

Good News from Des Plaines

Evil and the Cross

by Leonard Cole

IN THE BACKGROUND of human thought, particularly when we view some arduous task of life's burdens, we remind ourselves of the things we have been taught from the Bible, and the old feeling of grudge against our ancient predecessor in sin comes in for some harsh criticisms. However, gradually there is coming into the human concept, a more enlightened view of revealed Truth. We are able to see that more is involved than symbolisms and myths in these fragmentary tales. Their incompleteness and the lack of reasonable sequence all force us to think much more deeply or throw the Bible into the attic with the rest of useless trivia.

Did Evil lead to the Cross? It has been observed that if man had not sinned, Christ would not have suffered the shame of the crucifixion and the cross. This thought seems quite logical to our limited human point of view. We do not have a great understanding of much that is involved in the infinite work of creating a Christian and spiritual minded world. Actually we do not know too much of what is involved in the word sin. Is it not reasonable to ask: are our ideas about the Word rational and enlightened? Without a deeper understanding of the Word, we are not able to consider sin wisely. A passage from Christ's own Words throws light upon the subject; Math. 24: 5-26. "Oh fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into His glory?"

This, then involved some divine Plan that has been beyond our knowing; what we call sin and the cross in some way were paths to His glory. But this thought leads us to the feeling that we possibly have not had the right slant on sin. What could there be that we are not clear about?

This thought, that evil with all its human implication is a process of a final objective—a new creation; a fuller creation. We probably have a wrong slant on the words evil and sin. Do we confuse the word evil with the word sin?

Evil has always been associated with an attitude definitely culpable; yet there is coupled with the thought

of the Lord's progress to the cross, and the glorification, the fact of evil. The origin of evil has to be known therefore if we are to understand, at least some of this Christian doctrine. We find then that evil, (so called) is a spiritual need so closely associated with human freedom and development, that we have lost the true perspective of the word evil. Actually evil is taking advantage, an over-advantage, of freedom. When this freedom is used to gain every selfish end and involves the exaltation of self, to the result that we deny our Creator and Fatherhood in the Lord, that is sin. Evil is misused freedom. Why do we need freedom? The logical reply is we need it to develop individuality.

We have to come to see the crucifixion as an essential part of the spiritual creation of man. In this light it appeared to be the Creator's will that human beings should attain the necessary individuality by a process of recession. Man had to grow through experience into the deepest possible utilization of the resources of the Divine Mind. This process appears to us as a pushing away from His knees, the human race. This to a purpose that we would develop and use the outermost powers He could bestow upon us. Man was thus encouraged to turn away a little to his own. This took the aspect of evil. Normally, God saw development. In Psalm 90 "Thou turnest man to destruction, and saith, return, ye children of men".

The full stature, the logical end of the individual, we do not envisage. By gazing into the face of Jesus Christ we get a vision. It is by the application of our rational powers, that we are able to see something of our potential. The overall view of the matter leads to the conclusion that the Divine Love could not be satisfied with a mediocre job for the spiritual development of men. This total and complete freedom had to be granted to man, to fully complete this creation in His Image and Likeness. Although man crucified Him, He forgave them for He alone knew all that was involved in the Passion of the Cross.

In the light of this rational knowledge we see that the over-all picture

is drastically different. Adam did only what God expected. A father knows how the child will react. If we know that Adam was the organized church of Genesis 2, we see then that social developments were involved; brotherhood was involved in a universal sense. Knowing that the end would be the Incarnation, the Cross and the Glorification, Jehovah provided for Himself a Human Form, so that He could be in the most strategic position to meet all the accumulated fury of the hells that this self-evolving process involved. He was thus able to absorb the total forces of hell, and subject the recession to His Will. In this He became the first and the Last; the Alpha and Omega, for He made His Human Divine, God with Us.

This makes it possible for the mind to take another look at the false doctrine of the cruel and bloody Atonement. Now we look anew at the loving benevolent Father in Heaven. Now we see with Paul that the fullness of God is in the Person of Jesus Christ (2. Col. 2:9).

Swedenborg Publishing Association Meets

The regular meeting of the Corporate Members of the Swedenborg Publishing Association was held January 20, in Brooklyn Heights, New York City.

Those present were John C. Hart, Mrs. John C. Hart, Mrs. John E. Lister, Mrs. Richard H. Tafel, Rev. Richard H. Tafel, Miss Cecile Werben, Rev. Wm. R. Woofenden, and Rev. Wm. F. Wunsch.

The President, the Rev. Richard H. Tafel, was in the chair and Mrs. Richard H. Tafel acted as secretary pro tem.

The Treasurer, John C. Hart, read a financial report, prepared by Miss Cecile Werben, for the year ending December 31, 1957, showing a net profit of \$229.43.

Miss Werben reported that the revised Spalding book, *Introduction to Swedenborg's Religious Thought* had boosted sales.

Mr. Wunsch reported that a thousand reprints had been made of Gwynne Dresser Mack's article on *Healing* which had appeared in the *New Christianity*.

The financial statement for *The New Christianity* from Mr. Horace Blackmer was read. It showed a deficit for 1957 of \$462.80. Mr.

Please turn to page 158

LETTERS to the EDITOR

FATE OF THE WICKED

To the Editor:

Near the end of n. 7541 in the *Arcana Coelestia*: is the following: "but those who are being cast down into hell, and after they have been cast down, then sustain (sustinent) evils more and more grievous, until they dare not do evil to any one. After this they remain in hell to eternity, from this they cannot be taken out (inde eximi nequeunt), because it cannot be given them to will good to any one, but only, from fear of the penalty, not to do evil, the desire to do it always remaining. Hell is the heaven of the wicked. The wicked would not be happy in the heaven of the angels. Have I made any mistake in what I have quoted from the *Arcana*?"

My father, A. W. Manning, wrote much against the eternity of hell, but his thesis is not supported by Swedenborg's Latin here. If I have misquoted or made a mistake, then it must be corrected. Or did E. S. make a mistake? I do not think so. Show me one passage that contradicts his statement which I have quoted above.

Mark E. Manning
Riverside, Calif.

GOOD NEWS FROM DES PLAINES

To the Editor:

We thought you would like to know how things are going after six months of operation in our new location near Des Plaines. We began holding services in October in the Parsonage. We can seat about sixty people. Probably because of starting in a home, we had little community response last fall, but with the New Year, things began to happen, and by the end of February we were talking about holding two services. In March 'come early to get a seat' was the order, and by the last Sunday every chair was taken.

We had arranged three services for Easter Sunday, with the first at 8:30 A.M., a Family Service with infant baptism at 9:45; and the 11:00 o'clock service. There were well over a hundred adults and fifty children on Easter. Six young people were confirmed.

April is Founders' Month. We started with only thirty active members last fall. Today we have over

seventy-five, and are increasing by a dozen a month. Our Founders' Scroll which will carry the signatures of Good Shepherd's-First-One-Hundred will be full before very long.

Organized activities include two Circles of the Woman's Guild, Good Shepherd Youth League, a weekly Sunday evening Pastor's Bible Fellowship, a Sunday School of fifty children, and two choirs.

We are now holding two services each Sunday, at 8:30 and 11:00. Sunday School is at 9:30. One of the Women's Circles is in charge of a Daily Vacation Church School which will be held for two weeks this summer.

Our architect, Mr. Lloyd Wright, is completing the working drawings for the first unit of our church, and we hope to start building early in the summer.

Vivian Jane Wilson,
Acting Secretary.
Des Plaines, Ill.

PUBLISHING ASSOC. MEETS

(Continued from page 157)

Wunsch stated that about the same appropriation as last year would be needed.

The Rev. Richard H. Tafel reported that he had asked the Research Committee to study the responsibility that the various publication bodies should have in seeing to it that our worthwhile collateral literature remain in print. He reported that he had not yet heard from that Committee. Mr. Tafel also reported that he was investigating the possibility of using a "re-write agency" to help us in the preparation of material, and that he is meeting with Mr. Robert H. Kervin of St. Louis to discuss this possibility.

The Chair called for nominations for Corporate Members. The Rev. Wm. F. Wunsch submitted the name of Miss Betty Pobenz. It was moved, seconded and voted to make her a Corporate Member.

The following officers were elected: President, Rev. Richard H. Tafel; Vice President, Thomas H. Spiers; Secretary, Corinne B. Tafel; Treasurer, John C. Hart.

All the incumbents of the Board of Managers were re-elected. A unanimous vote of thanks was given to

Evidence Society Notes

The well-known home calendar distributed for many years by the Society of Friends (Quakers) carried a quotation from Swedenborg, for February, Oliver Johnson of the New York church noted. "Every man is born for heaven," our author thus informs a large number of persons, probably for the first time.

Hush-Hush, an alleged Hollywood scandal magazine of the *Confidential* ilk, lately court-ordered to 'clean up,' publishes an "Open Letter" to screen player Jayne Mansfield in its July number (already on the stands) in which her recent marriage at our Wayfarers' Chapel, Portuguese Bend, Calif., is prominently, albeit circumspectly, mentioned. The magazine's trite plaint seems mainly to be that the participant's professions were largely a sham, the whole affair being "merely a publicity stunt." Our minister, the Rev. Kenneth W. Knox, who officiated, reported the true facts of the case in *THE MESSENGER* for Feb. 15.

Although not an "evidence" item in perhaps the ordinary sense of the word, as the writer of these notes happens to have been mentioned in *THE MESSENGER* for March 29, p. 106, with respect to the matter, we might include here that the well-known San Francisco New Church-woman, Mrs. Edith LaMotte (who perhaps has seen more summers than most anyone in the church at present), calls attention to the fact that the David Braun girls, born in December at York, Sask., are not the first New Church triplets, as believed. William, George and Ella Hoe, of the New York Society, born in the middle of the past century, were at least one trio to precede the present Canadian celebrities. William Hoe was until 1943, for many years president of the Swedenborg Foundation, where, incidentally, Mrs. La Motte was employed for sometime.

Mr. Hoe's father, James C., was a builder. He constructed the present New York Church on Thirty Fifth Street. Incidentally, that Church will observe its centennial this year.—L.M.

Mrs. Virginia Morgan Obrig, secretary of the Association, and to Miss Cecile Werben, for 30 years the manager, for their long and faithful services. It was noted with regret that Mrs. Obrig now finds it necessary to retire as secretary.

MEMORIALS

TO MY MOTHER

Adeline Stivers Read

THE LAST chapter is written, the story is done
There is great joy in heaven over one
Who has come to that glad land to stay
Her earthly toil and care are passed away.

When I think how dear she grew with the passing years,
My heart swells but I check my tears
Because I know,—God is good, He loved her so,
Her work finished, He called, it was time to go.

She said, when I pass, don't weep for me or say I'm dead—
I'll be living more fully, I've only gone ahead.
I'll meet with loved ones that have gone before
Some day you will join us when your work is o'er.

When I close my eyes on earth and the heavenly land I see,
Don't think of it as death, but a new birthday for me.
There will be a happy reunion for my sister and brother,
When they meet again with our darling Mother.

We'll miss her dear face so lined with care,
We will miss her when we see her empty chair,
And when the voice we loved to hear,
No longer falls upon the ear.

We know in that land where she has gone to live,
She will have better care than any we can give,
For God will take care of her and all is well,
In that Land of Peace, where she has gone to dwell.

—MARY READ

READ—Adeline Stivers Read, Portland, Oreg., passed into the spiritual world on Mar. 18. Resurrection services for her were conducted by the Rev. Calvin Turley. Mrs. Read's grandfather, Peter Stivers, came from Holland and settled in Ohio where he became a convert to the New-Church teachings. Later he moved to Minnesota where Mrs. Read was born ninety-nine years ago. Mrs. Read's passage from this world was peaceful. To the last, her mind was remarkably clear, and it seemed that as she became more frail physically her spirit became stronger. Mrs. Read was a gifted woman, an ardent student of the Teachings, and a strong believer in spiritual healing. Many testify to the effectiveness of her ministrations to them when they were sick. Gentle, kind and compassionate she was ever ready to give help to those in need. She was adored alike by her children and her grandchildren and by her numerous friends. Not a few noted what a tranquilizing effect her spirit had upon others. In organizational work her tact and gentle spirit often soothed ruffled feelings and brought harmony where there was discord. She worked faithfully in the church as long as her strength permitted, and always brought to her task enthusiasm, administrative ability, and energy.

She was married to a Rev. George F. H. Read, who for reasons of health gave up his ministry in the Methodist church and moved to a farm. He, too, became a convert to the New Church. He preceded her to the spiritual world by many years.

She is survived by two daughters: Mrs. Nancy Harrington, Stillwater, Minn.; Mary A. Read, Portland, Oreg. Three sons: W. Sherman, Minneapolis, Minn.; Daniel and Tracey, Portland, Ore.

A daughter, Mrs. A. L. Talbert, Long Lake, Minn., passed away three years ago and George A. Read, Seattle, two years ago.

Also surviving are thirteen grandchildren, twenty seven great grandchildren and one great-great grandchild.

PIPER—Resurrection services were held Jan. 22 for Alice Blanche Piper of the Boston Society, the Rev. Antony Regamey officiating.

REED—Resurrection services were held Jan. 25 for Mrs. John Sampson Reed of the Boston Society, the Rev. Antony Regamey officiating.

FARLEY—Resurrection services were held Mar. 10 for Miss Helen Farley of the Boston Society, the Rev. Antony Regamey officiating.

THACHER—Resurrection services were held Mar. 28 for Louis B. Thacher, Jr. of the Boston Society, the Rev. Clayton Priestnal and Rev. Antony Regamey officiating.

WILCOX—Committal services were held Mar. 12, at Mt. Prospect Cemetery, Bridgewater, for Mrs. Annie B. Wilcox of the Boston Society, the Rev. Harold Gustafson officiating. A memorial service for Mrs. Wilcox, who passed away in her 99th year, was held in the Boston Church April 13.

CLARK—Philip M. Clark, 74, of the St. Petersburg Society, entered the higher life April 11 following several years of failing health. He and Mrs. Clark had come to St. Petersburg from the Cincinnati church in 1954 in the hope of regaining his health and for some time he felt stronger. He served as the first secretary of the re-organized South-eastern Association, and took part in the activities at the New-Church Center. He had once been associated also with the Detroit, the Boston and the Cincinnati Societies. Following graduation from Bowdoin where he gained the Phi Beta Kappa key, he entered Harvard's famed law school, later becoming an attorney in the Internal Revenue Dept., where he more than once plead before the Supreme Court. Beloved by all his church and professional associates, his physical presence will be much missed by the St. Petersburg society, and the many other

friends he gained in that city. In addition to Mrs. Clark, he is survived by two sons, Maj. Chesley K., and Philip M. Jr., and a daughter, Mrs. Grant Bennett. Last services were conducted by the Rev. Leslie Marshall April 14. Cremation followed.—L.M.

Song Writer

Many have perhaps heard of Maria Lussi, author of the song, *Mary*, published by Carl Fischer, New York, as well as some thirty other published songs, without knowing that she is a faithful and loyal member of the New Church. *Mary* is a lullaby to the Virgin Mary and the Christ child. It is deeply touching in words and in melody. It has been sung in Roman Catholic as well as in Protestant churches. In her musical work, Miss Lussi works with the well known composer, David Guion, but hopes one day to find a composer in the New Church with whom she can work to bring out in the form of music something descriptive of the New-Church motif.

Miss Lussi was brought up in California. In her childhood she was somewhat influenced toward the Roman Catholic faith but she never joined this Church. Although appreciative of the beauty of the Catholic mass, she could not, even as a child, accept the dogmas of this Church. In Swedenborg she found what she considered a return to Apostolic Christianity with a deeper and fuller understanding. She writes, "I am not concerned that our church organization does not have a large membership. The important thing is that its message is true and spiritual. As long as the Apostolic Church was small in membership it was pure and sincere. It contained not only spiritual truth but love and social justice. All things were shared and each helped the other. It was really a family group in fact and in spirit. But trouble began when Constantine had thousands baptized wholesale. Corruption crept in and the lust for power became the rule. I pray that we may continue sincere and faithful, mighty in spirit, and leave the size of our membership to that Divine Providence whose wisdom far excels our own."

Miss Lussi knew the poet, Edwin Markham, and was much influenced by his work. She places him along with Leo Tolstoy as one of the consecrated men who divested himself of sordid and material interests to serve a higher calling. The *MESSENGER* hopes to publish soon Miss Lussi's impressions of Mr. Markham.

Births, Baptisms, Confirmations, Weddings

BIRTHS

HATCH—Born to Mr. and Mrs. Leonard Hatch, Fryeburg Society, a son, Steven Leonard.

LOOWON—Born Dec. 18 to Mr. and Mrs. Donald F. Loowon of Carstairs, Alta., a daughter, Myrna Lynn.

ROBERTSON—Born to Mr. and Mrs. Graeme Robertson, Elmwood, Mass. Society, a son.

WOOFENDEN—Born to Rev. and Mrs. Wm. R. Woofenden, Detroit, a son, Ian Robert.

CLARK—Born Mar. 5 to Mr. and Mrs. Philip Clark, Royal Oak, Mich., a son, Philip MacLean Clark III. The baby is a grandson of Mrs. Philip M. Clark and the late Mr. Clark, St. Petersburg Society, formerly of the Cincinnati church.

ALDEN—Born Mar. 11 to Mr. and Mrs. Philip M. Alden, Jr., a son, Stuart Hathaway. The baby is a grandson of Mr. and Mrs. Philip M. Alden, Philadelphia Society.

SIMS—Born Jan. 30 to Mr. and Mrs. Ray Sims, a son, Russell Sterling. The baby is a grandson of Mr. and Mrs. Cape Auz, San Francisco Society.

BAPTISMS

GRABIN, NASH, LOVING, BOWMAN—The following were baptized at the Pretty Prairie, Kan., Church by the Rev. Eric Zacharias: John Lee Grabin, Mar. 8; Bonita Joan Grabin, Mar. 8; George Steven Nash, Mar. 30. At Pawnee Rock, Kan., Mr. Zacharias on Apr. 6 baptized Anita Dian Loving, and Robert Wesley Bowman.

ANDERSON, LIVERMORE, RITZ—Gwen Marie, infant daughter of Mr. and Mrs. Dale Anderson; Nauey Carol, infant daughter of Mr. and Mrs. Wilbur Livermore; and Kenneth Lyle, infant son of Mr. and Mrs. Gerald Ritz, baptized Easter Sunday in the Good Shepherd-Community Church, Des Plaines, Ill.; the Rev. Rollo Billings officiating.

EPP—Elmer Brian, son of Mr. and Mrs. Elmer Epp, Rosthorn, Sask., baptized Jan. 19, the Rev. E. D. Reddekopp officiating.

HAXTON—Mark Lindsay, son of Mr. and Mrs. John Haxton, Indianapolis, baptized Apr. 6, the Rev. Klaas Leo Peters, the grandfather, officiating.

NASH—George Steven, son of Mr. and Mrs. George Nash, Pretty Prairie, Kan., baptized Mar. 30, the Rev. Eric J. Zacharias officiating.

MORRISON—William Roy, son of Mr. and Mrs. Hugh Morrison, Detroit, Michael Lawrence and Kimberley Ann, children of Mr. and Mrs. Elmer Sandnes, were baptized in the Detroit Church Mar. 23, the Rev. William R. Woofenden officiating.

MARTIN—Jo Ellen, daughter of Mr. and Mrs. Jon Martin, Boaz, Ala. baptized in the St. Petersburg, Fla. Church, Mar. 30 the Rev. Leslie Marshall officiating.

SPRAGUE, FORRESTER—Warren James and Wanda Lee Sprague and Peter John Forrester, Jr. were baptized Mar. 30 in the Boston New Church, the Rev. Antony Regamey officiating.

McADAMS—Robert Victor and Robert Scott, father and son, San Mateo, Calif., baptized Feb. 9; the Rev. Othmar Tobisch officiating.

PEQUENAT—Paul Eugene and Judith Anne, father and daughter, Ottawa, Ont., baptized Sept. 13, 1957; the Rev. David P. Johnson officiating.

KLASSEN—Deborah Katherine, daughter of Mr. and Mrs. David Klassen (Elizabeth Halliwell), Breslau, Ont., baptized April 20; the Rev. David P. Johnson officiating.

PACHECO—Kathryn Ann, daughter of Mr. and Mrs. Frank Pacheco, San Francisco, baptized Feb. 23; the Rev. Othmar Tobisch officiating.

LAWSON—Franklin H., III, infant son of Mr. and Mrs. Robert G. Lawson, Cincinnati Society, baptized April 6 at the Cincinnati New Church; the Rev. Bjorn Johansson officiating.

CONFIRMATIONS

GRABIN, UNRUH, DODD, SMITH, BASE—On Mar. 8, at Pretty Prairie, the Rev. Eric Zacharias confirmed Gloria Orpha Grabin, and on Apr. 6 he confirmed at Pawnee Rock, Sharon Sue Unruh, Arvid Lee Unruh, Eileen Jeanette Unruh, Nyla Mae Dodd, Judith Ann Smith, and Steven Wesley Base.

DENNIS, VINCENT—Judith Ann Dennis and John Russell Vincent, youngest members of the Pittsburgh Society, confirmed Palm Sunday; the Rev. Leon C. LeVan officiating.

LEE, UNGER, KRISTIENSEN, WILSON, CADY, BILLINGS—The following were confirmed Easter Sunday in the Good Shepherd-Community Church, Des Plaines, Ill.; the Rev. Rollo Billings officiating: Dorene Lee, Sherry Unger, Lana Kristiansen, James Wilson, James Cady, and John Billings.

BURDETT, CUSHMAN, FORRESTER, PECK, YOUNG—Caroline Burdett, Lucy Ann Cushman, Jeanette Elaine Forrester, Peter John Forrester, Ellen Lorriaux Peck and Allan William Young, confirmed into the Boston Society, Mar. 23, the Rev. Antony Regamey officiating.

JOHNSON-SHUI-WAITE-LISHMAN—David Powell Johnson, Jeanette LeRue Shuh, and Carolyn Dorothy Waite were confirmed into the faith of the New Church April 6, in Kitchener, Ont., and Donald Wayne Lishman on April 19; the Rev. David P. Johnson officiating.

WEDDINGS

FORTON-STEINBERGER—Phyllis Forton and Gilbert Steinberger were married in the Cincinnati New Church April 3, the Rev. Bjorn Johansson officiating.

HITCHCOCK-TODD—Shirley Buell Todd and Lt. (j.g.) Gilbert Ridgway Hitchcock, member of the La Porte (Ind.) Society, were married April 15 in Reid Chapel on Lake Forest College campus. Miss Todd is the daughter of Mr. and Mrs. Willson G. Todd, Lake Forest, Ill. and Lt. Hitchcock is the son of Mrs. Robert C. Munger, Hart, Mich. and the late Bonver R. Hitchcock,

Chicago. After a short wedding trip the bride is continuing her studies at the University of Michigan, where she is a senior, while the groom is competing his naval training in San Diego.

McKENZIE-LUCAS—Patricia Joyce Lucas and George Malcolm McKenzie were married Mar. 22 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

DIENESCH-HALLOWS—Nellie Doreen Hallows and Frederick Steven Dienesch were married April 19 at the Church of the Good Shepherd, Kitchener, Ont.; the Rev. David P. Johnson officiating.

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OUR NEW-CHURCH THEOLOGICAL SCHOOL, an old Cambridge (Mass.) Mansion with beautiful architectural proportions and detail. To the left of the School (not in photo) stands the Chapel and to the right is the third building on the NCTS Campus—another large old Cambridge house.

ACCORDING TO ONE STUDENT 'If you stand in any central spot in the School, eventually you will meet everyone you know in the American New Church.'

EDWIN G. CAPON is president of the New-Church Theological School, which offers thorough training in Swedenborgian theology, and an interseminary plan whereby a student may take advantage of the many courses of interdenominational value to be found in the other schools of the Boston area.

IN THIS ISSUE we try to catch some of the spirit of the School, which is a mixture of the academic aura of Cambridge, liberal thought and New-Church tradition. And we give you a sample of one of the many problems facing the president's faculty, and Boards of the School, a problem concerning the survival of our Church Organization.

ALL PHOTOGRAPHS in this issue are by David Johnson. We wish to thank also the many contributors whose names do not appear.

NEW-CHURCH MESSENGER

MAY 24, 1958



THREE RESPECTABLE MEN, Bjorn Johansson and Chester Cook engage in earnest conversation as they take time out from the May 2 meeting of the Board of Managers of the Theological School for a cup of tea. Behind them is Werner Schmidt, NCTS Student from Germany.

THE MESSENGER

Visits the

Theological School

THE TWO BUILDINGS that house the New-Church Theological School, with the beautiful chapel of the Cambridge Society, looked just the same on the outside when we visited the school in the spring of this year, as they did many years ago when we first saw them. The sight of them aroused nostalgic memories. Inside the main building, once the home of Harvard's president, some changes had taken place. The room where the students used to gather for worship, is now the president's office, and there are some other alterations. We wandered into the classroom where we had studied Scripture interpretation under the beloved William L. Worcester. How gentle, yet how impressive he was! Somehow under his touch religious thought came to life. How much of himself and that inner light he possessed. He managed to give to others.

We looked for some time at the portrait of Prof. Lewis Hite, who guided students through the intricacies of philosophy. We recalled how equally at home he seemed to be, whether talking about ancient Athenian thinkers or their modern counterparts. How he strove to imbue his students with the desire for clear thinking. And then there was the scholarly William F. Wunsch, still living and active. What a wealth of knowledge that man possessed; and how he used to hold the attention of his students. He could flay without mercy slovenly thinking, yet underneath he was always kind. No one went through his classes without being deeply influenced by him.

We sat in on a meeting of the committee of visitors with the students. Small as the group was, what diverse parts of the world were represented. There was En Bo Chung from far-off Korea, Werner Schmidt from Germany, Henry Reddekopp from Western Canada, George Dole and Ted Foster from New England. And what a variety of background must be represented; Werner told us later about his harrowing experiences as a Russian

prisoner-of-war, and we recalled something about young Dole's successes as a scholar in Oxford and in Yale, as well as his triumphs as an athlete.

All the students displayed earnestness and dedication. The question uppermost in their minds seemed to be how they could most effectively serve the church. How fortunate! For the future of every New-Church society is more or less bound up with the school and its students. During our student days there was much enthusiasm being manifested for increasing the endowment of the School by a quarter of a million dollars, and eventually putting up an imposing building on the grounds where the school now stands. The *MESSENGER*, April 14, 1926, carried a picture of this proposed structure, drawn by E. Donald Robb, an architect who was a member of the Newtonville Society. Then came the depression, usually labeled great, and such plans had to be dropped. But now there is a revival of interest in an expanded school. The need is felt for a larger faculty. At present the curriculum includes little more than courses which cannot be dispensed with. Nor would it help for the present teachers to spread their time and self-preparation over many subjects. Of course, it should be noted that an arrangement with nearby seminaries makes it possible for the students to pursue subjects in these schools not taught in ours.

At the present time serving as full time faculty members are Edwin C. Capon, John C. King, and Everett K. Bray; part time teachers are Horace B. Blackmer and Antony Reganney.

The School has an interesting history. Its inception dates back to an address to the 1865 Convention in Chicago by the Rev. Dr. Thomas Worcester, in which he urged the need for such a school. A committee consisting of J. B. Stuart, J. R. Hibbard, and Chauncey Giles was set up to make a detailed study. The following year the School, under the name of the New-Church Theological

There is a lounge where students may congregate, but if you want to meet them, the best place to stand is in attend Sunday School and church.

His arrive from Greenfield to visit Mr. Bray and to 42 is full also, especially on weekends when the faithful to the cellar to make room for Paul Tremblay. Number young men could be seen carrying large bookcases down lack of space at Quincy Street, and a few months ago,

THERE IS a full house now at the Theological School. In fact, the Schmidts are living in Newtonville for

The present officers and Board of Directors are Church Messenger at least two weeks prior to the date, the time and place of the meeting is printed in The New-Corporation. The annual meeting of the Corporation is held in Boston during the latter part of May. Notice of of the School, are invited to become members of the tion living in this area, who are interested in the welfare incurring heavy travel expense. All members of Conven-Boston, who are thus able to attend meetings without entirely of men living within a twenty-five mile radius of dents. The present Board of Directors is made up membership is largely confined to Massachusetts resi-member of this Corporation by signing the By-Laws, Although any member of Convention may become a

establishment of salaries and other expenditures. made by the Board of Managers to the Directors for the Managers elected by Convention. Recommendations are the control of the school are handled by a Board of regulation of courses of study and all matters relating to ness of the Corporation, but the appointment of teachers, president. The Board of Directors conducts all the busi-sented by a three-man committee appointed by the-tors from one of their number. Nominations are pre-The president of the Corporation is elected by the direc- clerk, a treasurer and a fifteen-member board of directors. Corporation meets annually to hear reports and to elect a ing a theological school for the General Convention. The monwealth of Massachusetts, for the purpose of provid-School was formed in 1881, under the laws of the Com-The Corporation of the New Church Theological

acquired, and there the School has been housed since. the property of the Sparks Estate in Cambridge was and the term lengthened to six or seven months. In 1889 the School was moved to the vestry of the Boston Church weeks, the following year. After 12 years in Waltham enrolled for the eight-week course, extended to eleven taught a class in Swedenborg's Latin. Six students were trines. Helping him was the Rev. T. R. Hayward who-structor in a systematic study of the Heavenly Doc-with Dr. Thomas Worcester as president and as in-Institute, began in a humble way in Waltham, Mass.,

(And, lest you worry too much, a good deal of study goes on, too.) —A Student

As a matter of fact, stand long enough in any central spot at the school, and you will see everyone from the American New Church and quite a few more. Committee meetings make Convention officers virtual commuters. It's hardly worthwhile writing letters to them, since they're likely to show up while you're licking the stamp. The students are cordially welcomed at the social functions of the Boston area New Churches, and show up at church suppers here and there, Men's Club meet-ings, and special church occasions such as the dedication of the new organ at Elmwood. There is no lack of most enjoyable fellowship.

George Dole may be heard bounding down the stairs of 42 to answer the front door, and if you listen carefully you may hear his wife Lois advising him that the banister would be quicker.

rejoicing in the fresh air, or attending classes. dog many of us met at Convention, may often be seen doors, while Mrs. Pytko and Vrena, the little black year, was usually seen painting, either indoors or out-Mr. Pytko, during those first months of the school

their apartment to the outside world. and Dennis Reddekopp, the kitchen is the pathway from someone hoping for a cup of coffee. For Henry, Susanna, ing over the washer, someone looking for someone, or of wakefulness. Most of the day there is someone stand-Walker, deciding whose cereal is whose, in various states Ted Foster, En Bo Chung, Paul Tremblay, and Dr. everyone you know. Breakfast time sees the bachelors, Hotel in Cairo; stay there long enough and you'll see the kitchen. It has the same reputation as Shepard's

THIS GROUP IS EMERGING from 42 Quincy St.—next door to the Theological School. No. 42 is a brown-shingled mansion which houses some of the students and Mr. Bray. Across Quincy Street from the block with the three NCTS buildings is Harvard University's famous Victorian Memorial Hall and its big clock which bongs out the hours for Harvard and NCTS students alike.



The human outlook today is psychologically centered and we need a program for assisting

A NEW KIND OF LAY LEADER

by Howard Davies Spoerl

that of the group, that is, the life concern of a person among other persons. In so far as he or she is a specialist, the specialty consists of a talent for meeting and guiding other people on their own ground, and in addition, some greater knowledge of available resources (books, theories, methods of inquiry, and also such things as social agencies, public needs and projects). This leader is no more a 'psychologist' than he is an 'imitation minister,' but a fellow-citizen one or two jumps ahead of the others in certain respects.

3. Although community groups are not thought of in denominational terms, various kinds of affiliation by individuals and the groups are appropriate. In family situations there will be a demand for baptisms, marriages, and similar ceremonies. Religious education if administered by laymen requires the co-operation of specialists in the provision of materials for teaching. Some individuals will wish occasionally to attend churches and to participate in formal worship. Ministers imported on occasion can add values to discussion experiences. The principal departure from traditional practice is the avoidance of tendencies to 'convert,' 'recruit,' or otherwise align people in formal ecclesiastical allegiances.

4. If existing denominational agencies are alive to demands for traditional ministrations, religious education material, and the provision of study resources (not *excluding* the theological), there is no reason why the cost of such services could not be met by the interested groups in conjunction with conventional modes of support by continuing formal establishments. It is to be noted that some of the chief denominations already have machinery adapted to the loose affiliation of informal groups (although it was not originally devised for this purpose). The important thing for denominations to grasp is that their serving of groups will be for the most part on a different level of church extension from that which is usually conceived. As far as socially mobile neighborhoods are concerned, the days of 'planting churches' in the old sense are waning. But it is not inconceivable that in the future, denominations could actually survive without traditional churches. This would depend on what they had to offer to the local affiliates. There might be many trained and ordained ministers without any regular parishes.

5. Denominational agencies ought to be developed to encourage the activities of persons emerging as leaders of local groups, with no view to any sort of intellectual indoctrination or recruitment to particular faiths. If some persons concerned with religious education, for instance, need help and training, they will seek what ever opportunities are available. Summer institutes that can coincide with vacation periods now appear to be the

WHATSOEVER THE theory may have been, in New Church practice, lay leaders have been trained and have functioned as 'second grade ministers,' used where regular ministers are in short supply or lack the livelihood for full-time performance. That is, the traditional 'regular' ministry has been the model, with allowances made in the case of lay leaders for difference of status. And the ideal for the ordained and lay ministry has been tied closely to ecclesiastical tradition. Its norms include: the establishment and maintenance of permanent churches in fixed localities, the perpetuation of formal worship, and the propagation of the doctrines of the New Church.

There is no need to quarrel with the arrangement whenever and wherever it is supported by existing conditions of continuing resources for upkeep and the persisting of stable neighborhoods. It seems plain, however, that these are less and less frequently the existing conditions. Long established churches, especially in cities, become white elephants. Many suburban communities have the expectancy of a high turnover of residents moving in and out. Also great numbers of people who are spiritually concerned with life have little or no doctrinal interest. The traditional ministry, ordained or lay, is frequently not adapted to the actual situation.

Leaving aside all questions of the 'regular' ministry, it is profitable to dwell on the training of so-called lay leaders with a view to their better adaptation to existing conditions. In recent years we have heard much about group leadership, group dynamics, the discussion method, etc. (Given a probably temporary community of spiritually sensitive people who lack traditional churches or are indifferent or negative to the ecclesiastical tradition, how may they be served and how may they be provided with effective leadership? Here are some tentative suggestions:

1. Spiritual concern is, so to speak, with the *techniques of civility* in every-day terms, rather than with doctrinal orientation, the clarifying of opinions, uniformity of intellectual outlook, or the propagation of fixed principles of 'faith.' Home, parental, economic, community, and political relationships are paramount. People are averse to discuss such things with kindred spirits, without particularly concerning themselves with a theory of regeneration as a means of understanding what progress they may make. Where the human outlook in general was once to a considerable extent theologically centered, it is now psychologically centered. Their informal discussions are chiefly in need of psychological guidance as contrasted with doctrinal elucidation. Thus the primary skill of their leaders should be of the former order.

2. The leader's interest is supposedly the same as

most workable mode. Many cities also offer interdenominational courses at intervals in the winter. Such agencies have usually been identified with the activity of particular denominations, appealing to those connected with churches. But there seems to be no reason why this identification could not be removed and the appeal made to all interested persons. (Within narrow limits of the evangelical tradition, this is already the established practice at institutes like Northfield.)

6. If Emanuel Swedenborg's knowledge of the spiritual life was accurate, and if his vision of the future of religion was correct, New-Church people ought to have the simple and literal faith that things are working out, for individuals and the world, in some accordance with his interpretation. But if this is really the case, why are we still concerned to play the 'stuck record' of indoctrination over and over again? Why do we not concentrate on developing and making available the *concrete techniques of charity*—on the level on which spiritually sensitive people need them? It ought to be clear to realists that if the introduction of the New Christianity depends on doctrinal discipleship, the New Christianity will never prevail. If it depends on the survival and multiplication of traditional churches, it is a lost cause. But Swedenborg did not advocate a detailed mastery of his writings by laymen, nor did he recommend the establishment of church societies. These developments were introduced, understandably enough at the time, by people who were addicted to traditional patterns of religious organization. Now that effective human relations (psychology) are replacing theological adherences, and informal association is replacing church membership, we have a golden opportunity (a providential second chance) to give the world, in a modest way, some of the help it needs, instead of purveying what we like to think it ought to want.

7. Besides the regular program of theological training for ministers, a program is needed to assist leaders of informal groups. This requires a basically different philosophy from the previous and existing conception of developing lay leaders as imitation ministers under a modified plan of ministerial training. The additional program may or may not be a task for the theological school. It could appropriately be an activity of a denominational Department of Education if there were such an agency. Failing that, the theological school remains as a possible means of organizing and administering leadership training, supposedly outside the ordinary academic program, and perhaps through the development of summer institutes and similar facilities. Normal preoccupation with ministerial training is not obviously conducive to the School's undertaking the additional program, with its very different (although not necessarily conflicting) objectives.

The above article by the late Dr. Spoerl, instructor in philosophy at the Theological School, was written in connection with the consideration that was being given by the faculty to lay leadership training. It is printed here at the request of Edwin G. Capon as the contribution of one faculty member to the rethinking of the aims and goals now taking place in the church.

MINISTER DEFICIT IN TEN CHURCHES

	No. Congregations	No. Ministers	Minister Deficit
7th-Day Adventist	2,880	2,208	672
American Baptist	6,372	5,100	1,272
Southern Baptist	30,797	24,896	5,901
Disciples of Christ	7,982	4,265	3,717
Evangelical U. B.	4,354	2,574	1,780
United Lutheran	3,050	3,021	29
Methodist	39,845	23,961	15,884
Presbyterian U.S.A.	8,329	6,500	1,829
Episcopal	6,708	4,963	1,745
Roman Catholic	21,121	15,823	5,298

We Are Running Out of Ministers

by James B. Carr

THE blunt fact is: we don't have enough preachers to go around. Nor are sufficient numbers in sight in the foreseeable future.

In spite of the fact that church colleges and seminaries have more ministers in training than ever before, most denominations have a growing number of pastorless congregations.

Right now, in America (as of the latest figures shown in the National Council's *Yearbook of American Churches*) there are 308,647 congregations of all religious bodies.

But there are only 235,100 pastors with congregations. (The total number of ordained persons is 349,870, but that number includes retired ministers, chaplains, ordained individuals serving as college professors, YMCA workers, church publishing house personnel and the like.)

The difference between the total number of congregations, and the number of ministers serving as pastors of congregations, is 73,547. Even if allowance is made for those pastors who serve two or three churches as a "pastoral unity," the shortage of preachers at this very moment is serious. Furthermore, many congregations who now share their minister could, with a full-time pastoral care, grow to the point where they would be self-sustaining.

But this is only a part of the problem. Let's look at some other facts.

One is that we're losing preachers constantly. We seem to be unable to recruit fast enough to so much as

ready to make life commitments. camps. And the younger ones who are there are not Youth of this age are now not usually found in church about two years after consideration was first given to it. ministry was 18½. The decision was reached usually students, the median age for the decision to enter the One survey has indicated that among 477 seminary employment rather than attend church camps.

But this method has suffered in recent years because many young people of the age of decision accept summer directing them into the ministry.

of the most effective tools for finding prospects and a summer camp or conference program. This is still one Christian service were channeled into the work through For a long time the young people who did go into and the Disciples started their program just last year.

Most of the churches now have plans for securing additional ministerial leadership. The American Baptists and the Disciples started their program just last year.

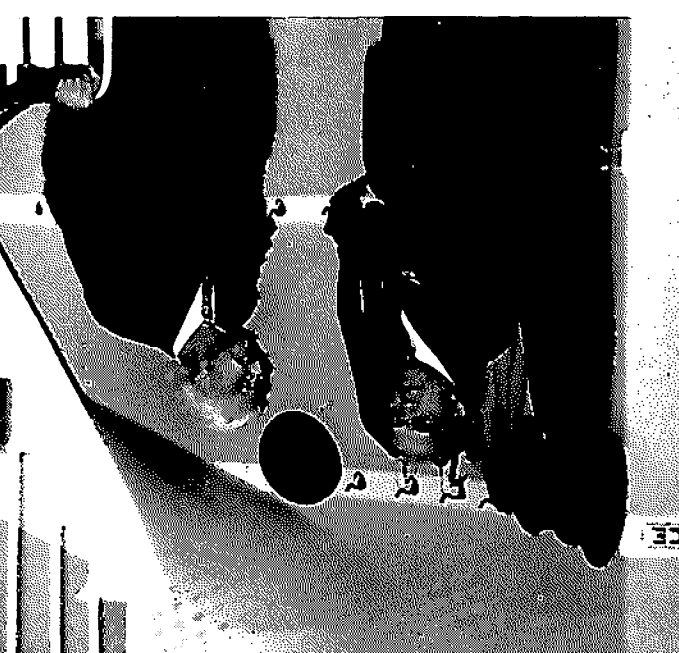
plan to build two new seminaries, one in Ohio, one in Missouri, to be in operation by 1959. The Methodistists now have a program of recruitment which has increased enrollment in their seminaries from 500 to 800 in the past few years. Their goal is to meet their total needs by further enlistments until they have 1,200 in their training schools. To care for these they plan to build two new seminaries, one in Ohio, one in Missouri, to be in operation by 1959.

larger families! The Methodistists now have a program of recruitment which has increased enrollment in their seminaries from 500 to 800 in the past few years. Their goal is to meet their total needs by further enlistments until they have 1,200 in their training schools. To care for these they plan to build two new seminaries, one in Ohio, one in Missouri, to be in operation by 1959.

If this is typical of other churches, then either the average church member is going to have to dedicate his son to the work, or the ministers and elders must rear or elders."

At a special meeting in Cleveland, last February, one of the officers of this department said, "The highest percent of our recruits comes from the homes of our ministers or elders."

Arranging similar organizations. Other churches are recruiting for Christian vocations. Christian Education whose primary responsibility is a new look at the situation and began to work out a program. They now have a department in the Board of Christian Education whose primary responsibility is



A GLOAK ROOM GAVUS by Mr. Wunach, former NCT faculty member (See page 162) and Mr. Bray, pastor of Cambridge Society as well as faculty member.

So the depression was not a fruitful time for recruitment. When World War II came along, recruitment for the ministry was further hindered. Now we are suffering the results of thirty years of neglect.

Only thus could they support a minister. This was true of other denominations also. A former Methodist district superintendent stated that during the depression there seemed to be enough ministers, because many circuits were formed in which two, three or four congregations shared one pastor. Only thus could they support a minister. This was true of other denominations also.

We didn't defeat Hitler by sending someone else's sons to wage war and we won't build a strong Kingdom of God on earth by proxy, either.

It will take at least four young people from each congregation every ten years to catch up and keep up with the demands for the ministry. A former Methodist district superintendent stated that during the depression there seemed to be enough ministers, because many circuits were formed in which two, three or four congregations shared one pastor. Only thus could they support a minister. This was true of other denominations also.

Shortages exist in most of these areas as well as in the pastorates. Why are we running out of ministers? Laymen are principally to blame! They have left the entire matter in the hands of the preachers. They have let them do all the recruiting. But the enthusiasm of preachers alone cannot meet the demands. More than one pastor could echo the sentiment sadly expressed by one in a county ministerial meeting: "My people are willing to have the young people of our church go into Christian work, but no one wants his own son to do it."

But the term also covers ministers of Christian education, associate pastors, church administrators, and all the varieties of missionary personnel.

Another factor in the problem is the expanded concept of the ministry. The term "minister" we have applied chiefly to resident pastors of local congregations. But the term also covers ministers of Christian education, associate pastors, church administrators, and all the varieties of missionary personnel.

But we need more ministers than just enough to replace the present supply. An ever growing and increasingly mobile population demands new congregations. These, too, will need preachers and other trained leaders.

The Presbyterians are building about 100 new churches a year and hope to step this up to 200 new congregations a year by 1965. Other denominations are increasing the demand for new personnel. Where will be found the preachers for these additional pulpits?

doing more than merely replacing present ministers. A moderately large Presbyterian congregation recently had difficulty finding a minister for their vacant pulpit. The presiding elder bemoaned the fact that all his church or any church could do was to "rob Peter to pay Paul." That is, the only way your church can get a minister is to lure one away from some other congregation. Then that other congregation will have to do the same to some other.

The Disciples of Christ estimate that they are losing each year about 150 more ministers than they are graduating from their seminaries. Other church bodies are doing somewhat better or worse. No denomination is

keep even. We lose some by death, some by retirement (age or disability), some by transfer to larger service (to the denomination as a whole or to the ecumenical church), some to other vocations.

Reprinted from THE CHRISTIAN HERALD, December, 1957.

If you will share in this mission we may, some day, have enough preachers to go around.

If you prayfully think and talk about tomorrow's leaders for His Kingdom runs a close second.

No thrill has ever topped that of winning someone to Christ. But the thrill of helping to find respond.

If you prayerfully think and talk about tomorrow's church leadership, someone, some day will listen and expect to have preachers for your church in the future.

These are questions which you, your minister, and the leaders of your congregation should consider if you

uphold the ideals of the Christian ministry in every way? Does it recruit its finest youth for the ministry? Does it

without giving anyone back into Christian service? What has your church done? Does it 'use up' min-

ship with those at home.

Sometimes churches commend the person who makes a decision for fulltime service only to forget all about him soon after he leaves to begin training for that work.

In several cases, the recruit has lost interest when he discovered how little his dedication meant to anyone but himself. You can do a great service by helping your congregation to keep up a relationship with the recruit

and with the college he attends. The local church should support the school which educates its youth for Christian leadership and it should remember that the one in college

is still a member of the local congregation needing fellow-ship with those at home.

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is still a member of the local congregation needing fellow-ship with those at home.

In the home, you can develop a wholesome respect for

So—it's up to you. What can you do?

of the ministry as a vocation, or they do not encourage it. Vocational guidance advisers in the public schools

give no help. They either do not think of the possibilities of the ministry.

Others are worried about social and economic aspects of the ministry.

Another says, "I want to serve in the church all right, but I just don't feel called to the ministry. I can be of more help as a layman."

Asked one young man just out of high school, "when Uncle Sam has already committed it for a couple of years for me? Who knows what I'll be ready for when that's over?"

"Why should I make any commitment of my life," asked one young man just out of high school, "when Uncle Sam has already committed it for a couple of years for me? Who knows what I'll be ready for when that's over?"

They are better educated, healthier, more capable than the prospective recruits of any previous day.

Let's not be defeatist. There are young people in our churches in ample numbers to fill the need for recruits. They are better educated, healthier, more capable than the prospective recruits of any previous day.

But these young people who are available will not automatically drift into the ministry. As a matter of fact, they will probably react against any appeal. They have their arguments all ready.

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From Father to Son

It is not unusual for a man to follow the same profession as his father, so there is nothing startling about the fact that many ministers were born in a parsonage. The following sketches of families from which more than one minister has come is not exhaustive, for there are other families about which we could not get the needed information but which should have been included. But they do indicate that a number have found the ministry of the New Church a satisfying occupation, else not so many of their descendants would have followed in their footsteps. Each sketch is written by a representative of the family.

The Worcesters

Perhaps no one family has played so important a part in the rise and development of the Convention of the New Church in America as the highly gifted Worcesters. Intellectually and spiritually; in works of scholarship and in practical administration, members of this family have given more to the Church than can be shown in any brief sketch.

The Rev. Thomas Worcester, for years pastor of the Boston Society, and president of Convention for at least 26 years—longer than any other man—is by many regarded as the founder of the New Church in America. Certainly he was one of the most active among its early founders. It was a dramatic event when he, a young student in the Harvard Divinity School, discovered the dust covered works of Swedenborg in the library and began an eager study of them. He is also one of the prime movers in the founding of the Theological School, to which institution, this issue of the *MESSENGER* is largely devoted. In the Convention of 1865, held in Chicago, June 14–18, he devoted part of his presidential address to the need of a theological school—a suggestion which was referred to the Committee of Ecclesiastical Affairs and which eventuated in the small beginnings of what is now the New Church Theological School.

It was not popular in Thomas Worcester's day to be a New-Church Minister. Speaking of those days, he said that there was not a clergyman in Boston who dared to be civil to him. Members of the church were not admitted to 'good society'. Even the children of New-Church people met with ridicule in the public schools and on the playgrounds. But their spiritual fiber was thereby strengthened.

Mr. Worcester's son, John, was born in Boston, Feb. 13, 1834. Early in life, John showed no little aptitude as a scholar. But it is said that what he loved most were the summer months spent on his grandparent's farm near Waltham, Mass. Here his love of nature had its beginnings, and here he made many of the observations that remained in his memory all his life and shine forth in his brilliant studies of the correspondences of nature. He saw divine love expressed in nature. In the flowers, in the song of the birds, in the stars of the heavens he saw the power of God. All that passed before his eyes was linked to the Divine.

He was perhaps the first one in the New Church to make a systematic study of correspondences. He wrote

several notable works on this subject such as *Physiological Correspondences*, *Animals of the Bible*, *Plants of the Bible*, which show both clarity and originality of thought as well as painstaking workmanship. In addition, he wrote books on the Bible: *Lectures on Genesis and Exodus*, *The Bread of Life*—the last is one of the gems produced in the New Church.

Mr. Worcester attended the Lawrence Scientific School, now a part of Harvard University. He read widely and had an amazing grasp of many branches of knowledge. In addition he was an accomplished musician. He began his active ministry in 1855; and, in 1857, the year of his marriage to Elizabeth C. Pomeray, whose loving sympathy, appreciation and encouragement were one his greatest sources of happiness, he began preaching in Newtonville where he remained until his death, May 2, 1900.

He served as general pastor of the Massachusetts Association, as vice-president and president of Conventions, as a teacher in the Theological School and as its president. He is described by those who knew him as a man of quiet dignity, firm yet kind and gentle with a face that radiated an inner light.

The third of the Worcesters of this line was the beloved William Loring, born in 1859. This highly gifted man may truly be said to have been a fully dedicated person. His amazing energy, his many talents, his spiritual power, he gave without stint to the church. He was ordained in 1885, and from that year until 1893 he served as an assistant to the Rev. Chauncey Giles in Philadelphia. In 1908 he became president of the Theological School, and in addition taught homiletics, Scripture interpretation and religious education. He had a marvelous gift for putting profound truths into simple language as shown by his books *Language of Parable*, *Christian Foundations*, and, perhaps most of all, in his Sunday School lessons and his monumental work, *Sower Notes*. Somehow he found time to serve as general pastor of the Massachusetts Association, as president of Convention from 1921 to 1928, and to be on almost every important Convention Committee.

This kind and gentle person was a shining example of self-giving to the Lord and his kingdom. He passed from this life Sept. 29, 1939.

Less well known, yet men of sterling qualities, were

Please turn to page 173

Committees for Philadelphia Convention Announced

Mr. John M. Smailer, president of the First New Jerusalem Society of Philadelphia, announces the following chairmen of committees who will serve at sessions in Philadelphia:

The Philadelphia Registration Committee will co-operate with the Credentials Committee of Convention, if asked to help.

Advance Program . . . 1958 Convention

Meetings in Wilmington, Del. and Philadelphia

At the Wilmington New Church, Pennsylvania Ave. & Broom St.

Monday, June 16

- 12:15 P.M. Luncheon at the church for the ministers and their wives
- 1:45 Meeting of the Council of Ministers
- 1:45 Meeting of the ministers' wives
- 6:30 Banquet for the Alumni Association of the New Church Theological School
- 6:30 Dinner and social hour for the ministers' wives

Tuesday, June 17

- 9:00 A.M. Meeting of the Council of Ministers
- 9:00 Meeting of the ministers' wives
- 12:15 P.M. Luncheon for the ministers and their wives; followed by a speaker
- 2:00 Meeting of the Council of Ministers
- 2:00 Meeting of the ministers' wives
- 6:30 Supper
- 8:00 Public meeting of the Council of Ministers, followed by a social hour at the church

Wednesday, June 18

- 9:00 A.M. Meeting of the Council of Ministers
- 9:00 Tour of the Winterthur Museum for the ministers' wives and the wives of General Council members
- 9:30 Meeting of the General Council
- 12:15 P.M. Luncheon
- 2:00 Meeting of the Executive Board of the Women's Alliance
- 6:00 Buffet supper for ministers, General Council members, and the wives at the home of Mr. and Mrs. Stewart Poole, 3201 Fordham Road, Westmoreland.

At the Philadelphia New Church, 22nd and Chestnut Sts.

Thursday, June 19, Philadelphia

- 9:30 A.M. National Alliance of New-Church Women, Sunday School auditorium
- 9:30 Board of Home and Foreign Missions, meeting at the Warwick Hotel. (until 12 noon)
- 9:30 Trustees of the National Church, meeting at the Warwick Hotel.
- 12:30 to 2:30 P.M. National Alliance of New-Church Women, luncheon at the Warwick Hotel.
- 12:00 to 2:00 Ministers and Laymen, luncheon at the Warwick Hotel. (Arrangements in hands of local committee.)
- 3:00 to 5:30 American New-Church Sunday School Association, meeting in the Warwick Hotel.
- 3:00 American New-Church League, Executive Committee at the church.

Housing—Kenneth Stier, assisted by Adolph T. Liebert
Banquet—Theodore Liebert; treasurer, Philip M. Alden;
Registration—Jean Campbell, Doris Tafel, and Ruth Tafel;
Hospitality—Corinne Tafel
Junior League—Lois and Earl Jefferies, Jonathan Tafel
A.N.C.L.—Tony Tafel, with Mr. and Mrs. John Lister as advisors
Badges—Sylvanus Johnson
Information—Richard Johnson
Tickets—Sylvanus Johnson
Coca-Cola Machine—B. Joseph Keating and Richard Johnson (Proceeds of this effort to be given to the Little Leaguers of Philadelphia)
Pay Telephone—Doris Tafel
Coat Rack—Robert Tafel
Transportation—Adolph Tafel
Parking—Thomas Walton
Audio—Robert Tafel
Ministers-Laymen Luncheon—Stewart Poole and Adolph Liebert
Local Committee on Worship—Rev. Richard H. Tafel
Printing—B. Joseph Keating
Vital Statistics—Thomas Walton
Opening of Convention—Church Committee
Social Hours—Anne Liebert and Louise Alden
Refreshments—Cornelia Stier
Communion—Evelyn Kent

Attention Leaguers

Dear Leaguers:

As you know, Convention is being held in Philadelphia June 19 to June 22. The Philadelphia League has planned a very interesting program which we are sure you will enjoy. On Thursday night we will have a Record Hop at the church. On Friday we have a business meeting, luncheon at the Warwick Hotel, swimming, and a dance in the evening at the 'Y'.

Saturday morning, Convention has invited us to take part in a discussion group; after that we will go to Valley Forge for a cook-out lunch and then, at night, go to the annual banquet followed by dancing at church. Sunday we will all go to church.

We plan to put up as many leaguers as we can in private homes. There you will stay overnight and have breakfast. However, if you would like to stay at a hotel, we have special rates at the Warwick, headquarters of Convention. If you wish to stay there, please send your reservations,

PROGRAM (cont'd)

- 8:00 P.M. Opening of General Convention in the church auditorium.
Worship service
Address by the President.
Welcomes and greetings.
Credentials Committee, request early registration.
9:30 Social Hour (Arrangements to be made by the local committee.)

Friday, June 20, Philadelphia

- 8:00 A.M. Communion Service at the church.
9:00 Convention business session at the church.
9:00 American New-Church League, business session, in the Sunday School auditorium.
12 noon American New-Church League, luncheon at the Warwick Hotel.
12 noon National Alliance of New-Church Women Executive Board luncheon meeting, at the Warwick Hotel.
12 noon Philosophical Center, luncheon meeting at the Warwick Hotel.
2:00 to 5:00 P.M. Interest groups—at the Warwick Hotel.
6:00 to 7:30 Laymen's Fellowship—Dinner meeting at the Warwick Hotel.
8:00 Board of Home and Foreign Missions, public meeting at the church.
9:00 Social hour under the direction of the Women's Alliance.
9:30 American New-Church League, social program.

Saturday, June 21, Philadelphia

- 8:00 A.M. Communion Service at the church.
9:00 to 11:00 Interest Groups.
11:00 Continue discussions begun on Friday of Task Force areas. Social Action program.
Leaguers and Young Adults: "What Do You Want The Church To Be?" "What Can I Do?"
11:00 Business session of Convention in the church. Elections.
1:30 to 3:30 P.M. Business session of Convention continued—at the Warwick Hotel.
3:30 (Possible alternate time for meeting of the Pension Board).
3:30 Laymen's Fellowship, meeting at the Warwick Hotel.
5:00 Board of Managers of the New-Church Theological School, meeting at the Warwick Hotel.
6:30 Convention Banquet at the Warwick Hotel.
League awards and ceremonies
Speaker: Dr. Richard Wallen
Dancing
Swimming party for the young people at Drexelbrook
Other features to be planned—

Sunday, June 22, Philadelphia

- 9:00 A.M. Communion Service at the church, followed by light breakfast in the parish house.
11:00 Convention Worship Service at the church.
1:00 P.M. Board of Home and Foreign Mission, luncheon meeting.
1:00 Meeting of the General Council (?) at the Warwick Hotel.
6:00 Buffet supper at the home of the Rev. and Mrs. Richard H. Tafel.
Evening Meeting of the General Council (?)

PLEASE NOTE: Changes in the above program may be made only with the approval of the Convention's Committee on Business.

NOTE: Ministers' Wives Program not yet included.

LEAGUERS (cont'd)

as soon as possible to: Mr. Kenneth Stiers, 17 Windsor Ave., Springfield, Del. Co., Pa.

The rates are:

- \$5.00 a person for 2 in a room
- \$3.50 a person for 3 in a room
- \$3.00 a person for 4 in a room
- \$8.00 a person for a single room

If you would like to stay at a private home, please let us know as soon as possible, so we may know how many are coming.

Harvey Tafel
200 Chestnut Ave.
Narberth, Pa.

Nominees' Who's Who

THUMBNAIL SKETCHES

General Council:

Rev. William R. Woofenden

Rev. Woofenden was born in Ontario, Canada, 37 years ago. He has been a life-long member of the New Church. Educated in the Detroit schools, he then served apprenticeship in the printing trade. The years 1949-52 were spent at the New Church Theological School. His undergraduate work was completed at Boston University in 1952. He served the New York Society from 1952 through 1957 and is presently the minister of the Detroit, Michigan Society. His services to the Church spread over a considerable area of interest. He is President of the American Sunday School Association, Member of General Council's Placement Committee, Vice-President of the Fryeburg Assembly.

Mr. George Pausch

Lifetime member of the New Church through the Sunday School and the Baltimore, Md. Society. From 1929 to 1941 he served as President of the Sunday School Association; and from 1945 to 1957 as Vice-President of Convention. He was educated in Baltimore city schools, Johns Hopkins University and the University of Maryland. By occupation, he serves as Trust Officer and Vice President of a Trust institution. He is active in charitable and municipal institutions. Our Convention has for many years benefited from his selfless devotion to its needs and problems.

Mr. Harvey M. Johnson

Mr. Johnson was born in Providence, Rhode Island in the year 1916. While in his teens, he became acquainted with New-Church young people, joined the League, and later, was confirmed into the Faith of the New Church by the Rev. Harold R. Gustafson.

During World War II, he served with the 8th Amphibious Force in the Mediterranean area. In 1953, he was transferred to the Boston Army Base where he is Chief of the Marine Division. Shortly after this transfer, he with his family moved to Brockton, Mass. where they take an active interest in the local New-Church Society. Mr. Johnson is presently serving as President of the Society and also of the Massachusetts New Church Association.

Chester T. Cook

Mr. Cook is treasurer of the Board of Home and Foreign Missions and auditor of Convention. He is also a director of the Corporation of the New Church Theological School, as well as a present member of the Board of Managers.

Rev. Bjorn Johannson

Mr. Johannson is the pastor of the Cincinnati Society and the editor of the *MESSENGER*. He formerly taught school and has been interested in education all his mature life.

Miss Dorothea Pfister

Miss Pfister was for many years a teacher in the public schools of Cleveland. She is one of the pillars of the Cleveland New Church Society, as well as the superintendent of the Almont Summer School. She has completed two terms on the Board of Managers of the Theological School.

Rev. Richard H. Tafel

Mr. Tafel, present pastor of the Philadelphia Society, is a graduate of Urbana, the University of Michigan and of the New Church Theological School. Also, he holds an M.A. degree from Harvard. He, for a number of years, served as chairman of the Council of Ministers. The fields of publications and education for the ministry have long been among his main interests.

Board of Home and Foreign Missions:

Rev. Ernest L. Frederick

The youngest son of Salvation Army officers, Mr. Frederick at the age of forty, was attracted to the New Church through Swedenborg's writings. After graduating from McMaster University, Harvard Divinity School, and the New Church Theological School, he served the Brockton Society until September of 1955. Since then, Mr. Frederick has been active in Florida. He is a member of the Board of Trustees of the Pension Fund and the Executive Committee of the Council of Ministers.

Rev. Rollo K. Billings

The pastor of what was formerly the Sheridan Road Society, Chicago, Mr. Billings now leads his congregation in a relocation project. He has served one term on Convention's Board of Missions.

Mr. Philip M. Alden

It should be sufficient to say of this indefatigable worker for Convention, 'Philip Alden is Philip Alden'. He is a graduate of the Massachusetts Institute of Technology, and is sales manager of the Residential and Commercial Sales Department for the Philadelphia Electric Company.

Other church assignments include: President of Board of Missions; member of Swedenborg Foundation; and member of the Investment Committee.

Mr. Tomas H. Splers

A banker by profession, connected with an international banking concern, Mr. Splers, in the course of his work, has traveled widely, especially in South America. He is a member of the Orange, N. J. Society, and is keenly interested in missions.

It is the purpose of the Committee on Tape Recording of the Council of Ministers to provide a catalog of recorded sermons, addresses, accounts of convention, which are to be made available to interested individuals, isolated members, and societies of the New Church. Every effort has been made to secure good fidelity in recording. All tape recordings are on standard seven-inch reels. Speeds are three and three-quarters inches per second or seven and one-half inches per second.

We are prepared to send recorded tapes on a three weeks loan or, if one prefers, the tape may be purchased at current wholesale prices. We pay postage and require the returnee to do likewise.

If you have recorded any sermons, worship services, sacred music (organ or vocal) addresses, lectures, which you think might contribute to the uses of the library, we would be glad to consider making a duplicate for Convention Library. We assume responsibility for the tape while it is in our care and also will return it as soon as a duplicate has been made.

In ordering, please indicate the name, title, reel number and speed you want the tape duplicated. Indicate the date you wish to use the tape. For any additional information, feel free to write your committee.

Send all communications to **Thomas Reed, 77 Otis Street, Newtonville 60, Mass.**

Bacon, Dr.

CONCEPTS OF ALCOHOLISM FOR 1956—an address given in Boston

Barber, Mrs. Daniel

SOCIAL ACTION IN THE LOCAL CHURCH—an address given at Convention, Boston—1957

Beales, William H.

Reel 8—SERMON—Convention—1955—Kitchener
Reel 17—WOMAN TAKEN IN ADULTERY—sermon—Fryeburg—1954
Reel 21—GIVE ME A MAN—sermon—Fryeburg—1954
Reel 22—GIRD THYSELF AND SERVE ME FIRST—sermon
Reel 22—THE SIN OF ACHAN—sermon
Reel 23—HEAVEN AND HELL—sermon

Bray, Everett K.

NCTS—Reel 1—AS DAY IS IN HEAVEN AND ON EARTH—sermon—Fryeburg—1955
NCTS—Reel 1—THOU SHALT PROCLAIM LIBERTY THROUGHOUT THE LAND—sermon—Cambridge—1955
NCTS—Reel 3—THE PARABLE OF THE POUNDS—sermon—Cambridge—1955
NCTS—Reel 3—WALKING TO EMMAUS WITH THE LORD—sermon—Cambridge—1955
NCTS—Reel 3—THE RISEN DIVINE LOVE IN HUMAN FORM—sermon—Cambridge
NCTS—Reel 3—DOCTRINE OF THE HOLY SUPPER IN TERMS OF PERSON—sermon
Reel 19—THE CAUSE OF THE MINISTRY—an address—Fryeburg
Reel 21—THIRD CHANCE TO KNOW THE LORD—sermon—Fryeburg
Reel 22—FINDING THE WAY TO HEAVEN IN THE LORD'S PRAYER—sermon
Reel 22—HOLY CITY—sermon—Fryeburg

Burns, James H.

Reel 10—SOME BLUNDERS TO AVOID IN COUNSELING—a lecture—Brockton Council of Ministers—1957

Cadbury, Dr.

Reel 2—CHRISTIAN OUTLOOK ON WORLD PROBLEMS—an address—Philadelphia, Penn.—Convention—1950

Capon, Edwin G.

Reel 7—VISION OF CHURCH UNITY—an address—Convention—Kitchener—1955

Chung, En Bo

Reel 10a—THE WAVGGIE NEW CHURCH—a message to Mr. Chung from his church in Korea

Diaconoff, Andre

Reel 4—CONVENTION WORSHIP SERVICE—Convention Preacher—1953—Cincinnati, Ohio

Fisher, John

Reel 8—BANQUET SPEAKER—Convention—1955—Kitchener
(Noted News Broadcaster of Canadian B.C.)

Frederick, Ernest L.

NCTS—Reel 8—BY THEIR FRUITS YE SHALL KNOW THEM—sermon—Cambridge

Giunta, Henry C.

NCTS—Reel 10—THE GARDEN OF EDEN—sermon—Cambridge 1-8 1956

Gutfeldt, Horand K.

NCTS—Reel 1—THE NEED OF LOVE—sermon—Cambridge—1955

Hinckley, Edward B.

ARE YOU A CHURCH OR A CONGREGATION?—an address—New Church Men's Club—1957—Boston

Horn, Friedemann

NCTS—Reel 1—LOVE YOUR ENEMIES—sermon—Cambridge—1955
Reel 9—SWEDENBORG AND THE GERMAN MIND—an address—Convention—Kitchener—1955

Report of Nominating Committee

The Nominating Committee, acting in accordance with Article XVII of the By-Laws of the General Convention, presents the following nominations. All have signified their willingness to serve if elected:

General Council—One minister and two laymen to be nominated. Retiring members ineligible to renominations at this time.

Rev. William R. Woofenden, Mich.
Mr. Harvey Johnson, Mass.
Mr. George Pausch, Pa.

RECORD TAPE LIBRARY (Continued)

- Horton, Walter G.
NCTS—Reel 2—SWEDENBORG AND CONTEMPORARY BIBLE INTERPRETATION—an address at NCTS—1955
- Johannson, Bjorn
Reel 5—CONVENTION PREACHER—General Convention—N. Y.—1954
- Johnson, David P.
Reel 16—THE NEW CHURCH IS HOME EVERYWHERE—an address—Convention—Boston—1957
- Johnson, Mrs. David
Reel 17—MY TRIP TO EUROPE—an address to New Church Women's Alliance—Boston—1957
- King, John C.
Reel 12—THERE SHALL NO SIGN BE GIVEN—an address—Brockton—Council of Ministers—1957
Reel 14—WORSHIP SERVICE AND SERMON—Council of Ministers—Brockton—1957
Reel 15—ACCOUNTING FOR OUR TALENTS—forum—General Convention—Boston—1957
- Lee, Chung Sun
Reel 11—NEW CHURCH IN SEOUL, KOREA—a report to Mr. Lee from his Congregation
- Martin, Ernest O.
Reel 12—GOD'S CONTINUING JUDGEMENT—sermon—Brockton—1957
Reel 17a—DO YOU KNOW THE ANSWERS?—sermon—Fryeburg
Reel 17a—HOPE HERE AND HEREFTER—sermon—Fryeburg
- Miller, Dr. Samuel
Reel 15—THE CHURCH UNDER GOD—sermon—Convention—1957—Boston
- Mack, Mrs. David
Reel 17a—SPIRITUAL HEALING—an address—Fryeburg—1954
- Noble, Rev. N. C.
Reel 1—NEW BOTTLES FOR NEW WINE—sermon—Los Angeles—1949
- Poulton, Fred
Reel 9—SOCIAL ACTION IN THE CHURCH—an address—General Convention—1955—Kitchener. Minister—United Church of Canada
- Presland, Claude
Reel 8—AFRICAN MISSIONS—an address—General Convention—La Porte—1956—Rev. Presland is a minister of the English Conference
- Priestnal, Clayton
Reel 16—LEAVES FROM THE BOOK OF LIFE—sermon—Convention Worship Service in Boston—1957
- Regamey, Alfred G.
Reel 11—THE CONTINENT OF EUROPE—an address—Convention—Missions—Cambridge—1957
- Spoerl, Howard D.
NCTS—Reel 9—LIVING PHILOSOPHY OF EMANUEL SWEDENBORG—an address—New Church Men's Club—1955
Reel 7—THE DEEPER PSYCHOLOGY—an address—Convention—Kitchener—1955
Reel 3—PSYCHOLOGY AND RELIGION—an address—Convention—Philadelphia, Penn.—1950
- Tobisch, Othmar
Reel 24—IF THE FIRST CHRISTIAN CHURCH HAD ACCEPTED THE SECOND COMING OF CHRIST—sermon—
- Tobisch, Mrs. Othmar
Reel 15—GOD'S CONTINUING JUDGEMENT IN THE WORLD—a talk given in Boston—Convention—1957
- Woofenden, William R.
Reel 23—CHRIST THE HOPE OF THE WORLD—sermon—Fryeburg
NCTS—Reel 11—CONJUGIAL LOVE—an address—Fryeburg—1955
- Wunsch, William F.
Reel 18—WE LOVE BECAUSE HE FIRST LOVED US—sermon
NCTS—Reel 1—BEHOLD I CREATE GOOD AND EVIL—sermon—Cambridge—1955
- Young, Robert L.
Reel 14—WORSHIP SERVICE—Brockton—1957—Council of Ministers
- Young, Mrs. Robert L.
Reel 15—GOD'S CONTINUING JUDGEMENT IN OUR LIVES—talk given Convention—1957—Boston

Board of Managers of the Theological School—Four persons to be nominated.

Rev. Bjorn Johannson, Ohio
Miss Dorothea Pfister, Ohio
Rev. Richard H. Tafel, Pa.
Mr. Chester T. Cook, Mass.

Board of Home and Foreign Missions—Two ministers and two laymen.

Rev. Ernest Fredericks, Ill.
Rev. Rollo K. Billings, Ill.
Mr. Philip Alden, Pa.
Mr. Tomas Spiers, New Jersey

Augmentation Fund—One person.

Rev. John C. King, Mass.

Committee on Nominations—Two persons from Associations not now represented on the committee, nor by the retiring member.

Rev. Robert Young, California
Mrs. John Lister, Pa.

Department of Religious Education—Three persons to be elected to serve for one, two and three years respectively.

Rev. Ernest O. Martin, Wilmington, Del. (one year term).
Rev. Eric J. Zacharias, Pretty Prairie, Kan. (two year term).
Mr. Robert Kirven, St. Louis, Mo. (three year term).

Nominees' Who's Who

Augmentation Fund.

Rev. John C. King

Mr. King, graduate of the Perkins Institute for the Blind, of the Boston University with an M.A. degree, of the Harvard Divinity School and of the New Church Theological School, is now teaching in the last named institution. He is also serving as pastor of the Brockton, Mass. New Church Society.

Committee on Nominations:

Mrs. John E. Lister

Mrs. Lister is president of the Philadelphia Ladies Aid and a member of the Board of Managers of the New Church Tract Society in Philadelphia. She is also a member of the Board of Directors of the Swedenborg Publishing Association and a contributor to the New Christianity. Through her interest in charitable boards and politics, she met her husband and became interested in the teachings of the New Church. Her interests are wide, such as painting, and the teaching of a class of teenagers in the Philadelphia Sunday School.

Rev. Robert L. Young

Mr. Young is a lifelong member of the New Church. He has served as pastor of the San Diego Society for fourteen years, and as general pastor of the California Association, chairman of the Committee on Vital Statistics, president of the San Diego County Ministerial Association, Board of Directors San Diego County Council of Churches. He was the first New-Church minister to win appointment to preach in the National Park, Kings Canyon. He is currently serving as chaplain in the California Department of Corrections.

(Continued from page 168)

the Rev. Joseph Worcester, the Rev. Benjamin Worcester, the Rev. Samuel Howard Worcester, M.D., and his son, Samuel, also a doctor as well as a minister. Benjamin Worcester is the author of a biography of Swedenborg; and Dr. Samuel Worcester, Sr., was one of the editors and translators of Swedenborg's *Manuscripts*.

"Forward Through The Ages, In Unbroken Line"

It all began, as far as we are concerned, in 1813 when a student at the University of Tübingen, Immanuel Tafel (Dr. Johann Friedrich Immanuel), discovered Swedenborg's writings. He became an enthusiastic convert, and determined to translate the new teachings into German. This he proceeded to do, in the face of great opposition. But in 1825, upon accepting the Chair of Theology at Tübingen, he was forced to give up this work. Four years later, however, he petitioned the King of Württemberg either to accept his resignation or to rescind the order prohibiting him from translating and publishing Swedenborg's works. The King accepted his resignation, but appointed him Librarian to the University, with permission to publish his translations.

Dr. Immanuel published all of the theological works in German, the first critical Latin edition, and numerous other books. He began to preach the doctrines openly in 1833, making many converts. He has well been called the founder of the New Church in Germany. His brother, Johann Friedrich Leonard (Dr. Leonard), joined him in this work, until he emigrated to America with his family at the time of the Revolution in 1848. Thus it was that this fine scholarship, devoted to the New Church, was transplanted to our country.

In the new world the Tafel family continued its scholastic and ministerial tradition. Among its numerous scholarly contributions are the New-Church translation of the Bible in German, the *Documents Concerning Swedenborg*, and the photolithograph reproductions of Swedenborg's original manuscripts.

Besides preaching himself, Dr. Leonard Tafel gave two distinguished sons to our ministry: Dr. Rudolph Leonard Tafel, who did most of his work in England, and the Rev. Louis Herman Tafel. The latter, in turn, gave four sons to the ministry of the New Church: Walter Winfried, Dr. Leonard Immanuel, Immanuel, and Richard Hugo.

Thus has it been "Forward through the ages, in unbroken line" Very seldom have three generations touched three centuries; here three generations in themselves almost the whole lifetime of the New Church! I believe that no other family has given eight sons to the ministry of our Church: Johann Friedrich Immanuel,

Johann Friedrich Leonard, Rudolph Leonard, Louis Herman, Walter Winfried, Leonard Immanuel, Immanuel, and Richard Hugo. (The last three are still very active in our ministry). And now rumor has it that a representative of the next generation of Tafels is planning to enter our Theological School in the Fall!

The Spiers Family

At least four members of this family have served in the Christian ministry. The Rev. Jesse B. Spiers was a Methodist Circuit Rider in the Blue Ridge Mountains of Virginia. He seems to have read New-Church books, since his son, the Rev. Junius B. Spiers, found in his library sermons by the Rev. John Worcester and, upon corresponding with him, entered our Theological School and was later ordained into our ministry. He served many years as Missionary to the South-Eastern Association. And his son, the Rev. John Worcester Spiers, has served in our ministry for thirty-eight years. And his youngest son, the Rev. Donald M. Spiers, is now serving as a Missionary Pastor in an inter-denominational project in South America.

This family is of Scotch-English ancestry and from early American pioneer stock. On its coat of arms occur the words *Unum spiro spero*—"While I breathe I hope." It is probable that the well-known printer of many New-Church books in England, who spelled his name Spiers, was a relative; some different spellings of the name are found in family records, and the name is not a common one even in Scotland.

All the children of both Junius B. and John W. Spiers are still in the New-Church; even if, like Donald, circumstances have made him an "ecumenical member".

The Rev. John W. Spiers received his B.A. degree at Urbana University and later the degree of Master of Education at Boston University. He graduated from the New Church Theological School in 1919, following an interruption of his studies by service overseas in the tank corps. He is a graduate of the Episcopal School of Applied Religion and has done work at the University of Cincinnati in the field of sociology. At Union Theological Seminary he received an M.A. in 1951.

During 1952-1953 he was for six months at the Ecumenical Institute of the World Council of Churches at Geneva, Switzerland; and travelled in Italy, France, Germany, Holland and England. In Switzerland he was made officially a member of the World Council.

Upon returning to the United States he spent a year at Boston University School of Theology and Oberlin (Graduate School of Theology). He has served at La Porte, Indiana, since that time to the present.

The Two Turleys

Back in Indiana during the depression, life was a bit austere for many families. It was so for the Otto C. Turley family. But, by pulling together, working as a

family unit growing vegetables and marketing them to add to the family income, no one was ever hungry. In that atmosphere, the Turley children—Guinivere and the two boys, Owen and Calvin—grew up.

Music was a family recreation in which everybody took part, and it was this talent which led the Turley family to the New Church and, eventually, brought all three children to their life's partners. The Reverend Rollo K. Billings was looking for a soloist for the New Church in La Porte—you can guess the rest. He found Guinivere, and they found love. But, at the same time, the Turley family found the New Church.

Upon graduation from high school, Owen turned to the ministry, and while studying at N.C.T.S. found his wife, Elinor. Calvin, while studying at Indiana University, was called to the armed services. But, upon return to civilian life three years later, he too felt the call of the ministry, and while studying at the Divinity School of the University of Chicago, he found—in his brother-in-law's church—Marilyn, his wife to be. He is now pastor of the Portland, Oregon, Society. Owen, at present, is not in the active ministry.

Priestnals, Father and Son

The urgings, insights, provocations and circumstances which eventually brought my father, James Priestnal, into the New Church are not fully known to me, for he possessed by nature that reticence about personal affairs so common among Englishmen. He did speak of walking many miles as a young man to hear lectures on the Second Coming, delivered by the late Rev. Arthur Wilde, who was at the time a Lay-Leader in the British Conference.

Not long after leaving his homeland for the United States he married and entered the ministry of the Methodist Church in Iowa. The desire to formally unite with the New Church must have been strong and insistent however, for in 1913 he severed all affiliations with the Wesleyans and came East with his wife and three children to attend the New Church Theological School. James Priestnal was re-ordained in 1915 and for thirty-five years served the Yarmouth Society; until 1923 the year round, and after that during the winter months, he ministered in turn to at least seven other societies. He passed on to the higher life in March of 1957.

As the son of a New Church minister, the writer came under the influence of the 'heavenly doctrines' at a very early age. He recalls vividly his father's telling him all about an unusual man who spoke with angels. But it took twenty-nine years, five of them teaching in secondary and professional schools and in the Sunday School of the Boston Society, to bring James Priestnal's son into the ministry. Since his ordination in 1941 he has served the Bridgewater, Cleveland and Baltimore Societies.

This lineage of Swedenborgian ministers in the

Priestnal family is not long, but thus far it has stretched through the years for almost half a century.

The Peters Family

Klaas Peters, as a young man, came to Canada with a group of Mennonite immigrants from Russia, and settled in southern Manitoba. In 1887, at the age of 31, while attending a meeting of the 'Holdeman' church, one of the speakers, a Mr. Marcus Seiler, gave some remarkable explanations of the Bible. When he was asked where he got such instructive material Mr. Seiler mentioned Swedenborg and some of his books. Upon request he left some New-Church literature with Klaas Peters, Jacob Wiens, Abraham Klassen and one or two others. These men studied the books, passed them around among friends and talked 'New Church'. They got more literature from Philadelphia and also the *Bote Der Neuen Kirche*. Of special interest were the New-Church teachings about the resurrection and the immediate entry into the other world, Judgment according to works, and no literal hell of fire, the spiritual sense of the Word, particularly the interpretation of the Second Coming. They were soon excommunicated by the Mennonites for heresy. As far back as my memory goes, we had regular Sunday School in our home and many services. Among the earliest receivers were Mr. Jacob Zacharias, father of the Rev. John E. Zacharias and grandfather of Eric and Paul; Peter Reddekopp, grand-uncle of Henry and Erwin.

In 1901 the General Convention sent the Rev. Adolph Bartels, who helped organize the first New-Church society in Western Canada. The object of the society was to "Study and spread the writings of Emanuel Swedenborg". In 1902 Klaas Peters and Peter Hiebert were ordained in the Rosenfield School, by the Rev. S. S. Seward assisted by Rev. Adolph Roeder.

About this time people were on the move westward. The Reddekopps moved to Dallas, Oregon; the Peters to Alberta, later to Saskatchewan; the Zacharias, to Herbert, Saskatchewan. Each, in these places spread the Doctrines. Mr. Gerhard Ens, father of the late Rev. Isaac Ens, was the first receiver at Rosthern, Sask. The Western Canada Conference was organized, with the encouragement and help of Rev. Adolph Roeder, in 1907 at Herbert, Sask.

Some years later, Henry K. Peters, eldest son of Rev. Klaas Peters, went to school at Urbana, then to the New Church Theological School, and was ordained in 1918. Peter Peters, the third son, after graduating as Bachelor of Science in Agriculture at the University of Saskatchewan, went to the Theological School, also taking some classes at Harvard. He was ordained in 1926. Klaas L. Peters, the fourth son, after receiving a B.A. degree and teaching school in Saskatchewan, went to the Theological School and was ordained in 1934.

One of the things that impresses me now is the 'Object'

New Church.

It goes without saying that both Mr. and Mrs. Zacharias have greatly influenced their children, two of whom, Eric and Paul, are now in the ministry. Paul gives as his earliest and fondest recollections those centered around his home and church . . . listening to the older folks reading and discussing the New-Church teachings . . . feeling the abiding trust which his parents had in the goodness of the Lord . . . knowing early in life the meaning of freedom and responsibility . . . and all of this in an atmosphere of gentle affection. It left its imprint. Eric and Paul attended Urbana Junior College, and later the Theological School in Cambridge. At the present time, John serves the Vancouver, B. C., Society, Eric is pastor of the Pretty Prairie and Pawnee Rock Societies in Kansas, and Paul is in the Elmwood, Mass. New Church.

In his childhood, his son John E. Zacharias, read the doctrines with great interest, and saw the need and felt an urge for the New Church ministry. For years this remained only a dream, the obstacles seemed insurmountable—no formal education, English was a foreign language for him, living on an isolated farm. Yet the vision would not fade. At the age of 18 he went to a little country school, where he learned his first English words during the winter months—with the Theological School in Cambridge still constantly in his mind. Finally, in 1912, he wrote to the Rev. William Worcester for information regarding the School, and was admitted that fall. He has served the Western Canada field since his ordination in 1915.

It was around the turn of the century when the writings were introduced into Manitoba, Canada. Jacob Zacharias, was one of a small group which was convinced that the Lord had fulfilled his promised Second Coming, in revealing the spiritual sense of his Word. With his family, and in the face of considerable local opposition, he joined the New Church, and with great devotion served its cause. Being isolated, Mr. Zacharias conducted regular Sunday morning services in the home, at which a spirit of deep reverence prevailed, leaving a lasting impression. During his lifetime he shared his New Church convictions with many friends and neighbors.

Zacharias and Sons

A younger brother, Henry E. Goddard, born 1852, a graduate of Brown University, was ordained in 1876, serving the Brockton Society 1874-1899 when he left the ministry to take up the practice of medicine. He entered the other life in the year 1918.

Warren Goddard, III, was born 1880, graduated from Rhode Island State College in 1903 with a B.S. degree. He was ordained in 1908 and served societies in Contoocook, N. H., Fall River, Mass., LaPorte, Ind., East Bridgewater, (Elmwood) Mass. (1925-1949). He taught physics and chemistry at Urbana University (1916-1923). He is now retired.

His son John, born 1839, prepared for the ministry and he was ordained at Cincinnati, Ohio, February 14, 1866. After serving this society he went to St. Louis and concluded his long ministry at Newtonville, Mass. His useful life closed here on February 6, 1935.

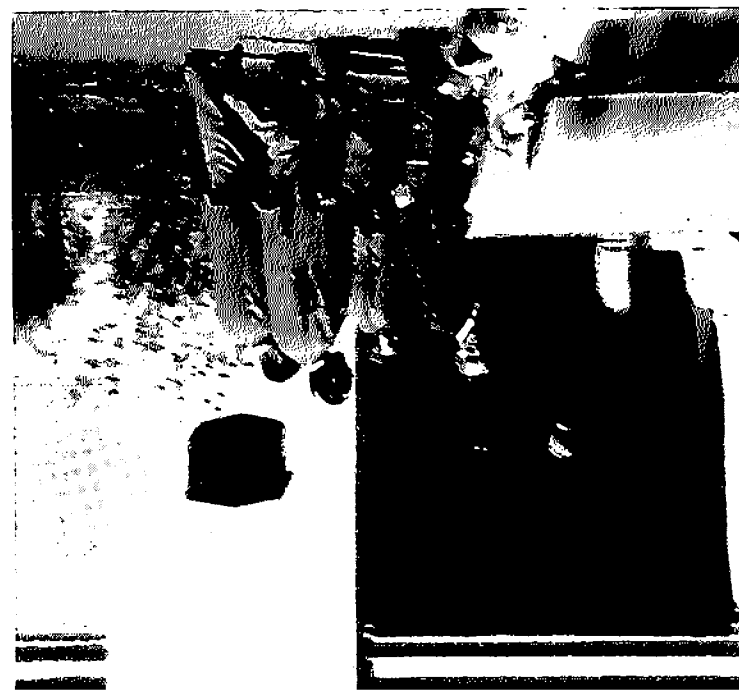
Another son, Warren Goddard, II, born 1849, received an honorary M.A. degree from Dartmouth College in New Hampshire and later was ordained in 1874. He served New-Church Societies in Brookline, Mass., Pawtucket, R. I. and Providence, R. I. He left the ministry for law in 1889. He passed to the higher life in the year 1910.

Warren Goddard, the pioneer New-Church minister in the family, was born in Portsmouth, N. H., 1800. He graduated from Harvard College in 1818. During his college course he knew nothing of the New-Church teachings. After graduation he took a graduate course with Rev. Dr. Harris. But before and after graduation he began to be troubled about the doctrine of the Trinity, and his troubled feelings turned into distress. This distress continued until after he had had a talk with a younger classmate at Harvard, Samson Reed. Reed had recently read some of Swedenborg's works that had previously been found, dust covered, in the 'Museum' of the College. Goddard's difficulties with the doctrine of the Trinity were quickly removed. Delighted with his new found truth, he continued with his readings in the Doctrines, being ordained in 1839. He served the Abington Society (1836-1838) then went to the North Bridge-water (now Brockton) New Church in 1838. Here he ministered until 1865. He passed into the higher life in 1889.

The Goddards

of that first Western Canada Society: "To Study and Spread the Teaching of Swedenborg." It was simple and effective.

ENTERING THE PORTALS where some of their fathers or grandfathers may have trod.



The Doles

The first member of the Dole family to become a Newchurchman was Henry Clinton Dole of Ypsilanti, Michigan. He was a man of little formal education but of exceptional character. When he received some volumes of Swedenborg as a token of appreciation from a transient Englishman whom he had befriended, he immediately read them and found in them religious teachings which he could wholeheartedly accept. The result of his study of them was that he had a reputation for wisdom which brought many people to him for advice and instruction. There was no New Church in Ypsilanti, but frequently on Sunday mornings people on their way home from other churches would bring their questions to Mr. Dole, and instructors in the State Normal School, which was in Ypsilanti, had the habit of gathering on his porch in the evenings for discussion.

His son, George Henry Dole, graduated from the State Normal School and after a short period of teaching went to the University of Michigan, where he received an L.L.B. degree. He practiced law in Chicago for a time and then decided to enter the ministry. He was ordained in 1889 and served the Grand Rapids, Mich.; Bath, Me.; and Wilmington, Del. societies. In 1919 he was invested with the office of General Pastor for the Maryland Association. He was the author of several books, including *Divine Selection, or the Survival of the Useful*, *The New Church: What, How, and Why*, *The Philosophy of Creation*, and *The Life and Teachings of Jesus*. His ministry extended over a period of fifty years.

His son, Louis Alexander Dole, after graduating from Yale and continuing there for three years of graduate study, taught for several years and then attended the Theological School and was ordained in 1916. He taught for four years at Urbana, serving the Urbana and Indianapolis societies and a group in Columbus, Ohio, on a part time basis, and has since served the Fryeburg, Maine, and the Bath, Maine societies. He was invested with the office of General Pastor of the Maine Association in 1938.

His son, George Frederick Dole, a graduate of Yale and of Oxford, England, is now in residence at the Theological School, preparing for the New-Church ministry.

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

Heaven and Hell25

Divine Love and Wisdom25

Divine Providence25

The Four Doctrines25

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Dirk and Albert Diephuis

After having been employed as interpreter by the Transvaal-Lorenzo Marques railroad I left South Africa, having lost the war against England. I was similarly engaged in Madagaskar and India for some time later.

Having been brought up in an atheistic family—quite the thing among the intelligentsia at that time in Europe, I had never entered a church.

Returning to Europe, I prevailed, upon my brother, Dirk, in Holland, to go with me to the World's Fair in St. Louis, where a job was promised me at that Fair. There I met the Reverends Eby, Nussbaum, and Landenberger. They were distributing New-Church literature in a structure which was a reproduction of Swedenborg's garden house. In course of time I was converted and not long thereafter Dirk likewise.

Dirk was then a successful certified public accountant but when Mr. Nussbaum took a sabbatical year in Europe, he and I together filled his place, continuing the Sunday Services.

After first attending our Theological School, I became the librarian of the St. Louis Crunden Library. After the first great war I was ordained; Dirk having taken a correspondence course, he also joined our clergy and became minister of the united New Church on Delmar Avenue in St. Louis. To encourage his daughter, Dirk took his Master's degree at the same university, the Washington University of St. Louis. An incurable disease overtook him. He carried on his pastoral work, also as president and General Pastor of the Illinois Association, sitting at the last in a chair in the chancel. Finally he became bed-ridden and passed away on December 11, 1956, comforted faithfully by his wife, Dorothy Dickenson Diephuis, his daughters and friends.

Our family name has been spelled in many almost unrecognizable ways, by its far-flung branches. Some say it hails from Dieppe, France, when Napoleon recruited his soldiers from that city. 'French' was the most beloved language in our home. Our father was State Tax Commissioner (Ryksontvanger) in Friesland. Of his six sons, three became clergymen.

The Gustafson Family

John G. Gustafson, Chicago, Ill. came from Sweden; his wife was Matilda Sorensen. They attended the New Church at Kenwood, Chicago, under the Rev. L. P. Mercer, and later were members of the Englewood Society of the same city.

One of the sons, Frank A. Gustafson, was born in Aurora, Ill. Sept. 17, 1871. He graduated from Northwestern Medical School in 1892. He became interested in the New Church while seeking a rational answer regarding the inability of doctors and surgeons to sustain life in human bodies. He attended lectures at the Kenwood Church by the Rev. Mr. Mercer, became interested and studied under Mr. Mercer. He was ordained into the

New-Church ministry and became minister of the Olney, Ill., Society. Other pastorates were: Buffalo, N. Y.; Urbana, Ohio; Denver, Col.; LaPorte, Ind.; Detroit, Mich.; St. Louis, Mo.; Preston, Md.; The Southeastern Association, and Pretty Prairie, Kan. He was consecrated a general pastor at Philadelphia, Pa., May 16, 1926; retired in 1940, and died at LaPorte, Ind. Feb. 15, 1946. Dr. Gustafson was also prominent in Masonic circles. For further information on Frank A. Gustafson see Memorial in Convention Journal 1946; and *MESSENGER* of Mar. 16, 1946, page 95.

Of his three children, two sons, Harold and Donald, entered the New-Church ministry.

Harold R. Gustafson was born Apr. 17, 1892, studied in the High Schools of Denver, Col. and LaPorte, Ind. He also studied at Urbana Junior College, the Hahnemann Medical College, Chicago, Ill., and the New Church Theological School. He was ordained in Washington, D. C., May 9, 1915. He was married to Vesta F. Howard in Brockton, Mass., Aug. 13, 1915. He has held pastorates in Elmwood, Mass.; Urbana, Ohio; Portland, Me.; Providence, R. I.; Brockton, Mass., and Bridgewater, Mass. He has served on many committees in

the Massachusetts and the Ohio Associations, and as president of the Massachusetts Association 1946-1948; also served as chairman of Convention's Credentials Committee. He is interested in inter-church affairs, and has served as chairman of Brockton Forums Committee for several years, and as president of Ministers' Unions in Portland, Me. and in Brockton, Mass., as well as being very active in Council of Churches. He has done much radio broadcasting in past years.

Donald C. Gustafson was born July 16, 1897. He studied at Urbana Junior College and the New Church Theological School. He was ordained in 1926 and held pastorates in Bridgewater, Mass.; LaPorte, Ind. Richmond, Va.; Lakewood, Ohio and Toronto, Ont. He was a veteran of World War I, and was prominent in the American Legion, being chaplain of posts in Bridgewater and LaPorte. He served as president of the Ohio Association, 1938-1940 and of the Canada Association, 1942-1945; and for several years was the chairman of Convention Credentials Committee. He died suddenly in LaPorte, Sept. 18, 1951. For further information on Donald C. Gustafson, see Memorial in Convention Journal 1952; and *MESSENGER* of October 6, 1951.

The 1 year's closing service of the New Church Theological School, at which En Bo Chung will receive his diploma, will be held at the School Chapel, Friday Evening, June 6, at 8 p.m. A reception will follow in the main school building. All members and friends of the General Convention are cordially invited.

The Swedenborg Student

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

ARCANA CLASS I—June, 1958

Volume III, 2672—2726

June 1-- 7	2672--2689
8--14	2690--2704
15--21	2705--2716
22--30	2717--2726

THE READING for this month concludes the story of Hagar and Ishmael. Ishmael, as has been noted, represents the natural rational, born of the affection for memory knowledges represented by Hagar the Egyptian. By memory knowledges or 'scientifies' are meant not such knowledges as the learned have 'but everything of knowledge with which one can be imbued from experience, and by hearing, from civic life, from doctrine, and from the Word' (2718).

Our reading begins with the words "And Abraham rose early in the morning." This indicates entrance upon a new state. And it is said that now Hagar and Ishmael represent the spiritual church. This may seem confusing because Ishmael has been

pictured as the 'merely human rational.' The distinction between Isaac and Ishmael was clearly explained in number 2657². This is the state of the rational before regeneration. Now an advanced state of this rational is represented, and Ishmael takes on a higher meaning. Although at first the natural rational, as it is concerned almost exclusively with knowledges from nature, is scornful of spiritual things, it can be regenerated and made to serve the spiritual. It remains, however, discretely on a lower plane than the spiritual reason represented by Isaac. The reluctance of Abraham to send Hagar away pictures the Lord's desire from love of the human race to see if it was really necessary to separate the merely human rational from the Divine rational. His acceding to Sarah's wish and sending Ishmael away teaches us that genuine truth cannot be obtained by the merely human rational. The giving to Hagar of bread and water by the angel to keep her and the child alive is further instruction in spiritual

truth. Because the will has been perverted, the Lord's instruction must be through the understanding.

The story of Ishmael applies to all of us. It is always our tendency to imagine that we are really capable of finding the truth for ourselves and of guiding ourselves, which makes it necessary for the Lord to permit us to experience states of doubt, despondency, and even despair, so that we may be brought to acknowledge from the heart our own ignorance and evil. This is particularly taught in numbers 2682 and 2694. The beginning of heavenly life is the acknowledgment that all good and truth are from the Lord and nothing from self.

This story of Ishmael and Hagar describes the progressive states of those who are being reformed and the way in which the Lord makes use of the things of our memory and reason - even of some which are false - so far as they can be 'serviceable for growth.' "For all things, even the least, with man are foreseen by the Lord, and are provided for his future

state to eternity, and this for his good in so far as it is in any way possible, and as he suffers himself to be led by the Lord." The individual will is after all the deciding factor.

Notes

2675. The desire to know and to learn what is good and true is from the affection of memory knowledges. It is the mother through whom is born the rational in which is the spiritual.

2682. The book of Job is not a book of the Word but it is a 'book of the Ancient Church.'

2682^a. "But as there are few who believe that they have a spirit which is to live after death, there are few who are being regenerated." This is because without belief in a life after death all our thoughts are centered on life in this world.

2689^a. "The real cause of their admitting doubts... is to be found in their life of evil."

2693. Here is stated the reason for the Lord's questioning men about their states, which He of course already knows. The last sentence strikes a responsive chord in us.

2702¹⁵. Note the distinction made between 'applicable memory knowledges', and those which are 'not applicable and impure.'

2714. This will be more easily understood if we read number 2661².

2686, 2702, 2708, 2722. These help in getting a clear idea of particular correspondences.

ARCANA CLASS II—June, 1958

Volume X, 8748-8858

June 1— 7	8748—8765
8—14	8766—8788
15—21	8789—8813
22—30	8814—8858

IN ITS LETTER Genesis xix tells of the outward preparation at Sinai for the giving of the commandments and statutes. Spiritually it treats of the inward preparation for receiving them.

The time was the third month after deliverance from Egypt. The manna had been given, the water had been brought from the rock at Rephidim, and Amalek had been defeated. Reformation and regeneration are continuing processes; so it is said "And they journeyed from Rephidim." The wilderness of Sinai here pictures the state in which truths are lacking but in which they could be implanted, and the encampment there is the ordering of the mind to receive them.

We should keep in mind the fact that Jehovah represents the Divine from which is revelation, Moses the truth from the Divine through which revelation is given, and Mount Sinai the state of good in which truth can be received. Jehovah's coming down upon Sinai is the Lord's presence in such heavenly states. We cannot bear the Divine love and wisdom as they are in Jehovah Himself; they have to be accommodated to us.

It was the Lord who led the people out of Egypt. He bare them 'on eagles' wings.' This is not, of course, literally true, but it means that by means of spiritual truths we are led out of bondage to the natural.

The promise was that if they obeyed the Lord, keeping the covenant, they would be a peculiar treasure and an holy people. Those who have the Word and through it know what is good and true can above others lead the life of heaven.

Because of the states of the people the revelation was given in a dense cloud. Truth had to be heavily veiled because the thoughts of men were from mere sensuous light, and the Divine can be seen only according to the state of one's life and his perception therefrom. That is why the Word is written as it is. And how heavily clouded and veiled! Yet the Lord is present in it in all His glory, love, wisdom, and power. When Moses went down from the Mount, the people could not bear to look at him, and he put a veil upon his face.

The bounds set about the Mount signify limitations lest men come into light which they cannot bear. The

interiors of the Israelites were veiled over, as only external things could be communicated to them. We cannot go beyond our ability to receive.

All the good into which we come by regeneration has extension into heaven to the various societies there, whence is the source of our life. Our ruling love determines our spiritual associations.

Notes

8750². A definite statement on the changes of state in the spiritual world.

8761. Abstract ideas lead to their subjects. "When the truth of faith or good of charity is spoken of, the man of the church in whom they are is understood."

8762. The external and internal church contrasted. External worship is from the obedience of faith; internal worship is from love to the Lord and charity toward the neighbor.

8765. Evil cannot be turned into good.

8770². Note the distinction between 'judges' and 'kings,' the judges denoting a higher form of government.

8770³. The spiritual reason for the division of the kingdom into Judah and Israel.

8772. "Good which has not its quality from the truths of faith is not Christian good, but natural good, which does not give eternal life."

8773. Primary truths necessary for intelligence.

8774. The reason why the Jews do not believe that Christ was the Messiah.

8783. Why the Word was given in natural terms: "Wherefore if spiritual and heavenly things were set forth nakedly, they would be rejected as if they were nothing, according to the Lord's words in John:—'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things' (iii, 12)."

8813. 'Thunder' represents the power of the Divine truth as it affects the will, and lightening the truth as it affects the understanding.

BAPTISM

TAFEL—Leonard Scott, infant son of Mr. and Mrs. Leonard Immanuel Tafel II, was baptized at the Easter service, Apr. 6, of the Chicago Society, by his grandfather, Rev. Immanuel Tafel.

WEDDING

DAILEY - DENNIS — Marilyn Virginia Dennis, daughter of Mrs. Henry Dennis and the late Henry Dennis, and the granddaughter of Mrs. Harry H. Heer, was married to David Worthington Dailey, a graduate of the Massachusetts Institute of Technology on Sept. 14, 1957. The wedding took place in the Pittsburgh New Church with the Rev. Leon Le Van officiating.

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Creative Arts Honored in Cincinnati

"Oh, worship the Lord in the beauty of His holiness" was the theme of the second event in the Sesquicentennial celebration of the Cincinnati Society, April 26. "Handmaids of Religion: the creative arts", read the heading of the invitation to the musical service held that day under the direction of Miss Grace Chapman. The service was intended to honor Adam Hurdus, the colorful founder of the Society and a pioneer organ builder of Cincinnati, as well as a number of others who have been connected with the Society and who have made important contributions to the arts and skills of America.

In the church parlors there was an exhibition of some of the treasured possessions of the church and examples of paintings, drawings, sculpture, carvings, architecture, ceramics, literature, drama, needlework and crafts. Miss Florence Murdoch, herself an artist who has received no mean praise for her work in discovering beauty in wild flowers and whose pictures have been displayed in several art exhibitions, planned and executed this display. Helping her with this work were Miss Melrose Pitman, formerly professor of art in the University of Cincinnati, James L. Chapman, Henrietta S. Hargrave, Jean M. Schmidt, Carol S. Lawson, and Robert Sevier.

In addition to two choir anthems, the musical service consisted of a duet by James L. Chapman and Alice D. Schwartz, a solo by Mrs. Schwartz and one by Janet Kimery, with Kathryn Maish at the organ.

It was noted how many artists of prominence have been members of the Cincinnati Society: These include among others Frederick Eckstein, painter and sculptor, known as the 'father of Cincinnati art'; Hiram Powers, world famous sculptor; the two Fries, William and Henry (father and son), distinguished woodcarvers; Clara Newton, painter and worker in ceramics; Luman Watson, pioneer clockmaker; James H. Beard, widely known portrait painter whose portraits of Adam Hurdus and of the Rev. M. N. Carr are among the treasured possessions of the Society; John Zettel, an architect of high reputation who made the designs for the present building of the Society.

Writers of prominence were also represented at the exhibit. These

include Rachel Butler, who won national acclaim as a playwright; Catherine Hargrave, whose monumental work on the history of playing cards is rated among the best works of its kind; Elsie Hobart Carter, author of highly praised Christmas plays for children, as well as other books; Melrose Pitman, author of a volume of exquisite poems entitled *Songs in Sequence*. (Miss Pitman and Miss Hargrave were for several years editors of *Sunday Afternoon*, the Sunday School paper of the New Church.)

Musicians who belong or have belonged to the Society, and who have won distinction, also came in for mention. Among these were Lavinia De Silver, for many years organist for the Society; Corinne Moore-Lawson, nationally known concert singer; Naomi Chapman Sprigg, favorite soloist in the city's fall musical festivals; John Dodd, who traveled with a highly acclaimed musical troupe; and, in later years, Alice Schwartz, James L. Chapman, and Grace Chapman.

Visitors, of whom there were about thirty five present, were shown around the beautiful place of worship and their attention directed to the stained glass windows, among them one designed by Sir Edward Burne-Jones, famed decorator, and executed by William Morris, poet and artist. This is the only window of its kind in America. It shows the figure of Samuel deeply concerned about the people's demand for a king and the growing ambition of the nation to become a world power. Above the beautifully carved oak altar are the seven priceless Tiffany windows with pictures of the the seven angels of the seven churches of Asia (Rev. 2, 3). These windows are a gift of the Glendale Society in memory of Charles and Mary Allen.

Among the things on display in the art exhibit, was a pewter communion set of English manufacture used by Adam Hurdus, the founder of the Society. Also drawings by a young architectural student, now a trustee of the Society, Robert Sevier.

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NOMINEES' WHO'S WHO

Department of Religious Education

Rev. Ernest O. Martin (one year term)

Since graduation from B.U. and the Theological School in 1952, Mr. Martin has been pastor of the Wilmington, Del. Society. He is a member of the Board of Managers of the Theological School and is chairman of the Visiting Committee. He is also active as chairman of Convention's Commission on Religious Education and is a member of the Executive Committee of the Council of Ministers. The Wilmington Council of Churches also claims Mr. Martin on many of its important committees. This sketch lifted from the May 25, 1957 issue of the "MESSENGER". Mr. Martin contends that regeneration has progressed little since that date.

Rev. Eric J. Zacharias (two year term)

Since graduation from B.U. and the Theological School in 1950, Mr. Zacharias has served as pastor of the Pretty Prairie, Kansas, Society. Since September of 1957, he has also served as pastor of the Pawnee Rock Society. He is a member of the Board of Managers of the Theological School, Vice President of the American New Church Sunday School Association and president of the Kansas Association.

Mr. Robert H. Kirven

Born of New-Church parents, Mr. Kirven has spent most of his life in St. Louis where he is a member of the local Society and best known for his work while serving on Convention's Appeal Committee. While a student at the University of Chicago, studying journalism, he met his future wife, Marian. Anxious to try free lance writing, Mr. Kirven is now busy writing strip films, industrial films, radio and commercials, sales presentations, and news releases.

MEMORIALS

PATERSON—Mrs. William Paterson (nee Agnes Cooper)—was born in Glasgow, Scotland, on June 8, 1869. She passed away at her home in Whittier, California, on Wednesday, April 9, 1958, after a long illness. Services were conducted in the Hillside Church, Rose Hills, in Whittier, on Saturday, April 12, 1958, Rev. Andre Diaconoff officiating.

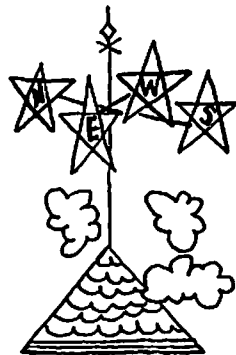
Mrs. Agnes Cooper Paterson was a beloved friend and member of the Los Angeles Church Society. A New-Church woman of sterling character and loving heart she was always eager to take an active and useful part and to be with her friends. She and Mr. William Paterson, who survives her, were married sixty-four years ago in Scotland, and were members of the New Church there. They have seven children, ten grandchildren and three great-grandchildren.

Her resurrection into the heavenly world is a beautiful experience of entering upon joyous and untrammelled active life once more, in the radiant presence of the Lord.

SWANTON—Word has just reached us of the passing into the spiritual world of the noted New Churchman and scientist, Dr. John R. Swanton, May 2, at his home in Newton, Mass. A memorial for him will be published in the near future.

Bits and Pieces

by Martha King



BY NOW YOU HAVE heard of the Regional Training Institutes and you have probably held or are planning to hold in the near future your first society meeting to discuss the problems Convention has asked you to help solve. At present I have notices of several of these meetings. In Boston Mr. and Mrs. George Forrester and Mrs. Lois Jones will lead the discussions which will begin on May 13. San Diego will begin its meetings on May 4 under the leadership of Helen Swanton and Harry Morgan; Detroit, on May 6; Wilmington, on April 27 with Alderson Lynch and Sam Hanby as leaders. Brockton held its first meeting May 1 with Mr. and Mrs. Alan Farnham as leaders. Brocktonians were fortunate in having the President of Convention with them. He nobly held his peace and let Dot and Alan Farnham lead the meeting, for which he was rewarded by letting him say a few words of greeting. Good Luck to all the Societies as they hold their meetings!

Let's begin our cross-country tour this time with Brockton. Those who attended the Ladies' Circle Guest afternoon were delightfully entertained by a charming woman from the Philippines, Mrs. Jacob Quiambao. She spoke about the Filipino woman in a changing world and gave many interesting details of life there. The women will be surprised to hear that the Filipino woman has trouble gaining weight!

The Rev. Ernest Martin has now committed himself to the Delaware PTA by becoming chairman of the Committee on Character and Spiritual Education of the Delaware Congress of Parents and Teachers.

We now leave the East coast and stop at LaPorte where we find that several friends of the church have given of their time and money to make improvements in the building and equipment. Congratulations to them!

The Parish Club of the Kitchener Church catered a meal at Huronia

Hall. This was a dinner for the Blind in that area.

In St. Louis, the Church is visiting its new neighbors and telling them of their plans for the church and the ways in which they hope to serve the immediate neighborhood. This should net them some new members! Success to you in this project!

The Pawnee Rock—Pretty Prairie area was expecting a visit from the F. Gardiner Perrys over Easter. The Pawnee Rock group held an Easter Egg hunt for the children, Easter afternoon.

On the West Coast, the San Diego Society's Operation Bootstrap has shown a 76% increase in pledges over the 1956 envelope giving! Nice going. Both El Cerrito and San Francisco had something new to offer in the way of Easter music. Virginia Cherniak, the choir director in El Cerrito, wrote a new Alleluia for the choir to sing as the minister reads bits of the Easter story. In San Francisco the children's choirs sang a Life of the Lord composed of hymns, responsive services, solos, Scripture readings, and congregational singing. Miss Jane Sugden, the organist, put this service together. Rev. and Mrs. Othmar Tobisch are now on their trip through England and Europe. Mr. Tobisch will also take a motion picture of his trip for Convention.

The Western Canada Conference met in January and made plans for summer camp at Crimson Lake Park, Alberta.

Cincinnati is celebrating its Sesquicentennial the last week in April. On April 27 they had a special musical program as part of the celebration. The Barnsley Society in England is celebrating the golden jubilee of the dedication of its premises on Parker St. The remarkable thing about this society is that almost two-thirds of its members are first generation New Church.

The young people come in for some recognition in this column now. The League in LaPorte filled baskets for the poor, this spring.

Congratulations to Peggy Wood, recently inducted in the National Honor Society. Nancy Heath is also a member. Barbara Prime was awarded a Certificate of Merit by the local Kiwanis Club. All these girls are from the Elmwood, Mass., Church. Some of our young people have already traveled or are about to travel. Jimmy Ayton of Wilmington showed colored slides of his trip to Europe last summer to attend the Boy Scout Jamboree.

Malcom and Donald Peck plan a bicycle trip through England and Europe this summer. Have fun!

In closing let me quote from the News and Events of the Chicago Society for April 27. The Rev. Immanuel Tafel summarizes his sermon for the day on this sheet. At the end of the summary he writes: "Someone asks: 'Why do you tell about your sermon ahead of time?' I find that I can stay at home and do not need to make a long and tiresome trip because I already know what you are going to say' Answer: If you attend services merely to hear what the preacher has to say, you miss the whole point. As more and more people who believe the same gather together, there is a greater sphere of worship and love, and from this each person present receives a share. Religion is not a question of 'minimum exertion'. You get out of it all you put into it, and nothing more."

Of Interest to the Blind

The Swedenborg Foundation has just completed publishing a new talking book for the blind. It consists of direct quotations from the Writings with references given, arranged under the following headings:

- Childhood and Youth
- The Rich and the Poor in Heaven
- Marriage
- The Bible
- Sickness and Health
- The Lord God
- When Sorrow Comes
- A Short Biography of Swedenborg
- Life After Death
- Correspondences
- Body, Mind, and Soul
- War and Peace

These are contained on seven records both sides and may be purchased for \$1.40 per record, plus \$1.90 for the mailing container, or they may be borrowed free of charge from the nearest branch of LIBRARY SERVICE FOR BLIND PERSONS. For further particulars write to Rev. K. R. Alden, Chairman of the Committee on the Blind, Bryn Athyn, Pa.