



—Edward F. Gifford photo

This is the interior of the beautiful Philadelphia New Church where one of the high points of the recent convention was the impressive Sunday Worship service. The Rev. Richard H. Tafel, pastor of the Philadelphia Society, is at the altar. The choir of the Philadelphia Church contributed much to the grandeur of the service. The next issue of THE MESSENGER will be about the convention.

NEW-CHURCH MESSENGER

JULY 5, 1958

THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.; Forster W. Freeman, Jr., Counsel, 512 Alpine Ter. Ridgewood, N. J.; Chester T. Cook, Auditor.

EDITORIAL ADVISORY COMMITTEE

Phillip M. Alden, Mrs. Ernest O. Martin, Rev. Clayton S. Priestnal, Rev. Richard H. Tafel, Rev. William F. Wunsch.

CONTRIBUTING EDITORS

David J. Garrett, Gwynne Dresser Mack, Leslie Marshall, Ernest O. Martin, Clayton S. Priestnal, Richard H. Tafel, Paul Zacharias.

Editor

Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, Third and Pike, Cincinnati 2, Ohio.

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

Vol. 178, No. 14 Whole No. 4731

July 5, 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.

The following used books are available at the New-Church Library, Oak & Winslow Ave., Cincinnati 6, Ohio. Priced according to condition.

| | |
|--|----|
| 1 Pulsford— <i>Afterwards</i> | 15 |
| 1 Smithson— <i>Letters on the Theology</i> | 25 |
| 1 Giles— <i>Progress in Spiritual Knowledge</i> | 50 |
| 1 Giles— <i>Garden of Eden</i> | 25 |
| 2 Giles— <i>Light of the World</i> | 40 |
| 1 Bayley— <i>Divine Word Opened</i> | 60 |
| 1 Worcester— <i>The Promise of Peace</i> | 60 |
| 1 Parsons— <i>Outlines of Religion and Philosophy</i> | 40 |
| 1 Clissold— <i>Practical Nature</i> (1839)..... | 50 |
| 1 Clissold— <i>Credo of Athanasius, Sabellius & Swedenborg</i> | 60 |
| 1 Wunsch— <i>Swedenborg on the Bible</i> | 25 |
| 2 Worcester— <i>The New Church (Pamphlet)</i> | 10 |
| 2 Giles— <i>Steps Toward Heaven</i> | 30 |
| 1 Lathbury— <i>Being with Uprturned Face</i> | 40 |
| 1 Worcester— <i>Children of Gospel Days</i> | 40 |
| 1 Smyth— <i>Heart of the War</i> | 60 |
| 1 Giles— <i>Chauncy Giles Year Book</i> | 60 |
| 1 Fereken— <i>Twelve Letters</i> | 50 |

PARTIAL LIST OF CHURCHES

| | |
|---|---|
| BALTIMORE, MD. Calvert Street, near Chase | MONTEZUMA, KANS. Main Street |
| BATH, ME. Middle and Winter Streets | NEWTONVILLE, MASS. Highland Avenue |
| BOSTON, MASS. Bowdoin Street, opp. State House | NORWAY, IOWA Lenox Township Church |
| BRIDGEWATER, MASS. Central Square | NEW YORK CITY 35th Street, between Park and Lexington Aves. Clark Street and Monroe Place, Brooklyn New Christian Church Mission, 166 W. 136 St. |
| BROCKTON, MASS. 34 Crescent Street, near Main | ORANGE, N. J. Essex Avenue near Main Street |
| CAMBRIDGE, MASS. Quincy Street, corner Kirkland | PALOS VERDES, CALIF. Wayfarers' Chapel, Portuguese Bend |
| CHICAGO, ILL. Chicago Society, 5710 South Woodlawn Ave. | PAWNEE ROCK, KANS. Main Street |
| CINCINNATI, OHIO Oak Street and Winslow Avenue | PHILADELPHIA, PA. 22nd and Chestnut Streets Frankford, Paul and Unity Streets |
| CLEVELAND, OHIO 12600 Euclid Avenue, East Cleveland | PITTSBURGH, PA. Sandusky St. near North Ave. |
| DES PLAINES, ILL. 9016 Home Avenue Good-Shepherd-Community Church | PORTLAND, ME. 302 Stevens Ave. cor. Montrose |
| DETROIT, MICH. Meyers Road and Curtis Street | PORTLAND, OREGON S. E. 96th St., at Mill |
| EDMONTON, ALB. 11408—71st Street | PRETTY PRAIRIE, KANS. East Main Street |
| EL CERRITO, CALIF. 1420 Navellier Street | RIVERSIDE CALIF. 3645 Locust Street |
| ELMWOOD, MASS. West Street | SAN DIEGO, CALIF. 4144 Campus Avenue |
| FRYEBURG, ME. Main Street | SAN FRANCISCO, CALIF. Lyon and Washington Streets |
| GULFPORT, MISS. 2608 Kelley Avenue | ST. LOUIS, MO. 620 N. Spring Avenue |
| INDIANAPOLIS, INDIANA 623 N. Alabama St. | ST. PAUL, MINN. S.E. cor. Virginia and Selby Ave. |
| KITCHENER, ONT. Margaret Ave. N. and Queen St. | ST. PETERSBURG, FLA. 1915—5th Street, N. |
| LAKEWOOD, OHIO Corner Detroit and Andrews Avenue | SASKATOON, SASK. SEATTLE, WASH. 708 - 32nd St. N.W. |
| LAPORTE, IND. Indiana and Maple Avenues | TEMPLE CITY, CALIF. Masonic Hall |
| LOS ANGELES, CALIF. 509 South Westmoreland Avenue | VANCOUVER, B. C. 235 East 15th Ave. |
| MANSFIELD, MASS. West Street | WASHINGTON, D. C. 16th and Corcoran Sts., N.W. |
| MANCHESTER, N. H. Conant Street | WILMINGTON, DEL. Pennsylvania Avenue and Broome Street |
| MIAMI - FT. LAUDERDALE, FLA. 2791 Bond Rd. Miami | |

LOVE OF USE

O LOVE OF USE one's learned that can't be taught!
By means of this alone is man set free,
Set free to be himself to end that he
May live his life for others, else he's naught,
Naught but a chrysalis that goes for aught,
Until it spreads its wings the world to see
In splendor of that which it's meant to be
And can't be reproduced by taking thought.
Experience is wisdom put to work
At usefulness within the kingdom of
That Power constituting love of man
Effected by free-will that does not irk
Nor tire because the source is from above
Beyond the time and space of human span.

Reality is not from kens alone,
It's found within ourselves by loving acts
By what we are in terms of living facts
Developed from the seeds of life both sown
And cultivated till the fruits have grown
Into some luscious use beyond abstracts,
Ideals, abstrusenesses or entre-actes.
A sense of real derives from life we've known.
Mere thought and talk cannot affection make,
Nor is affection substitute for use;
But love for use is why man was put here
As usefulness to other souls is stake
For which most men succumb to the abuse
Of those who are not usefully sincere.

—FITCH GIBBONS

“ONE INCREASING PURPOSE”

by Clyde W. Broomell

LIFE IS MYSTERIOUS, but it has a plot—it is not clandestine. Its secret evolves eternally. One comes to believe with Tennyson:

“Yet I doubt not through the ages one increasing purpose runs,

And the thoughts of men are widened with the process of the suns.”

The following incidents, depicting escapes from both natural and spiritual death, of which I have had many, are taken from notes for my autobiography.

Judge J. M. Washburn of Texas and Colorado, presented the writings of Swedenborg to my parents in 1877, a year before I was born in Christiana, Pennsylvania. Up until 1897, he visited us everytime he was in the East on professional trips. Visiting us in the summer of 1884 at our country home, he was requested by the farmers to give talks in the “little red school house.”

Every Sunday he gave three talks, each an hour long, with a meeting afterwards for questions and answers. It was my job to drive the family and guests to the meetings.

One Sunday, just after dinner, a terrific storm and cyclone swept near us. I love storms for their power and cleansing of the atmosphere. I dragged my mother outdoors to watch with me. During the lightning flashes we could see fragments, high in the air, of buildings from a town a few miles away. We retreated to the house porch, and as the electric flashes zigzagged, striking some trees nearby, and the thunder shot simultaneously, I asked mother, “What about these preacher men?” She divined my meaning, and explaining, added, “You will be a preacher. I am a preacher.” I remonstrated, “Not if the churches are like what Washburn says of most of them. I never saw you preach in Friends’ Meeting.” The ‘remains’ of this experience and my mother’s last words

predetermined my life. "No, I never have and never shall speak except in personal conversation. There are three kinds of preachers—those who write, those who speak, and those who do what Jesus taught." At that moment I said, "I know my life: I am interested in every man's work. I shall travel, meet thousands of people along the way, share in personal talk—and I shall spend my life trying to understand myself as an individual."

In the spring of 1898, for many reasons, I went West, thinking to study Law and support myself with some knowledge acquired in the Engineering Department of the Bell Telephone Co. Inspecting many active mining camps in Colorado, I found the moral atmosphere repugnant. Among my acquaintances in Denver was one who knew something about Routt County, in north-western Colorado, as a stockraising country. All of my boyhood friends in Philadelphia had wanted to see the 'real wild west', and I had the same adventurous desire. I saw what was left of the 'wild west' in Colorado, and very soon got into the cattle-raising business myself.

In the spring of 1899 I had turned my cattle onto the range across the river which cut my ranch in two. The swollen river, full of floating debris, had necessitated driving the herd seven miles down the river to cross a bridge and then seven miles back to the range on the other side. By that time, night was approaching, and both my horse and I were too tired for the fourteen-mile ride home. Could we swim the river? I figured that by starting a quarter mile upstream and slanting across, we could reach the bank of an island, get ashore, and again cross the river in a narrower and less deep place. I knew the spirit of my favorite horse. He would not do as gentle horses do, flop on one side and float, hoping to get out somewhere. Horses are instinctively wise; they fill up with air and breathe from the top of their lungs, thus making themselves a buoy.

I tied my boots on the saddle horn, loosened the cinch, and got astride. I soon saw the horse would not make



it with me on his back, and slid off behind, grabbing his tail and guiding him by voice and splashing water. I should have gotten off sooner — the horse would go over some rapids, and I would have to swim. I

had no thought of my danger, but only to save a pouch of Bull Durham tobacco and rice papers in my shirt

pocket, so used the left hand over-stroke as I swam. Reaching a corner of the island, I easily pulled myself ashore by grasping some tree roots. Glancing, I could see that my horse would be safe for awhile, and so paused to pull the tobacco and rice papers out of my pocket. Behold, there was also a forgotten five dollar bill! I swam out to the entangled horse, loosened the lariat rope from the saddle, and tied it about his neck, and guided him as I swam the two hundred yards below the rapids to the shore. Some years later I learned of the added strength the adrenal glands give from an extra discharge of adrenalin in cases of stress and emergency requiring 'fight or flight.'

Prior to the foregoing incident, I had been riding to Hayden, a twenty mile round trip, at night to attend an old time Revival. The preacher was out of the ordinary. He had been a business man and a teacher. I had heard Moody, Sankey, Gypsy Smith, and others. For this man there were no theological 'musts', no emotionalism with the hypnotic drone of many preachers, no hell fire and damnation, no arousing of fears. He used only Biblical ideas. He set forth the process of conversion and salvation as a response to Divine Love. He gave its true order as the Lord promised (*John 16: 7-11*) in the gift of the Comforter—comfort originally meant to strengthen. We know the effect of breathing is strength and consciousness—so is that of the Holy Pneuma (Spirit) to the Soul. He adapted the ideas in the commendations of Paul to his companions in *Acts 10* and *Romans 10*.

I reflected on these meetings, each time, as I rode back to the ranch. My partner, Jim Norvell, and the preacher had said in substance that if I were the kind of man my talking showed, I ought to be a preacher. I had such an exalted idea of the Church and its ministry that I would not profane them until I had at least 'removed my shoes from my feet,' and I do, to this day, mistrust garments of Holiness and mere representatives in church forms which do not at the same time correspond to states of righteousness.

I induced a traveling photographer to come to my ranch and take a picture of the place by the river where I was wont to go for meditation. There I decided that "No matter where I am, spiritually speaking, the Lord is Omnipotent, Omniscient, and Omnipresent. His laws show that His creation is consistent in itself. His judgments are Just and Righteous altogether. I have no fears but of my own making. I cannot have aught but a square deal." With Browning we experience,

"There are flashes struck from midnights, there are
fire-flames noondays kindle,
Whereby piled-up honors perish, whereby swollen
ambitions dwindle . . ."

During the winter of 1941, as Vice-President of the National Ski Association, I was asked to assist the St. Paul (Minn.) Ski Club with the annual National Tournament. At the end of the Tournament after a strenuous schedule, our closing business was held at a dinner meeting. When I reached home about ten o'clock, I dropped

to the floor unconscious. Later I was dimly aware of being carried to an ambulance, wheeled into a room at the hospital, and still later, a cloudy sense of the oxygen tent. After a month in the hospital, I was told that I had pleural pneumonia.

Twice I reached a crisis in the course of the pneumonia, and I could hear the doctor and special nurse debating whether to call my wife and let her know I was dying or whether to let her find out when she came for her daily visit at the hospital. Later I was able to tell them everything they had said, which seems to prove the contention that the subconscious functions never die and that all sense impressions are fixed in the surviving will.

The Eastern adepts, Rev. Adolph Roeder of the New Church, Hudson's *Laws of Psychic Phenomena*, and A. E. Fletcher's *The Law of the Rhythmic Breath* give the rationale of all the layers or bodies which serve the man—natural, psychic, and spiritual. Swedenborg gives all in different terminology. One day, while still unable to stand on my feet, I was watching the glow of the setting sun as the nurse asked me questions about an article in the *New Church Messenger* which I had marked for her to read. At the same moment I had this vision: I stood on the shore of a beautiful lake. Beyond the trees surrounding it I knew palatial homes were standing. I heard an inward voice say, "Go in!" I knew my legs could not move nor stand. The voice could read my mind. "How can I?" Again it said, "Go in!"

I found myself in the water, smooth as glass, and tiny cuplike leaves floated on the surface but did not move. Being an experienced swimmer, I turned on my back and floated to the shore. I was naked, and I was afraid that a highway cop would see me and arrest me. Then I found myself again fully clothed in dry garments. The voice said, "Go on!" (Do you not remember Franklin D. Roosevelt's reply to the question, "How can you stand the stress and strain of the Presidency?" He had answered, "If you had lain on your back and tried for a year to move a single toe, you would understand.")

Twice in this illness I had been given the opportunity to leave my body and pass on. The invitation was accompanied by a feeling of great peace. I realized that I had only to refuse to take one more breath—breathing is so painful in pneumonia—but I thought of my wife and took the breath and lived.

A year later my beloved wife became seriously ill, and for two years I devoted my time to her needs until her earthly life was over. Just after she passed away, her countenance had all the delicate beauty that was hers when in her glorious thirties. For 14 years I have been sustained by this memory and have never felt the pangs of being alone.

During the winter of 1955, three years after my sojourn for a year as the first minister at the Wayfarers' Chapel in California, I was spending the winter in Steamboat Springs, Colorado—my heart's 'home' since 1922. The winter's snowfall had been severe, and I was

living in the home of a friend who spends his winters in Mexico, rather than attempting to keep my big summer Lodge warm. However, to protect the Lodge roof from the weight of too much snow, I had cleared one half of the north side of the roof of all ice and snow. The next day I ignored my usual method and started to cut the ice, two feet deep, beginning on the roof at the fireplace chimney. One small chunk of ice weighing about one hundred pounds was loosened and fell to the snow and ice-covered ground below. Immediately I saw water trickling around the ice on the roof near the chimney, and hurried down the ladder, knowing the whole thing might break loose at any moment.

I barely got to the ground below when I heard the ice coming. I stood erect lest my back be broken and braced

myself by holding onto the ladder. I was thrown to my knees as a flood of ice and snow struck my head, shoulders, and arms. For a moment I lost consciousness. I awoke trying to call out, but there was



no sound—only a gurgling growl. I had always wanted to die suddenly and thought, "This is it!" Then a further avalanche of snow and ice came down on me. I must have been there two hours. I was too chilled to feel any pain. Again I thought, "This is it! No matter, I will keep until spring."

The adrenal glands must have done their work. My right arm was helpless, but I found myself standing on top of the ice and wondering how I could make it across the jagged row of ice formed on the ground by the drippings from the eaves. Later, I came to consciousness lying on the couch in my friend's home. I had no recollection of getting into my car, but a dim picture of the street lights shining. It was nine o'clock before I could crawl across the floor to the telephone. My doctor taped me up and found that no bones had been broken. My recovery was gradual, and later in California, where I now spend winters with my daughter Beatrice, further medical attention revealed internal difficulties. My sorrow: for two years after the accident I was unable to mount my pet colt which I was training, but last summer I regained the strength to do so.

My life's purpose still impels my course. I quote the closing lines of Anna Hempstead Branch's poem *The Heart of the Road*. The personification of the Lord as the first Traveler who finds us hidden beneath the grass

and thorns of our un-reborn self is the Road's Heart and
is for all travelers—

"But when one journeys over me,
Nor staff, nor scrip, through wind and rain,
I reach my dim hands out to see
If those old feet have come again.
Therefore upon an endless quest
My eager miles are swift to run,
While up the hill and toward the west
My red leagues travel against the sun."

Contents

ARTICLES

| | | |
|-----------------------------------|--------------------|-----|
| One Increasing Purpose..... | Clyde W. Broomell | 219 |
| Scholars and Builders..... | Margaret W. Briggs | 223 |
| New Church in Russia..... | Leslie Marshall | 225 |
| Is There a Difference?..... | Samuel Haines | 226 |
| Going over Jordan..... | Harold B. Larsen | 227 |
| Why I became a New Churchman..... | Charles Coch | 229 |
| Circle of Life..... | Kenneth W. Knor | 231 |
| Almont and Mill Valley..... | | 232 |

LETTERS TO THE EDITOR..... 226

VERSE

| | | |
|------------------|-------------------|-----|
| Love of Use..... | Fitch Gibbons | 219 |
| Smiles..... | Francis S. Tucker | 229 |
| Legacy..... | Marie Weaver | 230 |

BIRTH, BAPTISM, CONFIRMATION..... 230

THE 1959 CONVENTION OF THE CHURCH WILL BE HELD IN SAN FRANCISCO JULY 13 - 19

The following books are available at the New-Church Press, 108 Clark St., Brooklyn, N. Y. (Every book is in good condition.)

Second Hand

| | |
|--|------|
| 1 Bielby— <i>His Book</i> | .60 |
| 3 Child— <i>Key to Life</i> | .50 |
| 1 Fagen— <i>Cheapening of Religion</i> | .50 |
| 1 Giles— <i>Valley of Diamonds</i> | .65 |
| 1 Goyder— <i>Sermons to my Household</i> | .35 |
| 16 Hall— <i>Lordship of Jesus</i> | .50 |
| 1 Hiller— <i>Poetical Works</i> | .50 |
| 3 Laymen— <i>Brief Introduction</i> | .75 |
| 4 Moberly— <i>As He Is</i> | .50 |
| 2 Morris— <i>Letters to a Niece</i> | .65 |
| 4 Murray— <i>Truth About Marriage</i> | .75 |
| 7 Ramstrom— <i>Investigations of Swedenborg in Science</i> | 1.25 |
| 1 Reed— <i>Hidden Riches</i> | .75 |
| 1 Rodgers— <i>New View of Heaven</i> | .50 |
| 1 Rose— <i>On Maeterlinck</i> | .55 |
| 3 Schack— <i>12 Letters</i> | .75 |
| 1 Staples— <i>The Blue Bird</i> | .50 |
| 10 Sewall— <i>Poems of Carducci</i> | .75 |
| 1 Twiggs— <i>Supreme Adventure</i> | .50 |
| 1 Weller— <i>Yesterday</i> | 1.00 |
| 1 Wright— <i>Life Eternal</i> | .50 |
| 6 Worcester— <i>Duty of Parents</i> | .05 |
| 2 Worcester— <i>Harbinger of the New Age</i> | .75 |
| 1 Giles— <i>Spiritual Nature</i> | .30 |
| 1 Bigelow— <i>Mystery of Sleep</i> | .30 |
| 2 Clowes— <i>Miracles of Jesus</i> | .30 |
| 2 Bush— <i>Repty to Dr. Wood</i> | .50 |
| 1 Noble— <i>Important Doctrines (Lectures)</i> | .60 |
| 1 Mills— <i>Marriage</i> | .40 |
| 1 Wright— <i>Life Eternal</i> | .30 |

New Books

| | |
|--|------|
| 4 Sutton— <i>Happy Isles (lthr)</i> | 2.00 |
| 5 Sutton— <i>Happy Isles (clo)</i> | 1.00 |
| 12 Sutton— <i>Precious Stones</i> | .60 |
| 2 Swedenborg and New Cosmology..... | .40 |
| 3 Harley— <i>Every Eye Shall See Him</i> | .40 |
| 4 Reasons for Belief in God..... | .25 |
| 2 Wilkenson— <i>New and Old Jerusalem</i> | .75 |
| 5 Gems of Heavenly Wisdom..... | .50 |
| 4 Brighton Lectures— <i>Great Truths on Great Subjects</i> | .50 |
| 2 Chetty— <i>New Light on Philosophy of India</i> | .75 |
| 5 Hall— <i>The Blessed Way</i> | .25 |
| 4 N. C. Doctrine of Incarnation..... | .10 |
| 5 Bruce— <i>Sermons</i> | .35 |
| 9 Goldsack— <i>Incense of Lowliness (Roxine)</i> | 1.25 |
| 1 Bible— <i>Books of the Soul</i> | .25 |
| 3 Two Christianities..... | .25 |
| 1 Trobridge— <i>Letter and Spirit</i> | .50 |
| 12 Children in Heaven..... | .10 |
| 9 N. C. A Great Voice of Heaven..... | .10 |
| 6 Living Thoughts..... | .50 |
| 2 Bogg— <i>Life of Swedenborg</i> | .15 |
| 20 Spalding— <i>Golden Thoughts</i> | .10 |
| 8 Bruce— <i>Commentary on John</i> | 1.60 |
| 1 Reed— <i>Correspondences (1839)</i> | .50 |
| 1 Kinmont— <i>Natural History of Man</i> | .60 |
| 1 Sears— <i>Regeneration</i> | .40 |
| 1 Hiller— <i>Notes on the Psalms</i> | .60 |
| 1 Sewall— <i>Hem of His Garment</i> | .60 |
| 1 Lathbury— <i>Code of Joy</i> | .60 |

SCHOLARS AND BUILDERS

by Margaret W. Briggs

The brief sketch of the Worcester family (not written by a representative of the family as the opening note might imply) which appeared in the May 24 issue of the MESSENGER is hereby, at the request of many, supplemented by the following more adequate treatment.

TO BECOME acquainted with the Worcester family in relation to the Theological School which had its beginnings with Thomas Worcester in 1866, it may seem irrelevant to go back to Noah Worcester and the start of the 19th century. But at that time, out of the fearsome, illogical Calvinistic heritage of New England, the ground was being prepared among a few brave souls of insight for rationality and freedom of the spirit which would characterize the New Church. And Noah was among the first to see new light.

Noah prepares the way

No schooling beyond 16, practicing his penmanship on birchbark when, two years later, he became a teacher among the New Hampshire hills—he was yet one of the pioneers in the early form of Unitarianism and eventually spokesman for God's great love, as opposed to wrath.

He was Pastor of the Congregational Church in Thornton when his first wife died in 1797, leaving eight children, little Thomas just two years old. He wrote to his brother of his grief but said, "She met the King of terrors without the least appearance of dismay."

The God of wrath Who would saddle future generations with the sin of Adam, to the point where new-born infants were depraved and therefore despised by God; the God Who would select before birth those who should be saved: this God was not the loving God Whom Noah knew in the Bible or knew in Jesus Who took the little ones in His arms and blessed

them. Moreover Noah was much 'embarrassed' in his worship. For how could he pray to three Persons?

And so out of such background came a change, a few years before Swedenborg was known to the Worcester family.

After careful search of the Scriptures, Noah wrote *Bible News of the Father, Son and Holy Ghost*, which became the cause of considerable controversy and cause of Noah's call, in 1813, to Boston to help the new Unitarian movement. There he became close friend to Dr. William Channing. Noah's *Bible News* expressed the highest reverence for Christ as the Son of God 'in a strict and peculiar sense', derived from the very substance of the Father. In a later work, Noah wrote forcefully on the God of Love. "The language of God was not, 'O Israel, thou wast destroyed by my displeasure on account of Adam's transgression' but 'O Israel, thou has destroyed thyself; but in me is thy help' ". He proclaimed his view that liability to sin and also the permission of Jesus' death on the cross were part of God's love, not wrath. "These views came to me with such Divine light that I could not but regard them as suggestions of the Divine Spirit sent to teach us all things," he said.

Noah's writing had considerable influence on the religious thought of his day and did much to prepare the way for the New Church. His best known treatise, *A Solcmn Review of the Custom of War*, caused the formation of the Peace Society of Massachusetts and that of New York and interested Jefferson to correspond with him on the subject of whether nations ever obtain redress of wrongs by war. But the World Court which he suggested was not fully established until 1921. Noah was awarded A.B.

and A.M. degrees by Dartmouth and a D. D. by Harvard.

Thomas pioneers

No wonder that the sons of a man with so much vision and so open to new light from the Divine Spirit should find in Swedenborg's writings further unfolding of the truth toward which Noah had made such strides.

His son, Samuel, came across Swedenborg's books while teaching in Dedham in 1814; and Thomas, soon after, while a student at Harvard. Knowing that the Rev. William Hill from England had given a Latin edition of the *Arcana* to Harvard, he searched the library and college in vain, until finally, covered with dust, in a kind of attic room nicknamed the 'museum' he found the volumes which were to play such a vital part in the lives of the Worcester family.

From that day, Thomas paid attention to his college studies only so far as was necessary. The study of Swedenborg's writing became all important, as did the spreading of the news of them to all his friends.

He attended the weekly meetings of the twelve readers whom Samuel was largely responsible for assembling in 1817, and he was chosen their first leader when the Boston Society of the New Church was instituted a year later. In 1821 he became their Pastor and remained so until 1868, ten years before his death.

Theophilus Parsons gave a memorable sketch of Thomas Worcester as leader of this little strong minded group in which there were bound to be differing opinions. "There he stood among them, from his earliest manhood, like the granite core of one of his own New Hampshire hills. Summer might clothe its surface with grass and flowers, and winter spread

over it a mantle of snow; winds might blow and storms beat upon it, but there it stood, immovable." He never argued nor coerced. He stated his views, 'knew' that they were true and that, in the end, truth would prevail. The Society grew during his fifty years from twelve to eighty times twelve. It was his wife (nee Alice Clark) who most intimately knew the members of the Parish and brought the New Church into their life problems, giving help daily to those who came seeking it.

As president of Convention, Thomas became much concerned about the chaotic condition which existed in the New-Church ministry. A candidate was given no systematic training, unless for a short time with another minister. An ability to lecture, approval by the general body, authorization and soon ordination was the order of the day. In his annual address before Convention in 1865, he urged that a theological school be started and that everyone cooperate through whatever channel the Lord's inflowing love might operate. Some might say, "Here is a good use for the property that the Lord has given me." Others might be able to interest their friends. Still others might say, "Silver and gold have I none," but be willing to help in any way possible.

The suggestion was referred to Convention's Committee on Ecclesiastical Affairs with the request that 'at their earliest convenience the Committee mature and present to Convention a plan of action.' A plan to establish a Divinity School was submitted to Convention in Boston, June 1866, together with the applications of six men who desired to enter the School. An eight-week session (part of a two-three year course) was opened in Waltham, July 3 of the same year, with religious exercises in the Chapel and an address by Thomas Worcester, its first president and instructor in doctrine. The courses of instruction were held in the building of the New-Church School. Besides the six students there were others who attended lectures by prominent ministers and laymen.

Opening of a unique school

The following words from Dr. Worcester's address show the pioneer spirit in which the School was opened and his conception of the importance of adapting the School to the unique character of the New Church:

"We are commencing a Theological Seminary for the New Church. This is a very new and a very peculiar Church, and it must have places of education that are adapted to it.

Great variety may be among those who are in the new covenant. Some will need to learn and some will be qualified to teach. But the relation between teachers and learners will be very different from what it formerly was; for the teachers will know that the Lord is in the learners; and the learners will know that the Lord is in the teachers.

"We have no mature plan but an end in view. We desire that this institution may be the Lord's institution. We desire that His Love may fill it, and that His Wisdom may form it; . . . a means by which He can put His law into their hearts, and means by which He may become their God, and they may become His people."

The School was held in Waltham for twelve years where Dr. Worcester now lived and could be president and doctrinal instructor until his death in 1878. The length of school year was gradually increased until it became eight months during the winter.

John's scholarly contributions

As early as 1871, John Worcester, Thomas' son, was giving lectures at the School, in Correspondences or the relation between the world of nature and the world of the spirit. This was the result of very careful study on John's part, done in spite of his father's early conviction that such study would be out of reach. John was trained in careful research at Lawrence Scientific School, now part of Harvard, where he studied anatomy, physiology, chemistry and other sciences. He had always been a lover of nature. Like his father and his son, he was fond of the New Hampshire hills and spent summers climbing and camping on their slopes. He knew botany well and studied the stars through his telescope and in his reading. All his training in nature and the human body made wonderful preparation for his work in the correspondence of plants, animals and physiology.

When his father died in 1878, John was made principal of the Theological School and instructor in doctrine. He had supervision of the instruction and management of the School, subject to the president, Rev. S. F. Dike, who was also Chairman of the Board of Managers. He became president in 1881 and instructor in Theology, the office of principal being discontinued. Mr. Worcester continued to teach the spiritual interpretation of Scripture.

Because of his wide reading and intelligent spiritual insight, he was looked to in scientific circles for his grasp and perspective. He studied the higher criticism of the Bible and

had a clear view of its value in relation to New-Church study of the Bible. His knowledge of Hebrew and Greek was helpful in his careful Bible work, and his Latin in revising translation of Swedenborg for the Rotch Edition. To look over one of Mr. Worcester's systematic note books is enough to see what careful research he did on each new piece of knowledge he came across in Swedenborg, not letting one statement stand on its own, but searching out all angles to the question before he left it; and then writing it out and indexing in such a way as to find it easily when needed for his writing. Mr. Worcester's daughter helped him to such an extent in his Parish in Newtonville that he was able to put a great deal of time into his study; and was able to be general pastor of the Massachusetts Association and vice-president and president of Convention. He was also in charge of the New Church School in Waltham for a while.

It is interesting to note that Normal Classes were being held at the Theological School as early as 1883, 25 Sunday School teachers in attendance. The educator, John F. Prince, gave instruction in mental development and methods, followed by an hour's instruction in the Bible by Mr. Worcester.

We should recognize the pioneer work of the New Church in Sunday School development. Instruction of children was new in the churches and the New-Church methods kept in advance.

In 1889, the Sparks estate was purchased in Cambridge near Harvard College, where the School feels very fortunate to be located. In 1901 the Chapel was built.

William Worcester's emphasis

When John Worcester's health gave out in 1894, James Reed became president until 1908. In 1909, William Worcester, John's son, was called to be president and instructor in Scripture Interpretation, Homiletics and Pastoral Duty, and for two years commuted between his pastoral work in Philadelphia and the School in Cambridge. His ideals for the school are embodied in the August 11, 1909, number of the *MESSENGER*. Note the relation to life angle and the special mention of work with children, and the keeping close to the Source of life and power:

"Love for the Word of the Lord and for the heavenly doctrines we value more than mere intellectual ability." "Knowledge of the spiritual needs of people especially children, and the

ability to minister to those needs in the Lord's name, are what we seek for in our work together." Stress was made on practical use—"a school for training pastors, not theorists." "The fountain from which the power of ministering comes must be kept in view and the use to which it is to be applied."

By November of that year, renovations and changes were made in the physical plant of the School, making it much lovelier and more convenient, and more hospitable for the use of the Cambridge Society.

In March of the same year, the usefulness was extended to Sunday School teachers again in the form of a class on methods of work in the Sunday School given by Mr. Worcester and open to all interested. This was the fruit of 25 years' work in Philadelphia where he had devoted a large portion of his time and native ability to the Sunday School and its lesson materials. He had written *On Holy Ground*, the stories in the Bible words with descriptive introduction to each and photographs of the Holy Land throughout. Visual education was not yet in vogue, but Mr. Worcester recognized its usefulness. He made a large collection of lantern slides which was kept at the Theological School for loan to the Sunday Schools. A museum of native dress of Palestine and other objects was also in view at the School. *The Sower Notes* were largely Mr. Worcester's responsibility, the first complete effort in the New Church to bring the meaning of the Bible stories to the level of the understanding of different ages, and his *Language of Parable* grew out of a high school class. His normal courses, open to the public, were well attended and conducted in the manner which he was trying to show the teachers how to use in their classes: 'Learning by doing'. He was pleased to have members of the class tell stories for criticism, bring in illustrative handwork, use the sand table or put on impromptu plays. Mr. Worcester's methods for Confirmation Classes were summarized in *Arranging Our Thoughts*, at the end of which booklet is outlined 'The Growth of the Mind' as found in the spiritual interpretation of the Bible. His overall experience in Sunday School work is shared in his *Adventure with Children*. Mr. Worcester was so simple in his presentation that he was not always given credit for the thorough study that his work books show. And his evaluation of the scholarship of his day can be better appreciated now that the pendulum has swung back from its extreme position where some of our

New-Church in Russia

As the result of a reference in *THE MESSENGER* for March 19 to the New Church in Russia, several requests have been received for further information. Perhaps most of the known facts available are that for one thing the well known New Churchman of a century ago, John A. Tulk, reported to the British Conference in 1825 that several calls had been received from Moscow for Les Boys de Guys' French translations of the Theological Works and that in consequence the Czar had forbidden their importation, doubtless at the behest of the Russian Orthodox Church.

However, probably some of the censored books had fallen into the hands of General Alexander Mouravieff who, it was learned, had shortly after been banished to Siberia for his outspoken advocacy of the New-Church teachings. But in 1835 he was pardoned and recalled. He had by no means abjured his convictions, but even employed two persons in reproducing the texts, several members of the court apparently joining with him and others in forming a Swedenborgian circle.

One of these advocates of the true Christian religion behind what was then more of a frozen snow curtain, as

own number were inclined to follow it.

Noah's clear insights into new light, and fearless expression of them, helped open the way.

Thomas saw the need for a special education adapted to a new and peculiar Church. It was a wholly new sense of teacher and learner finding the Lord together. And the Lord filling the School with His Love and Wisdom.

John's thorough study and spiritual insight enabled him to give a deep and scholarly education in the Bible, and in theology.

And William Worcester's ability to understand the needs of people, especially children, and his closeness to the source of all life and power within the Bible, brought a new emphasis to his contribution in the School. And always he kept feeling "We must find out more clearly what the Lord expects of us, His Church."

All were scholars, true to the Scriptures and to the light of revelation; all were sensitive to the needs of their times, continually seeking new and more effective ways of putting truth to work.

Napoleon discovered in his defeat, than the modern Churchill-named 'iron curtain,' the Hon. S. Djunkovaskay, imperial director of works, translated *Divine Love and Wisdom* into Russian, publishing it in 1864.

The esteemed New-Church divine, the Rev. Jonathan Bayley, president of the British Conference for several terms, visited St. Petersburg and Moscow in 1866. He records in two issues of the *New Jerusalem Magazine* early in 1867 a remarkably detailed account of his impressions of Russia which might well grace some weightier history.

Doctor Bayley reported that General Mouravieff's ardent work interested 'many noblemen in the empire,' and as the Czar who came to the throne after the general's return from banishment favored his views serfdom eventually was ameliorated, education advanced and the lot of the peasants in general considerably improved.

That a number of New-Church people saw Doctor Bayley off at the Moscow railway station on his return to London, indicates the not inconsiderable interest in Russia at that time.

The Rev. Willard Hinkley, addressing the Maryland Association Oct. 20, 1870, stated that two "receivers in Russia" were known to Robert Hindmarsh as early as 1783, but had not succeeded in forming a society. Nor is anything definitely known of the Moscow group's final history.

Probably as with scores of New-Church societies throughout the world, and scientific or philosophical groups, the past one hundred eighty years, and continuing so, the circle gradually weakened and then dissipated as adherents left this world, for apostates ever are few, and the succeeding generation forgot or was indifferent to what it had been taught.

This seeming New-Church tendency is not an appealing pattern, nor an example for emulation, but after all it is a matter of choosing for oneself, as long as the opportunity of choice is offered by those privileged to possess what is so worthwhile.—L.M.

The Wilmington New Church is celebrating its 100th anniversary this year. This society was host to the ministers and wives, at the first three days of the recent convention.

LETTERS to the EDITOR

The Hinckley Article

To the Editor

Dear Sir:

Mr. Hinckley's article on *The New Church—Past Present and Future* is so excellent that I would not change or omit a word of it. The need for inclusive study groups is urgent, and the need for active participation by all members equally so.

We who live where New Church services and study groups are not available would value highly some direction and help—possibly an elucidation of the Worship service, why it includes these particular sentences and what our repeating them really should mean to us.

Mrs. Foster G. Woods

FROM ENGLAND

To the Editor:

I have only recently become a reader of *THE MESSENGER*, but I would like to say how deeply I appreciate having news and views from the New Church across the Atlantic.

I was very impressed by the article by E. B. Hinckley—*The New Church: Past, Present and Future*. Mr. Hinckley has expressed much that has been thought in this country.

His criticism of the present day tendency to stress 'fellowship', 'togetherness' and 'sense of belonging' interested me as I have recently read the American publication, *The Organization Men*. This book criticises the tyranny of the group over the individual. The book shows how, when a family moves into a new suburb, it must conform to the life of the particular area in which it finds itself. I would be interested to know how far the New Church is involved in this rather parochial outlook. So we lack the universal outlook?

It seems that the New Church must learn to cut across social boundaries. We shall inevitably have our societies, or at least study groups, but how can we find a way of bringing our teachings to the hearts and minds of people in all conditions and circumstances?

The answer seems to lie in the word 'communications'. We need some means that will have at least the possibility of bringing the New Church into most homes.

It is with this in mind that the

National Missionary Board, in conjunction with all the missionary bodies of the New Church in Britain, is to launch a national advertising scheme in September. We shall print a series of twelve leaflets covering the teachings of the New Church, which will be advertised in the national press and magazines, to be despatched weekly or bi-weekly to inquirers. The leaflets will be clearly informative and questions will be invited. We hope to have the cooperation of the nearest minister or well-informed layman to the questioner, to see to the follow-up. We hope that this scheme will be the 'thin end of the wedge' into the realm of mass media.

John O. Booth
Great Britain

CELESTIAL NEWS and VIEWS

A four to six page tiny newspaper, due monthly beginning with first issue June 19, brings news of the heavens as found in the Bible and the Writings. First three issues free to any reader; then if desired, a dollar a year.

Send postcard to

Bill Rawlinson
114 W. Maple
San Antonio 12,
Texas

FREE

Books of Worship

The Connecticut Association now offers its supply of old *Books of Worship* and/or *Magnificats* to any group which will pay the forwarding postage. Inquire of

Mrs. Carl Schofield
86 Church Street
Guilford, Connecticut

Is There A Difference?

(A discussion between a Swedenborgian and an orthodox minister.)

Swedenborgian: What is the difference between a Swedenborgian and an Orthodox Christian minister?

Minister: I really don't know—what is the real difference?

Swedenborgian: The minister doesn't know what he is talking about—a lot of the time—and repeats himself doing it.

Minister: What do you mean by that?

Swedenborgian: Where did you get the Athanasian Creed from and who put it into the Prayer Book?

Minister: From Athanasius, I suppose.

Swedenborgian: In other words, you don't know. Who were the councillors at Nicea? Again, you don't know—nor anybody else, excepting Constantine's politicians.

What do you know about the First Chapters of Genesis?

Minister: Just what it says—can't you read?

Swedenborgian: It is one thing to read—and quite another to understand it. A minister reads that the sun and moon were created on the fourth day. But he doesn't understand it. The Swedenborgian not only reads it,—but also explains it. Do you understand what the First Chapter of John's Gospel means?

Minister: That is in the Bible and says what it means.

Swedenborgian: The Book of Revelation is also in the Bible. Do you know what that means, or is it a 'mystery'? Did you ever read about the New Jerusalem, or is that too mysterious? 'Mystery' means you don't know. Also, when you try to convert a Swedenborgian to an Orthodox Christian, it is like trying to convert an intelligent man into a moron. It just cannot be done—while his memory holds out.

—SAMUEL HAINES

Money For Your Treasury OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1957 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official
SANGAMON MILLS

Established 1915 Cohoes, N. Y.

WANTED

Help the church's mission work. Save your used stamps, foreign and U.S., picture postcards, old seals and revenue stamps. Please send them to us for collectors. Postage refunded if desired.

Rev. Leslie Marshall
BOARD OF MISSIONS

Box 386 St. Petersburg, Fla.

Going Over Jordan

by Harold B. Larsen

"Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."

Joshua 1:1—3

Luke 10:25—42

EVERYONE OF a sound mind hopes to enter heaven and even the evil hope to squeeze by in some way or other. Perhaps they think they can crash the gate and slip by St. Peter as they crash the gate at a game, theater or party. Most people do not have any idea what heaven is like and they really aren't very interested right now. Only those who are older or have recently lost loved ones and who are more thoughtful will listen to our New-Church teachings concerning what happens when we die and what heaven is like.

In this Book of Joshua we are given a picture of what heaven is like and how it will be entered. As we read this small but great *Book of Joshua* we come to realize that the man Joshua is a prototype of the Lord Jesus Christ.

Joshua was of the tribe of Ephraim, which signifies the understanding of the Word in the church, and the Greek form of his name is 'Jesus.' It was as a 'Savior' taking up the task of Moses that he led Israel out of the wilderness, across the Jordan and into the heavenly land called Canaan.

In this connection we must know that Israel is the name for every regenerating Christian, and Israel entering the promised land is generally recognized as a symbolical picture of the spiritual Israelite entering heaven.

It is significant to us that Moses, who represents for us the divine laws of God, especially in the letter, can lead the regenerating man only out of bondage to the material and worldly life of Egypt and can sustain him in the wilderness. But it is not in his power to lead the spiritual Israelite into Canaan. He can be led to it—to see it—but only the spiritual children of the regenerating man can enter the heavenly life.

This is pictured for us in the disobedience of the Israelites who longed for the fleshpots of Egypt even while they were being fed the manna from heaven. They all died there in the wilderness—all but Joshua and Caleb who had been faithful to their leader Moses and had looked favorably on the land which they had spied out for Moses.

The representation here is that obedience to the literal sense of the divine laws of God can save us from slavery to the worldly and material life of Egypt. But without the higher and spiritual truth and love of Joshua—who represents Jesus—to lead us, we cannot cross the Jordan and safely enter Canaan.

How important it is for us to have Jesus for our guide and Savior can be

seen from the very beginning of this remarkable book. First, we are told of Israel's solemn promise to be guided by the spiritual truth—Joshua—just as they had solemnly promised to obey Moses—the literal truth—in their escape from Egypt.

Do we get the picture that is portrayed for us here, dear friends? Let us take as an example the Ten Commandments. If we obey the Ten Commandments only outwardly, in the literal sense, then we are doing it for a civil or moral reason. We don't steal or kill because we will be punished. We will suffer for it in some way. This is a civil and moral reason.

But if we love our neighbor and wish him well we do not kill him or steal from him because love is a spiritual quality that makes us keep the Commandments spiritually. It makes us keep the Commandments in an even higher degree because we cannot even hate a man—let alone kill him. We cannot even covet a man's wealth—let alone steal from him. When we do this then we are following Joshua—Jesus—the Spiritual Word—as a leader across the Jordan and into the Holy Land.

Symbolism of Jordan

What a miracle the crossing of the Jordan was! It was every bit as great a miracle and even greater than the crossing of the Red Sea. This was the spring of the year and the Jordan was overflowing its banks at flood height.

What does the Jordan River picture for us?

Fundamentalists picture that at the end of life we will all have to cross the Jordan River and will find heaven on the other side. The Jordan is the great river of Palestine. It springs from the foothills of Mt. Hermon and flows through Lake Huleh and Lake Galilee to the Dead Sea. It is about 135 miles long in a straight line but in its channel windings it is about 250 miles long.

The Jordan falls over 3,000 feet in this distance, roaring through narrow gorges and channels and spreading out on the Jordan Plains. It is from 80 to 180 feet wide and from 15 to 12 feet deep. At the fords it is somewhat shallower. There were no bridges in Bible times. It is the only river known to flow below sea level—1292 feet below the Mediterranean.

As the great river flowing through the middle of the Holy Land, the Jordan signifies in its good sense the divine truth such as it is in the literal sense of the Word. But the Jordan being divided and the sons of Israel passing over on dry ground signifies removal of evils and falsities and the admission of those who were principled in good and truth.

The drying up and crossing of the Red Sea shows the purification of the outer natural life, while the drying up and crossing of the living waters of the river Jordan represents the purification and beginning of the spiritual life.

And now we read of the spectacular fall of the town of Jericho. Jericho was about six miles from the Jordan and was strongly fortified. It guarded the entrance into the Holy Land.

Now let us get this picture of Jericho as being one of the lowest of the cities in Canaan—820 feet below the Mediterranean Sea. It was about 3400 feet below Jerusalem. Jerusalem rose more than half a mile high above the Mediterranean Sea—2600 feet.

There is a spiritual representation here, you see. Cities represent the doctrines in man's mind. The city of Jericho represents the doctrines and the instruction in the beginning of the good life. The walls of a city are like the truths of doctrine in their ultimate.

But Jericho was in bad hands. It did not yet belong to Israel and so it represents the profanation of good and truth, and the walls represent false doctrines. Its walls and doctrines were made of mud and brick—falsities that would fall down before the trumpets of celestial good and truth from the Lord.

We do not enter heaven by a sudden miraculous journey. We do not fly right up the mountain heights of glory to the heavenly Jerusalem. No, there are many things that must be done before we can ascend the heights of heavenly life. And when we have once ascended those heavenly heights of love and wisdom we must never descend to the natural life unprepared. Jesus warns us of this in the parable of the Good Samaritan. Can we see how wonderful the Bible becomes when we can interpret its symbols in the science of correspondences—the Writings of the New Church?

For notice! We are told that a certain man went DOWN from Jerusalem. He went down from a high spiritual state of love and wisdom in the Lord. He went down the mountains—down to the plains and down still further into the low state of life represented by Jericho in its bad sense; that is, as the profanation of spiritual good and truth. And so what happened to him there? You know what happened. He fell among thieves who robbed him of his spiritual treasure—his knowledges and truths of heavenly things—and almost killed him.

The Walls Fell

This is a picture—a dramatic picture—of what happens when a highly-developed spiritual Israelite or Christian descends to the lower plane of life. He falls a victim once more to the forces of evil that he had once overcome with the help of Jesus.

Well, this is the city of Jericho that is to be overthrown before Israel can advance into the Holy Land. It is a small city—only about the size of two city blocks—about seven or eight acres in size. It had double walls around it, built like a fortress. The outer wall was six feet thick and the inner wall was twelve feet thick, and they were about 30 feet high. They were built of brick, set in mortar. On top of the walls, joining them together, were many houses.

And now we note the second great miracle of Joshua's leading—the destruction of these great walls of Jericho. The ruins of these walls of Jericho still lie there in Palestine today and there is some evidence to show that at the time of the blowing of the trumpets (which represent celestial truth and good from the Lord) there had been an earthquake under the city.

How often men have to experience an earthquake in their lives before they can be led to follow the Lord into the Holy Land! In my own case I had to experience great pain

and suffering before I was ready to follow the Lord. As we look into our past lives and the lives of many about us we can see that there are many people who needed that earthquake—that great crisis in their souls—before they agreed to follow Joshua faithfully into the Holy Land.

When our false doctrines of life—our glib clichés and shallow principles are finally overthrown, then we can advance mentally and spiritually and destroy the enemy nations deeply rooted in the more interior part of our lives.

Do we see the picture here, dear friends? The world and the love of the natural man for worldly and material things is protected and supported by walls or doctrines of materialism, practicality and so-called realism, and these keep out our spiritual Israelites unless the Lord opens the way by tearing these walls down by His trumpet calls of celestial truth and good and His earth-shaking power.

And now we have a third great miracle that is done by the Lord for Joshua. We remember that Joshua with Israel had fought a great battle against the Canaanites and was winning a great victory. But they needed more time to completely rout the enemy and so we have the story of Joshua commanding the sun to stand still.

Today we have many scientists and intelligent people who accept this story just as it is written. Some of them have figured the position of the sun in relation to other planets and confidently assert that it is exactly one day out of its position.

The amazing thing is that they make these claims even though they know that night and day are caused by the earth's rotation around the sun and that Joshua should have commanded the earth to stand still if he wanted a longer day. He should have commanded the moon to stop, also.

We have no doubt that there was a great miracle wrought by the Lord in holding the light from the sun over the battlefield. He had just wrought the miracle of the hailstones where more of the Canaanites were destroyed by the hailstones than were killed by the swords of the Israelites.

Just picture that miracle if you can. A hail storm where the stones on the battlefield smote only the Canaanites but not the Israelites who were swarming all around them! Physically we know that the sun is often refracted in its light in the atmospheres above the earth. In the North, we

are told, there are often two suns that appear by refraction against the atmospheres long after the real sun has disappeared over the horizon as the earth rotates.

This is probably the way the Lord helped Joshua and Israel when Joshua took up the divine poetry of the *Book of Jasper* and exclaimed, "Sun, stand thou still upon Gibeon, and thou moon in the Valley of Ajalon."

But this phenomenon of the lengthened day is not the important lesson of this story. What is important for us to know is why was the miracle done? And what does it mean to the spiritual and eternal Israelite?

Well, the sun is spiritually expressive of the Divine Love and Wisdom. Whenever you step out into the Lord's bright sunlight think of that. The heat or fire of the sun represents the Lord's Divine Love. And the light from the sun represents the Lord's Divine Wisdom and Truth lighting up the souls of men.

And as the sun of our universe gives light and life itself to this earth, it should be an everlasting reminder to mankind of our Creator, God, who is the Spiritual Sun of our lives.

Now do we get the wonderful spiritual drama pictured before our eyes? This drama tells us how we enter heaven. It gives us the practical application of our lesson to our lives. A man is first given a little knowledge of the Divine Love and Wisdom. He then becomes a child of Abraham. Internally he feels and knows that he is a child of God. But his outward life is in the world and he becomes enslaved to worldly and material things in Egypt (the symbol for the knowledges and scientifics of the natural man).

When Joseph rules over Egypt then all is well. But when a hostile Pharaoh rules, then the spiritual man—Israel—is enslaved. And so God sends Moses to save him. And Moses represents

**Come and tour beautiful
Britain by Private Car.**

MISS DAPHNE VIVIAN
8 Malmaison Way, Beckenham 4323
Kent, England

**JOHNNY APPLESEED:
MAN AND MYTH**

by Prof. Robert Price

Order from

NEW CHURCH LIBRARY
2750 Winslow Ave.,
Cincinnati 6, Ohio

the laws and the commandments of the Divine Word. And so, when we are obedient to Moses he can lead us out of the slavery to our natural life and senses—Egypt. And in the wilderness God can arrange our truths—our knowledges—our thoughts and our affections about the heavenly things in the tabernacle. He can make everything orderly and centered around the ark of the covenant.

In this state we keep the commandments of God—particularly The Ten Commandments. But we do it from fear of Egypt and we still long for the fleshpots. But then these old thoughts and desires will die off. New children (new thoughts and affections) will be born of a more spiritual, a higher type. These will long to become truly children of Jehovah.

And so the Lord sends Joshua—Jesus—to guide us on the final part of our journey into the heavenly life. This is the spirit of love to the Lord which is given to Israel before it enters the Holy Land. “Hear ye O Israel, the Lord our God is One Lord, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.”

This is the picture as we receive it in the *Book of Joshua*.

Each one of us must determine for himself, by examining his own heart and soul, how far he has gone on his journey toward Jerusalem. We must decide whether or not we will follow the Spirit of Divine Truth—our spiritual Joshua—into the Holy Land.

Dear friends, may we all give our hearts—our love—to the Lord and Savior Jesus Christ whom Joshua represents. Then we can know that He will overcome all enemies—He will tear down the walls of Jericho—He will defeat the evil Canaanites who would keep us from ascending to the spiritual heights of our heavenly life in Jerusalem.

Then will come true in a spiritual way the words of our Lord to Joshua, “Now therefore arise; go over this Jordan, thou and all this people, unto the land which I do give unto them, even unto the children of Israel.”

(The author is a teacher in the New York City public schools and the lay-leader for the Orange, N. J., Society)

The Swedenborg Press

at

5710 South Woodlawn Ave.
Chicago 37, Illinois

All requests for free literature can now be made to this NEW distribution center. While the literature is free it helps us extend the scope of our work if enclosure for postage is sent with the order.

SMILES

Smile happiness with every work begun,
And you shall happy be when labor's done.
Smile joy and cheer to every one you meet,
And you'll declare life never was so sweet.
Smile pleasure into thoughts that cause you pain
Unworthy thoughts do not with smiles remain.
Smile kindly, too, at every little child,
Treasure of Heaven, pure and undefiled.
A smile of peace, a lovely thought of poise,
Will oftentimes transmute discordant noise.
Smile justice into every sense of wrong,
And God will guide your way the whole day long.

—FRANCES S. TUCKETT

Why I became a New-Churchman

HOW DID I BECOME A NEW CHURCHMAN is the question frequently put to me by both those within the Church and without. Strangely enough, I find myself at a loss to give the details as to just how this came about. But on the other hand, if I were asked why I am a New-Churchman, it would be an easy matter for me to present the reasons that have had an irresistible influence in inducing me to accept the doctrines of the New Church.

It was some twenty years ago—at a time when I was deeply interested in psychic phenomena—that *Heaven and Hell* found its way to me through the person of a very dear New-Church friend. Although convinced that communication with the spiritual world is indeed an established fact, experience has taught me that spiritism as a cult is to be regarded with a healthy skepticism because of its disorderly system of doctrine. Its denial of the Divinity of Jesus Christ presented me with the knock-out blow, for this was foreign to the Roman Catholic teaching in which I was reared, and in fact, it was more than I could accept.

I believe it was by the Divine Providence and mercy of the Lord that *Heaven and Hell* was presented to

me at this time. After reading the book I felt assured of the validity of Swedenborg's mission—that he was not only permitted by the Lord to disclose the true Christian interpretation of the life after death, but under direct call and illumination from the Lord to present to the world a true knowledge of the Divine Humanity of Jesus Christ. This Revelation made to Swedenborg from the spiritual world was more than I had hoped for, and it represented for me an expression of the powers of heaven against the gates of hell.

Having read and studied the work *Heaven and Hell*, it was not long before I was led to a study of the *Four Doctrines*, and it was also my good fortune to have at this time, the Rev. Louis G. Hoeck as spiritual director. His instruction and personal assistance proved most valuable, especially in expounding to me the doctrine of Correspondences. I shall never forget his wonderful series of talks on the spiritual sense of the Word. I remember how deeply impressed I was with his explanation of Creation: “Creation proceeds by ascent from the earth through the mineral, vegetable and animal kingdoms to man, who (as he explained) is a miniature

Please turn to page 230

LEGACY

I HAVE no worldly goods I can bestow
On those I love
And yet,
I feel the need to leave them something
They may cherish.

How can I tell them that wind
In blowing wild
Will blow itself out,

And often in its wake will come
A calm acceptance? Or that
A latent flower is held
Within the seed, awaiting only
Its discovery?

Love then the seed, the flower, yes
Even the wild wind . . .
These are monuments
To life itself.

Love laughter,
Cherish the moment that is brief.

Having no worldly goods,
I leave you love:
Would that somehow
It were enough.

—MARIE WEAVER

Help Wanted

The Fryeburg New Church Assembly, Fryeburg, Me., is desperately in need of warm blankets for the cots. So the Women's Auxiliary of the Assembly decided that if the ladies of the various New Church Alliances and Auxiliaries knew this they might want to make this one of their winter projects.

The Women's Auxiliary of The New Church in Orange, N. J. is busy making a padded quilt, and for "homework" six of them are knitting strips 10 inches wide by 70 inches long with wool lying useless in closets and attics. They will be sewn together when finished and the crazy combination of colors will definitely brighten up the cabins and tents.

Wouldn't you like to help in this project? And if we're not being too optimistic, send your donations to Mrs. Gardiner Perry, 105 Pine St., Needham 92, Mass. Thank you.

WHY

(Continued from page 229)

earth and a miniature heaven." He explained to me: "Creation appears as a process in every varying perpetuity, and not simply a process in time." And finally, he related how God was spelling out the word M A N, and man spelling out the word G O D, —in an eternal progression.

I felt as though the eyes of my spirit were now being opened, and while Mr. Hoeck's lectures had left upon my mind an impression of the beautiful truths of the New Jerusalem teaching, I realized also that there was much I did not comprehend. Yet, I knew somehow that the Divine Providence was at work in the effort to enlighten my darkness and the force of the Lord's words came home to me: "I have yet many things to say unto you, but ye cannot bear them now."

—Charles Coch

Birth, Baptism, Confirmation

BIRTH

DAILEY—born to Mr. and Mrs. David W. Dailey, Pittsburgh, Pa., on May 31, a daughter, Susan Lynne.

BAPTISM

COOKSON—Mrs. Bettie Jane Cookson was baptized at the Elmwood New Church on Sunday, May 25; the Rev. Paul B. Zacharias officiating.

CONFIRMATION

MARSHALL—Dawn, 20, Frances, 18, Marshall, of Johannesburg, So. Africa, nieces of the Rev. and Mrs. Leslie Marshall, were confirmed by their uncle June 1, in the church of the St. Petersburg, Fla., Society.

RECEIVED INTO CHURCH—The following were received into the Elmwood, Mass., Society by transfer or otherwise on May 25: Mr. and Mrs. Robert Cookson, Mrs. Vera Cookson, Mr. and Mrs. William Stinchfield Sr., Mr. and Mrs. Robert Winsor, Mrs. Emilie Pratt, Mr. Graeme Robertson, Mr. Russell West.

CORNERSTONE LAID

Sunday June 15 was an important day for the people of the St. Louis Society as they met together for the cornerstone laying at the construction site of their new building. Perhaps you have followed the St. Louis relocation story in the past two issues of *THE MESSENGER*.

KEEP IN TOUCH

with

YOUR CHURCH

Subscribe to

THE MESSENGER

ORDER NOW!

Life Further On *Richard Tafel* . . \$.10

Swedenborg's Vision of the Future Life
Joseph Fort Newton . . .10

The Cause of the New Church .05

Lenten Meditations50

NEW CHURCH BOOK CENTER
2129 Chestnut St. Philadelphia 3, Pa.

The Circle of Life

by Kenneth W. Knox

DO YOU EVER feel as though you are going around in circles? In a sense, I suppose, all of us go around in circles—doing the same things from day to day and from year to year. But the question we need to ask is:—Are we moving in the right circles? and—Is our circle of life ever expanding and becoming more and more inclusive?

How big is your circle of life? Run a radius out to the end of your vital interests? What is your circumference?

In the beginning, we are all prisoners of time and space. We are all enclosed, to some degree, by the limitations of the map and the calendar. But do you know that consciousness of your spiritual potential can put a new, divine diameter into your life—and a new circumference around it?

In this Chapel there are two circles. The one, over the altar, which looks out toward the east and the hills, could represent what might be called the 'inner circle of life'. The other circle, above the door, which looks out towards the west and the ocean, could represent what might be called the 'outer circle of life'.

Since our Lord's life on earth, and particularly in the last 500 years, the 'outer circle of life' has been enlarged almost beyond comprehension. From a belief in an earth that is flat and a fixed celestial dome, it has broadened and developed to include millions upon millions of starry systems in which our own solar system is but a speck of dust. And even the 'circle' we now see is known to be from $4\frac{1}{2}$ years up to $2\frac{1}{2}$ billion years old—even as we see it—and continually expanding. For we now know that the universe is so immense that it takes light from the nearest star about $4\frac{1}{2}$ years to reach our earth and from the farthest star about $2\frac{1}{2}$ billion years.

These are startling facts. But no less startling is the development and expansion of man's inner circle. In fact, unless we develop an awareness of a corresponding development inwardly, we are apt to become lost in a void of uncertainty and to be overcome by facts and figures that are beyond our grasp and comprehension.

The 'inner circle of life', which begins with Jesus, the son of a carpenter of Nazareth, and ends with Jesus Christ, Lord, God, and Savior, is also an ever-expanding circle. And it is this circle that can put life and meaning into what would otherwise be relatively dead and meaningless. The work of Jesus did not end with his crucifixion and resurrection. It simply began, and the circle of his message has been growing and expanding ever since.

Swedenborg, as an instrument in the Lord's Second Coming, was used by the Lord to help us to enlarge both our 'inner circle' and our 'outer circle'. In his writings, he outlines and illustrates through his spiritual world experiences, laws and principles which enable us to relate the natural to the spiritual—time and space to

eternity—And he gives us a framework of understanding which enables us to keep pace with an ever-expanding and complex universe.

Swedenborg's work is not simply a man's thoughts about Christianity. It is rather a development in Christianity itself. And thus, it represents potential spiritual growth and development that is open to all. We need what he has to communicate to us, in order to find our place in God's creation and in order to attain the 'dominion' that our Lord promised in the beginning.

The concepts found in Swedenborg's writings put a new dimension into Christianity. They give a broader, deeper, view of God and man. They open the spiritual sense of the Bible. They present a clear and definite picture of life further on. They put marriage and the family on the highest of all possible planes and give a vision of—and a basis for—a united Christianity.

These are things that we need to know—and to make our own—if our 'circle of life' is to expand and grow as it should.

In Bible language, the 'inner circle of life' is called 'heaven' and the 'outer circle of life' is called earth. Throughout the Old Testament we are told that heaven is the throne and earth is the footstool of the Lord. In many places, new heavens and a new earth are promised—and a complete ordering of all creation around the throne of God is often described.

And, in the New Testament, all of the grand promises of the Old Testament are brought to a powerful and conclusive summary in the Revelation of St. John. And freedom and newness of life that has shaken all bonds of evil and sin is expressed in vivid symbolic language. The life of the individual becomes a dynamic, pulsating, growing thing and the Alpha and the Omega, the beginning and the end—are seen to be—not the start and the finish—expressed by a straight line—but the all in all of heaven and earth—the ever-expanding circle of Life itself.

When the Lord becomes the centre of your life, when His Will becomes your will, you find release from the limitations of the map and the calendar. The circle of your life becomes larger and larger until, eventually, you are able to include all things and all people—and to shut out nothing and no one.

This is the quality of life that is represented and expressed so effectively by the Wayfarers' Chapel. This is the quality of life expressed symbolically by the Holy City New Jerusalem. It is a quality of life that can be attained by us all. It is something that we need if we are to keep pace with an 'ever-expanding' 'outer circle'.

Let each and every one of us drink freely of the fountain of the water of life and thus become sons and daughters of God and inheritors of all things. Let us move in ever-widening circles—around the throne of God.

The sermon which thousands of television viewers in the California area saw and heard in the telecast, Sept. 29, 1957, from the Wayfarers' Chapel.

Almont and Mill Valley Announcement

Almont is already prepared for another fruitful and pleasant summer camp, according to an announcement by Miss Dorothea Pfister, the superintendent.

There will be the 'Leadership Training Institute', running from July 20 to August 10. The regular assembly will begin July 27 and carry on until August 10. The staff of the institute consists of Rev. Immanuel Tafel, Rev. Leon C. Le Van, Rev. Wilfred Rice, Mr. Robert Kirven, and Mrs. Marian Kirven.

On the Almont faculty will be the ministers mentioned above, Mr. Ethan C. Brown, Elyria, Ohio, Miss Pfister, Miss Mabel Parker and Miss Marjorie Locke.

The rates are: Adults, \$20.00 a week; Children below eight years of age, \$7.50; those, 8-11 years-old, \$9.00; those, 12-15 years-old, \$12.00.

Prospective campers are advised to bring sheets, pillow slips, towels and wash-cloths for personal use, warm coats and rubbers, umbrellas, flash-lights and masquerade suits.

Almont is always sure to provide good fellowship, good food, lots of fun and not a little profitable instruction.

In addition to the Institute at Almont, another one will be held in Mill Valley, Calif., at the Congregational Retreat Center (near San Francisco).

The Almont Institute will follow the pattern of previous years, offering one week of intensive training, and two weeks of further training combined with supervised application of skills learned. Opportunities for application of skills will be provided in the Almont camp program.

The Mill Valley Institute is a departure from the pattern of previous years. It will not be combined with a family-camp program as at Almont, but will be an entity by itself. Opportunities for application of skills will be provided through the staff and young people living and working intimately together as one unit concentrating on the needs, resources and problems within the group. The Mill Valley experiment is being conducted in response to needs that were recognized but not satisfactorily met in the Almont-type program. It will

be used as a test against previous years' experience, and is expected to uncover information and insights for the development of more effective youth leadership education. In doing this, we do not mean to be denying the strengths of the Almont program, but are endeavoring to correct some of its weaknesses. It is hoped that the experiment will help improve the combining of an Institute with a family-camp program.

The Mill Valley Institute is scheduled for August 11-25.

The curriculum for 1958 (essentially the same at both Institutes) is a modification, and, we hope, an improvement on the curricula of 1956 and 1957. It is divided into 2 parts:

Core Courses

Understanding ourselves and our church through worship
Understanding ourselves and our church through the Word
Understanding ourselves and the people we work with through family life
Understanding ourselves and the people we work with through democratic methods in groups

Electives

Fun with reading and role playing
Painting and college Sports (tennis, swimming, volley ball, hiking, baseball, etc.)
Choral singing
Handicrafts
Photography
Work projects

Supplementing these courses, and tying the program together, will be daily devotional services. For the same purpose will be offered the opportunities for individual and small-group counseling. Counseling will be voluntary, although young people will be encouraged to avail themselves of it.

There will also be a student government run by the young people and having at least one staff member as a resource-guide. This will be tied in closely with the course on 'Understanding Ourselves and People we work with through democratic methods in groups'.

The 'Leadership Training Institute', which is under the direction of the Rev. David Garrett, is one of the

most constructive enterprises in which our Church has engaged in recent years. Parents should encourage their children to take this course, and local societies should try to find promising material among their young people to send to the Institute for leadership training. It might even be advisable for societies to pay the expenses of those who could profitably take this course. That is just what the BROCKTON SOCIETY, Mass., plans to do. At its annual meeting this Society voted \$300.00 to assist young people who would like to attend. Preference will be given to members of their own Society, and then to any young person in the Massachusetts Association. We have heard that no less than four young people in Brockton are interested, and of these, two are certain to go.

In explaining the appropriation, Mr. Harvey M. Johnson, president of the Brockton Society and of the Massachusetts Association, writes:

"While it is not the plan of the Brockton Church to underwrite the total cost of those who go, we are prepared to guarantee the larger portion of the cost, and expect that Convention will also underwrite a portion. The campers are expected to pay according to their ability. We wish the camp every success."

Here is surely an example that other societies could emulate. For further information about Almont, write to Miss Dorothea Pfister, 1683 East 82nd Street, Cleveland 3, Ohio.

PERRY NORMAL SCHOOL

Established 1898 as Perry Kindergarten Normal School. Incorporated, not for profit, 1956.

Students graduating at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

Graduates of Perry Normal may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

F. GARDINER PERRY, President

For catalog write the Secretary

815 Boylston Street, Room M

Boston 16, Mass.

JULY 19, 1958



CONVENTION ACTIVITIES BEGAN at the Wilmington New Church, where a service of rededication was held on June 15, commemorating the hundredth anniversary of the incorporation of the Wilmington, Delaware, Society. From June 16-18 the Wilmington Society entertained the Council of Ministers and the Association of Ministers' Wives, preceding the General Convention, which opened formally in Philadelphia on June 19.

NEW-CHURCH MESSENGER

THE NEW-CHURCH MESSENGER

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

Member of the Associated Church Press.

Published bi-weekly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 108 Clark St., Brooklyn, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher. Advertising rate card on request.

OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.; Forster W. Freeman, Jr., Counsel, 512 Alpine Ter. Ridgewood, N. J.; Chester T. Cook, Auditor.

EDITORIAL ADVISORY COMMITTEE

Phillip M. Alden, Mrs. Ernest O. Martin, Rev. Clayton S. Priestnall, Rev. Richard H. Tafel, Rev. William F. Wunsch.

CONTRIBUTING EDITORS

David J. Garrett, Gwynne Dresser Mack, Leslie Marshall, Ernest O. Martin, Clayton S. Priestnall, Richard H. Tafel, Paul Zacharias.

Editor

Bjorn Johansson

Associate Editor

Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, Third and Pike, Cincinnati 2, Ohio.

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

Vol. 178, No. 15 Whole No. 4732
July 19, 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.

Contents

A RUNNING ACCOUNT OF CONVENTION..... 235

ARTICLES

Conquering and to Conquer..... David P. Johnson 237

A New Understanding of the Lord's Life and Person..... Wm. F. Wunsch 239

Building the Church..... Alfred Uhler 242

Berlin New-Church Society..... Erich L. G. Reissner 247

FEATURES

Alliance Meeting..... 248

PUBLISHERS & DIRECTORY OF BOOK ROOMS

THE NEW-CHURCH PRESS

(Board of Publication)

108 Clark Street, Brooklyn 1, N. Y.

American and foreign publications of all New-Church Publishing Houses. Religious and Children's books of other publishers. Convention service books & The Messenger.

NEW-CHURCH BOOK CENTER

American New-Church Tract & Publishing Society, 2129 Chestnut St., Philadelphia, Pa. New-Church collateral. Our Daily Bread. Book Room.

MASSACHUSETTS NEW-CHURCH UNION

134 Bowdoin St., Boston, Mass.

New-Church Publications. Convention Journal. Loan Library.

SWEDENBORG FOUNDATION, INC.

51 East 42nd St., New York

Publisher Swedenborg's writings. Foreign language books.

SWEDENBORG LIBRARY

2107 Lyon St., San Francisco.

Swedenborg's writings and collateral, for sale or loan. Open from 10 to 1, Wed., Thurs., Fri.

SWEDENBORG SCIENTIFIC ASSOC.

Bryn Athyn, Pa.

Swedenborg's scientific writings. The New Philosophy.

SWEDENBORG PHILOSOPHICAL CENTER

5710 South Woodlawn Ave., Chicago.

Public reference library. Send for copies of free lectures.

NEW-CHURCH BOOKROOM

500 South Westmoreland Ave., Los Angeles.

Swedenborg's works and collateral. Religious education dept. recently added. Loan Library. Reading room.

NEW-CHURCH CENTER

1915 Fifth St. St. Petersburg, Fla.

Library, Bookroom, open daily.

NEW-CHURCH LIBRARY

Oak and Winslow Sts., Cincinnati

Reference works, Books sold and loaned. Swedenborg's Works: theological and scientific. Collateral, biographies, periodicals, rare editions.

PRINCIPAL FOREIGN MISSIONS

STATIONS AND OUTPOSTS OF
THE GENERAL CONVENTION
(Usually the city listed is the field headquarters of the missionary or leader.)

AUSTRIA

Vienna, Liniengasse 31 16, VII

BRITISH GUIANA

Georgetown, Robb & Light Sts.

CHINA

Nanping, 32 New Town, San Yuan Fen (Temporarily suspended)

CUBA

Havana, Campanario 609

CZECHOSLOVAKIA

Prague, Legerova 6, Praha-Kral, Vinohrady

DENMARK

Copenhagen, Forhaabningsholms Alle 8

DOMINICAN REPUBLIC

Monte Christy, Palo Verde

DUTCH GUIANA

Paramaribo, 102A, Weiderstraat

ECUADOR

Cajimes, Manabi

FRANCE

Paris, 14 Sentier des Theux, Bellevue

GERMANY

Berlin, Geisenheimstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 15

ITALY

Rome, Via G. Castellini 24
Trieste, Via Dello Scoglio 35
Venice, S. Croce 7a

JAPAN

Tokyo, 2398, 3 Chome, Setagaya, Setagaya-Ku

MAURITIUS

Curepipe, Rue Remono
Port Louis, Rue Champ-de-Lort Row 2

MEXICO

Monterrey, N. L., 132 Morelos Ave., Ote

PHILIPPINE ISLANDS

Manila, 82 Leon St. Malabon

SWEDEN

Stockholm, Tegnerlunden 7

SWITZERLAND

Zurich, Appollstrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21

The following is the Presidential Address made at the opening service of the 135th session of Convention, June 19, in Philadelphia.


AS I STAND before you this evening in the pulpit of the First New Jerusalem Society of Philadelphia to declare officially opened the 135th session of the General Convention of the New Jerusalem in the United States of America (and Canada), I am aware that I stand in a place where some of the most illustrious leaders of the New Church have stood before me to give the presidential address. John Hargrove, the first president of the Convention, Thomas Worcester, Chauncey Giles, Julian K. Smyth, William L. Worcester, to name but some of them. I am humble in the presence of this thought.

I can see also, in my mind's eye, a very timid little boy who was brought here by his parents to attend Sunday School, and who did not want to be left alone by his parents in the Kindergarten class. I am aware of a boy who was baptized by William L. Worcester, then pastor of this church. As that boy, under the tutelage and pastorship of one of the great gentlemen and pastors of this church, the Rev. Charles W. Harvey, I was given my basic Christian Education.

In later years through the trying teenage experiences one endeavors to establish himself as an independent personality, yet recognizes the indebtedness he owes to parents, teachers and friends. Here I think I began to see myself as a personality, while in many things, I worked with the assistant pastor, the Rev. Antony Regamey. As this new-found personality was to be tested against the world, I found strength, confidence and encouragement in the man who led me to the point where I entered the ministry and whom I still consider my pastor, the Rev. Richard H. Tafel, present pastor of this church.

As I think back over these years, I become very conscious of the faithfulness and devotion of my parents to their church and their insistence that their children attend Sunday School regularly. When we, their children, reached our teens, they insisted on regular attendance at the church. My parents, from my infancy up, made me aware, in simple terms, of the significant teachings of the church. My very foundation as a New-Church minister and a member of the church lay in those early, formative and significant years. As I begin my address this evening, I would like to pay tribute to these my forebears, my pastors and my parents, who nurtured me in the ways and the thoughts of the New Church in these very buildings.

I have taken time to begin my address with these tributes for what I trust is a deeper purpose, a more significant and lasting purpose, than mere tributes and acknowledgments themselves. For I believe that in these people and others whom you would be able to



St. John's vision of the Holy City in *Revelation* is the charter of the New Church. It is represented in a stained glass window, pictured above, in the New Church of Kitchener, Ontario. This window was designed by the pastor of that church, the Rev. David P. Johnson, who is also president of Convention. The Rev. Johnson's address which follows takes for its theme an earlier part of John's vision in which John saw a white horse and its rider who went forth into the word "conquering and to conquer."

CONQUERING and TO CONQUER

name in your own societies and Associations, was to be found the source of the dynamics and power that in previous years made this Church a vital and growing part of the Christian life of the day.

Where Is the Seal?

The New Church is in the midst of a struggle to re-discover itself and its mission in the world in such a way that it will again become the dynamic force that we believe it is meant to be. In the course of one of the special discussions that we have had in the past year, in which many of us have been searching deeply and co-operatively to discover the key to unlock the dynamics that lie dormant in a church today, I was both moved and shaken by the question of one of our ministers, the Rev. William Woofenden, who said, and I quote him freely, "What puzzles me is what has happened to the ZEAL OF THE NEW CHURCH?" Yes, what *has* happened to the zeal of the New Church? What will give us, again, in our day, and for our day the kind of dynamic zeal that will make our Church a force to be reckoned with in the Christian world of today?

"And I saw when the lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, 'come and see.' And I saw, and behold a white horse: and he that sat upon him had a bow; and a crown was given unto him: and he went forth conquering and to conquer" (*Rev. 6:1,2*). In the Christian faith, by whatever name the denomination may go, or whatever its creed may be, there is but one source of power and strength and that is in the Lord Jesus Christ, our God and Savior. It is He whose army of righteousness we must join, and it is under his leadership and his banner alone that we as a denomination may rediscover the power and zeal to ride forth into all the world carrying the message of the New Church.

In the nineteenth chapter of the *Book of Revelation* the white horse and its rider again appears. "And I saw the heaven opened; and behold a white horse, and He that sat thereon is called faithful and true; and in righteousness He doth judge and make war. And His eyes are a flame of fire, and upon his head are many crowns; and He hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood, and his name is called the Word of God. And the armies which are in heaven followed Him upon white horses, clothed in white linen, white and pure. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: And He treadeth the wine press of the wine of the fierceness of God, the Almighty. And He hath on His garment and on His thigh a name written: KING OF KINGS, AND LORD OF LORDS" (*Rev. 19:11-16*).

A vision in itself, beautiful and powerful as this one is, can be of little value unless it is translated into the reality of feeling and action. Put a vision may be the key that unlocks the power within our hearts and souls. For to believe and surrender our lives into the hands of

Jesus Christ our Lord as God and Savior is to make ourselves ready to receive and use the power and might he has promised to all who faithfully follow him.

To us of the New Church this vision of the White Horse and its rider, going forth 'conquering and to conquer' is a symbol of the revelation of the internal sense of the Holy Scriptures. The revelation of this internal sense provides us with an interior, or an inner or a deeper, a more permeating understanding of the Word of God. And this understanding of the internal significance of the Word of God means to New Churchmen, the Second Coming of the Lord Jesus Christ. I wonder if we realize, if we can sense and feel in the very depths of our being, the significance of this statement which we proclaim to be at the very heart of the faith of this Church? It truly means, my friends and colleagues, that the very promises of our Lord Jesus Christ, to be found in the fourteenth chapter of the *Gospel of John*, are ready to be grasped and used by those who believe. "Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall He do, because I go unto my father." The Christ God, he whose humanity was Glorified and made Divine is, through this Second Coming, become an ever ready source of strength and power. And those who can become aware of it, who become sensitive to it, shall rediscover the power and zeal that our Lord Jesus Christ gives to all who courageously and faithfully go forth in His name, CONQUERING AND TO CONQUER.

Many of us, and I speak now from my own personal experience, grew up in a time when we found in our societies an exclusiveness, a haughtiness, yes, even an arrogance and self-righteousness in the attitude of many in our Church. This sense of exclusiveness, however, I believe was confused with uniqueness. One can be unique, one can have a unique faith and point of view, without being exclusive, haughty, or arrogant. And I believe that the hour has come to cease apologizing for these concepts of the past, but rather to rejoice in the uniqueness of the faith of our church and to go forth with our Savior at our head, who rides upon the white horse in the garments white and pure, whose name is King of Kings and Lord of Lords, conquering and to conquer.

With the basic concept that we have understanding of the true meaning of the Lord's Second Coming, and hence in our hands a truth that is absolutely vital to the world, we have a great task at hand. Into our hands has been entrusted some of the unique means by which the false concepts of the Christian faith, the concepts that have caused many to reject the Christian faith, may be dispelled. We may be particularly aware in this International Geophysical Year, that the concepts of the New Church with regard to the Holy Scriptures, the creation of the world, the development of mankind are in accord with the basic physical sciences of our day. The barriers are hard to break down. Man's mind is

such that he rebels against accepting new truths, for in doing so he must reject the former appearances of truth which to him have become a means of mental and spiritual security.

No Easy Victory

No battle joined is ever an easy one. It will require the shedding of spiritual blood. It will require the devotion of our time and our energy, our means, our very lives. No man joins an army without the inner knowledge that he may be called upon to sacrifice his life under the direction of the army's head. And no man may join the army of Him who rides upon the white horse without the knowledge that he must give his life, in whatever sphere of endeavor he may work or live, for that King of Kings and Lord of Lords. We must battle for the sake of the truth, though our garments become spattered with blood. We must battle on, though there are those who will not listen, who outwardly repel and reject. For you will remember that our Savior told his first disciples that should they go into a town and be rejected, they must leave, shaking the dust from off their feet. There were times when our Savior had to be direct and to the point, though feelings were no doubt hurt. "Whited sepulchres" he called some. "Hypocrites" he said to the Scribes and the Pharisees.

"This is a materialistic age. The hurry and rush of men possessed with a passion for wealth are evident. The tendency to make the good of earth the ends of human existence is real and ominous. It has lowered the

tone of our press. It has allowed the money-changers to put their tables in our council rooms and in our legislative halls. It has de-spiritualized much of our education and it has silently and unconsciously weakened the spiritual fiber of the church itself." These, dear fellow churchmen, are the words of the Rev. Julian K. Smyth at the graduation exercises of Urbana University on June 7, 1916. How much more urgently do these words press in upon us today? He continues: "Such a condition is ominous. The remedy is not in exhortations to goodness, however fervid, but first of all to gain a true vision of the nature of this world and our human life and then DETERMINATION TO FOLLOW THE VISION AND ACTUALIZE IT."

There is only one way I know that the vision may be truly seen and observed; truly felt as a dynamic force in one's life. That is through a sense of the absolute dependence that each one of us has upon the only Lord God and Savior Jesus Christ for life itself, for any good that we do or achieve. There are no other means through which zeal for any cause of the church can be gained. For us of the New Church there opens before our eyes the heavens, "And behold a white horse, and he that sat upon him was called faithful and true . . . and he had written upon his garments and on his thigh King of Kings and Lord of Lords." My friends, he waits ready to gather behind him those who, with spiritual power, will go forth into all the world to battle evil and falsity wherever it is found—"CONQUERING AND TO CONQUER."

Thinking out our idea of the Lord's Glorification, towards

A NEW UNDERSTANDING OF THE LORD'S LIFE AND PERSON

by William F. Wunsch

This paper was given at the public meeting of the Ministers' Council in Wilmington, June 17, by the pastor of the Washington, D. C., Society.

ABOUT A YEAR ago the membership committee of the National Council of the Churches of Christ advised us not to apply now for membership in the Council. Other reasons for the advice were given by some representatives of the Council, but the committee stated its reason in these words: "It appeared to the Committee that the position of the Church of the New Jerusalem would elevate Jesus Christ above God Himself, or make Jesus Christ God." For evidence of this the opening words of our Adoramus were quoted. This spurs us on to see how we can explain ourselves more clearly. Our concept of the Trinity will be included in any explanation, but it seems to me that eventually—and primarily—the thought and the fact of the glorifica-

tion of the Lord's humanity will have to be brought forward. That fact and that thought are absent from the outlook of the representatives of the Council, as they are from generally accepted Christologies. We may arrive, this evening, or later, at some effective explanation of ourselves to the National Council, but that can be incidental to our discussion. After all, it is of more consequence for us to gain a good insight into a profound aspect of the Lord's life and person than it is to gain membership in the National Council.

For seeing the relationship of God and Christ we must begin with the historic and stupendous act of the Incarnation. Christian teaching in general takes the position that God came, in Christ. And Incarnation is far more than manifestation. God is manifested in the world, in history, in any conscientious or God-fearing life. But

in Christ the one living God came, embodied in a human nature assumed by Him. Nothing less is Incarnation. We of course share with Christian believers generally the conviction that the one living God, known to Old Testament prophecy, came in the person of Christ to live a life of His own among men--and this is the message of the New Testament.

That God came in Christ has been the common Christian conviction. *How* He did so has had several answers, widely entertained, though it is for no mortal to fathom the entrance of God on a human life of His own on earth. The manner of entrance was bound to be unique, for it was God who came and there is but one God. It was bound to be unlike the conception and birth that put into existence the myriads and myriads of finite human beings. So one answer to the question how God came is the Gospel concept of the Virgin Birth, of conception by the Holy Spirit. God must be the Father of the life-to-be, else only another mortal comes to be. The Fourth Gospel offers a further truth about the manner of God's entrance into the world in a life of His own.

A Divine-Human Consciousness

It was as the Word, John says, that God came in Incarnation--the Word that was with God and was God, becomes flesh. A careful distinction is being drawn. Implicit is the realization that of course God in His infinite Being did not come, nor as such come under the limitations of space and time. Neither could our flesh endure Him so. Yet He was to find expression, be led forth in John's way of stating it, or be declared and revealed in the Christ. Are these not other ways of saying that He came as the Word? This carefully asserted thought our teachings pursue. Their equivalent statement, after saying that God Himself came, is that God came "as divine truth," He came in expression of Himself, not in His infiniteness. The Christ Himself was to say, "The Father is greater than I." I venture to follow up this distinction with a description of the manner of God's entrance on our life which has commended itself to me, for you to consider, if you will. I think it is an insight which our teachings invite and involve. God came, says John, as the Word, and as divine truth, our teachings put it, but either can be known only by some consciousness and given expression only in some consciousness. In coming, can we say that God on high projected from Him a consciousness which, being from Him, and at the same time embodied in a human nature, was a potential divine-human consciousness? With every baby born there comes a new consciousness, and the most wonderful thing about a little one, fascinating us, is its budding consciousness. Utterly wonderful about the Christ Child was the potential divine-human consciousness in Him, which was to awaken like another's.

The whole Gospel story witnesses to the presence and activity in the Lord of this single and singular growing divine-human consciousness. The Lord was aware, one moment, of biddings and influences from above Him, the next moment, of a nature that could be tempted

and was tempted, a nature He must overcome. As in any child this consciousness was at first without reflection, but not for so long. It had to know itself for what it was. It began to do so rapidly. At twelve years of age, the Christ expresses surprise that Joseph and Mary did not know that He must be about His Father's business, or more literally, in the things of His Father. There follow the eighteen years called silent, because the Gospel tells us nothing about them. During those years the Lord must have pondered deep in the Scriptures the things concerning Himself of which He was to speak later in His risen person. (In their exposition of the same Scriptures, our teachings describe the growth of the divine-human consciousness, in joy, in despair, in great struggle, in triumph and peace.) The grown divine-human consciousness was sealed to the Lord at His baptism; "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." The Christ was ready for His public ministry. Aware of God in Him He could say, "I do nothing of myself, nor can I." Of healing after healing, of power over nature's forces, of the freeing of one man or woman after another, He would say, "The Father doeth the works you see." Still again, He was assured and assured others, "As I hear, I speak" and "As I am bidden, I do." Out of the divine-human consciousness issued words that no mortal could speak, and yet be a good man or even a sane man: "Before Abraham was, I am;" "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Out of the divine-human consciousness alone could the summary of His life issue which the Lord Himself made: "I came from God, and I go to God."

Son of David

The Lord's descent from David of course was the descent obvious in the minds of those who met the Lord from day to day. He was of David's lineage. Prophecy had long said that the Messiah or Christ would be a rod out of the stem of Jesse, the father of David, a branch out of his roots. Numbers of men and women cried to the Lord, "Son of David, help me", help my faltering faith, help me back to health, give me sight again, hearing again. Regularly He was so addressed. On His triumphal entry into Jerusalem, the Lord welcomed the acclaim, "Hosanna to the Son of David!" And yet, hardly a day later, in controversy with some Pharisees, the Lord pressed on them a question: "What

SWEDENBORG'S WRITINGS

For introductory purposes, paper covers:

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

Swedenborg Foundation Incorporated

51 East 42nd St.

New York 17, N. Y.

think ye of Christ? Whose son is he?" When they answered, "David's," He asked,

How then doth David in spirit call him Lord, saying "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"

If David then call him Lord, how is he his son?

This exchange with some Pharisees took place almost at the close of the Lord's life on earth. During His life, in the complete establishment of His divine-human consciousness, had He ceased to be the Son of David?

Ceasing to be the Son of David could be real in only one hard way. The assumed human nature had to undergo an immense transformation. More accurately speaking, it had to die from day to day; it was the corn of wheat of which the Lord said it must die. There was then this lower phase to the Lord's glorification. Steadily from earliest years He laid aside all that was ungodlike or even infirm in the nature assumed from the line of David. In mighty struggles He did so, meeting all its evil and mistaken tendencies, overcoming these, letting in God's will, God's mercy, His infinite love. All the Lord's winning and mighty life attests this, and the Transfiguration bespoke the change to His eternal Person from the transient Son of David. Through Mary the Lord was of the lineage of David according to the flesh. It is not on record that He called Mary 'mother,' another intimation that another descent was more than paramount. Words are on record which we feel are very harsh unless indeed we find them faithful to the Lord's consciousness of His higher descent, namely His words to Mary (at the beginning of His ministry, moreover), "Woman, what is there to you and to me?" That is, what have we in common? One would think, the Davidic inheritance, in fact, all human mortality. Harsh the words must have been to Mary, of course. They—and all the divergence in understanding which grew up between the Lord and Mary—bring to mind the words of the aged Simeon, who after blessing God for letting him see the Christ Child, and after saying "This child is set for the fall and the rising of many in Israel," said to Mary, "yea, a sword shall pierce through thine own soul also." Explaining, and giving all truth to, the words to Mary was a progressive transformation of the person of Jesus, of which all men need to know. It was Mary's Lord, and humanity's Lord who was addressing her, not David's descendant, not her son. The vestiges of the Davidic lineage were fast vanishing if they had not already done so from the Lord's mind, heart and spirit. The physical body, at last, sole remainder of the Davidic sonship, was to die on the Cross, and disappear in the sepulchre.

For a moment, let us look at the Lord's glorification in another way. It was His innermost and personal experience. It happened in His breast. Yet it was not all His doing, any more than His healings and deeds and words were; the Father in Him impelled the experience, the Lord in His divine-human consciousness sought it.

There was Divine initiative, and divine-human response, just as God proposes rebirth to us and we may respond and can. There was this reciprocalness, as our teachings put it. The Lord reached up to the Father within Him, and God in His infinity down. The Lord prayed, "Glorify thou me with thine own self," and to His spirit's hearing came the assurance, "I have both glorified thee, and will glorify thee again." God was in Christ is the ancient Christian conviction. Can He be without making over the human person, in rebirth in the instance of His sons generally, in glorification such as we have described in the instance of His only-begotten Son, the Christ?

In the Fourth Gospel

It is true that the Fourth Gospel is the one that especially puts forward the concept of the Lord's glorification. Perhaps a word should be said on that point. Bible students are so conscious that the Fourth Gospel is not to be turned to as the other three can be turned to for the chronology of the Lord's life, the number and distribution of His ministries in the land, or for historical data, that they are inclined to dismiss still more. The Gospel of John has a purpose of its own, as it says, namely, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Obviously, it means to stress the manner of His person. Probably as long as sixty years after the Lord's life, the author sets down his maturest reflections on the Lord, the Word made flesh, and exclaims, "We beheld his glory, the glory as of the only begotten of the Father." True, the Fourth Gospel is not to be looked to for the historicities, but that does not mean that it does not put forward the profoundest interpretation of all of the Lord's person. At least the possibility that it does this should be rightly looked into and equally considered. Meanwhile the fact that our teaching makes so much of the Lord's glorification is met by the assertion, somehow deprecating, that the doctrine is Johannine. And yet are not all the Gospels full of evidences, in utterances and in deeds and in bearing, of the Son of man that He was more than man, and of the perfected divine-human consciousness which means his glorification? While John may allude to the glory of the Transfiguration, for he was present at that rare moment, sublime moment, he does not tell of the event; the other Gospels do, and the Transfiguration was a revelation of what was happening in and to the Lord's person. The thought of the Lord's glorification is not purely Johannine. We also have to reflect that in traditional teaching the Lord entered into His glory on Ascension, resuming a glory He had had in a preexistence, as the Word that was with God, and was God. This may have more to do with the reluctance to see a gradually attained glory in His life than that this view is Johannine.

It should be apparent from what has been said about the glorification of the Lord's humanity, especially from the fact that it was the result of initiative by the Father and response by the Lord, that our teaching finds a Trinity in God. There is God in His infinity, in the depths

of His being, known only to Himself; there is God as the Word, which was in the beginning, but now having dwelt among us, is manifest in the divine humanity that came of the Lord's life and glorification; there is God imparting of Himself, as He has always done, the Holy Spirit, shed abroad now with a fullness and power given it by the Lord's glorification. You recall the words (*John 7.39*): "For the Holy Ghost was not yet; because that Jesus was not yet glorified." This is conceiving the Trinity in the person of the One God who came in Christ and who imparts the Spirit we have known in Christ. The concept departs from the concept traditionally held, but does it not keep to Scripture, and above all does it not keep before us the one living God beside whom there is no other god? Does it not make glaring the thought of distinct and different divine beings in the objection voiced by the National Council that our position 'would elevate Jesus Christ above God Himself, or make Jesus Christ God'?

God Now in Christ

I would like to glance at another point, if I may. In an excellent book entitled *God Was In Christ* Dr. D. M. Baillie nevertheless does not quite get to saying that God is still in Christ. If God was in Christ in the thirty-three years of the life on earth, is He not in Christ glorified, risen, and, as all Christians believe, abiding with us? In this connection we may also note that Dr. Baillie is convinced, as he says Christians generally are, that the Lord's humanity is permanent. But how, and where? Of these questions he says that they carry one into abstractions, which also have no practical bearing. Can the Lord's humanity be permanent except

that it was glorified, or became God's own? And then is it not to be found in the whole being of God? As for practical bearing, one can know to whom one prays, God manifest and near and also one God. The mental vision is cleared; God is visible to thought for our seeing His manifestation in Christ, and in the Divine Humanity is God invisible. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

A brief concluding word on the first sentence of the Adoramus in our service. The representatives of the National Council quoted that sentence in saying that 'our position . . . would elevate Jesus Christ above God Himself, or make Jesus Christ God.' We say, "We worship the one God, the Lord, the Savior Jesus Christ, the Redeemer of the world." The words, of course, can be misleading; a number of us have come to realize it. Yet as we speak the words we have before us the one living God revealed in the Old Testament, which speaks of Him as Lord God, and manifested in the New Testament in Jesus Christ. Manifested so, we speak of Him then under the name of Jesus Christ. We take the name from the Gospel of Son of God, and use it of total deity. Why may we not use the name above all other names in this way? The name under which God was personally manifested, became endeared as never before, came near. That we mean the name of the fullness of the Godhead, the next words make plain: 'in whom is the Father, the Son, and the Holy Spirit.' That can be said only of God in the total of His being. There is further reason for our use of the name at which all knees will bow. "In him (that is, Jesus Christ risen) dwelleth all the fullness of the Godhead bodily."

BUILDING THE CHURCH

by Alfred Uhler

This speech was given at the luncheon of the ministers and laymen, June 19, during Convention week. The author is a consulting psychologist of New York.

I FEEL IT IS an honor to be here. I am a late arriver at an appreciation of the transcendent work of Emanuel Swedenborg, but I can assure you that since I have begun to study the seer, my enthusiasm is second to none. If I were asked what subject I like most to speak about, I would say, some aspect of the great discoveries of Swedenborg.

David Seabury, as many of you know, is an eminent psychologist, teacher and author. He was the first consulting psychologist in the country, I believe. He tells the story of being announced over the radio, in San Francisco some years ago. The announcer said, "And now, ladies and gentlemen, I am delighted to introduce to you David Seabury, the man who brought psychology out of the lavatory!"

Now let me interpolate here that I think our psychology has elevated the subject above the mentality of

the rational mind alone. It has raised it to the spirit and love, where true psychology properly belongs.

I have been Seabury's associate for many years, and it was through him that I came to my study of Swedenborg. He is a Swedenborgian, as were his father and mother before him. His brother, Paul Dresser, was a Swedenborgian minister.

Now at present, I am associated with a very large New Thought church in New York. The father of New Thought is generally acknowledged to be Phineas Parkhurst Quimby. David told me, when he was in New York this winter, something that is not generally known by the followers of New Thought. He said that his father and mother read Swedenborg to Quimby quite regularly. So also did the Ware sisters, who were Swedenborgians and patients of Quimby.

The influence of Swedenborg on New Thought is very evident to me, although the present leaders of the movement are not aware of it. Their most profound beliefs

stem directly from Swedenborg. But they have gotten the theories second hand, from Quimby, Emerson and others.

Well, to get back to my study of Swedenborg. As I penetrated more and more deeply into his works, I saw that the Bible is a spiritual interpretation of the mind and soul of man. In Swedenborg I found the most comprehensive mind I had ever met. I soon realized that here was not only a supreme metaphysician, but also a supreme psychologist.

This marriage, for I believe it to be one, could have happened only in one of the most outstanding minds of all time. Swedenborg was, first of all, as great a scientist as ever lived, with a mind of cool precision and rationality. It was because of the accuracy of this scientific, impersonal mind, I believe, that it was chosen, in the divine order, to open up the spiritual meaning of the Bible, with its tremendous message of love and wisdom, or life, to mankind.

From Psychological Viewpoint

Now I know you are experts on the metaphysical side of Swedenborg. But perhaps I can take him up from the psychological standpoint, and show you how greatly we are indebted to him in the practical, everyday application of psychology to human problems. For this is one area where it might be possible to direct your attention as you think of building the church. I believe that this application of Swedenborg's knowledge of the mind is one way to build any church, in this day of science and psychology.

For your church is the fortunate possessor of the most wonderful body of love and truth in existence. There is no other church with a heritage that can compare with it, in my opinion. You have something to offer the world that the world desperately needs. What minister of any other church can go to his concordance and find the most abstruse Biblical passage interpreted for him in terms of the mind of man? I know of none.

Now, Swedenborg places at the center of his philosophy and doctrine this basic tenet, that the first aspect of God is love, the second aspect, or the Son, is truth or wisdom, and the marriage of the two produces use on earth. Over and over again Swedenborg talks about faith without works, and the error of any such concept. Unless love is applied to life as we find it, then we are practicing faith without works.

Now the three degrees of the mind correspond to the three degrees of life. Love comes first—urge, dynamic, emotion, is the first principle in life. Every sequence in life starts with attraction. You love a person, you love a thing, you love an idea, you love a career. You must first be drawn to something before you take any action willingly. This is an undifferentiated urge which enters the soul.

It must be formed in the mind, by rationality, into the image of what you desire. Then the soul of nature takes this image and creates it for you in manifestation. If

you just have the urge, and prohibit it, do nothing about it, it will boil around inside you and cause you untold trouble.

So it can be said as a fact that once an urge takes hold of your mind, it must come to form. It must be released into some kind of manifestation.

And the way of life is to find a form that is positive and not negative. If it does not find a positive release, it will manifest itself negatively.

For as Swedenborg says, you are your will. You are your emotions. Your power in life lies in releasing this emotion into your thought and act. The desire for love must develop into the image of the loving act, and then manifest itself as the act of love on earth.

Now we use this tremendous concept all the time in our psychology. I consider it the center of our psychological strength, and the reason why this psychology of Seabury's is a hopeful and dynamic one.

I have gone even further than Seabury in this respect. Most psychologists believe that the primary negative emotion is fear. There are many books on the subject. But in my belief, the primary negative emotion is anger—and there isn't a single book that I can find on it.

Swedenborg is responsible for this concept of mine. He gives love as the first aspect of God, wisdom or thought second. These are on the positive side. Love is positive emotion, dynamic.

Anger, First Negative Emotion

So by correspondence, the negative emotion, anger, must come first, I believe, and fear, which has a thought content, must come second.

If you watch a baby, you will see that the one negative reaction he shows is anger or rage. All you have to do is listen to him, when he's hungry or tired or wet!

I remember standing outside the glass of a hospital nursery, to see the day-old daughter of a friend of mine. Suddenly she let out a yell and her face grew red as a beet. She was certainly expressing rage at not being fed promptly!

Try to hold a baby's hand, and he'll pull it away. There's no fear in these early demonstrations. Fear comes later, when the child is able to reason a little. Fear is on the thought side.

The instinct of fear or flight comes into the picture when the animal or human *thinks* that the situation is too much for him. This is to me bedrock knowledge of the mind. It has helped me greatly in seeing the reasons for the way we react to stimuli.

In our psychology, we follow Swedenborg in seeing that emotion is primary in life, and this emotion is love.

This is what we call the first nature, or the character, given to each individual by his creator. It is the God in you, the way he manifests himself in you. Your character is your love or loves. It is your dynamic. Here are all your deepest feelings, aspirations, inspirations. Here are all the hungers of your organism, the

feelings you can put into the form of thoughts, purposes, ends and actions.

You manifest your loves in your capacities, abilities, aptitudes. This is correctly termed your first nature, for it is the motivator of your life. It starts everything.

You can see that this concept of our psychology has its basis in the doctrine of Swedenborg, that the first aspect of God is love. We have simply carried it into its further logical expression. The image of God in you is your loves.

The second nature, or disposition, is formed by the action of the environment on the first nature. All of the psychological therapy is centered about this primary adjustment of the second nature to the first.

Where the environment is favorable to the development of the love or dynamic, the individual grows up with a healthy mind, and is successful and happy.

But where the environment is sterile, and antagonistic to the development and growth of the love, then the disposition becomes neurotic.

Some years ago, a mother came to me in great distress. She and her husband were highly intelligent people, much interested in ideas. But their son cared for nothing except machinery. He spent all his time hanging around the local garage. They wanted him to go to college, but he rebelled. Well, I told her about our basic loves, and explained that her son's love was different from hers, that his nature demanded a different release. She was wise enough to understand, and they gave the boy the training he needed to become a good mechanic. So his second nature was brought into harmony with his first nature.

While the actual treatment is much more complicated than I make it seem, what is really taking place in therapeutics is the helping of the second nature to come into agreement with the first or love nature. This first nature is the real you, the perfect you in the mind of God. No individual will be really happy unless his love is in what he is doing.

There are two sides to this first nature, based on Swedenborg's concept. One side is love absorption, the other self-expansion.

We have found that, to be completely happy, the individual must marry the *person* he loves, and he must also marry the *career* he loves. So does this great concept of Swedenborg come to earth and become manifest as a way of life. I believe that this is of the utmost importance.

I have gone into this at such length to show how so profound a concept as this of Swedenborg can be applied in actual living. It is a practical concept.

The Divided Mind

I have been studying the words of Jesus with a view to finding out what he particularly stressed in his teaching. And I have found that the great teacher spent more time on the errors of the divided mind than on any other subject.

Now what is the divided mind? Just what I have been

talking about, lack of agreement between feeling and thought, or conflict. When there is such a conflict, it means that there is no agreement between the inner and the outer man, that the mind is not in a state of love and wisdom, but of fear and anger.

Jesus called the mind the House of Prayer, and threw out the money-changers and the sellers of doves, who had prostituted it. What does this symbolize, but the clearing from the mind of negative emotions of anger and fear which have taken the place of the love and wisdom that should be there?

Here are three examples of the divided mind as Jesus saw it:

"But I say unto you, that everyone who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: and whosoever shall say, thou fool, shall be in danger of the hell of fire."

"Every kingdom divided against itself is brought to desolation, and every city and house divided against itself shall not stand."

"Everyone that heareth these words of mine and doeth them not shall be likened unto a foolish man who built his house upon the sand. And the rain descended and the floods came, and the winds blew upon that house: and it fell, and great was the fall thereof."

Over and over again he played upon this theme, and warned of its terrible dangers to the mind.

So I think we can say that we have based our psychology on the same aspects of the mind that Jesus did, the division between love and truth, feeling and thought. The uniting of the two separate parts of the life force is just as healing today as it was in the time of Jesus. And it is through Swedenborg's interpretation of the mind that we have been able to do this.

Now what do we gather from these truths as they apply to the building of your church!

It seems to me that they point clearly to the fact that, if the church is not growing as it should, the place to look for the remedy is in the dynamic, the feeling, the emotion.

I am connected as consulting psychologist with the Church of the Truth in New York. We have watched this church more than double in the last two years. Its membership now numbers in the thousands.

This church, like many other New Thought churches, is applying Swedenborg's principles to everyday life. Let me illustrate a few of the ways in which we do this.

A primary tenet of our belief is, "Whatsoever ye shall ask, in prayer believing, it shall be done unto you."

We apply this to every human problem, health, happiness and supply, and we get amazing demonstrations.

The basis for the scientific explanation of this belief comes from Swedenborg's *Economy of the Animal Kingdom*. There he says that the Intellectory, or the soul of nature, always considers whatever it envisions as already accomplished. You can see that this is the same idea.

And again, what is our belief in the power of mind over matter but Swedenborg's doctrine of the priority of the inner over the outer?

And when the New Thought people say, as we do, that being comes before having, and that out of being comes the having, the basis for this is Swedenborg's concept of God or Life as *esse* and *existere*.

Swedenborg talks of reception, that man is an organ to receive the divine Influx. He states that we receive the divine influx in proportion as we can open our minds to it.

New Thought uses this every day. We read, "As a man thinketh in his heart, so is he," to mean that we draw our experience to us, our joys and our sorrows, by the attitude of our minds. So we continually press to raise the level of our thought and so change the state of the mind. This is opening to influx.

We take Swedenborg's concept of the Divine Providence as being all good, and affirm that the good is ready for us, awaiting only our state of realization of the fact.

What I am trying to show is that these great truths *work*, when applied in practical, everyday life. And we find that people are hungering and thirsting for them. So this dynamic and this ethic becomes a way of life.

With all this wealth of metaphysical and psychological knowledge at the disposal of your church, I see no reason at all why it should not be a fast growing organization and a tremendous influence in the world.

I may be partial because I am a psychologist, but it seems to me that this is a psychological age, and that perhaps the church has not developed this side of its armament as well as it could.

Swedenborg is the supreme psychologist because he knows that the mind is a divine instrument. He knows that love is primary in life, that the mind without love is a sick mind. And he knows what love is. His great picture of the two life forces, love and wisdom, must be reckoned with for any realistic picture of experience.

I am sure you will find the answer to your problem by a close study of the relation of the three aspects of the mind, Love, wisdom and use.

You have the most dynamic of all truths to give to your fellow men and women. They need it desperately. The old order is changing—this is a new age. More men and women are seeking the deeper truths than ever before in history.

You have the answer, scientifically, psychologically and metaphysically. And you have also, inherent in your doctrine, the dynamic of love.

This church is very deeply blessed.

NOTICE

The *MESSENGER* will not appear for August 2, so the next issue will bear the date of August 16. Because of the delay in the delivery of second class mail it has been necessary to push the deadline back one week. Kindly bear in mind when sending material to the *MESSENGER* that it must be in the editor's hands at least three weeks before the date of the issue in which you wish it to appear.

The following books are available at the New-Church Press, 108 Clark St., Brooklyn, N. Y. (Every book is in good condition.)

Second Hand

| | | |
|----|---|------|
| 1 | Bielby— <i>His Book</i> | .60 |
| 3 | Child— <i>Key to Life</i> | .50 |
| 1 | Fagen— <i>Cheapening of Religion</i> | .50 |
| 1 | Giles— <i>Valley of Diamonds</i> | .65 |
| 1 | Goyder— <i>Sermons to my Household</i> | .35 |
| 16 | Hall— <i>Lordship of Jesus</i> | .50 |
| 1 | Hiller— <i>Poetical Works</i> | .50 |
| 3 | Laymen— <i>Brief Introduction</i> | .75 |
| 4 | Moberly— <i>As He Is</i> | .50 |
| 2 | Morris— <i>Letters to a Niece</i> | .65 |
| 4 | Murray— <i>Truth About Marriage</i> | .75 |
| 7 | Ramstrom— <i>Investigations of Swedenborg in Science</i> .. | 1.25 |
| 1 | Reed— <i>Hidden Riches</i> | .75 |
| 1 | Rodgers— <i>New View of Heaven</i> | .50 |
| 1 | Rose— <i>On Maeterlinck</i> | .55 |
| 3 | Schnack— <i>12 Letters</i> | .75 |
| 1 | Staples— <i>The Blue Bird</i> | .50 |
| 10 | Sewall— <i>Poems of Carducci</i> | .75 |
| 1 | Twiggs— <i>Supreme Adventure</i> | .50 |
| 1 | Weller— <i>Yesterday</i> | 1.00 |
| 1 | Wright— <i>Life Eternal</i> | .50 |
| 6 | Worcester— <i>Duty of Parents</i> | .05 |
| 2 | Worcester— <i>Harbinger of the New Age</i> | .75 |
| 1 | Giles— <i>Spiritual Nature</i> | .30 |
| 1 | Bigelow— <i>Mystery of Sleep</i> | .30 |
| 2 | Clowes— <i>Miracles of Jesus</i> | .30 |
| 2 | Bush— <i>Reply to Dr. Wood</i> | .50 |
| 1 | Noble— <i>Important Doctrines (Lectures)</i> | .60 |
| 1 | Mills— <i>Marriage</i> | .40 |
| 1 | Wright— <i>Life Eternal</i> | .30 |

New Books

| | | |
|----|---|------|
| 4 | Sutton— <i>Happy Isles (thr)</i> | 2.00 |
| 5 | Sutton— <i>Happy Isles (clo)</i> | 1.00 |
| 12 | Sutton— <i>Precious Stones</i> | .60 |
| 2 | Swedenborg and <i>New Cosmology</i> | .40 |
| 3 | Harley— <i>Every Eye Shall See Him</i> | .40 |
| 4 | <i>Reasons for Belief in God</i> | .25 |
| 2 | Wilkinson— <i>New and Old Jerusalem</i> | .75 |
| 5 | <i>Gems of Heavenly Wisdom</i> | .50 |
| 4 | <i>Brighton Lectures—Great Truths on Great Subjects</i> ... | .50 |
| 2 | Chetty— <i>New Light on Philosophy of India</i> | .75 |
| 5 | Hall— <i>The Blessed Way</i> | .25 |
| 4 | N. C. <i>Doctrine of Incarnation</i> | .10 |
| 5 | Bruce— <i>Sermons</i> | .35 |
| 9 | Goldsack— <i>Incense of Lowliness (Roxine)</i> | 1.25 |
| 1 | Bible— <i>Books of the Soul</i> | .25 |
| 3 | <i>Two Christianities</i> | .25 |
| 1 | Trobridge— <i>Letter and Spirit</i> | .50 |
| 12 | <i>Children in Heaven</i> | .10 |
| 9 | N. C. <i>A Great Voice of Heaven</i> | .10 |
| 6 | <i>Living Thoughts</i> | .50 |
| 2 | Bogg— <i>Life of Swedenborg</i> | .15 |
| 20 | Spalding— <i>Golden Thoughts</i> | .10 |
| 8 | Bruce— <i>Commentary on John</i> | 1.60 |
| 1 | Reed— <i>Correspondences (1839)</i> | .50 |
| 1 | Kinmont— <i>Natural History of Man</i> | .60 |
| 1 | Sears— <i>Regeneration</i> | .40 |
| 1 | Hiller— <i>Notes on the Psalms</i> | .60 |
| 1 | Sewall— <i>Hem of His Garment</i> | .60 |
| 1 | Lathbury— <i>Code of Joy</i> | .60 |

Lesson Committee Reports

The Lesson Committee of the American New-Church Sunday School Association is glad to report an excellent circulation of the new lesson course in the third year of its trial, as voted in June, 1955.

In the summer of 1957 each Sunday School listed in the Convention Journal was sent an order blank and letter, and the same were sent to those individuals known to be interested in subscribing to the Sunday School materials. As a result of this and of the circulation of sample packets by the Extension Committee of the Association, 24 Sunday Schools and 30 individuals have been receiving these materials. A twenty-fifth has stated its intention of using them next year. One Sunday School—Utopia, Kansas—is non-denominational and so is not listed in our Convention Journal, but it has been using our materials for three years in all but the Adult Class. The First Church of Divine Metaphysics in Boston has been using our Senior Notes and Teachers' material this year.

The Sunday Schools subscribing are as follows:

Baltimore, Maryland
 Bath, Maine
 Boston, Massachusetts
 Boston Church of Metaphysics
 Bridgewater, Massachusetts
 Brockton, Massachusetts
 Cambridge, Massachusetts
 Detroit, Michigan
 Edmonton, Alberta, Canada
 Fryeburg, Maine
 Gulfport, Mississippi
 Montezuma, Kansas
 Newtonville, Massachusetts
 New York, N. Y.
 Pawnee Rock, Kansas
 Pittsburgh, Pennsylvania
 Portland, Maine
 Pretty Prairie, Kansas
 St. Paul, Minnesota
 St. Petersburg, Florida
 Utopia, Kansas
 Wayfarers' Chapel, California
 Washington, D. C.
 Yorkton, Saskatchewan, Canada

The following breakdown shows the distribution each week by individual sheets:

| | 1956-57 | 1957-58 |
|------------------------|---------|---------|
| Beginner..... | 138 | 110 |
| Beginner Handwork..... | 151 | 122 |
| Primary..... | 211 | 192 |
| Primary Handwork..... | 197 | 180 |
| Junior..... | 173 | 167 |
| Teachers' Set..... | 176 | 170 |
| Intermediate..... | 139 | 84 |
| Senior..... | 57 | 78 |
| Adult..... | 212 | 224 |
| Parents' Sheet..... | 139 | 203 |
| Superintendent..... | 30 | 25 |

(Each set includes all sheets except handwork)

This spring we have sent questionnaires to all the participating Sunday Schools, requesting their opinions on

DINNER FOR CONTEST WINNERS



Reading from left to right (seated), Paul N. R. Munson Jr., Dean Douglas Horton, Dr. Edward B. Hinckley, Dr. Conrad Wright; (standing) Gover Foley, Rev. Alvin J. Beachy, F. Gardiner Perry, John Westerhoft, Rev. Leon Putnam.

THE LORD'S PRAYER

Matthew 6:9-13

OUR FATHER in heaven, hallowed be thy name.
 Thy kingdom come.

Thy will be done, as in heaven so on earth.
 Give us bread for our needs from day to day.

And forgive us our offences, as we have
 forgiven our offenders.

And do not let us enter into temptation,
 but deliver us from evil.

For thine is the kingdom and the power
 and the glory for ever and ever. Amen.

(This is from The Holy Bible as translated by George M. Lamsa from the Peshitta, The Authorized Bible of the Church of the East.

Published by A. J. Holman Company, Philadelphia, 1957. Submitted by BETTY J. POBANZ.)

the lesson materials and other information pertinent to the publication of the materials in more permanent form. The results have been very much in favor of these lessons, and the other information received leads the Lesson Committee to recommend very strongly that Series I of the course be printed in loose-leaf form, with permanent binders supplied for both teachers and pupils, and that the work be done in time so that distribution can begin this fall.

Again this year we have been for-

tunate in having efficient volunteer help in typing stencils, sorting, stapling, packaging, and mailing the materials, which has meant a great financial saving to the Association. And I wish to extend for all of us, appreciation to Mrs. Louis A. Dole, who has given so much of her time and wisdom for the past four years to make this series of lessons available to us.

—Annie P. Haskell
 Chairman, Lesson Committee

BERLIN NEW-CHURCH SOCIETY

by Erich L. G. Reissner

THE BERLIN NEW-CHURCH Society was founded in 1900. In 1920 I took over the Society. The membership was about 25. We had a Ladies Aid and a Sunday school and held services every Sunday. There were study classes for ladies and men. I held correspondence courses, using Mr. Wunsch's "Outline of New-Church Teaching". For seven years I was the pastor of the Berlin and Vienna Societies. Development being faster in Berlin, I discontinued the pastorate of the Vienna Society in 1927. Meanwhile the German New Church had been established, the membership having grown to 250 registered members, comprising groups in East Prussia, Saxony, Westfalia, Wuerttemberg and various isolated members in other parts of Germany. This organisation

was dissolved by the GESTAPO in 1941 and any and all meetings of New Church people were forbidden. I had to find another job till the war was over. In 1946 we reconstituted and began to hold services in a private living room, cramping 40 people as average attendance, in little space. After a while we managed to hire a hall in a parish house of a Protestant church. But after two years the Protestant Church Committee declared that New Church teaching was a disturbing element in their church and we had to return to the private room. When Mr. Gutfeldt came to Berlin we managed to rent the Danish Church for our services and we continued there for about a year. Finally we succeeded to buy a home of our own with the help of the Schmidt Fond, held by the Conference for us and the support of the Board of Missions. This new home in Berlin-Grunewald affords church premises while the rest of the house is rented, for the upkeep of the house. The New Church in Germany has become a member of the A K R in Berlin, which is a kind of Church Federation but differing from institutions of this kind in this country, as its membership comprises the Catholic, the Protestant, the Jewish Church as well as the Moslems, the Buddhists, the Baptists, Methodists, Christian Science and many more—34 Churches and groups in all. The preamble of the by-laws of the A K R states: "The undersigned Churches and religious Organizations unite in mutual respect for their independence and the liberty of their religious work". That is to say, our endeavour really is to get to know each other and learn to understand and appreciate what the others believe. We get together on some useful work of a social nature and on moral issues of the city. Through the A K R, the New Church in Berlin has access to public lectures held at adult schools dedicated to sciences and religious and cultural information. On every Sunday morning there is a Radio service via R I A S, the American Radio station in Berlin. The next New Church morning Radio service

is scheduled for Oct. 19th. The Council of the A K R sent a greeting to the Convention of the New Jerusalem, held at Philadelphia. I have been asked by the AKR to give a report illustrated by pictures of this Convention on Nov. 3rd at the Adult School in Berlin-Spandau on Nov. 3rd. It is for the first time that the Convention gets some publicity in Berlin, Germany.

We all feel that the Berlin Society has been marvelously protected and led by the Lord, if you take into consideration, that from the beginning, we are but a small group of poor people who lost their savings, as they were, at least three times, once during the first world war and twice during the second world war. We always are aware of the Lord's help, which He is giving us through Convention and we shall never cease to be grateful to all the members of the Convention in the United States of America.

Mr. Reissner is the pastor of the Berlin Society. He was a guest of Convention at the recent annual meeting, and the above is a summary of his remarks on 'Mission Night', Friday, June 20.

WANTED

Help the church's mission work. Save your used stamps, foreign and U.S., picture postcards, old seals and revenue stamps. Please send them to us for collectors. Postage refunded if desired.

Rev. Leslie Marshall
BOARD OF MISSIONS
Box 386 St. Petersburg, Fla.

The Swedenborg Press

announces

ITS NEW HOME ADDRESS

as

5710 South Woodlawn Ave.
Chicago 37, Illinois

All requests for free literature can now be made to this NEW distribution center. While the literature is free it helps us extend the scope of our work if enclosure for postage is sent with the order.

MEMORIAL

HERMAN—Irene Chapman Herman, (Mrs. Wm. C.) entered the spiritual world, May 30, at the age of 88. Born at Cincinnati, she was the daughter of Thomas and Emma (French) Chapman. Her husband, the late Dr. Wm. C. Herman, preceded her in the autumn of 1944. She is survived by a large number of relatives, among whom are three nephews and three nieces: Elliott R. Chapman, Cincinnati; Howard Hunt, Laconia, N. H.; Edwin Hunt, Daytona Beach; Mrs. Folger Snow, Jacksonville Fla.; and Miss Marion and Harriet Butler Chapman, Santa Ana, Calif. Mrs. Herman was a niece of the well known New-Church minister, the late Thomas French, Ph. D. Up to the last days she was intensely interested in the affairs of the Cincinnati Society of which she was an active member all her life. Her large and beautiful home, which was always open to her friends and which housed many Convention guests through the years, will be remembered by those who visited there. Mrs. Herman was friendly and hospitable. Always a charming hostess, many speak with fond delight of the good times they had in her home. She was esteemed as a person of keen judgment and integrity. Her Resurrection Service was held in the Cincinnati Church by her Pastor, Rev. Bjorn Johansson and Chaplain Charles J. Coch, her life-long friend. Interment was at Spring Grove Cemetery, Cincinnati.

Indianapolis Society Picnic

On Sunday June 8, the Indianapolis Society held its closing Service for the summer. Monthly Services have been conducted for the Society by Chaplain Charles J. Coch, Lay-leader.

After the Service the Congregation adjourned to the home of Mr. and Mrs. Harry Jackson where a picnic supper was enjoyed by the members.

Those present were Miss Frances Darracott, (who is now able to get about), Miss Effie Lendormi, Mrs. Smitha, Mrs. Stockton, Mrs. Hazel Wilson and son Brooks, Judge and Mrs. Travis and their daughter Mrs. Betty McGowan, Mrs. Jester, Mr. and Mrs. Harry Scarborough and hosts Mr. and Mrs. Harry Jackson.

On Sunday June 15, Mr. and Mrs. Jackson celebrated their 50th wedding anniversary with open house from 3 to 5 P.M. They have 2 sons and a daughter and four grandsons.

Money For Your Treasury OVER 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1957 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official

SANGAMON MILLS

Established 1915

Cohoes, N. Y.



Mrs. John Lister



Mrs. Robert S. Gass



Mrs. Stewart Poole

RE-ELECTED at the meeting of the National Alliance of New-Church women during Convention were eight officers, three of whom are pictured here. Mrs. Lister, above left, opened the meeting with greeting from the Philadelphia Alliance.

ALLIANCE MEETING

AT THE ANNUAL Meeting of the National Alliance of New-Church Women, the following officers were elected:

| | |
|-------------------------------------|---|
| President..... | Mrs. Stewart E. Poole, Wilmington, Delaware |
| 1st Vice-President..... | Mrs. Richard H. Tafel, Philadelphia, Pa. |
| 2nd Vice-President..... | Mrs. Robert L. Young, San Diego, Calif. |
| 3rd Vice-President..... | Mrs. Harold P. Berran, Brooklyn, N. Y. |
| Recording Secretary..... | Mrs. Alan W. Farnham, Brockton, Mass. |
| Corresponding Secretary..... | Mrs. Robert S. Gass, Portland, Maine |
| Treasurer..... | Miss Frances Spamer, Baltimore, Maryland |
| Chaplain (Religious Committee)..... | Mrs. Alice P. Van Boven, Riverside, Calif. |
| Round Robin..... | Mrs. Louis A. Dole, Bath, Maine |
| Mite Box..... | Mrs. John E. Lister, Jr., Philadelphia, Pa. |
| Publication..... | Mrs. John C. King, Brockton, Mass. |
| Nominating Committee..... | Miss Dorothea Pfister, Cleveland, Ohio |

Greetings from the Philadelphia Ladies' Aid Association were conveyed by Mrs. John E. Lister, Jr. and from the women of the Berlin church by Mrs. Erich G. Reissner, wife of Convention's official guest. Mrs. Reissner presented the President of the Alliance with a lovely hand-embroidered tablecloth made by the Berlin ladies as a token of appreciation.

About 100 members attended the luncheon meeting at the Warwick Hotel afterward.

A letter of thanks from Mrs. Othmar Tobisch was read for the Alliance's gift of \$100 for her use during her European trip. It was reported that a part of this money was spent to replace some damaged photographic equipment.

Two new groups were welcomed as members of the National Alliance, the Thread Twisters of San Diego, Calif. and the Ladies' Aid of Edmonton, Canada.

It was announced that a gift of \$625.71 had been received from the

women's groups of the Chicago societies, and that this money had been put into the Revolving Fund.

A gift of \$100 was made by the Alliance to the Ladies' Aid of the Edmonton, Canada, to be used to help build the altar or something else which they need in their new building.

A total of \$1001.20 was reported as collected by the Mite Box Committee to be turned over to the Board of Missions. This is the largest amount ever to be reported and about \$150 more than last year.

The Alliance voted to recommend to the General Convention that the matter of building a New-Church chapel in memory of Johnny Appleseed at Fort Wayne, Indiana, be investigated.

Following the luncheon, Mr. and Mrs. Thomas H. Spiers spoke jointly on "Personal Impressions of Christian Activities Overseas."

All present felt that this was a most pleasant and stimulating meeting of the Alliance.

—Leonore D. Poole, President

JOHNNY APPLESEED: MAN AND MYTH

by Prof. Robert Price

A book based on 25 years of painstaking research, yet as interesting as any book of fiction. Not a dull moment in the time spent in reading it. Published by the Indiana University Press. Price \$5.00.

Order from

NEW CHURCH LIBRARY

2750 Winslow Ave.,
Cincinnati 6, Ohio

PERRY NORMAL SCHOOL

Established 1898 as Perry Kindergarten Normal School. Incorporated, not for profit, 1956.

Students graduating at the end of three years' training are prepared for teaching in nursery school, kindergarten and primary grades.

Graduates of Perry Normal may obtain their B.S. degree in Education through College credits allowed and attendance at College summer school sessions.

F. GARDINER PERRY, President

For catalog write the Secretary

815 Boylston Street, Room M

Boston 16, Mass.