

# NEW-CHURCH MESSENGER

## JOHN CHAPMAN



Johnny Appleseed

"BY OCCUPATION A GATHERER and PLANTER of APPLESEEDS"

# NEW-CHURCH MESSENGER

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## ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against God.

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

# E D I T O R I A L

## Rehabilitation

FOR FIVE YEARS Della Derlien of Sheboygan, Wisconsin, was paralyzed from her waist down, her knees locked up against her chest. And in addition she was deaf and unable to speak. On the eve of her graduation from high school she had been stricken by spinal meningitis, and reduced to this crippled condition. Then she was placed in the Kenny Rehabilitation Institute in Minneapolis, and a 14-man team went to work on her. According to Dr. Herbert A. Schoening, director of the Institute's rehabilitation service, she underwent eight operations, besides much other treatment, therapy and training. Today she lives almost a normal life: she has a job, moves about on crutches, has learned lip reading, does housework, prepares her own meals, and can speak. All this was brought about by a diversified team of six medical specialists, a physical therapist, an occupational therapist, a vocational guidance counselor, a clinical psychologist, and a speech therapist.

Perhaps a cynic might ask: Why all this effort for just one apparently hopeless cripple? Was it justified? The answer was given long ago by the question, "How much more is a man worth than a sheep?"

The successful effort to salvage Della Derlien testifies to a profound human conviction of the inestimable value of man. He is never to be thrown on the scrapheap like a machine that has been damaged so badly that it does not pay to repair it.

There is another kind of salvage which interests us even more than the salvaging of an injured human body, important as that is. This is the salvage of human personality which has been so damaged by self-love as to make it difficult to believe that it is made in the image and likeness of God. Such salvage is one of the chief tasks of Christianity. That is the reason why the themes of salvation, redemption, and regeneration form such a large part of the Christian message.

Our method of dealing with damaged personalities when their overt behavior is socially dangerous, is punishment. A presumably learned judge, begowned and bewigged, after hearing the verdict of a jury declaring the prisoner at the bar guilty, proceeds to pass sentence. This is meted out according to what society by its laws considers to be the seriousness of the offence committed. True, in recent years much has been done looking towards rehabilitation of the offender. But in the main punishment, made in the spirit of revenge is still the rule. Only slowly is the thought permeating society that the spiritual crippled personality can be salvaged. Perhaps it is as much the duty of society to work for his rehabilitation as for the restoration to health of a physically diseased person.

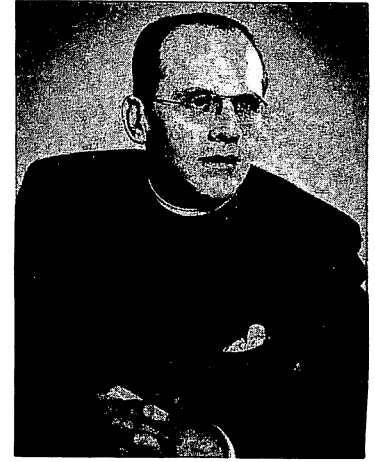
Surely crime is not flourishing in America today because we have not enough laws, or adequate machinery for carrying out the punishments prescribed by the law. Perhaps we have been making a wrong diagnosis; or perhaps we have been using the wrong remedies. That which binds people together is a sense of belonging. Human beings learn responsible living only through love. And they lose the desire, maybe even the power, to love unless they are the recipients of love.

The team of specialists who effected the physical rehabilitation of Della Derlien were motivated by love. Were the same spirit of love operative in bringing about the rehabilitation of the damaged personality of a criminal, who knows what wonders could result.

Zachaeus, the little man who climbed into a sycamore tree to catch a glimpse of the Lord; the thief on the cross; Mary Magdalene, and many others felt the touch of love in the words and the presence of the Savior, and they responded to it. They became new and different persons.

The spirit of the Lord operates today through persons who have committed themselves to Him. How much cannot such love do to restore the inverted image of God to be found in every man.

*The following notes of the Convention sermon, given by the incoming president of our church, fail to do justice to it. No one who heard Mr. Tafel could doubt his sincerity, or his burning zeal for helping to make real the vision of the New Jerusalem.*



Mr. Tafel

## IMPLEMENTING OUR FAITH

by Richard H. Tafel

I FEEL SURE that it was of the Lord's Divine Providence that we were led to hold our Convention sessions here in Kansas. I am just as sure that something of the warmth and friendliness and newness of this wonderful land has crept into our meetings, and has determined much of what we have done. And, because of this, I think we may have been more successful in keeping to the theme of this Convention than we have perhaps realized: "Probing our Spiritual Frontiers for a More Relevant Faith."

Two large experiences stand out in my mind which I shall carry away with me as cherished possessions, along with the many personal experiences which have made this Convention for me an unforgettable occasion. The first of these "large experiences" was our study and adoption of Project Link, which may well mark a turning-point in the life of our Church. The other was our all-day session of "Faith and Life" workshops, in which we grappled with pressing social problems in the light of our spiritual resources as a Church.

In both of these cases, I had the impression that we were bringing our religion down from the lofty heights of theory and Faith Alone, and harnessing faith and life. We know that whenever we do this, there is power: things move, things begin to happen. Was this why, in our business meetings, we *did* make decisions, *did* get things done?

Swedenborg would call this "*ultimating*" our religion, implementing it, there is no other word that he was fonder of using. Most everyone knows his saying, "All religion is of life, and the life of religion is to do good." But *that* is religion in its ideal practice, of course, and he would never have us accept anything less. This constant emphasis on ultimating, concretizing, bringing theories and principles down to earth, thunders forth from everything he wrote, whether in science, philosophy or religion. It was part of his very make-up. For instance, fresh out of college, having continued his studies on the continent and returned to Sweden, he was offered the Chair of Mathematics at his alma mater, the University of Upsala.

After carefully considering this tempting offer, Swedenborg finally turned it down, *because it was not practical enough for him*. He said, "For every ten theoretical men, the state ought to assign one practical man to bring them to market."

That is why I feel that as we look back on the sessions of this Convention, we may well feel some sense of satisfaction. We have made a beginning. We have taken only a step, but it is a step I believe in the right direction: we have been grappling with this problem of bringing religion out of the realm of theory, and implementing it.

Isn't this the perennial problem facing the world? Getting religion, and the power for good which it can generate, *out of the head and into heart and hand*? To paraphrase another rather well known saying of Swedenborg: "Where men *think* according to doctrine, there the church *may be*: where men *live* according to doctrine, there alone the church *is*."

A part of our heritage as Christians is that glorious vision of John on Patmos: "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven." Always that new life, that New Order, that new world which God would give to men, is a *descending* city. Sent earthward from God, the "life more abundant" which he yearns to give us yet depends, in so large a measure, on our reaching upwards for it and pulling it down, so to speak, to our earth.

"That city that hath stood  
Too long a dream."

Even seeing that vision of a more perfect life for men closer at hand through the eyes of Emanuel Swedenborg, who was empowered of God to translate its symbols into reality, does not bring it closer to realization, if we keep it only in our minds. The new spiritual insights, the new attitudes, the new ways of dealing with one another, must be received with our *whole* being, if that Holy City is truly to come on earth.

Another element in this Vision of John is that of newness, change: "Behold, I make all things new!" Implicit

in a desire for a new world, a new life, and a humanity worthy of it, is the willingness to change, if change is necessary. Yet we know how resistant we are to change, how desperately we cling to the *status quo*, how quickly and easily the damning words rise to our lips: "*We never did it that way before!*"

Yes, in the light of the Vision of life made new, of the Church reborn and revitalized by our Lord's closer

presence, we see something of how far we have to go before "his kingdom come . . . his will be done on earth as it is in heaven!"

And yet, I say, we have made a beginning, and this Convention's sessions have witnessed *some new beginnings*. I ask you to go forward with me, to keep the Vision of the "Holy City New Jerusalem descending from God out of heaven" before our eyes, and to greatly dare!

## PRAYER

*O Lord, our heavenly Father and Savior; Give us courage to face the future fearlessly in thy Name. Let us not be afraid of change, or of what is new or different. But let us ever seek in all things to serve thee more faithfully and more whole-heartedly, so that Kingdom shall come, thy will be done, on earth as it is in heaven.* AMEN

## AUSTRALIAN IN AMERICA

AT THE CONVENTION in Pawnee Rock, Kan., we had the pleasure of meeting William W. White of South Australia, who was on a world tour. A staunch New-Churchman, Mr. White, who by occupation is a farmer, set out to meet as many of his fellow-religionists as possible.

"At home", he told us, "among us farmers we have meetings at which we discuss our problems and successes, to the benefit of all concerned. Occasionally we are fortunate enough to have talks given to us by people who have interests: bankers, lawyers, and business men—people whose viewpoint differs from that of farmers. My viewpoint is that of a New-Churchman, and of a farmer from down yonder, as you good people designate me."

"What have been your impressions as you traveled about?" we asked.

"The friendliness, the genuine desire to be helpful, the pleasure in meeting New-Church friends, wherever I have been. This has left a pleasant and permanent impression on me. The number I have met in so short a time has been a little overwhelming—it would be just fine if time would permit a closer acquaintance."

"Do you feel that New-Church people work together enough?"

"The problem of working together is common to all of us—we are all looking to the same end. Time and effort will bring progress. We must take care that the end in view is the right one."

"What problems have you taken note of?"

"One is that of education. During my visit to both Bryn Athyn and Kitchener's General Church Societies, where over a long period they have been endeavoring to educate their children by giving them a distinctive New-Church education, they now require extensive additions in the way of buildings and staff, so as to cope with the expected increase of students in the foreseeable future. I am impressed that distinctive education in a truly New-Church way is a profitable way of New-Church growth."

Mr. White is a member of and the secretary of the Adelaide, Australia, New-Church Society.

## INTERPRETING SCRIPTURE

MRS. THERESA S. ROBB, the New-Church poet of St. Louis, has stirred up considerable comment in the *Globe-Democrat* of that city by a letter to the editor, in

which she takes exception to a proposal made by Dr. Leslie Weatherhead, distinguished English preacher and writer, and former president of the British Methodist Conference. Dr. Weatherhead told newsmen that he would go through the Bible with a blue pencil and strike out objectionable passages. Asked what he would eliminate, the doctor replied:

"A lot of bloody massacres and a lot of smutty little pieces that choir boys read on the quiet."

"They read the rapes and the massacres which are supposed to have been ordered by God. What's the point of reading them?"

"There are also a lot of imprecatory passages. What's the use of telling stories of children being bashed against walls? That, I call immoral."

To this Mrs. Robb said in her published letter:

"A news article about the Bible quotes a London minister: A lot of bloody massacres and a lot of smutty little pieces that choir boys read on the quiet, etc. and further on he asks, what is the point of reading them?"

"As a devout reader of the Old and New Testaments this question requires an answer, since Dr. Weatherhead may be utterly sincere in asking it, but has he a right to demand a deletion of any part of Scripture that he and the young do not understand?"

"Recalling that the Bible itself says: 'The letter killeth, but the spirit giveth life,' then what do these rape stories refer to spiritually? Cannot intellectuals commit rape, as well as sensualists? It is being done today in degrading political issues which interpret wrongdoing as right-doing."

Among the comments on Mrs. Robb's letter is one from a Charles E. Luntz, president of the Theosophical Society of St. Louis, in which he says, among other things:

"The Theosophical Society (not a religion) recognizes that many of the Scripture's narratives, including those to which Dr. Weatherhead takes exception, are strictly allegorical. They were written to illustrate some of the deepest truths of the spiritual life and were never intended to be taken literally."

## WEDDINGS

ARMSTRONG-WERRAN—Albert Chase Armstrong and Bessie Florence Werran married May 19 in the Los Angeles Church; the Rev. Andre Diaconoff officiating.

FOSTER-LAMB—Norman Foster and Karen Louise Lamb married June 2 in the Los Angeles Church, the Rev. Andre Diaconoff officiating.

## Spiritual Measurement

THE WORLD has made so much progress in external things that the marvelous development tends to absorb all of man's attention. Think of the immense increase of the mechanical aids to life, the improved means of transportation on land, sea, and air. Think of the telephone, telegraph, and wireless, and of the almost innumerable conveniences for home and farm. Think of free schools, of the flood of literature from the presses, of the theaters and moving pictures. Ease and comfort are supplied with little or no effort or thought on our part. Amusement and recreation are enjoyed with little cost of personal exertion. The family may sit at home around the fireside and listen to plays, concerts, public discussions, sermons, and addresses thousands of miles away in a far-off city. And now we have educational TV. Do we realize that in this, answers will have to be given and so the necessity of original thinking will be taken away? The result of all this is that the average man becomes a victim of sensations and ideas, never developing the habit of independent thinking and sustained effort. The wide and easy distribution of knowledge and opinion makes men susceptible to literary, scientific, political, and religious propaganda.

In this atmosphere materialistic standards are easily set up and the achievements of men made paramount. In some cases the name of God is used and religious terms are employed, but the meaning has gone out of them.

When in exile on the Isle of Patmos, his eyes being opened in vision, the apostle John saw the Holy City New Jerusalem descending out of heaven bright with the glory of God. This city, in which the Lord dwells and of which He is the light and life, presents to us in symbol language the truth that there is one standard and source of good, and that this source is the Lord. And it is said of this holy city that it is “the measure of a man, that is, of the angel.”

All things in this world must have a measure. Time is measured by the hour, distance by the yard, area by the square mile, liquids by the gallon, solids by the pound, velocity by feet per second, the angle by degrees. Then we have atomic weights, specific gravity, and so on. There are measures for tensile strength, malleability, a measure for force—the horsepower, a measure for pressure—the atmosphere. If a new element or force is discovered, a standard of measurement has to be established before it can be made of service to us. The practical application of electricity began with the fixing of its units of measure, the watt, the volt, the ohm.

Spiritual elements and forces likewise must have their standards of measure. Honesty has such a standard; so have justice, liberty, faith, and all the virtues. We

recognize this when we say that a man “does not measure up to standard.” And yet, though men have different standards, there is but one universal true standard—the Holy City, which is the measure of a man.

The city was four-square. We know what we mean when we say that a man is “square,” and it is a searching commentary on the conditions we have allowed to develop among our young people that with many of them today “a square” is a term of reproach. A square has four sides, looking equally to the four quarters. When without prejudice or favor we look equally at all sides of a question, we act justly. We use these same forms of measurement when we say that a man has a long head, or that he is narrow-minded or short-sighted. Of the Holy City the length, breadth, and height were equal.

In men love, truth, and act must be equal. We can have really no more of truth than of love or of love than of truth. Truth is the measure of our love because we can do no more good than we know how to do. Efforts to do good without adequate knowledge often result in positive harm.

There are two great principles by which all our acts should be measured, the principle of love to the Lord and the principle of love to the neighbor. In the eleventh chapter of *Revelation* we are told of the two witnesses that were slain and their dead bodies exposed “in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Today, the day of the opened Word and of increase in knowledge, it is granted to see more deeply into laws and principles. There is but one true standard: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” This seems to be setting before us the unattainable, something impossible of realization by finite men. But the Word is for angels as well as for men, and for eternity as well as for time; so the standard must be no less than perfection, a goal which we can work toward eternally. In the *Book of Revelation*, as the seals were successively opened, resistance increased as the deeper evils were exposed and condemned, but it was promised that “he that overcometh shall inherit all things.”

The Lord said plainly, “If thou wilt enter into life, keep the commandments.” The testimony of the Word is that God created man and that Jehovah of the Old Testament is Christ of the New. This is one major principle. The other is the testimony of the Word concerning man—that he has no light or power in himself, but must learn and keep the commandments.

To many today religion is considered to be merely a natural development of human life. So we hear it said that service to man is service to God. It is true that

service to man from love of God is service to God, but this witness is slain when the measure of human love and affection is used in place of the measure of divine love. There is no faith in the Lord without love to Him. We cannot love the neighbor and at the same time love the Lord if we have no knowledge or thought of the Lord. Self-love is the ruling passion of the natural man, no matter how that self-love may be disguised by external love of family, children, and the neighbor. The slaying of the second witness is the worship of man, the setting up of the precepts of men in place of the precepts of the Word as the standard for life. And how common this is! How prone many are to look to the wisdom of man for light rather than to the truths of revelation!

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Jerusalem was literally where the Lord was crucified, but the spiritual place of His crucifixion is called Sodom and Egypt—the denial of His true character, the substitution of natural affections and natural learning for the Divine love and the Divine wisdom.

And it is recorded, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." They rejoice over the death of the witnesses because they are relieved of a troublesome power which disturbs them with warnings. When truth is silenced and good is laid to sleep, these tormentors of conscience cease to trouble and leave men free to indulge in the delights of the love of self and the world.

This is not "the measure of a man, that is, of the angel." The only angels who are created are men.

Interiorly we are now in the spiritual world. When we are taken to heaven, we shall be the same persons that we have been here, with our inner nature brought forth. We are placed here to learn the Lord's will and do it. It is His will that we form our lives according to His Word and express His love in our dealings with our fellow men.

The prophet Isaiah writes, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live." What are the things that make men really to live? We need to go to the Word to get this information. Each one of us is putting his life with its hopes into his work of today, and with many it seems that the idea is first to get ahead, to become big in the eyes of the world, and then there will be time to think about another world. But we should not put off thinking in terms of eternal life. If from day to day there is no thought in our minds other than that of present satisfaction and advancement in the eyes of the world, the effect of our labors will not blast.

The Lord's life is our example. He saw men laboring for that bread which satisfieth not, and said, "Seek ye first the kingdom of God." From our earliest beginning we should learn what life is for, what is real happiness and abundant life. We recall that Martha was cumbered about much serving, but that it was of Mary, who sat at the Lord's feet and heard His word, that it was said that she had chosen the good part. Our day to day thinking must be based on spiritual rather than on worldly concepts.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

—LOUIS A. DOLE

#### HOUSE CLEANING SALE

The move to new premises and revision of inventory have uncovered many old but good, out-of-print cloth bound editions of Swedenborg's writings (English and Latin) which we feel would be of more use to readers and students than deteriorating on our shelves. Titles are:

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#### New Churchwoman Honored

INTERVIEWED by a San Francisco newspaper, photographed, honored by a California legislator, Mrs. Edith M. La Motte, well-known Coast New Churchwoman, didn't miss a stitch in her Red Cross sewing, though the weight of ninety-one years might not make everyone quite so prepared for such surprises.

"I was warned to slow down about 30 years ago, because of a bad heart," she said to a reporter for *The Progress*. "Since I didn't have much money to help others with, I decided to give my skill with a needle. The piecework quilts I've given away to Red Cross and to friends who heard about my work have brought me cherished letter, pictures—and two citations from the Red Cross. Those quilts have brought the world to my doorstep and I love it!"

A descendant of the doughty Huguenots, the Calvinist Protestants of France, massacred by the Roman Catholics on St. Bartholomew's Day, Mrs. La Motte's forebears, with the Du Ponts, came to America many years ago bringing their spiritual heritage into the New Church.

On the wall of her comfortable room at 2770 Lombard St., San Francisco, is a citation of merit from the Red Cross. The Church's stamp outlet could well duplicate it for her continued faithful efforts to help that work.

—LESLIE MARSHALL

*Among New-Church people everywhere there has been and is much interest in the startling development in Africa, when the Ethiopian Catholic Church of Zion "amalgamated" with the New Church. Many expressed the opinion that this effort to amalgamate would not work. The following article by the retiring superintendent of the New-Church Mission in Africa will show how it did work. This report to the British Conference is reprinted from the "New-Church Herald", August 11.*

## CONFERENCE REPORT ON SOUTH AFRICA

by Brian Kingslake

IT is highly appropriate that I should be giving this my twelfth and last annual report as Superintendent of the New-Church Mission in South Africa within the four walls of the Kensington Church, which some of us still associate with the late Rev. J. F. Buss. Mr. Buss, together with the Rev. David William Mooki, founded the New-Church Mission nearly fifty years ago, and he wrote a little book about it, called *The Romantic Story*. Well, during the past few years, Mr. Mooki's son Obed and I have been collaborating in the writing of a later chapter of that story, which has been so romantic that Mr. Buss's experiences appear by comparison as almost humdrum!

It has been a wonderful lesson in the working of the Divine Providence. If I had been given all power, and had been asked to quadruple our membership in two years, and acquire twenty additional church buildings, without interfering with anybody's freedom of will or action, I shouldn't have had the faintest notion of how to set about it. But that is precisely what the Lord has done for us. The amalgamation with the Ethiopian Catholic Church in Zion, reported to you last year, was the main step in the process, but it was not in itself entirely satisfactory, as it placed the two organizations side by side, with the leaders jockeying for position, and nobody quite knew how the two could ever be made one. The really amazing twist in the story came this year, when the Archbishop of the Ethiopian Catholic Church in Zion, having brought his organization into the New Church, proceeded to take it out again. We benefited from the amalgamation, yes; but we benefited far more from its attempted liquidation!

Let me explain the paradox. As you know, the Archbishop brought his organization under the aegis of the New-Church Mission, at the beginning of 1960, in order to prevent it from being wiped out by the Government, which was clamping down on all "unrecognized" or unregistered African Churches. We gave it the immediate protection he sought, but agreed that in fact the two organizations should remain independent for twelve months, as a kind of "engagement" period, during which they should get to know one another and prepare for

the eventual union. The "wedding" was to be a combined Conference of the two sides, to be held at Orlando in March, 1961. During those twelve months, Mooki and I did all we could to "sell" the idea to both sides, and thus prepare for the actual amalgamation. My main task was to write a Correspondence Course in the New-Church Doctrines (twenty-six lessons, comprising a hundred foolscap pages) which was at once taken up by most of the E.C.C.Z. men who could read English.

The next unexpected turn in events came at the end of 1960, when the Government suddenly relented in its attitude towards the unrecognized African Churches, and granted them an indefinite *reprieve*. They could continue to exist as independent organizations if they wished to do so. Naturally the Archbishop began to wonder whether the amalgamation had been really necessary! However, he did not take any steps at the time to reverse the course of events. Perhaps he reckoned that the E.C.C.Z., with its huge membership (four times that of the New-Church Mission), and its powerful and able clergy, and the glamour of its vestments and ritual, would dominate the situation. At any rate, he encouraged the Conference to proceed, and even pronounced a blessing on the union, saying in public: *What God hath joined together, let no man put asunder.*

What a Conference it was! Fancy entertaining and feeding 650 delegates for ten days! There has never been anything like it in the history of the New Church, and I hope there never will be again. We didn't hire outside caterers, or even butchers; we slaughtered an ox a day, and a few sheep, and fed the people ourselves. Everybody had a wonderful time, and many friendships were made; but BUSINESS was almost out of the question. The main achievement in that direction was the appointment of a Council, with equal representation from both sides, to prepare a Constitution under which the two bodies could be made to coalesce and run as one.

This Council met at Petrusburg, in the geographical centre of South Africa, at the end of May, 1961. The Archbishop absented himself—perhaps because he did not take it very seriously. This led to the question as to whether we could go on with the business in his absence,



and a tough fight ensued, which became a kind of trial of strength. In the end, everybody present, except one, voted in favour of carrying on; and the Constitution (previously drafted by Mooki and me) was hammered into shape during three days of hard work.

The basic plan was to divide the now enormous mission-field into six "regions", each to have its own "Regional Superintendent" (analogous to a Bishop) and its annual "Synod", its "Council", and so on, being run as nearly as possible as the whole mission was run in the old small-scale days. Every three years, representatives from all the Regions would meet as a CONFERENCE, to bind the Regions together and rule the organization as a whole. All distinctions between the New-Church Mission and the E.C.C.Z. were to be abolished as quickly as possible, and various measures were decided upon to hasten the process.

Finance was the main difficulty, as the two sides handled their money in entirely different ways. Both collected subscriptions from their members in cash envelopes which were brought up to the Conference or Synod; but there the similarity ended. In the New Church, the total collection was handed over to the Superintendent as Treasurer, who put it into a central banking account, and paid out from it during the year as instructed by the Conference or Council, keeping a detailed record of every receipt and payment, and publishing a financial statement twice a year. In the E.C.C.Z. on the other hand, the money brought up to the Synod was simply spread out on a table, and divided up into little piles—so-much for the Archbishop, so-much for the Bishops, so-much for building and stationery, and so-much for widows' pensions, the whole lot being disbursed then and there. No accounts were kept nor financial statements published, and of course there was no accumulation of funds for a rainy day. It became evident to the Council that the New-Church method would have to supersede the other, all moneys being placed in future in the central fund. Naturally the archbishop and bishops would have to be indemnified, and a sum was decided upon which should be paid to them annually by the treasurer to compensate them for what they were losing by the changed arrangement. The building fund, stationery account, and widows' pensions would all come under the New-Church headings and be dealt with in the usual way.

This merging of the finances of the two sides proved to be the rock against which the amalgamation split. The new arrangements were most unacceptable and objectionable to certain people who feared they might suffer as a result, and very soon secret meetings began by the malcontents, who apparently decided that the amalgamation had gone too far and should be put into reverse. From then onwards, a game began to be played which demanded the utmost subtlety and skill on both sides—a typically African game, in which Mooki was an adept. It sharpened my wits, and taught me a thing or two! Their aim seemed to be to establish a *causa belli*. Complaint after complaint was raised, the Archbishop

## THE NEW JERUSALEM (How large?)

The New Church is not confined to sect or denomination. It is more than Protestantism, more than Catholicism, more than Jewry, yea, even more than Christendom. It extends to, and embraces *all* of God's children and includes all sects, all tribes, all religions and men not affiliated with any religious organization.

"The Lord's Church is strewn throughout the globe and is universal. In that Church are all who live a good life according to their own religion."

meeting us personally on no less than three occasions to air certain alleged grievances, but always we answered him so well that he was forced to go away satisfied. Eventually we thought the storm had passed.

Imagine our surprise when, on Christmas Eve, Mooki and I received a curt letter informing us that the members of the E.C.C.Z. were altogether dissatisfied with the amalgamation, and were therefore withdrawing themselves from any future association with the New Church. The union was dissolved, only nine months after that stupendous and much-publicized "wedding"! Needless to say, we didn't enjoy a very merry Christmas. In fact, we were plunged into the depths of gloom—all our hopes dashed to the ground, all our labours wasted. However, we prayed together, and then sent out telegrams to all the Council members, calling an urgent meeting for the day after Boxing Day. Not all the members received their telegrams in time, but twelve attended, and others wrote to us later. All affirmed their absolute loyalty to the Amalgamation, some even going further and declaring: "Let the E.C.C.Z. go; we are now NEW CHURCH!"

How can we account for this amazing swingover of most of their best men, from their old allegiance to their new? The answer lies in the power of the New-Church Doctrines, of which the Archbishop knew nothing. These men had had their eyes open to the living truths of the Word, which now appeared to them as being of vastly greater importance than mere questions of race and autonomy. Not all the E.C.C.Z. ministers had taken the Correspondence Course. Many of them, out on the farms, understood little of the issues involved; but now that their leaders were divided, they had to choose whom to follow. Soon they were being bombarded with letters and other literature from the newly "liberated" E.C.C.Z., and even personal visits from those who claimed to be free at last from the nefarious whiteman and that dreadful committee which was trying to govern them from England. Mooki and I sat back and watched, and it was a great joy to us to find man after man remaining faithful to us, despite the utmost efforts of the other side to win them over. Those who stayed with us now, did so from conscience and conviction: they were committing themselves deliberately, and would never



want to go back. How much stronger were we, as a result of this effort to break us up!

A few days after that memorable Council meeting, the Rev. J. O. Booth arrived in Africa with his wife and family, and threw himself with conspicuous ability and boundless energy into the difficult task of taking over the superintendency of the Mission as I laid it down. For three months we worked together side by side, with Mooki making a threesome. Our main task now was to launch the Regional Synods, which were to be the pivots of the new organization, and held no less than five of them during the two months between January 24th and March 25th. Each Synod started more or less in a state of doubt and confusion, men slinking in, looking nervously over their shoulders; but in every case we ended the four-day conference on a note of high enthusiasm, singing the song which has almost become the theme song of the Mission: *We're marching to Zion, beautiful, beautiful Zion*. Jerusalem and Zion are now one.

From the statistics presented at these Synods, it has become possible for the first time to arrive at some estimate of the numerical strength of the movement. The old E.C.C.Z. did not keep statistics as we understand them, and their oft-repeated claim that they had a membership of 30,000 is now seen to have been only a guess. Actually I think they had about half that number; or, adding seniors and juniors together, say 20,000. Their estimate that they had 60 ministers was an understatement; actually they had 93. Of these 93, only 15 appear to have left the amalgamation, leaving 78 with us. Of their membership, about 90 per cent. are still with us—say 18,000, adults and juniors together. Our total statistics now stand somewhat as follows:

*Ministers* 114; *Members* 25,000 (*adults* 17,140; *juniors* 7,860); *Churches* 39; *Mansees* 15.

The cost of the amalgamation has been high—say £1,000. Under Providence, the Mission had this in hand, and did not have to draw on the O.M.C. for a single penny towards it. The income from the Synods this year was £776, but the Natal Synod has yet to be held, which should bring the total up to over £1,000. Next year, when things have settled down, the total income should be double that amount. The Women's League, at their big combined Conference at Bloemfontein next October, will doubtless raise a large sum of money, but that is ear-marked for Ministers' Stipends. Anyway, the financial situation should be quite all right when things get into their full stride.

An unexpected feature of our recent growth has been that several municipalities, from whom we have been trying for years to get sites for churches, have suddenly given them to us—which is very encouraging, but has greatly embarrassed us, as we lack the funds with which to build. Mrs. Johnson will tell you that in her husband's time it used to be possible to put up a nice church for £50. Now, under present-day municipal by-laws and with the high cost of materials, nothing can be done for less than, say, £1,500. It is, in my view, absolutely essential that a Building Fund Appeal should be launched

## THE A.N.C.L. On the Move

THIS YEAR promises to be a very exciting one for A.N.C.L. Much was accomplished in the past year and at the recent Convention. Now it is planned for the league chaplain to visit different leagues during the coming year.

As the church year moves into full swing, your chaplain will be contacting the different leagues to set up a time for his visit. It is doped that the different leagues might be able to double up so that only one visit to an area is required. This might be done by holding a state or area association meeting or a house party with other leagues invited.

The youth in our Church will be helped by all the means at hand. Further study and recommendations are being made by Convention concerning L.E.I., summer camps, Sunday school, etc. What we are trying to do is to strengthen the individual leagues in their activities in the local churches. Information gathered by us may be of some help to Convention in its work.

We are not setting any goals or pre-arranged assumptions. What we want to discover is what the individual leagues need and then try to fill that need.

Success is hard; defeat easy! We have made a good start and will continue to do everything in our power to strengthen our league. Any suggestions will be more than welcome. We want suggestions. We need them in order to help you.

—RICHARD TAFEL, JR.  
*League Chaplain*

### ATTENTION LEAGUERS:

Any leaguer who has articles to be printed, send to Rev. Richard H. Tafel, Jr.; Church of the New Jerusalem, 2750 Winslow, Cincinnati 6, O.

at once by the Mission Trustees to the friends of South Africa throughout the world; this is the psychological moment for it. I do hope that the O.M.C. will allow such an Appeal to go out. And, as money speaks louder than words, my wife and I would be prepared to start it off with a personal gift of £50. Perhaps others may feel prompted to follow our lead.

And now I end with gratitude to the Lord for the wonderful opportunity He has given us to serve the Church in Africa in this way. I believe that all my former life was a preparation for this particular work. Now it is over, I feel a great blank! What will fill it, I don't yet know. But I am confident that those who have taken over the work will carry on with great distinction, and that the Lord will bless them as richly as He has blessed us.

# Swedenborg Foundation Scrap Book

## *Housekeeping*

Our new manager is Mrs. Virginia Branston, of the New York New-Church Society, formerly Accountant Manager of the Marconi Instruments Division of the English Electric Corporation. New systems, equipment and ideas are bursting forth.

## *Colorful covers*

Our Missionary Edition reprints will soon be available in new colors. Modernization of title pages, binding and cover jackets of our Standard Edition is also under study.

## *With our Contemporaries*

The Philosophical Library has recently published *My Silent Obligation* by Sylvia McCracken, which includes a chapter headed "I Speak for Swedenborg." The author has indicated interest in collaborating with us.

The translator of Denis De Rougemont's "*As Thy Self*" (Pantheon) called us to get the correct English wording of quotations from *The New Jerusalem and its Heavenly Doctrine*.

An announcement of the availability of an article entitled "What is a Swedenborgian?" through Central Feature News Inc. brought requests for it from some 750 publications throughout the country.

## *On the Campus*

Ten Princeton Theological Seminary students are working up their essays on *The Anatomy of Guilt and Forgiveness as seen by Swedenborg* for our current Essay Contest. Deadline is October first.

The "Faculty Colloquies" scheduled at George Washington University, financed by our grant, included as speakers: Harry M. Orlinsky, Professor of Bible at Hebrew Union College (Basic Biblical Concepts Reinterpreted), Christopher Dawson, guest Professor of Roman Catholic Theology at Harvard Divinity School (Religion and Culture) Pitirim A. Sorokin, Director Research Center in Creative Altruism. Harvard University (Religion and Contemporary Society), and Richard H. Tafel, President of General Convention (Religion and Eschatology). The audience was composed mainly of faculty members of educational institutions

and clergymen in the Washington area. Among the results were expression of interest by Dr. Sorokin in collaborating with the Foundation in matters of mutual objectives, and by other educators in the areas in lectures to faculties and student bodies.

Sociology faculty at Hunter College have placed Helen Keller's *My Religion* on the list of required student reading.

## *Johnny Appleseed*

Rev. Kurt Asplundh and Leon LeVan of Pittsburg are collaborating in a campaign to distribute 1,000 copies of our Missionary Editions in their area utilizing bookshops and concentrated advertising including radio and telephone "dial-a-sermon" service.

## *Swedenborg Institute of Asia*

Miss Keller's *My Religion*, was published serially in a Formosan newspaper and co-incidentally with the last installment around the author's birthday, in book form; 10,000 copies being donated to two institutions for the blind on the island, proceeds to build up on "Helen Keller Fund for the Blind." Miss Keller has stipulated that part of the Fund be used to issue a Mandarin Braille Edition.

Mr. Chen reports progress in Translation of *Divine Love and Wisdom*.

## *Moving Tributes from new readers*

A woman in Utah: "It has been one of the greatest struggles of my life to function within this church that my forefathers went through so much to establish, and if I had not found the teachings of Swedenborg I think my soul would have perished. His teachings on polygamy were an extra joy and delight. My husband has become interested and passes the books around to all who will read them".

A Californian: "Swedenborg is a fine lens which puts into focus that which we always had suspected. The seed that he implants in the subconscious mind is unbelievable in its effects. His insistence on the interiors of a man, no matter how obvious this may be, takes hold of the mind and once this impression has really been made, one's thinking can never be the same again."

A woman in Kentucky: "I am progressively finding Swedenborg less difficult to follow. I wish I had words to express my appreciation for the work of your Foundation. The Writings give me a rock on which to have my faith."

—THOMAS SPIERS

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## My Religion

by HELEN KELLER

Blind and deaf since infancy, Helen Keller here relates how her world was transformed by the inspired writings of Emanuel Swedenborg. Paperback 35¢, Cloth \$1. Discounts available for orders from churches.

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# WINDOW TOWARDS THE WORLD

## REVOLUTION AND RELIGION

ONLY ONE KIND of religion counts today, and that is the kind which is radical enough to engage in this world's basic troubles. If it cannot do that, then it can do nothing which merits our concern or the world's respect. Religion which is interested only in itself, in its prestige and success, in its institutions and ecclesiastical niceties, is worse than vanity. Religion reveals itself in struggling to reveal the meaning of the world.

In the records of the trial of Joan of Arc there is a moving passage in which she addresses her judges. In all boldness she answered the bishop questioning her: "You say that you are my judge. Take good care of what you do, for in truth I am sent by God, and you are putting yourself in great danger." It does not require much manipulation to turn this incident to our situation. If we think ourselves sitting in judgment on the world—a very favorite posture of the church and clergy, by the way—we had better take warning. The world may be sent by God, and unless we deal with it seriously and humbly we may indeed be in great danger.

But honest men do not want easy answers, trumped-up panaceas, peace of mind at any price. They have a world on their hands, burgeoning with unprecedented power, frightened by its own momentum, haunted by something that it lost a long time ago.

It needs help, but not condescension. It needs men bold, but modest, who will put a shoulder under the darkness of a world where God is lost, under lives where the pain of wanting to believe is enough to break your heart; under the vast compassion of the lost, whose last hope and trust is to be true to their fellowmen in an agony whose meaning they cannot divine.

It has its hunger, terrible and ineluctable; it will not be satisfied with "cheap grace" or specious sentiments or pious respectability. It has doubts, shame, pride, embarrassment and dread, and it finds it hard to be honest, because we ourselves are not often honest.

The world is sent by God, and we—ministers of His grace—are in great danger.

DR. SAMUEL H. MILLER  
*Dean of Harvard Divinity School*

## INDIVIDUAL RESPONSIBILITY

TWO eloquent and thoughtful articles have appeared in recent issues of the esteemed *Christian Herald*, under Daniel Poling's editorship, which plead for a return to a

right sense of individual responsibility. The writer of this present item also has noted in some journals published abroad the same soul searching. The tendency to depend on the government—in numerous instances forced; the reliance on any agency which offers security at a price there lie the trouble. As the New Churchman looks through his windows toward the world, he concludes that little if any progress has been made on the highway of return. Some say that in this changing world no further assumption of individual responsibility is necessary. The road to happiness will be planned by a committee or council; the individual is permitted his cog on the wheel. So far as America is concerned the Declaration and the Constitution were all right for those times, others seem to be claiming, but this is a corporate age and will continue to be. The fact or truth is, such beliefs do not coincide with what the Divine Wisdom purposes, nor is it difficult to know what those intentions are. Asked recently as to his favorite reading, Herbert Hoover replied "The Beatitudes." In a sense they are a resume of the entire Bible, the Book of Wisdom; they complement of course the Commandments. Thus, observing the symptoms of the disease, knowing its name or type, the remedy for the sickness of the age is before it. Will it take its medicine?

—LESLIE MARSHALL

## COMMUNISTS IN THE CHURCHES

FOR SOME YEARS now we have been warned of the Communist threat to our democratic way of life under our republican government. But the real threat has been, more and more, obscured by the extremist cry of the right-wing. One of the most disturbing developments in recent months has been the increased accusations of "communists in the churches." At a recent New-Church Convention I recall being warned by a speaker that communism was making "a serious infiltration into the grass-roots of Protestantism." A serious charge. And now the clergy itself is being attacked for its "comsymps."

Despite the fact that the FBI has labeled these charges a "patent falsehood" the doubt and suspicion of solid church members has grown to the point where several churches, the Episcopal, Presbyterian, and Catholic, have issued carefully written but blunt warnings of the serious demoralizing effect that these charges have had on the religious life of America. Hearing these charges repeated over and over again, church members find themselves asking if there may not be some truth

in them after all, despite the fact that Communism is atheistic, and one would rarely find a God-fearing minister a Party member.

Doubt and suspicion are deadly disrupters of any group, and perhaps especially of churches. If there is only a slight suspicion about the ministry it will be crippled and the brotherhood of love will give way to tension, fear; and ultimately hate.

Hysteria, fear, and suspicion are increasingly evident, and the consequences will be felt, most probably, in our losing that which we are trying to protect, our freedom. An atmosphere of fear breeds false prophets and in hysteria we are all too ready to follow them, we know not where.

Let us be sure that we, not only in our relation to our churches but in our relation to all segments of our culture, do not fall prey to doubt and suspicion. The only approach to a threat is a calm one in which we search out the meaning of the threat, try to understand it as objectively as possible on its own terms before we pass judgment or take action. Communism is indeed a threat to the world—let us therefore be sure we know what it is about by studying Marx, not listening to the emotional cries of the super-patriots. Let us carefully ground ourselves in a knowledge of American Democracy as our forefathers conceived it to be, and in the knowledge of the strength of good, love, and truth, justice and equality, over evil, which is taught by Christianity.

—HELEN E. SAUL

Reprinted from the *League Journal*

### Hinders Christianity

IN THE CONCLUDING VOLUME of the *Apocalypse Explained* Swedenborg devotes, at the end of this important work, forty-eight pages to a careful study of the Athanasian Creed. His study of this creed ends with this significant statement:

"The acknowledgment of three Persons has withheld Mohammedans, Jews, and others, from a reception of Christianity."

The writing of the *Apocalypse Explained* was terminated about the year 1759. How many Mohammedans, Jews, "and others" up to this date, and to our own times, have been withheld from "a reception of Christianity" due to a tri-Personal teaching in regard to the Trinity, no one can say, but Swedenborg's statement, above quoted, leads to many arresting reflections.

—WARREN GODDARD

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## LETTERS TO THE EDITOR

### NAME OF OUR CHURCH

To the Editor:

An article written by the Rev. Louis A. Dole, "The name of our Church", conforms completely with my own ideas and of many more New-Church members. I cannot understand that there can be any dispute about it, because, as Mr. Dole said; we did not name this church, the Lord did. We are the only church that has a Biblical name. No other name could equal it.

Mrs. E. Nelson  
N. Vancouver, B. C.

### DIFFERENCES ABOUT OUR NAME

To the Editor:

The expressions of opinion regarding the name of the church (or The Church) have been interesting. Can the difference of opinion be due, at least in part, to a difference in the subject discussed? Surely, The Church (the body of doctrine) is different from the congregation, the church membership, and the legal organization—all of which are the church.

Certainly, the Lord's New Church is composed only of those who are bound for heaven. Then, how can anyone say he is a New Churchman?

On paging through what seemed to be the most pertinent parts of the *True Christian Religion*, and *Apocalypse Revealed* we noted the following which we thought of particular interest:

It is in accordance with Divine order that the new heaven should be formed before the new church on earth; for the church is internal and external, and the internal church makes one with the church in heaven, and thus with heaven; and the internal must be formed before the external, and the external must be afterward formed by means of the internal.

... Just so far as this new heaven which constitutes the internal of the church with man grows, so far does the New Jerusalem, that is, the New Church come down from heaven. (*True Christian Religion* 784. See also *Apocalypse Revealed* 876 and 879.)

... by Jerusalem the holy city is meant the church as to doctrine from and concerning the Lord (*Apocalypse Revealed* 880. This does not refer to the New Jerusalem, but see *Apocalypse Revealed* 896, 898, 902, 904 and 907.)

"On the east three gates, on the north three gates, on the south three gates, and on the west three gates", signifies that the knowledges of truth and good, in which is spiritual life out of heaven from the Lord, by which introduction into the New Church is effected are for those who are in love or affection for good more or less, and for those who are in wisdom or affection for truth more or less. (*Apocalypse Revealed* 901. See also *Apocalypse Revealed* 899.)

... the city was seen as pure gold, by which is signified that all of the New Church, which is the New Jerusalem, is the good of love from the Lord. (*Apocalypse Revealed* 912)

By the length of the city Jerusalem the good of the

church is signified, and by its breadth the truth of the church is signified. (*Apocalypse Revealed* 906) This light, which enlightens the mind, flows in from no other source than out of heaven from the Lord; and because they whom will be of the New Jerusalem will approach the Lord directly, that light flows in by the orderly way, which is through the love of the will into perception of the understanding. (*Apocalypse Revealed* 914)

... they will be received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not there any falsity of faith. (*Apocalypse Revealed* 922. See also *Apocalypse Revealed* 924, 925 and 940.)

For a discussion of those who are received into the New Church and those who are not, see "Contents of each verse" which precedes *Apocalypse Revealed* 932. See also *Apocalypse Revealed* 933, 952, 956 and 958.

... They were conducted in glory into the New Christian Heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined. (*Apocalypse Revealed* 962)

Gordon C. Mack  
Akron, Ohio

### COMMENDS MESSENGER

To the Editor:

I can't tell you how pleased I was to note that the *NEW-CHURCH MESSENGER* has published Frances Dunlap Heron's article, "Psychic Knock At The Church's Door." Personally, I feel that this is an excellent article even though I have little knowledge of the matter of extra-sensory perception. I believe this to be a sincere article and one which causes the individual Christian to do a great deal of thinking.

I am interested in your publication and find it to be significant among the religious periodicals of the United States and Canada.

James M. Flanagan  
Vice-President and Executive Secretary  
the Associated Church Press  
Chicago, Ill.

### LIKES ARTICLE

To the Editor:

Today I stepped into our public library and looked through a basket in which magazines and papers like the *MESSENGER* are placed. This is very interesting as there are publications from many groups throughout the country.

In reading your publication I became most interested in the article, "Psychic Knock at the Church's Door," by Francis D. Herron. ... This is one of the best articles I have read. ... Is it possible to buy more copies of your July 15 issue, as I know of numbers of people who would be interested in this article and who have grieved over the loss of one in their family. ...

Cyril A. Hall  
Tacoma, Wash.

### BAPTISMS

DYER—Richard Scott, son of Mr. and Mrs. Frederick R. Dyer, El Cerrito Society, baptized July 22, the Rev. David J. Garrett officiating. Richard Scott is the grandson of Mrs. V. Branstom, Manager of the Swedenborg Foundation.

LAMB—Karen Louise Lamb baptized June 2, in the Los Angeles Church, the Rev. Andre Diaconoff officiating.

### Evidence Society Notes

L. ERIC WETHEY, well-known Montreal New-Churchman, has sent the Committee a book, *The Trail of the Lonesome Pine*, which in its day was a best-seller, and which still is on many a public library current shelves. Numerous readers in the past have believed that Author John Fox used Johnny Appleseed as his leading character and no doubt one might be excused for thinking so, for at one point in the story, p. 37, we find that Red Fox, true name unknown, is a "‘yarb’ doctor and Swedenborgian preacher." At page 70, as Hale, the more-or-less hero of the story, enters Red Fox's cabin he finds "on the table a Bible and a volume of Swedenborg." Readers of this interesting if tearful story, also will note numerous references to the world of the spirit, about which Red Fox speaks so much and which finally he enters by way of a hempen rope. We are inclined to think John Fox is not using Johnny Appleseed as his central character; perhaps he never heard of him, and the period is half a century following the great old pioneer's demise. Rather, the author knowing something of Swedenborg's teachings, for some reason conceived they fitted a character such as he wanted in order to give weight and plausibility to his story.

\* \* \*

WIDE NOTICE AND ACCLAIM has been given in the press and otherwise to the stage play and film based on it "The Miracle Worker," the story of Helen Keller's life as a child.

The portrayal of little Helen and of her young Irish nurse Anne Sullivan, later to become Mrs. Macy, is real, vivid and most moving, all professional viewers agree.

Dr. Keller in her remarkable little book *My Religion*, (Swedenborg Foundation, N. Y. 35¢) now in its popular Newstand pocket edition, says (p.30), "For six years [almost from birth] I had no concepts whatever of nature or mind or death or God. I literally thought with my body. ... I was impelled like an animal to seek food and warmth. ... I kicked. ... I was angry."

All this is wonderfully shown in "The Miracle Worker." But it is not the province of that play to show how until young womanhood, when she became so dissatisfied with orthodox religious teaching, that one day when in her twenties, having talked much with her close friend Hon. John Hitz, Consul General for Switzerland, about his religious philosophy, he places in her hands Swedenborg's *Heaven and Hell*.

At six years old she had electrified Anne Sullivan by identifying "water." Now, as she has said, she could dip her hands in the veritable water of life.

—LESLIE MARSHALL

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# THE WAY

by Alice Hoey Shaffer

**T**HIS IS A BIBLE study pursuing the statement by Emanuel Swedenborg that doctrine must be drawn from the literal sense of the Word, *True Christian Religion* 197. (See also Swedenborg's *Posthumus Works*, p. 311.) The sense of the letter is the foundation of the wall of Jerusalem; and the twelve precious stones there. This is a footnote to paragraph 1, The Word of the Lord, from experience. This study is to find out what the Lord taught in His doctrine about sending out disciples to preach the gospel. We get His doctrine on this subject in the tenth chapter of *Matthew*, but the tenth chapter of each succeeding gospel throws a great deal more light on the subject. In *Matthew* 10 the Lord gives full instructions of the right way. This became known later as THE WAY. (See *Acts* 19:23.)

Follow this with *Mark* 10, where a fine young man comes and wants the best that the Lord can offer him as a Christian. The Lord is drawn to him and loves him when He sees how sincere he is, and how good his life has been; so He tells him that the way to get the best there is in life as a Christian is to become a servant or apostle, as the twelve were, to sell all his possessions and become a preacher; but the young man goes away sorrowful, because he had great possessions. His name is never mentioned in spite of his high standing. What a difference it would have made, if he had followed the Lord as a disciple! We might find him in the *Book of Acts*. He might even have been chosen to fill the place vacated by Judas. It is interesting to note that Swedenborg says the time came when the Lord sent the twelve out in the Spiritual world again at the time of the Last Judgment. In spite of all the erudition and oratory of Paul, he is not mentioned here, but it was those faithful obedient twelve who were again used.

But I am digressing. Back to *Mark* 10. After the young man had gone, and the Lord had talked of how hard it is for the rich, Peter—always the one to blurt out his thoughts on impulse—says, "Look at us. We have given up all to follow You." One may say that those fishermen did not have much to give up, but they did give up their security in their way of life. James and John also gave up good fishing boats and equipment. It is to be noted too that after the crucifixion when they thought the end had come to their great adventure in following the Nazarine, they went back to their fishing again. And this time when they had the biggest catch of their lives, so that the boats were sinking from the weight of the fish, Jesus comes and says, "Do you love Me more than those fish?" and again they leave it all for Him.

Back to *Mark* 10. Jesus answers Peter, "There is no man who leaves all for the gospel sake, but gets one

hundred fold." They had left their homes, now they would have 100 homes. Everywhere they went and found believers, whose homes were open to them to come in and rest whenever they again visited those parts. People would be vying with one another to have them come and accept their hospitality. Instead of a few brothers and sisters at home, every believer would be a brother or sister. They would have one hundred fold. There would be mothers all over the world ready to mother them. And I might add, no one knows what true love in a church is until he has experienced the love of a Christian for a homeless servant of the Lord, and sees how willing he is to sacrifice for him. This hundred-fold comes with persecution, and puts a man in the category of the beatitude of *Matt.* 5, "Blessed are ye when men shall persecute you for the kingdom of Heaven's sake." Persecuted ones always have great love for one another.

But who doesn't have troubles in life? And no promise of a great beatitude to follow either! Jesus adds that he also has something special waiting in the world to come. This chapter goes on to show that it was not easy to follow the Lord at that time. He was heading straight for Jerusalem, where He had told them He would be killed. They were amazed and they were afraid, yet they followed Him.

Now we come to *Luke* 10. Here we find Jesus sends out seventy other preachers, and in the same way as He sent the Twelve. Each time He tells them that when they come to a place to preach and one man opens his home to them, they are to remain in that home as their place of abode while preaching in that locality, thus keeping peace among the brothers, and honoring the one who first was brave enough to take sides with them. There would be places where no one would receive them. Jesus found Chorazin and Bethsaida to be that kind of cities. In the Old Testament two servants of the Lord went into Lot's city and could find no home, none worthy.

Back to *Luke* 10. The Seventy return enthusiastic about the success of their missions. Jesus tells them He has given them power to tread on scorpions. One finds many scorpions who will come to the gospel meetings, trying to harass and sting others, especially the preachers. But the preacher who waits for the Lord's answers to come to him before answering such people has truly power to tread on scorpions. Note how the Lord answers the Pharisees when they asked Him who gives Him this

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authority. His answer shows how He trod on scorpions. "Yet, let not your rejoicing be that you have this power, but rather that your names are written in heaven." Not the joy that came to our Lord because of the obedience and success of the seventy, (v.21). He speaks of them as babes.

How many wise and erudite men must have marvelled to see the success of these common preachers! There never has been so much accomplished in such a short time.

At the end of *Luke* 10 we find reference to Mary and Martha. Martha chose to keep house as a saint, and make meals for the travelling preachers. Mary broke her valuable wedding present, her perfume bottle, and chose to be a preacher. Jesus told Martha that Mary had chosen that good part which would not be taken away from her. She was free to be at the tomb on the resurrection morning, presumably she was one of the "other women" (*Luke* 24:10). She must have been the other Mary

of *Matt.* 28:1. What a good part she had! Perhaps to run with Mary Magdalene to bring the disciples word of the risen Lord; for Mary, the mother of James would probably be too old to *run* on that mission that morning when so many were running, not only the women, but Peter and John (*Jno.* 20:4).

It is also interesting to note that Martha could later make meals for many road-weary men and not complain about the work. When she first knew that Mary was going to leave home and go out as a preacher, she must have made quite a scene to have it recorded by both Matthew and Luke. For Martha's reason for complaint here seems to have been that she now was convinced by the pouring out of the ointment that Mary was about to go out in the work. The Lord had said that a man should sell his possessions and give to the poor before following Him as a worker. That was why reference was made by the disciples to the effect that Mary's bath oil might have been sold for much money and given to

## ATTENTION RELIGIOUS YOUTH

To assist the National Safety Council in celebrating the 50th Anniversary Year, we would like to have all youth groups devote the weekend of October 27-28 to a program devised to further the moral implications of safety.

In the past year, 2,700,000 of 6,500,000 teen drivers were involved in traffic accidents. Six thousand of these were fatal. There were 8,550 traffic deaths and injuries to young people between the ages of 15 and 24. These are startling statistics.



Why should religious youth be concerned? The answer lies in the fact that traffic safety is your moral responsibility. Authority over human life belongs to God alone, and every human being is obliged to do all in his power to preserve and protect it, both in himself and in others. Human failures, such as failure to obey traffic laws and lack of skill in driving, are violations not only of statutory law, but also of moral law. The Commandment, "Thou shalt not kill", forbids killing and injury of others as well as ourselves. It can be directly applied to the inept driver.

What should you as a religious youth do? Firstly, be concerned with your own driving habits. Set a good example for your friends and driving companions as well as the fellow in the other car.

Secondly, make October 27-28 a weekend devoted to traffic safety. See your pastor about dedicating his Sunday sermon to safety. Organize discussions and plan a program to inform your friends about the need to observe the rules of safety. Most important, are the facts on why this is necessary.

The bigger the program the better. Any contribution that you can make will be greatly appreciated by the person whose life you are going to save.

For further assistance write Religious Activities, National Safety Council, 425 North Michigan Avenue, Chicago 11, Illinois. Guides, prayers, moral responsibility programs for teenagers, films, and other safety materials are available upon request. We'll be looking forward to hearing from you.



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#### VISITING FLORIDA?

IF you are planning to visit Florida now or in the near future be sure to stop off, or stay, at St. Petersburg, the Sunshine City. Average is only three days a year without sunshine. Here, is a beautiful New Church, only three blocks from heart of downtown 419 Fifth Street, South. Complete church program, and a hearty welcome to visitors. Write Rev. Leslie Marshall, Box 386, for information regarding accommodations, etc.

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the poor. This again verifies the contention that Mary wanted to be a preacher. Martha tried to get the Lord to persuade Mary to change her mind, saying she needed her at home to help her with the work. By breaking the box of ointment Mary was indicating that she was giving up any thought of marriage. That was what convinced Martha, and made her try to stop her.

#### *Women preachers*

In regard to women preachers, look at *Rom.* 16, where ten women are mentioned, among them Phoebe, minister of the church at Cenchrea. This does not mean that she only stood in a pulpit and preached, but that she had the responsibility of overseeing the work in those parts. It was her special duty. Tryphena and Tryphosa, a pair of workers who had probably quarrelled; The beloved Persis who labored much in the Lord; Urbane, our helper in Christ; Mary, who bestowed much labor on us.

Following up this doctrine from the literal sense of the Word, we now come to *John* 10, where we learn that any man who does not enter by the Door into the sheepfold, but takes a climbing-up way, is only a thief and a robber. We get here the true way to become a shepherd of the Lord's sheep. In order to "rightly divide the word of Truth" we have to know what is addressed to Christians as servants, or ministers, and what to Christians as stay-at-home saints. Somebody has put the word Saint before the names of the different evangelists. This is a mistake, for they did not call themselves saints. They called the church members saints, and themselves, servants. Ministers today sound more genteel. This method of preaching became known as The Way (*Acts* 19:23). I have known preachers in this Way to get to know the spiritual meaning of the Word, which I now find to be exactly the same as the revelations the Lord gave to Swedenborg. When the Lord said, "Sell your

goods, and come, follow Me," He was addressing would-be-servants. The stay-at-home-Christians were not required to do this.

Now let us look at *Acts* 10 for a sample of one of Peter's missions, and how the Lord set him right when he was making mistakes. We notice first that Peter really has come a long way, when we find him, a Jew, lodging in the house of a tanner, as he works in those parts. No mention is made of his companion. By this time he may have had a young convert as a helper. Certainly others from Joppa accompanied him to Caesarea (v 23 and 45). *Acts* 11:12, six men from Joppa went with Peter to a convention at Jerusalem.

With a start made along this line of study, the *Book of Acts* becomes a very interesting study.

*The author, who has written much charming poetry lives in Ventura, Calif.*

#### MEMORIALS

BASE—Memorial services were held in the Pawnee Rock Church June 20 for Vernon Alden Base, Galen Unruh officiating. Vernon passed away suddenly June 17, at the Halstead Hospital, Halstead, Kansas. He had lived with his mother until her passing in 1959. Following her death he lived with his sister, Mrs. Frank Hejny, and later, at the Holiday Home in Larned, Kansas. Although he had been handicapped physically since early childhood, he found pleasure in developing his talent for woodworking and also was a lover of good music. He was baptized into the faith and life of the New Jerusalem. He is survived by three brothers, a half-brother, three sisters, and two half sisters.

LHAMON—Mrs. George (Johanna A.) Lhamon, Portland, Ore., passed into the spiritual world June 7. Resurrection services for her were held June 11. She is survived by one son, George O. Lhamon, and two daughters: Mrs. Gladys LeMere and Verna Ringer. Mrs. Lhamon was for some time an active and helpful member of the New Church in Portland, Ore. She was loved by all who knew her for her kind and generous nature.

LAYTON—Mrs. Frederick Sherman (Bertha) Layton, Newton, Mass., passed into the spiritual world July 6. She was the widow of Frederick Sherman Layton, and the daughter of the beloved Rev. John Goddard and his wife, Mary E. Burnham Goddard. Resurrection services for her were conducted by her former pastor, the Rev. Thomas Reed. We hope later to publish a memorial for this fine, outstanding New-Church woman.