

The
**NEW-CHURCH
MESSENGER**

September 4, 1954

Divine Love

Othmar Tobisch

Where Art Thou?

Rev. Immanuel Tafel

From Here To Eternity

Ernest Martin

Fishing On The Right Side

Kenneth Knox

**Sickness and Health—Their Relation
To Evil**

Leon C. Le Van

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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 continuance, and the world of the spirit is real and near.

"Thanks, Mr. & Mrs. Marshall"



Rev. Leslie Marshall

ON ANOTHER page of this issue will be found a heart-warming tribute given by the members of the Paterson New Church Society to the Rev. & Mrs. Marshall, who have served this organization for 25 years. It shows the deep affection felt for them by their parishioners. That feeling, however, is not confined to the New Church friends in Paterson—it is general in all of Convention. With remarkable efficiency Mr. Marshall has served our church in so many posts that we will not attempt to list them all here. He is probably best known as editor and publisher of *THE MESSENGER*, editor and publisher of *Your Church* and secretary of the Board of Missions. It is no figure of speech to say that for years Mr.

Marshall has done the work of three men. This has been possible for him because he is a rare combination of a highly systematic and alert mind, unflagging energy and enthusiasm, and a selfless devotion to the church.

He now retires from most of his major activities, but he does not cease to labor for the church. He is taking over the Southeast missionary field. For many years the church will continue to be the beneficiary of his wisdom, his energy and his love for the things of the Kingdom.

We know we speak for everyone in Convention when we say:

"Thank you, Mr. and Mrs. Marshall, for all that you have been to us and for all that you have done for our church. And may God richly bless you in your new field of labor."

There Is Work To Do

FOR a number of church societies, a new year begins after Labor Day. The season of vacations is over and the time is at hand for new undertakings and for the continuance of old tasks that are never finished. The mission of the church calls for dedicated work. The Lord spoke of His disciples as laborers, and He pleaded the need for more of them to send into the whitening harvest fields.

Working for the Lord, to be sure, does not mean doing a specialized job such as church work. Any employment carried on with the love of use and of the Lord in the heart is in His service.

But we are now talking in particular about the demands made upon our time and strength by the church. Can we do more than we have in the past? Have we left things undone that we might have done? Have the pleasures of the world stolen from us time that could better have been devoted to the Lord's Kingdom?

The mission of the church is a specialized job in the Lord's vineyard, and one not to be neglected even though there may be many other calls upon one's time. The Kingdom of God, as represented by the church, must be advanced. Each one of us would do well to ask himself how faithful he has been in promoting God's church.

What are some of the things that each one of us can do in this new church year which will contribute to the advancement of the Kingdom? Here are a few suggestions:

First, we can, in more than a few instances, be more regular in our church attendance. In so doing we set an example to our family and to our associates. A man once told us, that he would like to go to church and to have his family go, but his wife was not interested. Could we, perhaps, persuade her to attend? "Come to church yourself for six

Sundays, and after that, if you are still coming alone, we will see what we can do," we told him. He did as we suggested, and on the third Sunday his wife was with him.

Second, we can encourage our neighbors, friends and associates to attend church and to participate in church activities. In a rural community, where we were once stationed for a few weeks, a farmer called on us one rainy afternoon to urge us to come to his church. "When it's raining and I can't get into the field," our visitor explained, "I give thanks to the Lord for the rain by putting in my time trying to get people to church." Not a bad way of giving thanks.

A recent newspaper headline read, "Be vocal about faith, Christians are told." The story underneath related that at the World Council of Churches assembly in Evanston a young Divinity student, Norman A. Hjelm, urged every individual Christian to be an evangelist. What a difference this could make. After all, how much more effective and lasting is the day-by-day impact that the man of the church makes on his friends, neighbors and associates, than are sporadic mass meetings accompanied by newspaper and radio publicity!

Third, a church has many activities besides the Sunday service. It must have the help of the laity in the handling of practical problems that constantly arise. Everyone should be willing to serve as an officer or on a committee, unless personal circumstances forbid.

These suggestions are simple, yes commonplace. Yet if put into operation, they would greatly strengthen our church.

The church is now, and has been over the centuries, the strongest bulwark against the forces of social and moral disintegration. The present cen-

(Concluded on page 297)

SICKNESS AND HEALTH THEIR RELATION TO EVIL

by Leon C. Le Van

NAAMAN, the commander-in-chief of the Syrian armies, was a leper. When the armies of Syria marched, it was Naaman who ordered the march. When the armies of Syria came home, it was Naaman who ordered them home. Naaman was the highest general in the Syrian kingdom. The reason he was commander of Syria's armies was probably because he was the best man in the whole kingdom for that office. He had courage, resolution, imagination, and judgment. He had the good sense to listen to the counsel of others; and, best of all, he had the moral character to do what he believed to be right. But he had contracted the dread disease of the Orient, leprosy.

All diseases come from spiritual causes. There is not a disease or accident in the whole human race that does not come directly or indirectly from sin. God never created disease. Disease is "sin-created." That is to say, all diseases and accidents (as well as all other untoward conditions of mind and body and circumstances) are hell-begotten. God does not make them. To the extent that infernal spirits have invaded the created order, they have introduced sickness, misery, disease, and death.

There is only one source of health, and that one source is in God. God alone is life; and angels, men, and devils receive life in different ways from Him. We may be certain that the life we receive unimpaired from God is good life. There is no disease nor sickness in it. The divine influx of life from God is like a pure ray of light from the sun. Man receives it first into his will. From his will, its influence is derived into his mind. From his mind it is derived into the body. If man were in perfect order (as when first created) the Divine influx of life from God would engender nothing but good in his will; nothing but truth in his understanding; and nothing but perfect health in his physical body. But because human beings are now in various degrees of sin and evil, the Divine influx is intercepted, distorted, and perverted as it proceeds from our inmost to our outmosts. That is the reason why the human race suffers and groans under the burden of sickness, and why it cannot get well until it returns to God's Divine Order.

Nature Of Man

Now let us see if we can visualize the general plan of man's internal structure, so as to understand how health and sickness develop. Our inmost principle, our "human internal" as it is called, is the "dwelling-place of God with man." It is fixed in our spiritual body and is the abiding-place of God with man. In Scriptural language, it is "above the heavens." It is God's gift of Himself to his creature; and it is never removed. There God dwells with man, and from there He does all that He can

do to keep us in freedom and reason—and incidentally in perfect health.

Below the inmost "dwelling-place of God with man" comes the human soul. That is the "heart" or the will. You are responsible for your will. It consists of your loves, your desires, your purposes, your affections. If your will should be a will of pure love to the Lord and the neighbor, it would receive the Divine influx of life from God as the angels receive it; and it would transmit nothing but a love of pure truth to your mind. But if the will is distorted by evils of life and heredity, it necessarily distorts the Divine influx from God and passes it down as love of things that are false.

The middle degree of your structure is your mind. The mind receives the influences of the will, whether good or evil; and it reproduces them in the form of its ideas, convictions, and beliefs. By the time the Divine influx has reached the human mind it may be vastly impaired and distorted by evils and by falsities of evil. Thus, the Divine life is changed in man to forms of sickness, sin, and disease. As the now-distorted influx proceeds from the mind into the spiritual body—and from that into the corporeal body—it may become so surcharged with internal disorders that the physical body may be in sickness from head to foot. Your mind and soul are spiritual. They function in the Spiritual World. They are in company with angels of heaven or spirits of hell. If the infernal spirits have a large degree of freedom in our minds and wills, a large proportion of our health will be perverted into sickness and disease.

This leads us to where we must ask: Are sick people, therefore, evil and healthy people good? While such a conclusion might seem warranted, nothing could be farther from actual truth. For our bodies are not only the results of our free wills and rational minds. They are also the results of heredity. If there is evil in our heredity, our bodies suffer. All the dispositions and inclinations to evil that we have inherited—clear back to the race of Adam—tend to become reproduced in our bodily states. Your body is a picture of your heredity even more than of your conscious mind and will. That is why good people are often sick and diseased, while the evil seem healthy and well. In the case of the good, the Lord permits their evils to emerge (so that they may be banished) and as those evils appear they reproduce themselves in our physical bodies. But men who are evil do not normally have their interiors opened, so that their inner evils do not particularly show themselves. Thus, their physical bodies are shielded from their evils within, and they may consequently appear strong, vigorous, and healthy.

Why Do The Good Suffer?

Does this mean that there is a kind of reward for evil and punishment for virtue? If we were to take an extremely short-range view, we might reply yes. Here is the basis of the universal question, older than *Psalms*, "Why do the wicked prosper while the good suffer?" That is so only if we take an extremely temporary survey. But the true view of a person's life looks from birth to eternity. In that true view we find that the physical body will soon be put off; and the good will have a spiritual body of wondrous health and beauty according to their states, while the evil will be monstrous and deformed.

For even now we have a spiritual body within our physical body; and that spiritual body will eventually be the perfect fulfillment of our hearts and minds. If we shun our evils as sins against God, and fill our minds with the truths of the Word, our spiritual bodies will take on the appearance of the bodies of the angels. The evil, however, take on the characteristics of hell. Let it be no problem to you if the wicked seem healthy while the good may be crippled and diseased. "God is not mocked." For the imperfect body may be the noblest badge of your regeneration. When your physical body is laid aside, and you arise in your beautiful immortal spiritual body, then you will see how wonderfully the Lord has wrought for you.

Two Sources Of Disease

Those illnesses that may be the direct result of your own deliberate evils and falsities can be greatly reduced (or completely removed) as you progressively cast evils out of your life because they are sins against God. Here responsibility is in your hands. To the extent that your bodily infirmities are the results of your own mental and spiritual disorders, they can be decreased through the healing of your soul. Those that result from heredity can only be helped by medical practitioners or surgical operations—if at all. In the former case, spiritual internal conditions may avail. In the latter, external means are necessary.

Your spiritual body is the origin and source of the tiny invisible vessels which finally become visible in the structure of your physical body. The more you keep your spiritual body in order, beauty, and health, the more will your physical body reflect those desirable conditions. But your hereditary illness can only be attacked by external means, such as doctors and medicines. You are not responsible for your heredity, and, therefore, your spirit cannot change the hereditary ailments you may have. But you are responsible for your affections and thoughts. They enter into the structure of your invisible, spiritual body. For that you are responsible; and for that reason you can change your spiritual body, and thus at least partially your physical body, by changing the nature of your affections and thoughts. Shun your evil affections and thoughts as sins against God and your spiritual body will become more angelic. Your physical body will then tend to improve in health. You cannot heal ailments by spiritual means that do not come from your own

moral faults. The hereditary evils that are reproduced in your body must be healed, as already said, by external and natural means. The Divine Providence has given us the help of non-moral means (as medicines, for our non-moral diseases). And it is in Divine Order to use those means to the fullest extent that wisdom dictates.

"Seven Times In Jordan"

Naaman the leper came to the prophet Elisha to be healed. Elisha prescribed that his visitor should go and bathe seven times in Jordan. Naaman was outraged because the prophet did no more than tell him to do such a simple thing. "Why should I bathe in Jordan?" he stormed. "If all it takes is to bathe, can I not bathe in my own Damascus rivers? Are not Ibana and Pharpar, rivers of Damascus, better than all the waters of Israel? Can I not bathe in them and be clean?" The answer to Naaman was no. For the rivers of Damascus represent only worldly reasonings, natural truths and ideas; whereas the River Jordan corresponds to the Divine truths of the Word of God. Our spiritual bodies are not cleansed by the truths of nature. They are only cleansed, they are only healed, by the truths of the Word of God. We bathe in Jordan seven times, and are healed of our sins and evils, as we apply the truths of the Word of God to our lives completely. If we do that, it ceases to matter unduly whether our physical bodies are healed or not. The spiritual man or woman will bear bodily infirmities with the Lord's help as long as they need to be borne. It is largely a matter of indifference whether we are sick or well, so long as we live continually with the Lord. The very illness that seems so heavy to us may actually be the very means of our greatest growth in goodness and truth.

Illnesses should not be looked upon as unmitigated evils. They may be "blessings in disguise." They may be "angels of mercy" leading us over the hard road of human life where our evils may be more resolutely cast off, our false beliefs more thoroughly rejected. Our spiritual bodies can cleanse our physical bodies to the extent that our ailments have been caused by our own former sins and evils; but if our illnesses are hereditary they cannot be healed in that way. Then we should bear them bravely and patiently with the Lord's help, meantime living in more Christ-like ways. For soon your physical body will be put aside like an outworn garment or discarded cocoon, and then the only thing that will matter will be the state of your soul. "Let your spiritual body heal your physical body" to the fullest possible extent. That is a moral obligation. But when the cause of your illness lies beyond the range of the activity of your spiritual body, then bear it as Jesus taught us to bear our cross. If you bear your illnesses in that way, the Lord will give you that health of soul which is the basis, and the only basis, of all heavenly joy in His kingdom forever. Naaman was healed because he bathed seven times in Jordan. Our souls are healed if we too will immerse our lives completely in the river of truth that springs from the *Word of God*.

FROM HERE TO ETERNITY

by Ernest Martin

EARLY in the morning of May 15, 1954, William March died of a heart attack. This talented author, who was just achieving recognition, left in his typewriter a sheet of paper with this paragraph written on it:

"The time comes in the life of each of us when we realize that death awaits us as it awaits others, that we will receive at the end neither preference nor exemption. It is then, in that disturbed moment, that we know life is an adventure with an ending, not a succession of bright days that go on forever. Sometimes the knowledge comes with repudiation and quick revolt that such injustice awaits us. . . . The knowledge that my own end was near came with pain, and afterwards astonishment; . . .¹

His last words were calm and poetic, but how hopeless! He expressed to friends a desperate desire to live another ten years that he might write some more books. If this desire could not be fulfilled, all was hopeless, for his hopes ended with the grave.

And wherein lies our hope? In this tense age, when so many of us look to the future with fear and uncertainty, Christians the world over turn to their Lord and church for hope. The World Council of Churches, recognizing this universal need, chose as its theme for the Evanston Assembly "Our Christian Hope." Everyone is in favor of "hope," but there seems little agreement on when our hopes are to be realized. The church is divided as to whether the Christian hope is a hope for here or hereafter. American thinkers are hopeful for progress here in this world, and the thinkers of Europe look to the future life for the realization of their hopes.

Americans are traditionally optimistic and like to represent their country as a land flowing with milk and honey, as heaven on earth. McCarthyism and the H Bomb keep us stirred up, but our standard of living is high and business is booming. The future is bright and hope abounds.

Europeans, on the other hand, have not yet recovered from two world wars and they live in constant fear of a third. They are pessimistic about contemporary civilization and feel there is little or no hope for this world. But this pessimism is not restricted to Europeans. An American theologian writes: "Is there finally to be a terminus to earth's sorry history of advance and retrogression? Or is this sad sphere to roll on through eternity with God's sovereign purpose for history forever in the process of triumphing piecemeal as each expiring child of God lies down in the hope of life everlasting?"

There seems to be an almost gleeful hope for an

end to history (whatever that may mean). World Council leaders speak of the fulness of glory being revealed beyond the end of historical existence, when "the dead shall be raised imperishable, and we shall be changed." (I. Cor. 15:52.) We all join in heralding the wonders and reality of the future life, but need we deprecate the world in which we now live? The Lord taught us to pray, "Thy kingdom come, thy will be done, on *earth* as it is in heaven." Do not this prayer and other teachings of the Lord give us basis for hope that spiritual progress can be made on this earth?

Let us not be too hasty in writing off the Lord's creation of earth as a bad experiment. Surely there is hope for this sorry planet, for any hope for the life to come depends on progress here. It is not a case of placing our hopes for either heaven or earth; the hopes are related and interdependent. We have been placed on earth to prepare for heaven, and unless we make a decent showing here our prospects for graduation are slim.

As we judge our neighbors we conclude that few of them are fit for the Kingdom of God. Should we suppose that the simple act of death will make them perfect? To say yes would destroy our very motive for improving ourselves and conditions about us. After death our growth continues in the direction it took upon earth. Our future state depends upon the success we achieve in overcoming sin and harmonizing our will with the Lord's.

Victor Hugo wrote: "When I go down to the grave I can say, like many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight—it opens on the dawn.'"

Life is continuous. That portion which we spend here on earth is minute compared to eternity, but it is of inestimable importance and value. Throughout Christian history it has been a common practice to minimize our earthly experience. Life here has been pictured as something to be endured but not enjoyed. For decades the Negro slaves were "comforted" with the assurance that their reward would be in heaven. Pious Christians have been singing, "I'm but a stranger here, heaven is my home." But the Lord taught that the Kingdom of Heaven is in the midst of us and within our grasp!

Life here on earth is the opportunity to grow in the image and likeness of God by devoting ourselves to the common good, in service to the Lord and the neighbor. Salvation is not achieved by isolating ourselves from society or by rejecting the world. Swedenborg explains, "To receive the life of heaven a man must live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life. In no other way can the spiritual life be formed in man, or his

¹ *The Saturday Review*, July 17, 1954, "Poor Pilgrim, Poor Stranger," by Robert Tarrant, page 9.

spirit prepared for heaven." (*Heaven and Hell* 528.)

The development of the heavenly life goes on from here to eternity. No one of us can predict if and when he will be saved. Neither can we forecast the time when the Kingdom of Heaven will reign on earth. The myth of inevitable progress has been rejected today, and we don't look for eternal peace within this century. We have faith, however, that the Lord is even now making His second coming and is being more universally acknowledged and received.

We do not know the time when the Lord will reign in all hearts. The World Council reports that the Lord will usher in the kingdom of eternal peace "in his own time." Surely our Heavenly Father is not arbitrarily withholding the advent of his Kingdom. What is he waiting for? Could it be our response and co-operation? We are created free beings and

he will not force his Kingdom of Heaven upon us. We must prove ourselves worthy and desirous of it by doing everything we can to bring it about. We cannot sit with folded hands while Negro children are deprived of equal opportunities, peasants in China are starving, and our world government, the United Nations, is undermined.

We cannot reach heaven nor can the Kingdom of God be realized on earth without strength and guidance from the Lord. Christ is the hope of the world and unless we recognize our dependence on him, our greatest efforts will be of little avail.

Our Christian hope, here and hereafter, can be attained as we work with Him in unfailing loyalty and devotion. This effort and devotion can and must begin here in this world and continue to eternity.

FISHING ON THE RIGHT SIDE

by Kenneth Knox

WHAT did the Lord, when in the world, choose fishermen for his disciples instead of the more learned lawyers, scribes, priests, or rabbis? I suppose one of the primary reasons was to show us that the "way of life" he taught and represented was for the ordinary person—the lowly laborer—as well as for those who happen to have the privilege of higher education.

Throughout His ministry—the Lord met men "where they were" as they perform their every day tasks. He made the work they were capable of doing—the work with which they were familiar—the means of saving themselves and others.

But, as is the case in all of our Lord's actions, there is a deeper meaning underlying his choice. In a spiritual sense, we are all fishermen—casting our nets into the sea that encompasses our life in the world. The sturdiness of our boats—the strength of our nets and how we handle them determine the success or failure of our venture.

When our Lord met them, the disciples were, apparently, men of good heart—they were seeking in a sincere way for that which they considered good. But their concepts were natural. Their sense of things was finite and temporal—as is evident in the Gospel accounts. But they did not remain that way. Gradually, throughout His association with them, the Lord turned their thoughts and efforts from the natural to the spiritual. He worked to transform them from natural fishermen to spiritual fishermen—to fishers of men.

But, even after our Lord's crucifixion and resurrection, the disciples still wondered about many things. They found it difficult to think in terms of a spiritual kingdom and an ever-present—though invisible Lord, when their whole lives had been centered around the idea of a physical kingdom and a visible king. On several occasions their spiritual eyes had been opened but their obscurity was such that they had a difficult time distinguishing between the natural and the spiritual.

In the final chapter of John, the disciples are

once again waiting for enlightenment and searching as they were when Jesus first met them. But there was something wrong. Their labors were fruitless. "That night they caught nothing."

But as the morning light appeared they saw a figure on the shore. They did not recognize Him. But when He told them to "cast on the right side of the ship"—they were rewarded with a "multitude of fishes" and recognized the figure on the shore as that of the Lord.

There were several things that had made their previous labor fruitless. First they had fished in the night—in mental obscurity. Secondly they had labored from their own strength and intelligence—without the Lord. And thirdly they had labored from the wrong principle or motive—on the wrong side.

And so it is with us. If we are to apply our religion to our life, we need to have a clear understanding which enables us to see how things are related. We cannot labor aimlessly "at night" and hope to accomplish our purpose.

If we are to develop spiritually, we must have help. We need the Lord—even if we only perceive him dimly and fail to recognize Him—if we are to be successful fishermen. That is why it was necessary for the Lord to manifest Himself in the person of Jesus Christ.

And then we cannot go forward on the basis of knowledge only. We must reach the level of life with our religion. It must become apparent in the home, in business, in politics, and government. We must cast our net—woven from the fabric of life itself—on the right side from love and understanding. If we do we will find that it is capable of reaching out and including all that we are able to take into our hearts, minds, and lives.

There is, throughout the world today, an effort towards unity. We are all beginning to feel the need of something that will bring together the nations of the world. But are we not, in many cases, fishing

(Concluded on page 301)

WHERE ART THOU?

by Rev. Immanuel Tafel

AT ONE OF OUR INTERFAITH MEETINGS here at Kenwood, one of the men spoke about a little book by Martin Buber. This is not very well known but it is the story about one of the great mystics of the nineteenth century. His name was Shneur Zalman. He was arrested by the Russian government and put in jail in St. Petersburg. While he was in prison the jailor, who was a Christian, and knew that he had a very pious man in prison one day said to him, "I have been reading the Bible, and I would like you to explain something in the book of *Genesis* that I have never understood. The Bible tells us that Adam disobeyed God and then went and hid among the trees of the Garden of Eden. God's voice called Adam and said, 'Where art thou?' Now what I want to ask is this, is it possible that God didn't know where Adam was? Why did God have to ask?" Shneur Zalman said, "You don't understand. Of course God knew where Adam was. God wanted to know if Adam knew where he was."

It is interesting to read Swedenborg's interpretation of this Bible passage because he parallels Zalman's interpretation. In the *Arcana* at No. 226 he writes, "It is common in the Word for man to be first asked where he is and what he is doing, although the Lord previously knew all things; but the reason for asking is that man may acknowledge and confess."

Thus we find the Word of God coming to us time after time through the course of life with the challenging question, "Where art thou?" There are times when we feel that the channel to God is open and, in response to the question, answer as did Isaiah when God called for instruments of service, "Here am I, send me." Then there are other times when we have definitely sinned, when we have broken one of God's commandments, when we have ignored God's moral law. At such times we, like Adam, try to escape from God's sight, but He, through conscience calls, "Where art thou?" and we recognize that we have answered God with our worst, not our best. And isn't this the record of humanity's history. Man has consistently answered the best that God gives him, with the worst of his nature.

When we think of God's Word as the guide of our developing spiritual life, we find that in reality it spells out to us the question, "Where are you in your world?" or "Where are you in relation to your world." Because, either the acceptance of, or the battle with the forces of our environment makes us either good or bad people. To answer the question we have to understand our world. We have to understand that life today is not life as it was years ago. In fact, it isn't the same world that it was a hundred or a thousand years ago. The tremendous development of modern science has presented us with so much that makes life both easier and more dan-

gerous. Together with these advancements has come the discovery of a basic force of nature which can destroy, or at least partly destroy this world we have come to accept as permanent. Have we, as religious people, kept pace with the discoveries of the scientists? Have we tried to understand and explain these discoveries as gifts of God's beneficent Providence? Have we used these things of life as servants, or have these things gradually become our masters? The great fear of modern times is that man, in his own scientific arrogance, will destroy both himself and the earth. And yet, we as religious people know that this is the world on which the drama of the Incarnation was wrought. This is the world to which Jesus Christ came. This is the world He redeemed, and we therefore accept the fact that this world has a definite and prominent part to play in any universal drama of the future. Our sin has been that each succeeding discovery has set us off further from God, and our religious thinking has been paralyzed by a world-minded habit of thinking. When this occurs we cease relating the effects of life to their spiritual causes, and judge and relate experiences in light of other experiences. This leads us, as it led the first people on the earth, to the final seduction by sense-life; to accepting as true only things which can be demonstrated as true, and to regard things which minister to pleasure and gratify the senses as the most important. Man labors, but not more than he has to, looking always to the time when he can retire and set aside his tool of trade, and have nothing more to do save enjoy the natural appetites and live in ease and comfort.

Swedenborg continually speaks about the relative importance of daily work and daily play as forms of charity. He mentions that continual play soon ceases to attract, and ends in frustration and disappointment. If we would seek the guidance of the Word of God, we would read about the man who followed this philosophy and who said to himself, "Soul, thou has much goods laid up for many years; take thine ease; eat, drink, and be merry." (*Luke 12:19*). We would also hear the solemn words in answer, "Thou fool, this night shall thy soul be required of thee; then whose shall those things be, which thou has provided?" (*Luke 12:20*).

Reliance upon the judgment of the

senses lost for primitive man his innocence and finally drove him out of paradise. And, conscious of his failure, he heard, as it were, a voice calling to him saying, "Hide thyself from God." And haven't we been doing this ever since? Primitive man was made aware of the fact that he had given God only his second best. In the same spirit of honest judgment we would have to admit that we are guilty of the same thing. We are only half-hearted in responding to and adhering to, God's moral law. We have learned the *mechanism of repentance*, but have we actually tried it out for ourselves? We have been given the knowledge of what heavenly life is like, and have been told by our Church teachings that all men have been created for heaven and that it's their own fault if they don't get there, but—have we been living as if we expect to be judged by God's moral law? Or, have we somehow felt that because we know so much of the *mechanics of spiritual life* as told to us by Swedenborg, that we will somehow be above judgment? Haven't we been like a famous saint who prayed, "O Lord make me holy—but not just yet." Insight into spiritual intelligence without a corresponding desire to live and love it throws us back to the sense plan of life. Swedenborg consistently tells us that love is the life of man, that is, what you love determines the kind of person you are spiritually, morally and naturally. Sense reasoning, while it does have a constructive part to play in our spiritual development, *by itself* does not have the breadth nor the height, nor the depth to satisfy a person seeking to answer the vital questions of life. "Where art thou?" Yes, where am I in relation to the person I could be with the Lord's help? Where am I in regard to God's moral law? How far have I fallen from God's grace? Is there any hope for me?

There is not a person reading these words who does not need a new experience of Christ in his or her life. As we look back at the past we recognize that we have lived in a circle of interests which have been restricting and non-satisfying. We see the little sins and weaknesses which have kept our Lord outside the circle of our life. But now, when we draw the circle large enough to include the Lord and our neighbor, He is present as a vibrant force. Our thoughts, our feelings, our mental and moral outreach describe a new circle with a circumference far beyond our power to see. The Divine, "Where art thou?" means—acknowledge and confess that you have been living in a small circle of strictly selfish ideas and desires. The false pride, social envy, wrath, ignorance, low ideals,

love of pleasure for its own sake—these have all been like prison bars keeping our souls in a restricted area—in a small circle. Perhaps this sin of littleness is that which plagues most Christians. To be content with small, narrow lives; to be satisfied with less than we might do; satisfied with the tinsel and bells of religion rather than with its spirit—satisfied with too narrow a vision of what life *could be*. Whenever we open our Bibles, large vistas are opened before us; endless possibilities are there for those who will undergo the discipline of the spirit. One is confronted with the fact that nothing is too difficult for a man of faith. I like to think of Solomon. He wasn't content to be just a mediocre king of Israel. He wanted to be able to judge his people in truth. He wanted his office to contribute everything possible to his people. His vision extended beyond his palace. Then I think of the rich land owner Luke tells us about in the passage already quoted. His land produced so much that his barns were too small to contain his goods. So he tore these barns down and built larger ones which shut off his vision. He was content to view what was his own in terms of the worldly satisfactions they could give him. These two examples illustrate what we have been talking about. Solomon's circle was large—and God praised him and helped make it still larger. The rich man's experience shows how easy it is to be so ensnared by the everyday routine that a larger view is cut off. His barns cut off his view of his neighbor's needs and all that lay beyond his little circle. If he had had a love of God in his heart he would have seen the good that could have been done with his surplus crop. The love of God by giving us insight into another's needs enlarges our vision. It does for our souls what a microscope does for our eyes—it enables us to see new possibilities and beauties in the most familiar objects of life about us. The keynote of Christianity lies in the development of the individual Christian life to the limit of its power. Jesus said, "*I am come that they might have life and that they might have it more abundantly.*" And this is the discovery of every one of His disciples who truly follows Him—none can live a narrow, restricted life. If life is narrow, then it means that the heart and soul have not been fully consecrated to Him. Our Lord God is seeking us, constantly calling *Where art thou?* Even as a shepherd calling his lost sheep. He calls us through conscience, speaks to us through His Word, and guards our lives through His Providence, as the unseen agencies try to make us aware of the Voice that calls *Where art thou?* O, if we could but bring ourselves to a complete repentance as did the prodigal

son. O, if we could once more see our Father's house and bask in His love . . . we can . . . He only waits for us to answer that call which He has uttered through the ages . . . a call . . . a few simple words, yet so fraught with eternal consequences to us . . . "*Where art thou?*"

National Association News

The National Association, under the leadership of its president, Clark Dristy, Rapid City, S. Dakota, and its secretary, Miss Helen Bowman, Strong City, Oklahoma, is a live organization. Recent gains in membership include the assistant postmaster of Boaz, Alabama, Joseph Martin, and his wife Katherine, who is assistant cashier of the Sand Mountain Bank. Mr. Martin's father had been a devout New Churchman, but his son says that it was not until he was 27 that he really discovered the riches contained in the Writings. With ten more members, Mr. Dristy reports, the National Association will be entitled to three delegates to Convention. Mr. Dristy also notes, with thanks to all who helped, that the Association contributed 91 percent of its allotment to the Annual Appeal.

The Association plans a meeting in Pawnee Rock, Kansas, about Oct. 20.

Miss Bowman sends out a lively news letter every month. Her work in this respect is handicapped because she has no adequate duplicating machine. A fund is now being raised to remedy this.

Harold Larson and family of New York have been vacationing in the Black Hills of South Dakota. They took advantage of this trip to visit Clark Dristy of Rapid City, president of the National Association.

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DAWN

This morn into my window peeped
A hollyhock so pink and gay.
My heart in joyous welcome leaped
To see those pinkish petals gay.

Dawn is the time all Nature loves
For then, her flowers wake from sleep
To greet her, and the doves
Join in with gentle coolings deep.

Aurora, goddess of the happy dawn,
Comes trailing robes of brilliant hue.
Sun's chariot by fleet horses drawn
Brings light and heat to me and you.

O, Dawn, in nations everywhere
Their peoples wake and spring to work.
The cocks, by crowing, do their share
And wake us all to healthful work.

Dawn is the time each day begins
How it shall end, we do not know.
We hope to shrive us from our sins
And give us each fresh chance to grow.

O, Dawn, in nations everywhere
Bring each its fresh untarnished page
On which, while yet there's time to spare,
We'll write our little word of prayer.
LILLIAN E. ROGERS

There Is Work To Do

Concluded from page 291

ture has witnessed the organization of atheism, materialism and anti-humanitarianism into ruthless political and military powers. The battle now, no less than in the early history of the Church, is against principalities and powers, against the kingdom of darkness and evil. But Christians have the same weapons available to them as did their forebears, namely, the sword of the spirit. Let that sword be put to use. History has yet to record a defeat for an army possessed of it.

"Choose ye this day whom ye will serve," is a challenge that comes to every age. To exert oneself in behalf of the Lord's church is to enlist on the side of God.

Mrs. Everett Bray of Cambridge, Mass., passed away after an operation. Fuller details will be given later.

NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

EDWINA WARREN WISE, *President*
WILLIAM C. MORGAN, *Treasurer*,
27 Whitcomb St., Belmont 79, Mass.

The Way of Happiness

by Wilfred G. Rice

SOME years ago a professor of psychology tried to find the secret of happiness. With the aid of his students he interviewed thousands of people carefully selected to include as broad as possible a cross section of humanity. Among them were illiterates and doctors of philosophy, millionaires and vagrants, incurable invalids and professional athletes, religious people and unbelievers. In age, they ranged from high school students to one man of a hundred and five years. Twenty-seven nationalities were represented, including all the major racial groups.

Let me say at once that the professor did not find the secret of happiness, although some of his conclusions may be of interest to us. Most of those interviewed declared that they were about as happy as their associates, but only a very few felt that they were as happy as they could be under different circumstances. Of those who complained, a majority named the lack of sufficient income, poor health, or family problems as the chief reasons for unhappiness. And yet, oddly enough, most of those who said that they were perfectly happy were old, poor, and far from perfect health. It is significant that all of them were devoutly religious.

This does not mean that one has to be old, poor, or sick to enjoy happiness, but it shows rather that even in these circumstances religion is a powerful friend. It does not mean, either, that all religious people are happy, for it is well known that many sincere Christians have to face problems that make them very unhappy. In these cases, however, we should not say that religion is responsible for their unhappiness; it may be that something is lacking in the way they practice their religion. Their faith, though strong enough to support them in the midst of adversity, may need development on a higher plane.

Think Of Others

It seems to me that most people who are in search of happiness go about it in the wrong way; they feel that their own happiness must come first, and after that they will have time to serve the Lord and the neighbor. I believe the right way was clearly pointed out when Elijah taught the widow of Zarephath that the Lord must come first. There are many statements in the doctrines of the church that support this view, but I shall quote very briefly from the following:

The first statement is this: "At this day very few know that in doing good without thought of recompense there is heavenly happiness, for they do not know that there is any other happiness than in being promoted to honors, in being served by others, in abounding with riches, and in living in pleasure. They are deeply ignorant that there is a happiness above these things, that affects the interiors of man; thus that there is heavenly happiness; and that this happiness is the happiness of genuine charity." These words were written two hundred years ago, but they still have a wide application. Sometimes

I think that charitable organizations are like the conscience of society; perhaps it is out of contrition for the selfish, evil practices of society that men and women of good will give of their time and money for the relief of the unfortunate. Whatever the reason may be, there would be much less happiness in the world if there were not public spirited citizens who find their happiness by contributing to that of others. Truly did our Lord say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

An Inward Condition

When people think of happiness, they usually feel that there is some one thing which they now lack or long for that would make their happiness complete. Among those qualities generally mentioned are good health, long life, wealth, distinction, security, romance, etc. But I believe, and I think the doctrines agree, that the conditions that promote happiness are almost wholly subjective. Some of the happiest people that have ever lived have endured hardships that would drive others to the point of suicide. And, conversely, some individuals who have been most generously endowed with blessings have found life flat, stale, and unprofitable. I think that the difference lies largely in the way that people look at themselves. The man or woman who is always unhappy is the person who thinks always of self. No matter how many blessings he may now enjoy, his life is made bitter by constant thought of what he does not have. Happy people, on the other hand, are too much absorbed in their work, their family, or their interest in other people to have much time to brood about their own troubles. Even when they are sick, they think more of what they are going to do as soon as they are able than about their present indisposition. If they are of a philosophic turn of mind, they comfort themselves by the thought that Divine Providence is both all-wise and all-merciful, that even when his ways are inscrutable to us, the Lord knows what he is doing. Abraham Lincoln said that the Lord sends fleas to hound dogs to keep their minds off their troubles, and in this homely bit of philosophy there is good counsel for people who tend to be neurotic.

As we read in the doctrines of the church: "They who trust in the Lord continually receive what is good from him; for whatever happens to them, whether it appears prosperous, or not prosperous, is still good; for it conduces as a means to their eternal happiness; whereas they who trust in themselves continually induce what is evil in themselves; for whatever happens to them, even if it appears prosperous and happy, is still evil; and thence conduces as a means to their eternal unhappiness."

Fear Not The Future

I think that many people become unhappy by thinking too much about the future, in spite of our Lord's admonition not to concern ourselves about it with anxiety. When I lived in New England, I was frequently amused by a bit of typical down east pessimism. Let there be a truly beautiful day during that amazing succession of blizzards, floods, and thunder showers which is called spring in New England, then the people would say dolefully, "It's a

weather breeder." How much better it would be to follow the Roman maxim "Carpe diem," Seize the day, and to make the best of what the Lord in his wisdom sends us. During World War II a woman drowned her two young sons because, as she told the police, she was afraid that the war would last until they were old enough to be called into service. We can see the folly of her action, but all too often we take the joy out of our lives by morbid thoughts about the future.

In The Stream of Providence

My final quotation from the doctrines is this: "They who are in the stream of Providence are continually being carried to things happy, of whatever

quality the means may appear; and they are in the stream of Providence who trust in the Divine, and attribute all things to him." As I see it, that is the goal of life, the source of all happiness, to remain in the stream of Divine Providence. In the words of the Psalmist: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

DIVINE LOVE

by Othmar Tobisch

TO SEEK to understand Divine Love may appear to be a presumptuous undertaking. Who can look with a naked eye into the sun and not be blinded? Is it possible for us to glimpse something of the nature of that Love, albeit as through "a smoked glass darkly"? The first condition is that we approach the problem in great humility—like the poor in the spirit, or the meek of the earth—in prayerful attitude and not with the instruments of science.

To understand somewhat the nature of Divine Love requires of us the attitude of Isaiah when he stood in the temple and suddenly saw the glory of the Lord and groaned: "Woe is me! For I am cut off from the living because I am a man of unclean lips. . . ." (6:5). But he lived, because he was purified.

We can know something of the Divine Love because we also can know something of the sun, indirectly by the benefits bestowed upon us. And if we use this parallel a little further, we can actually, by inferences, come to understand something of the nature of Divine Love. Like our own sun, the Divine Love is the orb, brilliant and life-giving in the spiritual universe. We cannot know this directly, but we can take the word of a cool and precise scientific investigator for it: Emanuel Swedenborg.

Our own sun is now thought of, as the ultimate source or origin of all life on earth. Its heat and its light going through innumerable changes from electronic fission and fusion create biological wonders, like the production of organic matter out of minerals in the green leaf—a miracle in itself.

On the earthly plane our sun is, therefore, considered the creative power of all things earthly. On the spiritual plane, it is obvious, it will be Divine Love which is the creative power of all things spiritual. To conceive this even somewhat, we must concede our limited ability. We cannot conceive fully the illimitable immensity of Divine Love, nor its eternity. To press for a full understanding of

Divine Love would singe our intellectual wings, like those of the daring flyer, Icarus, of whom Greek mythology tells, as a parable, that he aimed to fly to the sun but only achieved his own demise.

No, we cannot penetrate to the core of the sun, whether it is the natural sun in the center of our planetary system or the Divine Sun in the center of all spiritual life. But we can have some understanding of this Power of all Powers.

In a Methodist hymn (words by Zundel) the poet approached the wisdom concerning Divine Love:

"Love divine all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling
All thy faithful mercies crown
Jesus thou art pure compassion,
Pure, unbounded love Thou art,
Visit us with Thy salvation,
Enter every trembling heart."

The poet understood. He realized that Divine Love cannot be measured with human measurements. He realized that our loves are poor imitations of that Divine Love, and exist only because they do strive toward that immeasurable Divine Glory. The poet realized further that we must receive this love from above. We cannot generate it in ourselves. This is a most important condition. It is diametrically opposed to the world's claim that man is good, that man can create such love, that he is not dependent on a superior or supreme source, to receive from it that love.

The poet understood. We understand the same. Divine Love is a radiating force, like the radiations from our own sun. Likewise Divine Love and Divine Wisdom go forth from this divine sun in the heavens. They flow into us. Radiations flow into us, into

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animals, into plants and constitute Life. We are not self-creative, self-generating power units. We are receiving units. We depend on the Divine Power Center in the spiritual realm. Thence is our life.

Because of this understanding of life, we are humble before life. A Christian is grateful to God for the life he receives. There cannot be any pride in him. We might state here that obviously the first quality or ability of Divine Love is to create all things, including man.

Its second power is to sustain this created universe with all that is in it. One might, therefore, say creation is perpetual, and not as some philosophers (the deists) claim that God created and then retired to his throne far away and the world was left to its own fate, to run down like a wound-up clock, or to collapse some time in the future, billions of years hence.

Divine Love has and is the creating and sustaining power in the universe. Father and mother, likewise create a child and then sustain it, not only with food and shelter, but with what is most important—their combined and cooperative love towards the child. Their mutual love combines in a proceeding or going forth, which the child feels as their affection towards the offspring. And how the child thrives under such love.

We are the children of God. His combined love and wisdom goes forth to nurture us.

You have perhaps noticed how I have been trying by illustrative parallels to offer you a glimpse into the understanding of the nature of Divine Love. This is the only profitable way into an understanding of this supreme life force. In our minds we must visualize corresponding forces and sources of love, and then elevate our intellect to the next higher plane and to behold there in a more refined condition, the forces which have created grosser powers in our life.

The Hebrew struggled to understand the Nature of God for more than ten centuries, but in vain. Not until the Divine Love showed itself more fully in Jesus was man on earth able to glimpse again the full glow of *Love Divine all loves excelling*. In him the essence of Divine Love came forth to full view. Let me repeat this briefly:

1. Divine Love has the irrepressible desire to love others outside itself—its own children.
2. Divine Love has the irrepressible desire to be one with others, to strive toward conjunction to give all it has to others.
3. Divine Love is to render all blessed, in heavenly bliss, from Himself. God wants to see his children as supremely joyful as He is.

In our Lord Jesus Christ these three divine desires came to full force on earth. He demonstrated that to share with others the great insights he had of Divine Love, was his life's single and sole goal.

"For I have given them the words which thou hast given me and they have received them." (Jn. 17:8).

"And the glory . . . of love . . . which thou gavest me I have given unto them . . . that they may be one as we are one. . . ." (Jn. 17:21).

These are the effects of Divine Love operating in a man:

1. He is conjoined with Divine Power and Light.
2. He is filled with a spiritual glory which cannot rest until it gives itself to others, for that is the very nature of Divine Love.
3. He feels conjoined to God, and for this reason he feels strong, full of energy, healthy, dynamic. For he who is conjoined to the creative and sustaining life force cannot be ill, diseased, or weak. This would be a contradiction in fact and term.
4. He wants to share continually with others the great joy he possesses within him. For again it is the very nature of Divine Love to share, to communicate, never to rest until he has given to the fullest. For the miracle of Divine Love and all true love is that it is inexhaustible. The more you give, the more you get! Is this not the greatest miracle of all?

This Divine Love in God and in us wants all men to have the blessings and joys arising from this. This is the continual effort toward salvation or spiritual health and joy of all men everywhere. This again expresses itself in the Christian, in his effort to make all men partake of his salvation. It is an entirely unselfish effort, which the materialists do not understand in the slightest. The Christian will seek others continually, so that they, too, may be as satisfied as he is. Parental love is continually doing the same, isn't it? How then can Divine Love do otherwise?

All truly loving Christians desire with ardency that others may be likewise as joyful, purposeful, and calm in the end as they are. This again is the very nature of Divine Love, of which they are partakers. So they look forward to the end eagerly, when all men have seen the glory of the Lord, and can be sharers of this supreme love in their relations with each other in mutual love, for:

"I have declared unto them thy name . . . thy true nature . . . Divine Love . . . and will declare it . . . that the love wherewith thou hast loved me . . . may be in them . . . and I in them." (Jn. 17:26).

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FISHING ON THE RIGHT SIDE

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in the dark, on the wrong side—and without the Lord.

Christianity is not “one of many” ways of life. It is the way which—if there is any truth in it—should ultimately include all ways. Our relationship with men can only come through our relationship with God—and through love and understanding derived therefrom. We cannot make the world “one”—simply by wanting to do so. It is not enough to have good intentions—to be non-aggressive—to tolerate those who are not like us.

Religion must be more positive than this—if it is to be effective. We need the light of truth and a clear understanding. We need a personal relationship with the Lord—and we need a life that is ordered and directed by Him if we are to reach those who seem so far away from the things of the spirit.

We must relate religion to life at every turn. We must touch the good that is in men—and enlighten them with the presence of the Lord. What was represented in by Jesus is needed by us all if we are to enter into a full and complete life.

Christianity is the only religion with a net large enough and strong enough to encompass the vast expanse of knowledge that is extant in the world today. The extent of our knowledge today about

ourselves and the universe is such that, unless we have something to orient us and bring things together—we will lose ourselves in doubt and obscurity.

We cannot afford to go through life on this earth aimlessly. Our sojourn here is too important to treat indifferently. It is here that we have the opportunity to build a foundation that can be built upon to eternity. But it can only be done with Divine help and enlightenment—and with personal effort and courage.

Let us turn to the Lord as he begins to appear in the dawn of our consciousness and obey his command to “cast on the right side of the ship”—and we will surely find—more than we are seeking. We will enter into a fuller—more complete life—the life of the spirit—a life that can alone make the life of the body worth while and meaningful.

A man's relationship with God is not that of one among many. It is—or at least it can be—a personal and an individual thing. It is as if he were the only man on earth. It is this “face to face”—man to man relationship with God the Creator—that brings His image and likeness into a positive awareness of His Creation and in “tune” with it.

Let us not underestimate our own potential and the power of God. His promises are not—and never will be—void. God continually does His part. It is up to us to do ours in order to see the fulfillment of His promises.

Paterson Society Honors The Marshalls

When the Rev. and Mrs. Marshall on the evening of July 27 returned with their friends, Mr. and Mrs. Forster Freeman, Jr., from a dinner engagement, and entered their home at 380 Van Houten St., suddenly the lights flashed on and a chorus of voices shouted, “Surprise!” Some forty of the members of the Paterson New Church Society had gathered for a farewell party in honor of their beloved pastor and his wife. A large cake stood on the table decorated with 25 candles, one for each year that the Marshalls have been with the society. A check was also presented to the couple, and best of all, the following tribute signed by every member of the society was read by Forster W. Freeman, Jr.:

“If we could momentarily turn back the pages of time for nearly a quarter of a century we would observe an energetic, wise young man busily engaged in the work of God, seeking fresh pastures for a small flock. Looking closely we see a strong resemblance to the distinguished gentleman who is our honored guest tonight. Looking more intently we see the sterling qualities which we have come through the years to know and to admire and love.

“As a tireless worker striving to do the will of God we see his lights burning far into the night as he assumes one new burden after the other. First in world-wide service of missions, then in

the sacred service of helping to guide the Theological School to train more men in the service of God, then with the Swedenborg Foundation to spread the light of the Second Coming, next THE MESSENGER to publish the truth for all of us. Yet to add still more to the burden comes the Bible Study School to attract hungry minds to the source of truth, and still another burden of the Swedenborg Press to broadcast the light of God's wisdom, and as though the load were not high enough comes still another bundle with the Stamp business to help defray the expenses of the creaking load. Still higher grows the pile as he edits the news for *Your Church* paper to keep us tied to God's way of life.

“With the even regularity of a heart beat he sets that load down only to pick up another one each week to feed his flock with the bread of life, to visit the sick and bind their wounds and to share their joys and add brilliance to life's rainbow after the storm has passed.

“Through the heat of the day he has carried his burdens and ours with a smile, always kind and gentle and always ready to work just a little harder for us. Now we come to a fork in the road of life when the load must be disburdened to other carriers and the gray-ing locks tell us after twenty-four years that a rest is long overdue to our faithful disciple who by his precept and example has been our guide and inspiration.

“What we give him tonight is but a small token of the spiritual reward that our hearts wish for him and his ever faithful partner in life. Let us rejoice with him on the successful completion of the many tasks, well done; and as he turns the bend in the road, we wave our affectionate farewell and say ‘God bless you, our lives have all been richly blessed with the privilege of worshiping under the rising incense of your prayers at our altar.’”

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LETTERS TO THE EDITOR

To the Editor:

In the current number of Collier's Magazine is an article entitled "Will all Protestants Unite in One Church?" It is by Caspar Nannes, religious news editor of the very solid and sedate "Washington Evening Star," and so there should not be, and is not, anything sensational about it. The main points seem to be these. From the 1953 yearbook of churches it appears that 87% of all Protestants belong to 20 denominations and most of these belong to five principal groups. We also learn that many originally independent sects have united and some others are on the way but that the spokesmen of the denominations in question regard union of all Protestant sects as highly desirable but only remotely possible. Mr. Nannes also finds that doctrinal differences between these fall under four main headings: baptism, whether by total immersion or by sprinkling; church orders, whether the prelates of an organization have derived their authority through direct descent or supposed direct descent from the apostles; communion, whether open to all or limited to church members; and Biblical interpretation, whether the Scriptures are to be accepted literally or otherwise. However, the most divisive elements in Protestantism are said to be social and economic. In some cases this is only too evident.

But if representatives of the above four doctrinal positions were suddenly called upon to present their cases before the Founder of their faith, I am wondering whether they would not feel somewhat abashed in that beautiful yet awful presence. Would not such limitations upon Christianity melt into nothingness in the furnace heat of the Divine Love? Or, to adopt an old simile from Ezekiel and the Apocalypse, what authorization comes down to us for the separate canalization of the water of life flowing freely from the throne of God?

Of course, there will always be differences in the interpretation of Christianity, not only by collective bodies but by every person, and in fact it is a question whether faith is not rather obscured than promoted by sects since masses of people receive their Christianity, not by direct study and experience, but as filtered through the minds of those whose creeds may have drifted down from a less enlightened time and though once alive are now fossils. Thus there will be a tendency to lean on an organization and to say, or think, "I

am a Christian because I am a Baptist" (or a Methodist, or a Lutheran, or a Presbyterian, or an Episcopalian). And "I" think I believe or ought to believe whatever is standard faith for the Baptists, Methodists, Lutherans, and so on. Similarly some men profess certain political beliefs because they are Republicans or because they are Democrats rather than such affiliations on beliefs as should be the case. Sectarian bodies undoubtedly serve a purpose as things are because so many men have to lean on somebody else and unless they were sectarian they would not be Christian but that is an accommodation to human weakness, not a virtue. At least we must always keep it in mind that certain denominations to the contrary notwithstanding, a religious sect is a means to an end and never an end in itself.

JOHN R. SWANTON

Newton, Mass.

Five Days Yet?

"Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light."

Thus it is in these words that the prophet Amos (5:18), describes the coming of the Lord in His day; and this apparently describes the conditions in human affairs everywhere when it becomes most urgent for the Lord to intervene to save the remnants of good and truth in the church. So the Lord, too, foretold the conditions that would exist when it would be necessary for Him to impose His Divine Power against the power of evil." As it was in the days of Noah so shall it be in the days of the coming of the Son of Man—the sun shall be darkened and the moon shall not give her light, and the stars of heaven shall fall." So we see practically the same picture detailed and dramatically told to the disciples. fits in with the prophecy of the prophet, Amos.

It is hard, therefore, to believe that it is the Lord's will that the church falls into such an unhappy state as to need this Advent. But that the divine gift of human free will be preserved, it is necessary to permit man to choose the blessing or the curse.

In the church there is the mind to look forward to this dark day as if it were a time of rejoicing, when in very fact the Lord tells the church that it is a tragic time; as does Amos. There seems to be an admonition not so to live that this Advent should be if possible avoided. This seems to be a parallel with our Lord's prayer "That this cup should pass." It seems, therefore, that it is a wrong interpretation of this event that encourages many sects to

look forward to it as if it were a joyful occasion, when in fact it involves so great a human tragedy. That an advent or advents are a part of the Divine Plan is therefore told in both the Old and the New Testament. The Lord's prophecy is construed to mean a final judgment—the end of the world experience; the start of the heavenly phase of life. It seems questionable that our Lord's words necessarily implied this meaning. It seems to me more rational to read the deeper meaning of our Lord's words; and supported by the light of spiritual history in the Old Testament it is possible to see that advents will be a recurrent thing in the life of the church until the Holy City, The New Jerusalem, is established in the world of spirit and on earth.

That this recurrent Plan of Advent was the pattern in the days of Eden, lends credence to the thought that it probably will be the pattern until such a time as the Lord Jesus Christ may rest from all His labors in a Seventh Day of Peace.

That all the descriptive symbolism, so confusing to the churchman of this world, in which the Lord chose, to perpetuate His prophecy, occurs literally in the life of the spirit, but correspondentially in this world, seems to be very probable. For the Lord's Words were for the Church in the heavens as well as the Church on earth; also for the churches in all the created universe of earths.

Conclusively then we have to learn to live the Christ-like life before He can abide in us. If then the Incarnation may be thought of as the First Day and the opening of the Internal Word by Swedenborg as the Second Day, there would remain Five Days in the total regenerative experience of the Church. This is not an unreasonable supposition, particularly in view of the slow progress the Church has experienced on this earth.

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FACING AN OLD PROBLEM

by Bess Foster Smith

THE IDEA OF growing old has troubled the human race through all time, but, strange as it seems, I have never taken much interest in the subject until, almost overnight, it became a personal problem. I catch my friends and myself laughing over the same old jokes, telling each other the same old stories and talking more and more about our pet ailments and operations. Mercy me! We must be getting old!

Now it is here, age is not what we had expected when we were very young. Then we thought it would be rather nice to sit back in an easy chair and sleep or read or bask in the sun and let the younger ones do all the work and worry. Now our very natures rebel against such an order and we seek for an answer to a happy and successful old age.

I decide to do a little research. I read that famous essay from Cicero upholding the dignity and importance of "Advancing Age." I struggled through,

"Grow Old along with me,

The best is yet to be,

The last of life for which
the first was made."

At first I thought Browning was just whistling in the dark, to keep up his spirits. I re-read the poem. It says that the last finishing touches of the artist are the ones that really count in a picture. They bring alive what was before only a few daubs of paint. He compares the last days of life with the finishing off process of a potter making a perfect cup—one fit for the King's supper. I begin to realize that the mature years can be the most important of all.

Then I read about the Japanese painter, Hakusai. When telling of his life devoted to art, he said, "From age of six I have had a mania for drawing. I draw the form of things. At fifty I publish infinity of designs—all no account. At seventy-five, I learn a little about real structure of nature, animal, plant, insect. When I am eighty I shall

have made more progress. At ninety, I shall penetrate the mystery of things. At one hundred, I shall certainly have reached a marvelous stage, and when I am one hundred-ten, everything I do, be it but a dot or a line will be alive." (Written at the age of seventy-five by Hahusai who signs himself, "The Old Man Mad about Drawing.")

I read from one of our modern philosophers, Eric Fromm, that, "While one's physical development proceeds by itself under ordinary conditions, the birth of the mental and spiritual powers demands a constant struggle to be kept alive." He warns us that it is time we bestirred ourselves and recognized this "Divine Discontent" and keep waking ourselves up with new interests if we would find health and happiness in old age.

I turn to Ben Franklin who was one who kept himself awake by this process. He set for himself tasks and disciplines that developed his many potentialities. He was too busy to retire and regretted he did not have time to do half of the things he could think up and wanted to do.

No one could make better answer to these "Divine Longings for perfection" than Emanuel Swedenborg. He states, *Heaven and Hell* 174-177, "Since angels are men, and live together as men do on the earth, they have garments and dwellings and other such things, with the difference, however, as they are in a more perfect state all things with them are in a greater perfection." And again, "When I have been permitted to be in the company with angels, the things about me appeared precisely the same as those in the world."

All the books have been telling us that we are facing the time of fulfillment. Advancing years bring a shaping of our dreams that in bread-winning days we have put aside. Now is the time to take our imprisoned spirits out of the cellar and bring them forth for blossoming. It is the time for our adolescent spirit to take on new growth.

We must have practical outlets. One can always teach a Sunday school class or work in a service club or attend church. Visiting hospitals or helping neighbors are never crowded fields, and developing one's own latent talents is a most important part of spiritual growth.

Chief Justice Hughes began the study of Greek when he was past eighty. When asked why he was taking up this study, he said he was preparing himself for eternity. I have no doubt that he has passed with honors his entrance examinations into that Higher Institution of Learning and now speaks freely with

Socrates and Plato in their native tongue.

There is no end to growth. Wisdom grows from a mind renovated and regenerated in its exercise for perfection. Divine love grows and blossoms in the heart by kind deeds. They are a sort of osmosis by which the soul is fed.

Then, if and when, some late evening one should fall asleep over his unfinished work, he will awaken to a new morning, one to which all other mornings have been as only the evening star, as Thoreau says. He will take up his unfinished task with a renewed spirit and rejoice to hear the words, "Well done, good and faithful servant. I find the cup is perfectly wrought—a fitting chalice for the King's supper." It was those last finishing touches that made it all worth while.

AFRICA'S CITIES

Dr. George W. Carpenter, executive secretary of the Africa Committee, Division of Foreign Missions, National Council of Churches, left Aug. 19 by plane for a three-month visit to Africa to confer on the problem with Christian leaders from Ethiopia and the Sudan down to South Africa.

Himself for 27 years a missionary in the Belgian Congo, Dr. Carpenter explains that up until recently, the churches have centered their efforts in the villages and rural areas of Africa. Now, he says, the urge for self-sufficiency and the needs of World War II, when most of the continent was cut off from outside goods, have created industrial, governmental and commercial cities. As an example, he cited the Congo capital of Leopoldville, which grew from 100,000 to 350,000 residents in the last ten years, and is a center of government, transport, manufacturing and commerce.

"In these cities," Dr. Carpenter comments, "Africans are lost as completely as country greenhorns were in U. S. cities years ago. From a life surrounded by the sanctions of family and community, they go to live and work in European urban areas where they face new ideas and temptations as individuals who no longer are part of a community. Here, where the old patterns have broken down, the church is needed more than any place else."

Stressing the urgency of the situation, Dr. Carpenter added: "The future of Africa may well depend on our finding quickly the solution to this urban problem." After he returns to the U. S. the end of November, Dr. Carpenter will bring a report and recommendation to members of his committee. They represent 40 denominational boards with mission work in Africa south of the Sahara.

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In Memoriam

Martha Mason—1872-1954

The transition to the spiritual life of Martha Mason on May 3, 1954 marks the passing of an outstanding and beloved New Church educator, who was a member of the New York Society. She exemplified all the attributes of the ideal teacher. A graduate of Smith College in 1894, she gained her first teaching experience in private schools at Brookline, Massachusetts, and Paterson, New Jersey. While in the former position, she also studied at Radcliffe College. From 1899 to 1914 she taught at the New Church School in Waltham, leaving to become Assistant Dean of Women and Hall Mistress at the University of Wisconsin. In 1917 she returned to a humbler sphere of activity, the school which she loved best, then known as the Waltham School for Girls, where she served as principal until her retirement in 1925 to act as housekeeper and secretary for her brother, Charles N. Mason, in New York City. As president of the New Church Institute of Education she made annual trips to Boston to attend meetings and usually stayed overnight at the school in which she continued to show interest and concern. From 1931 to 1951 Miss Mason served as secretary of her class. "She brought to this important task a sense of devotion, of deep interest in the College and her classmates, and an unusual competence," says the *Smith Alumnae Bulletin* in its summer issue. Former students will have vivid recollections of Miss Mason in varied activities. In her classroom the atmosphere of charm and grace which she created was enhanced by her classical appearance with her lovely light auburn hair drawn back into a Grecian knot. Her eyes, always full of life, seemed to rest simultaneously upon every student in the room and missed nothing that occurred. She was

able to inspire the more talented pupils to even greater efforts and at the same time to interest the less brilliant ones and make them feel well integrated and at ease. Miss Mason's specialty was English Literature, but she taught a variety of subjects: History, German, Mathematics, etc., with assurance and enthusiasm. Her sense of humor was delightful and often in evidence. She paid allegiance to no particular creed or philosophy of education. Her own individual method of approach seemed suitable, reasonable, and well planned. She was strict and uncompromising in dealing with cases of misbehavior and inadequate preparation. In her younger years Miss Mason was a power on the tennis court and often played a lively game with faculty members and older students. The functioning of Miss Mason's New England conscience was revealed to me the last time I saw her in Boston. It had been my privilege to invite her to lunch. Unwisely, I had mentioned the hour of my afternoon class, but had explained that the students would wait. As we left the restaurant, I had hoped for a few more moments of conversation while strolling up the street, but my guest said quickly: "Walk ahead with long strides and be on time for your class!" On a matter of duty one did not argue with Martha Mason. During her term of office as principal Miss Mason strengthened the academic standing of the school and succeeded in balancing the budget. She accomplished this almost single-handed, despite a small endowment and low tuition fees, by filling the triple role of principal, house mother, and teacher. She inaugurated annual graduation exercises in the chapel with the formal presentation of diplomas and never failed to address the assembled graduates, parents, and friends in person, giving an inspiring account of the school's progress during the year just passed. In the evening she presided at the June Party Dance where she greeted loyal friends and older graduates who sat with her in animated conversation, all eager for a word from their beloved teacher. In a talk on the history of the school which Miss Mason gave, probably on the occasion of the sixtieth anniversary in 1920, she placed great emphasis, as notes in her own handwriting attest, on the unique qualities of the Waltham School. She found it different from other schools in its freedom from a hide-bound course of study, its enjoyment of seclusion with opportunities for out-of-door life, the happiness of the

students in their work, their artistic appreciation of nature, the home life in the dormitories. She spoke of the religious atmosphere with its daily opening devotional exercises and the church and Sunday School with classes for New Church children as well as others and mentioned the eager interest shown as the lessons were discussed on Sunday afternoons. Miss Mason believed that the essentials of the New Church are applicable in all our undertakings. One should search for true principles in history and in literature and try to develop clean-minded, thinking men and women appreciative of beauty and eager for service. At the same time the student's individuality and spontaneity should be respected. One should not impose one's own beliefs on anybody, but try to present truth for its own sake. Martha Mason was content to work in a small and modest educational environment, although with her superior gifts of intellect and personality she might have aspired to the highest positions in the academic world. She poured herself unstintingly into the lives of a thousand students. Her reward is the love and grateful remembrance of many who were influenced by her high ideals and through her have found that the truth has indeed made them free. --- WALDO C. PEBBLES

REINHARDT.—Christopher M. Reinhardt, 74, Orange Society, passed away Aug. 14 of a cerebral hemorrhage following a few days illness. He had always enjoyed excellent health so that the sudden change came as a shock to his church and business associates and many other friends. For a long period he had served as treasurer of the local society, and as a director and active churchman he will be greatly missed. Quiet, modest, skilled in his profession as draftsman, he was a Christian gentleman good to know. He is survived by his wife, Elsie in the immediate family. Last services were held for him at his home 55 State St., E. Orange, N. J., the Rev. Leslie Marshall officiating. Interment was at Rosedale Cemetery.

BAPTIZED

At the June 6 services of the Fryeburg, Maine, New Church Society, the following were baptized: Nancy Ann Smith; Wesley Hewey; Jacqueline Ethel Leonard; Patricia Sue Leonard; Raeline Joyce Sawyer, Nancy Ann Heath, Maureen Heath, Jill Gallagher; Sherry Beth Ballard, and Bonnie Barbara Baker. The next Sunday Paul Eugene Trott and Catherine Jean Heriman were baptized. The pastor, the Rev. Horace W. Briggs officiated.

The
**NEW-CHURCH
MESSENGER**

September 18, 1954

The New Freedom

Robert L. Young

1757 — 1857 — 1957

Fred Chadwick

Principles; Not Formulae

John R. Swanton

Little Davey and the Indians

Helen Bowman

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Essentials of Faith of The New Church

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

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

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 continuance, and the world of the spirit is real and near.

Are We Not Lax Enough?

NOT having read any of Dr. Kinsey's books, we are not going to presume to criticize them. But the reaction to his findings seems to have developed some strange twists. The doctor has discovered, so it is said, that chastity is by no means a common virtue—departures from it are frequent. On the basis of this some writers have seriously urged that our moral code is unrealistic; that it ought to be revised and liberalized. And all too often one hears someone say that it is not necessary to be so very strict in the observance of the code since very few consider it binding anyhow.

Suppose some professor using the "interview-statistical" method of Dr. Kinsey were to come up with the discovery that a majority of the people had at some time or another in their lives been guilty of stealing. (Not counting thefts of jam from the pantry in childhood.) Would anyone propose that the laws and morals as these apply to burglary, hold-ups, pickpocketing and shop-lifting be modified and made more lenient? It is far more likely that the cry would go up that we must intensify our efforts through churches, schools and the law to inculcate more respect for property and more honesty. Growing juvenile delinquency or growing crime becomes a spur to doing something about these conditions. These are challenges that have to be met. Wrong does not cease to be wrong because a majority embrace it at one time or another.

A social evil remains just that whether acquiesced in by popular opinion or not. Duels, feuds and vendettas were not made morally right by societies that accepted them as admissible forms of behavior.

Dr. Carl Menninger, top-ranking psychiatrist, says: "If human welfare be considered a criterion of rightness, the fact that nearly every person in the United States regularly ran past stop-lights or exceeded the speed-limit would still not make it right to do so."

Any study of any form of human behavior which is to serve as a guide to conduct must consider the fact of values. But values are not something that can be arrived at by means of the statistical method, or, indeed, through any methods of scientific measurement, however accurate. Man has developed ethics, religion and philosophy. He thinks of himself as something more than an animal whose natural behavior may perhaps be regarded as normal and right. The truest values that man has in the ethical sphere came to him from God. And man can reflect the divine life that flows into him only by trying to conform to the will of God. This means that he must battle to subdue the natural man. To give free reign to the inborn impulses is not "natural" for man, for his job is to supplant with intelligence the lower nature.

For civilization chastity has a social value because chastity is in accord with God's will. It must be upheld by all the strength that the forces for decency can muster.

The studies of Dr. Kinsey may be productive of some good if they arouse Americans into an earnest inquiry of what is amiss in our way of life if a majority have come to have but scant regard for the Sixth Commandment. They can only bring about evil if made an excuse for laxity.

A Spiritual Law of Inertia

MOST people are familiar with the fact that after they cease an activity in which they have been engaged for a protracted period of time they still continue mentally that activity, for some few minutes and sometimes longer. Men coming off a ship often have the feeling that they are still sailing; or coming off an airplane that they are still flying. When one has been driving a car for a long time, he still has a sort of a feeling that he is at the wheel although he knows himself to be comfortably reclining in a soft chair in the front room.

This commonplace phenomenon provides an illustration of what happens when man departs from this world and enters the world of spirits. He envisions himself as going on with the same sort of activity as he was engaged in in this world. His attitudes, his way of thinking, his desires are the same as in the physical world. Speculating on what we call death we often ask, "Where will a man find himself when he is severed from the material body, and what will be next for him?" The answer seems rather simple. He finds himself where he was when he left this world. Mentally and emotionally he is the same person. The "next" for him is very much the same.

Many, especially among those who regard themselves as the orthodox, may cry out in protest against such a statement as the above. They have, for no tenable reason, come to believe that the "dead" are immediately changed into persons of extraordinary knowledge, wisdom and virtue. What reason is there to believe that the cessation of physical life can invest anyone with qualities he did not already possess? It is much more in conformity with everyday experience to assume that a man's thoughts and emotions will continue to run along the channels to which he is accustomed.

If what has been stated above is true, or near the truth, some important conclusions follow. We cannot, for example, avoid thinking that those whose interests have led them to cultivate the things of the mind and of the spirit will adjust easily and readily to their environment in the spiritual world; while those whose interest has been primarily in the physical side of life will find adjustment correspondingly difficult. In other words, there seems to be a sort of a spiritual law of inertia, which means that once a mental or spiritual tendency is set up it will continue unless something occurs to change the mode of thinking and the habits formed. As a result the person who while in the preparatory school of life in the natural world has come to love physical pleas-

(Continued on page 311)

THE NEW FREEDOM

by Robert L. Young

SOME psychologists have called this the Age of Psychologism. This may sound a bit like a biased estimate of one's own importance, but I do not feel that it is. The psychologists are genuinely amazed, I think, at the interest of the common people in psychology. In recent years, psychological discoveries have been coming in waves, with intelligent public interest almost keeping pace with the advance of psychological investigation. This is the fact which puzzles the psychologists. Carl Jung, in his now classic book, "Modern Man in Search of a Soul," asks the question, "Why is there suddenly so much interest in the human psyche as something to be experienced?" This has not been the case for thousands of years."

There are, undoubtedly, several answers to Jung's question. Perhaps it is because the conquest of the physical world by man is virtually complete, while his conquest of the psychological world, and the psychic or emotional world has hardly begun. The search for self-understanding is often not much more than the fruitless gropings of a man in the darkness of a strange city. There is, however, a widespread realization that these new worlds exist, and need to be conquered, and that it is highly probable that we shall never be able to enjoy fully the benefits of our physical achievement until some balance is arrived at with respect to psychological problems.

One of the most compelling of these problems is that of freedom. No man is really a slave, someone has said, until he loves his chains, and calls them his freedom. With all the talk, today, of the importance of freedom, it seems a good idea to examine into our own, to see to what extent we are really "free."

The problem of how to stand alone, a free man in a free world, is one of the subtlest challenges which ever confronts human beings. It is with us all the time, in hundreds of relationships, both vital and casual. We come under the influence of others. We cannot avoid doing this. Neither can we avoid affecting still others. Above all, we want to be free, and we must feel that we are free.

Freedom, however, is about the most difficult thing in the world to define. Generally, the freedom you really have is different from the freedom you think you have—and if you have some kind of freedom without knowing it, can it be called freedom at all?

Before the American Revolution, man lived in a social environment of rather strict and institutionalized stratification, more or less tractably accepting his station in life, and adjusting to the social interdependence between the levels of society.

But with the American Revolution, a new spirit arose, or perhaps one had better say a long-suppressed spirit was revived and a new social age inaugurated. The dominant theme of this new age is equality rather than interdependence and docility.

Human beings began to be invited by their social and moral environment, to find their natural, or logical, place of cooperative function and self-reliance without any fixed institutionalized pattern to guide them.

Much of the social psychology of our age has concerned itself with this phenomenon, and has attempted to build a social philosophy upon and around it. The whole social emphasis of the past two generations has stemmed from this change in the status of man in society. In the church, it took the form of the social gospel. In political economy it took the forms of socialism and communism. In philosophy it appeared as Humanism. All of these have attempted to build a background of philosophy and a code of behavior to meet the supposed needs of man in his new freedom.

That there have been errors in all of these social-emphasis programs, no thinking individual can deny. To locate the crux of the error is another thing. Perhaps no thinking individuals will agree on the original point of error. It seems to me that the New Church has an answer which, so far at least, no one else has suggested. The New Church recognizes the influence of heavenly forces upon human life. Swedenborg's doctrine of the Grand Man, which sees the universe as a mutually cooperative unit, with each man, each nation, each race and even each planet striving together towards a common goal, as closely linked to each other by function and interdependence as the minute cells of the human body are linked together. This interdependence exists also between earth and heaven. Nothing happens on earth without a corresponding event in the heavens. Here is the basic error of most programs of social betterment—that they are predicated upon the assumption that earth is a casually independent unit. Actually, all causes lie within the spiritual realm—no human event begins on the level of materialism—before matter is affected, thought, ideas, emotions, desires must be functioning. These human faculties are the realities of the spiritual realm. It is they which are casually effective.

The errors which this basic mistake leads today's social planners into are manifold, but they all have one element in common—they all arise from the single fact that they are tackling the problem backwards—they spend their energy trying to reform the effects, when they ought to be hacking away at the causes. Communism is doing this.

That there is a social problem cannot be denied. Many people work too long for too little money—many are not able to find work at all in a land of plenty. Many are refused work because of race, or color, or creed. All of these are conditions which ought not exist. But these are spiritual problems—they have their roots deep in man's loves. This is

what the social planners overlook when they propose to remedy these social ills through the action of law. Ideals can never be legislated, or forced. It is indeed true that the processes of law can manipulate the effects of man's spiritual weaknesses, but when effects are changed, nothing happens to causes. When the law closes one field of expression to selfishness, selfishness is cunning enough to find other means of expression, and this can continue to eternity. We find ourselves today, involved in a mad whirl of banishing effects, while the causes go their merry way, unmolested and unhindered.

The social planners, while they see the problems, have forgotten a basic principle—that man can do good only in freedom. The apparent good act that is performed because the law says that it must be performed is not really a good act because it is forced, and if the force, or compulsion, were removed, by the repeal of the law, then the act would no longer be performed. Good, genuine good, is a quality of man's spirit—of motive—it is never a quality of action. A so-called "good act" is always the effect of genuine good in man's spirit. This good cannot be formed by legislation, but only by reformation.

It seems to me that these considerations should lead the Church of Christ to always urge, advocate and preach a social consciousness, but equally to refrain from participation or urging social legislation. Because as soon as a good act is forced by law, it ceases to be a good act, and becomes but a parody of good, because many perform it who do not sincerely will it.

It is an unfortunate thing that so little is known about good, and freedom, and communism, that far too many people associate social good with communism. This tendency is so great, especially in America, today, that almost universally, when anyone urges a social consciousness, he is at once branded a communist. A short while ago, a noted Catholic Bishop remarked that if a week went by in which he had not been called a communist, he examined his conscience!

It is time we Americans wake up, and realize that the social consciousness began with the American Revolution, and is, or ought, always to be equated with freedom, because good can be done only in freedom.

The New Church's connection with man's new freedom is this: that the New Church has, in the writings of its theologian, Emanuel Swedenborg, an explanation of why the New Freedom came at the time it did. Writing in *The True Christian Religion*, published in 1771, Swedenborg says that on June 19, 1770 the Lord sent His twelve disciples throughout the spiritual world preaching that the Lord Jesus Christ reigns. This was the Second Coming of the Lord, which the disciple John tells us, very explicitly, was not to be a second coming in the flesh, but a coming of "the spirit of truth" (*John* 14:7, 17). It was John, too, who wrote, quoting Jesus: "Ye shall know the truth, and the truth shall make you free" (*John* 8:32).

Human freedom, as we know it today, is derived

from the spreading through heaven, of the truth that Jesus Christ reigns as God of heaven and earth. This spiritual cause gave rise to the spirit of truth, hence of the spirit of freedom, which led to the American Revolution of 1775, and the French Revolution of 1789, both of which are recognized as the physical sources of human freedom.

It is also interesting to us that the first prayer before the Continental Congress, in 1774, was by the Rev. Jacob Duche, who, at the time was a minister of the Church of England, but, who, a decade later, was one of the first Swedenborgian missionaries in America.

With this background, the New Church ought to be vitally interested in human freedom, both spiritually and naturally. Let us pray that we shall never lose our individual and collective dedication to that ideal.

The Evanston Assembly

THE World Assembly of Churches, which met last month in Evanston, is often referred to as an ecumenical congress. The word *ecumenical* calls attention to the universal element in the Church. There are many things that divide the followers of The Christ, but there are also certain spiritual factors that bind them together. It is for the purpose of bringing out the latter and spotlighting them, that such gatherings as The World Council of Churches are promoted.

Practically all convocations of people or their representatives into formal assemblies have as one of their larger purposes to bring about at least a measure of cohesion and unity. That is one of the main values of the *Annual Convention* which we in the New Church of America hold. This meeting and similar ones give an opportunity for bringing into the open for ventilation developing differences, and this, plus the emphasis on the central and vital principles, makes for unity and strength. Commercial, labor, political, religious, social organizations meet regularly in order to stress and strengthen their solidarity.

Some such gatherings seem to accomplish little except indulge in talk and pass resolutions. As a result they come in for numerous unjust sneers from the unthinking. They are laughed at for trying to "govern by resolution," or for being a mere "gab-fest." The United Nations has been the target of not a few barbs of this kind. What those who sneer overlook is that along with all the talk there emerge certain harmonies; and that discords are more likely to be resolved if aired in the open than if suppressed. The most successful governments this world has known are parliamentary governments; and this principally for the reason that they furnish the best opportunities for bringing unity out of a clash of ideas.

The original world council of churches was really the Council of Nice, initiated by Constantine, the first Roman emperor to embrace Christianity. The

emperor's motives for adopting Christianity did not all spring from a religious conversion. Maybe he was influenced by a vision of the cross. But as a statesman he was moved by a desire to find an ideology that could unify the sprawling empire of divergent races and cultures over which he held sway. And Christianity, proclaiming itself as a world religion which possessed the truth by which mankind could be saved, and which was imbued with unflagging missionary zeal, seemed to meet his need in this respect. Then the emperor discovered that within Christianity there were wide disagreements over what may be termed ideological cornerstones. To resolve these differences the Council of Nice was summoned. Under pressure from the emperor paper agreements were arrived at and embodied in a formal creed. The disputes, however, that rent Christianity were not settled, and continued long after Nice had become history.

The Assembly in Evanston neither hoped for nor tried to arrive at agreement on various doctrinal matters. But it did stress that all Christian bodies believe that they have a way of life founded upon a sound faith, and on that way of life rests the hope for the human race. Controversies over matters that mostly concern dogmas, creeds and articles of faith, will continue. But the light of charity shines more brightly even within a divided church, because representatives of Christians from all over the world have met together in a spirit of brotherhood. The discord will be less, the harmony greater. For charity unites.

No Super-Protestant church will emerge from the Evanston Assembly, and few desired that. But the unity of the Christian world will be greater.

Principles; Not Formulae

by John R. Swanton

YOU have noted complaints recently regarding apparent repetitions of the same theme in Swedenborg's writings. I think that the complaint is justified but that it arises from a widespread failure to appreciate what Swedenborg had in mind. Early in his career as a theologian, and even before that time, he discerned that there is a duality reigning throughout the universe of mind, Love as its soul and Wisdom as its expression or form, that they had their origin in God but manifested themselves in numberless ways. Love as good, as conjugal love, as emotion, as affinity, as affection, as the unifying and harmonizing element in all things; Wisdom as thought, as understanding, as reason, as knowledge, as the differentiating and classifying elements. These two are coordinate and complementary, but in expression appear to be successive, love being followed by thought as to how the purposes of the will are to be carried out and the result appearing in a third. These three bear the relation Swedenborg often speaks about of end, cause, and effect. This succession is, however, more apparent than real, for the love or will element on its highest plane has

wisdom as an inseparable companion; on the plane of rationality or the understanding its companion is charity, and on the lowest level, affections and knowledges. This gives us a kind of ladder with three rungs supported on one side by a love element and on the other by a thought element. With this outline in mind one will be able to find one's way through much of Swedenborg's presentation where it, or parts of it, constantly reappear as it does in nature and in the Word. Thus in a human being we have three main segments, cerebral, thoracic, and abdominal, and it will be noticed that each has a pair of limbs through which it affects the external world. Our pairs of arms and legs are evident enough but there is also a pair belonging to the head, the two rami that form the lower jaw and enable thought to have expression. In the Bible we have an excellent case of this natural ladder in the narrative of creation—and correspondential recreation—where there are two sets of three each represented as six days. We may find another not quite so striking in the three patriarchs, Abraham, Isaac, and Jacob, beside each of whom is a male companion, Lot, Ishmael, and Esau. One should be warned, however, not to look for a mere repetition of stiff formulas through creation or throughout the Word of God. It is not true that only certain numbers are sacred; all numbers are except that each has its own atmosphere and its peculiar relation to the rest. When one examines those merely from one to twelve, he will note how this is the case. The two appears as just noted in the bilateral symmetry of man and also in that of the higher animals, and the three in the prevailing segmentation which is particularly marked in insects. Four suggests at once the points of the compass and a four arrangement is utilized in numbers of flowers, yet the five arrangement is more common because five yields a more perfect circle, as we note also in the grasping hand. In adaptation to our bilateral symmetry we have ten and we have noted how six results from a similar combination of twos and threes, while seven marks both an end and a beginning and an interval of rest. Eights and nines, are multiples of fours and threes respectively and in twelve we have those two types of combination brought together. Each has its own particular place, its individual atmosphere we might say, because of the spiritual significance or soul of it. Pages could be added on this topic and, just as mathematics goes far beyond the attention Swedenborg gave to it, so we can carry our knowledge of the spiritual significance of mathematical things far beyond his treatment.

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It would be a mistake to expect all things in the Bible, and certainly in nature, to follow exact mathematical formulas or to end with Swedenborg's explanations of their significance. The system that we observe in the world about us does not come to an end either where our attempts to understand it come to an end or where our systematization breaks down. It is merely beyond us and will reveal itself to us more and more if we make truth our aim and do not insist on forcing the things we cannot explain into the frame of things we can. That is a temptation to the ultra sectarian and an eternal source of error.

The fact of the matter is Swedenborg has set forth certain basal principles which might be likened to the skeletal framework of a human being. Now skeletons are of fundamental importance while we are in this world but are not to most people particularly fascinating subjects of discussion and it is not otherwise with the skeleton on which the spiritual understanding of nature and the Bible is clothed. It is a great mistake to regard Swedenborg's expositions as final letter-perfect interpretations. They are rather extended arguments for certain fundamental spiritual realities. We must not suppose that the angels are confining their readings of Scripture to the repetition of certain sets of formulas. Just as readers of the Bible in this world are living, breathing human beings with problems, temptations, struggles, victories now and then and losses now and then, the angels are the same in their own more exalted sphere. Human beings in this world are not interested ordinarily during their Bible readings in meticulous understanding of the events there recorded or the economic, geologic, and purely historic factors entering into the stories but their bearing on vital problems here and now, and so it is most certainly with the angels. What Swedenborg has given us is not a completed spiritual translation of the Word, however valuable are the outlines he provides, but certain fundamental principles which will be clothed with spiritual flesh and blood by the spiritual and celestial ones who use it. There

is a literal Swedenborgianism that is killing just as there is a literalism in Biblical exposition which is killing. There may be strait-laced New Churchism as repulsive and as provocative of nothing more profound than material slumber just as there may be an "Old Churchism" of similar type. I sometimes fear that spokesmen for the "Old Church" as we call it have discovered that before our own.

What Swedenborg has given us is a series of "generals" to be developed and used, not repeated over and over like so many magical formulae. They are beginnings not endings, introductions not conclusions.

A Spiritual Law of Inertia

(Continued from page 307)

ure above all things will still be seeking for those in his new home. He cannot have them in any real sense for the material substances needed to satisfy his cravings are non-existent in the spiritual world. The "image" he has of them will nevertheless persist, just as the feeling of driving a car persists even after that job has ceased. This is perhaps the reason for the illusions and the hallucinations of certain spirits, as these have been described by Swedenborg. Maybe the apostle had something like this in mind when he wrote: "To be carnal minded is death, but to be spiritually minded is life and peace."

Swedenborg tells us that our state in the "life beyond" depends on what has been the ruling love of our life on earth. We might infer as much from a consideration of this spiritual law of inertia.

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U. S. Church Membership

Church membership has risen to the highest figure in U. S. history—a total of 94,842,854. In terms of per cent of population, new figures are also at a record high—59.5, which represents six out of every ten persons. Before World War II, only one out of two Americans had a church affiliation.

New statistics for 1953, reported by the National Council of Churches in the forthcoming edition of the *Yearbook of American Churches*, show there are 2,565,716 more church members now than the year before, a net gain of 2.8 as against a population gain of only 1.7 per cent. Highest numerical gains for the year are recorded in the Protestant churches, which added a total of 1,607,-

362 members. Roman Catholic gains were reported at 1,223,824. The respective totals for the two faiths now stand at 55,837,325 Protestants, and 31,476,261 Roman Catholics. Protestants number 35.1 per cent of the whole population, while Roman Catholics number 19.8 per cent. In 1940 the figures were 28.7 per cent Protestant, 16.1 per cent Roman Catholic. Since 1926, the *Yearbook* shows, Protestant church membership has increased 77.2 per cent, while Roman Catholic gains have been 69.2 per cent.

A whopping 8.1 per cent increase was shown for the year in Sunday and Sabbath School enrollments. The 1953 total was reported at 35,389,466—up 2,750,587 over the previous year—representing 22 per cent of all Americans. All

but 7 per cent are Protestants. The new *Yearbook*, to be published Sept. 15, also reveals that 9,082 new places of worship were added during the year, for a grand total of 294,359. Church building has approached the half-billion mark—\$474,000,000 for 1953 construction as compared with only \$59,000,000 in 1940. Clergymen in charge of local churches increased from 183,899 to 207,618. Also reported was an 8.9 per cent increase in the amount of annual giving by Protestant and Orthodox members, for a 1953 total of \$1,401,114,217. Figures for other religious bodies are not made available, but unofficial estimates indicate a grand total in excess of two billion dollars a year. —From *The Religious Newsweekly*.

"1757-1857-1957"

by Fred Chadwick, I.S.O.

Address of the President of the Swedenborg Society at the Annual Meeting,
24th June, 1954

Reprinted from *The New-Church Herald* of July 31, 1954

I HAVE CHOSEN THESE DATES as the title of my address because they serve to cover the matters about which I wish to speak to you, and I will deal with them in the same sequence.

1757

It is hardly necessary to explain the significance of this date to an audience composed of members and friends of the Swedenborg Society.

I think I am not going far beyond the truth when I say that no event in the world's history, apart from the Lord's Advent into the world, is of greater importance than the tremendous change effected in the spiritual world at the Last Judgment. Events like the French Revolution, the two Great Wars of recent times, or the discovery of the means of wholesale destruction of human lives made possible by atom and hydrogen bombs, sink into insignificance in comparison with the revolt that took place in the spiritual world at the time of the Last Judgment. This judgment was a war in which, doubtless, thousands of millions of people took part who had lived from the time of our Lord's birth down to the year 1757. This was not merely a war in which the bodies of men were involved, but it was a war of life and death for the souls of men and angels. A war in which the very existence of the heavens and the earth were at stake.

The fierceness of the struggle, and the immensity of the numbers taking part, stagger the imagination. In the midst of this tremendous upheaval, Emanuel Swedenborg was present, not merely as an onlooker and recorder, but as an active participator, himself the target of all manner of evil, falsity and plottings.

We may ask how this great conflict was brought about. Swedenborg tells us in his work *Last Judgment* (No. 37), that it was the revelation of Divine Truth which caused this judgment, and the revelation was given because true faith was almost non-existent, for where there is no faith there is no charity. Again he says (No. 38), "It is Divine Truths that lead the way to charity for they teach it, and regard it as their end and aim; so that charity cannot exist in any except according as there are truths to give rise to it."

The judgment began in 1747 when Swedenborg commenced to write the *Spiritual Diary*. The time was drawing near, the spiritual world was in a ferment, and minor judgments were taking place, although the great struggle was still ten years away. And, in passing, may I recall that during these ten years, Swedenborg was writing the

Arcana Coelestia, that great exposition of the spiritual sense of the Word; and this was finished in 1756, a year before the final Great Judgment took place.

The state of the spiritual world at this time, looking forward to the establishment of the New Church, is compared by Swedenborg to a woman in travail, and was so represented in the *Apocalypse* by the woman clothed with the sun. In fact, Swedenborg says in *Last Judgment* (No. 44) that all things contained in the heavenly sense of the *Apocalypse* were then being fulfilled, and that these treat of the Last Judgment, Babylon destroyed, the first heaven and the first earth that passed away, and the coming of the New Jerusalem.

This Last Judgment when Babylon was destroyed, was the culmination of the work of redemption. It was the final act involved in the purpose of the incarnation, bringing all things under the harmonious government of the Divine Humanity, and it was effected for all time.

Speaking of Babylon and its destruction, Swedenborg tells us that the Babylon treated of in the *Apocalypse* is the Babylon of today, which began after the Lord's Advent. He says that this Babylon was more deadly and more sinful than that which existed before the Lord's Advent, and that this can be seen from the following facts (which I quote) from *Last Judgment* (No. 55): "They who belong to it acknowledge and adore the Lord apart from all power of saving; they entirely separate His Divine from His Human, transferring to themselves His Divine Power derived from His Human, for they grant absolution, they admit into heaven, they cast into hell, they grant salvation to whom they will, they sell salvation, thus arrogating to themselves such powers as are solely Divine, and since they exercise this power it follows that they make gods of themselves, each

in his own position, by transference from their supreme pontiff, whom they call the vicar of Christ, down to the lowest of them . . . They recognise in edicts from Rome a divinity superior to what is Divine in the Word."

For these reasons and others by which they were keeping souls in captivity in the spiritual world, a judgment had to be pronounced upon them and they had to be completely overthrown. Swedenborg speaks of this process in great detail and tells of earthquakes, conflagrations, floods, and of mountains torn up from their foundations and completely overturned. In one place he tells of a very high mountain, where the Catholics had what they called the Mount of Assembly, and he says that when he read from *Isaiah*, chapter 24, where the overthrow of Babylon is treated of, the mountain sank down.

I have quoted this as an example of the nature of the judgments performed in the spiritual world, by which deliverance was accomplished.

Swedenborg tells us that after the judgments had taken place, the angels told him that they knew that the servitude and captivity under which the man of the Church had hitherto laboured had been removed, and that in his restored liberty he can better perceive interior truths, if he wants to perceive them, and thus he can become more of an internal man, if he so desires.

So I close the first part of my address dealing with the events which occurred in the spiritual world at the time of the Last Judgment. I feel that it is a subject to which more attention should be given than we have been inclined to give in the past. It occupies a prominent place in the Writings of Swedenborg, particularly in the *Spiritual Diary*, the *Apocalypse Explained*, the *Apocalypse Revealed*, and in the small work the *Last Judgment*.

It is worthy of our close study so that out of the past we may model the future on a sound and rational basis, and be more fitted to combat the false teaching which is still prevalent in the world, and so hasten the fulfilment of the prophecy in *Zechariah* 14.9—"And the Lord shall be King over all the earth; in that day shall there be one Lord and His Name One."

1857

It is interesting to recall what was said and done in this country to celebrate the centenary of the Last Judgment. For this brief survey I have had to rely on the monthly magazine published at that time, and known by that high-sounding title *The Intellectual Repository*, and on the minutes of the General Conference and the Swedenborg Society.

The editor of the *Repository* in the January issue for 1857 commences a series of articles on the Last Judgment with the following remarks:

"This the first centenary of the accomplishment of the Last Judgment occasions many solemn reflections. This wonderful event, which occurred in 1757 in the world of spirits, has, by the consequent operation of a new and powerful influence from on high, caused mighty changes and revolutions in the world of men. Since that period nearly all things in the civil state of society, and throughout the world, have been entirely changed. A new political aspect has been given to Europe, and a new physical construction to the map of the world. The old landmarks which separate nation from nation have been removed, and new dynasties, new political systems, and new nations have been formed. Not only the nations of Europe, but the nationalities of the East, fixed for ages in what were considered to be unchangeable forms, have been broken up, and a new political status has been introduced . . ." "This work of change is still going on; we live indeed in the 'day of small things,' compared with the mighty things which are to be accomplished, and which those who live at the commencement of another centenary will, we doubt not, perceive and acknowledge."

If this writer could only be alive on this earth at the present time, I wonder what he would say about the present condition of the world. I imagine he would feel lost and bewildered, and ask to be taken back to the comparative quiet of the Victorian age.

The editor proceeds to state the advance made in all realms of science and discovery. He mentions the means of locomotion by the power of steam, and how electricity had begun to convey thoughts through space as quickly as the operation of thought itself. What would he have said of the internal combustion engine, radio, television, aeroplanes travelling faster than sound, nuclear physics, and the like?

He refers to the establishment of many philanthropic institutions for the relief of bodily suffering, prevention of drunkenness, cruelty to animals, etc. He wisely refers to the work which he says is going on apace for the promulgation of the Word of God in many languages in many parts of the world, and recognises that the truths of science and philosophy are not the foundations of heaven and the church, although they may corroborate those foundations.

In this he recognises the power of the human mind brought about by the Last Judgment and the operation of a Divine Power bringing a new influence to bear upon the human mind. He mentions the abolition of slavery, and how it and all

forms of despotism are held in abhorrence. To this I would say that looking upon the world at the present time we must feel that mankind has still a long way to go towards freedom of thought and action.

I cannot mention all the evidences the editor, in 1857, saw as regards the dawn of a new age, but he mentions the establishment of Sunday Schools and missionary societies as the outcome of the Last Judgment.

As regards theology he says that the old theology, concocted in the dark ages is no longer satisfactory to a large class of thinking minds, and adds "Every truth-seeking mind will find in the doctrines of the Church of the New Jerusalem a rational conviction of Truth, and amidst all these commotions will, in the Ark of the New dispensation, enjoy mental security and peace."

It is interesting to read of the various ways in which the centenary was celebrated. As regards this Society a fund was opened for the purpose of searching for and printing any of the remaining manuscripts of Swedenborg which might be found in the Library of the Academy of Sciences at Stockholm. It appears that about £525 was collected for this purpose. Also, copies of sets of the theological works of Swedenborg, in English, were offered to public libraries and learned societies in Great Britain and twenty-six of these accepted the offer. A set was also presented to the Melbourne (Australia) New-Church Library.

We read that M. Le Boys de Guays, in celebration of the centenary made an offer, on his own account, to the public libraries in France and neighbouring countries of a complete set of the works in French, numbering about fifty-four volumes, on the sole condition that they paid the carriage. We read that no fewer than eighty-four libraries accepted this munificent offer. A list of these libraries is given in the 1857 report.

We also learn from this report that in America the whole of Swedenborg's theological works, published in his lifetime, were being printed and sold at a very low price. This together with public meetings was to be their way of celebrating the centenary.

During the year this Society was very active in its work of translating, publishing and distributing the works of Swedenborg, and during the twelve months 3,363 volumes were sold.

It is hardly within the scope of this paper to refer to the many ways in which the General Conference of the New Church celebrated the centenary, but perhaps a few comments will not be out of place. The Conference took up the matter with a great deal of enthusiasm, and there are many splendid articles, also correspondence and discus-

sions on the subject of the centenary in the pages of the *Repository* for 1856 and 1857.

Not all the proposals were carried into effect, but it is interesting to recall some of them. It was proposed that a statue of Swedenborg should be erected in the grounds of the Swedish Church in London where he was buried. This proposal was not proceeded with but a tablet to his memory was placed in the church.

A proposal which gained some support, but eventually was not proceeded with, was for a New-Church edition of the Sacred Scriptures taken from the Authorised Version, with brief critical notes on disputed translations of important passages, with references to the explanation of the internal sense as found in the Writings of Swedenborg.

A proposal to strike a commemorative medal in gold, silver, and a cheaper metal, was, unfortunately, not proceeded with.

The Annual Conference was planned on an elaborate scale to include the celebration of the centenary. The Conference was held in Manchester and lasted for eight days. The principal theme of the Conference, the church services, meetings and social gatherings was the celebration of the centenary of the Last Judgment. The Conference seems to have been successful in every way, and the excellent account of the proceedings in the *Repository* makes interesting reading. Meetings were also held in Birmingham and London in celebration of the centenary.

At the Conference two proposals were adopted as permanent memorials of the centenary. These were:—

1—The establishment of a National Missionary Institution, and

2—The raising of a fund for presenting the works of Swedenborg to the free public libraries in Great Britain.

I find that the second proposal was linked up with that of the Swedenborg Society for the same purpose.

By the way, the Conference report for 1857 gives very high praise for the work of the Swedenborg Society during the past year, and says that the work had been conducted with energy equal to any former period. It also records in detail the work which had been accomplished by the Society—which is as it should be.

I will conclude this part of my address by quoting the opening words of the editor of the *Repository* in the issue for January, 1858, in which he gives a retrospect of the past year.

He says: "As the first centenary of the New Church, the year which has just passed may be regarded as a memorable one, and, taken in connection with the proceedings of the church—the delightful centenary gatherings

from almost all quarters of the world, the interchange of brotherly sentiment, and the objects of use either originated or inaugurated under its auspices—may be viewed as one fraught with promise and hope. What the character of the next centenary will be—what the advancement of the church during the intervening period, it is impossible to predict, and would be folly to attempt. If, however, the progress during the past furnishes any data from which to calculate that of the future, its advancement will be great indeed . . .”

1957

From the past we look to the future, and in three years' time we shall arrive at the 200th anniversary of the year of the Last Judgment and the establishment of the New Church. I hope that the Presidents of the next few years will not think that I have stolen the subject for their Presidential addresses. All I have tried to do is to prepare the ground for them.

Speaking to all who regard the theological Writings of Swedenborg as a new revelation from the Lord, I would say that if we take the year 1757 as the date of the establishment of the New Church, then the 200th anniversary should be a time for reflection, and it is not too soon, even now, to commence consideration of the matter.

It seems to me that first of all we have to appreciate what was accomplished by the Last Judgment, then the effect it has had on the world during the last two centuries, and then what we can do in our day and generation to further the establishment of the New Church in the world.

It is a matter for deep contemplation and enquiry, especially as to whether our methods are in accord with the spirit and needs of the times in which we live. The Lord said "Behold I make *all* things new." Not just some of them, but *all* things. But we seem to be hanging on to outworn customs and traditions, when we should be in the forefront clearly showing the world that the Lord Jesus Christ has made His Second Coming in the power of the Spirit. We have something new, something startling to teach, and yet we go on in the same old way, being content like Lot, with a little city on the hillside, when we could be ascending to the light which floods the mountain tops.

Our duty as a Society for publishing the Writings of the Second Advent, giving as they do, a clear rational view of the nature of God, the spiritual interpretation of His Word leading us to a contemplation of the Holy City of Truth, the New Jerusalem, which teach us that the new Age has dawned with a vision of the Divine Truth in all its clearness and purity—our duty is to

bring these great truths before the world in no uncertain manner.

It may be that these very Writings will show us the way to proceed if we have sufficient love of the Truth to perceive it. It may be that the Divine Being is looking for fit receptacles to receive the wine of the New Covenant. And when I say "receptacles" I mean external forms, as well as those individuals who can receive these truths into their understandings. The miracle of turning water into wine can now be accomplished in a way that was not possible before.

The Last Judgment has removed the barriers which were closing the ways of communication between heaven and earth, between God and man. Swedenborg tells us that as the New Heaven increases in the same proportion the New Jerusalem, which is the New Church, comes down from that heaven, and this cannot be effected in a moment, but in proportion as the falsities of the present Church are removed.

Note these last few words—"in proportion as the falsities of the present Church are removed." And the question arises "What are we doing to remove them?" The New Church is eminently a Church militant and like the rider on the White Horse must go forth conquering and to conquer.

I now come to what I regard as the whole aim of this address. Our duty is to bring before the world the heavenly revealed doctrines of the New Church, which are given for the healing of the nations. And where shall we find a more rational and convincing epitome of these than in Swedenborg's last great theological work which marks the culmination of his life's labours? I refer, of course, to *The True Christian Religion* which, he says, contains the complete theology of the New Church, and to which he subscribes himself as "The servant of the Lord Jesus Christ."

It seems to me that, in the past as a Society, we have in the main, only had students and theological scholars in mind. We have translated, re-translated, and revised the English editions at great expense, and, although I do not disagree with this yet I do think that the time has come when we should revise our ideas and think of the general public and those nations who are spiritually starved for want of translations of these books in their own language.

I would advocate boldly stepping out into the world with *The True Christian Religion* as our torch bearer. But at the same time we should recognise that the ordinary reader will not handle a book which weighs nearly 2½ lbs. We have now an excellent translation and I see no reason why it should not be reproduced in somewhat the same format as the *Everyman* Edition. And in

passing let me say that this edition was published on the third day of the third month of the year 1933 and 20,000 copies were disposed of in three years.

We should realise that while we have all these English translations waiting to be read, there are many countries on the Continent where people are hungering for these books translated into their own languages.

Let us make up our minds that we will celebrate the 200th anniversary of the Last Judgment and the establishment of the New Church by publishing *The True Christian Religion* in as many languages as possible, and an English edition in a handy size. I know that it will be an expensive project, but we do not shrink from spending large sums of money in other directions, and surely such a project would capture the imagination of New-Church people all over the world.

I realise that the project if carried out to any great extent, would take many years to accomplish, but we might launch the scheme in 1957, and in the meantime be preparing the translations, or reprints, for early issue.

I would urge consideration of this matter with all the power at my command. I am sure that the Lord would bless our efforts, the Church would grow beyond all that we can conceive at present, and we should earn the thanks of all those who, during the next hundred years are privileged to see something of the results of our labour.

NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

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Children's Corner

Little Davey and the Indians

by Helen Bowman

Everyone began calling them "Big Davey" and "Little Davey." The father was so very large, and the son so small. They both had big brown eyes and their hair growing away from their temples made them look like elves. Big Davey was over six feet tall in his high-heeled boots, Little Davey was not even waist high to his father. Big Davey could outshoot and outfight any man in Indian Territory. When anyone had cattle or horses stolen or got into trouble, he could always go to Big Davey for help. "Big Davey is afraid of nobody," everyone said.

What about Little Davey? He wasn't afraid of the cattle, he wasn't afraid of horses—not even Big Davey knew that Little Davey rode the savage stallion, Flasher—he wasn't afraid of the river, he wasn't afraid of the dark. He was afraid of nothing—except the Indians. Oh, not the Chicasaws, the Choctaws, the Cherokees and the Creeks. They were civilized people, and their children went with Little Davey to school. He was deathly afraid of the Comanches, those dark and terrible fighters who had long waged war on the white men, and who were now settling in Indian Territory. Worse, there was even a camp of them between Davey's home and the town. No longer did Little Davey ride his fat little mare, Susie, to town to visit the storekeeper, Mr. Olson. Little Davey stayed far away from the Comanches.

One day, when his father was away, his stepmother told him to go to the store to buy a bag of sugar. Little Davey protested, hopelessly, then dragged himself to the corral and climbed to the top rail. He was a scared little boy, and what could he do? The road went right thru the Indian camp. If he had to go, he wanted to do it quickly. His little mare, Susie, was too fat and slow. Big Davey was riding Blaze; a neighbor had borrowed Blue. At that moment, the stallion Flasher came up to him, and with the tenderness horses occasionally display toward children, gently nipped his arm.

"Why, of course," said Little Davey. "I'll ride you. Here, let me bridle you." Next he got out his little saddle, which he had to lift high above his head and throw on Flasher's back. At last he was out in the road, headed for town. He held the stallion down to a trot, letting the horse slowly limber his muscles. They came in sight of the Indian camp. "Now," he shouted as he laid his head down on Flasher's neck, loosened the

reins and kicked him in the ribs. Flasher began running like a racehorse.

Naturally all the Indians saw the beautiful horse and the scared child. They began that awful Indian cry, made by screaming, AH-WOOOOOOO and patting their lips with their hands—you try it sometime. The unearthly noise frightened Flasher—now he was not just running, he was running away, completely out of control. Little Davey had all he could do to hang on.

Mr. Olson, sitting on his porch and musing over a passage in the Bible he had been reading, saw the horse coming, and ran out to stop him by catching hold of the bridle. Mr. Olson was as big and tall as Big Davey, and strong enough to stop Flasher. Little Davey threw himself on Mr. Olson's chest and wrapped his arms around his friend's neck. Mr. Olson had some difficulty, holding a boy with one arm and holding a plunging horse with the other. He finally managed to tie Flasher to the hitching post, then sat down and cradled the weeping child on his lap. "Now, now," he said, as Little Davey sobbed out his story, "now, now."

"Now listen to me, Little Davey, those Comanches aren't going to hurt anyone who leaves them alone. They were making fun of you, because they knew you were afraid. I was just reading something that will help you"—he picked up his Bible, opened it and began reading:

"The Lord is my Shepherd; I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters, and past the Indians too."

"See there? The Lord will lead you past the Indians too!" And he popped a peppermint into Davey's mouth. Later, going home, Little Davey walked Flasher thru the Indian camp, holding the words from the Bible in his mind, and no Indian even looked at him. When he was older and could read well, he often looked for the words, "and past the Indians too." Can you find them?

NEAR AND FAR

The New Church Medical Clinic continues its good work in Bombay, India. Dr. David writes that services are held regularly every day before it opens, and morning and evening on Sundays, and also Sunday school in the afternoon.

A school teacher from Bombay, a Miss M. Chopde, is assisting with the forty children who attend.

Attendance at services for the month of February was nearly 200.

The leader, Dr. David, writes: "There is no doubt that in the new India that is being formed there should enter into her 'new blood' as much Christianity as possible. If the new life of this country could be permeated and enthused with our New Church doctrines India would be a much better, and far greater country than what it would otherwise be.

"The Christian spirit and Christian ideals have largely influenced the intelligentsia of the country. The Church has, by her educational and philanthropic works contributed largely to the progress of the people of this vast sub-continent, but all this is only the indirect result of the existence of Christianity in this land. It does not mean that the people have been 'Christianised' and that Christ is accepted in the manner in which He ought to be accepted, nor that the 'Kingdom of God' is established in this land.

"To some Indians, Christ is only a matter of a vague and distant knowledge. At present Indians participate in the temporal munificence or benefits which the various Christian organisations have offered. By these benefits India has grown only in intellectual and moral stature, without acquiring any love of Christ or any attachment to His holy Word. The New-Churchman cannot remain satisfied with such a situation."

The Medical Clinic is proving a wonderful medium by which contact is made with Indians, and many are hearing the name of the Lord and the Word for the first time.

Good news of West Africa has come from the Reverend Michael Ogun-dipe, that he has bought a secondhand G.M.C. station wagon, although a little more than £100 is still needed to complete payment. We were very glad to receive a photo of it this week, and it certainly does look a serviceable vehicle and in very good condition.

Mr. Ogun-dipe says it has been thoroughly overhauled and is in splendid condition. Once more he sends his sincere thanks to all who helped to get the vehicle, not forgetting the friends of the Auckland and Perth Societies for their substantial assistance.

Any further donations to the West African Mission will be acknowledged in *The New Age*. Hon. Treasurer: Chas. Norton, Anderson Avenue, Mitcham, S. A.—*The New Age*, May-June '54

Henkel Recital

Prof. F. Arthur Henkel of Nashville, for over 20 years the conductor of the Symphony Orchestra of the city, gave an organ recital at the Church of the New Jerusalem, Cincinnati, on Sunday, September 12.

The Three-Storied Man

"We have done with those hypaethral temples that were open above the heavens, but we can have attics and skylights to them. Minds with skylights, yes—stop, let us see if we can't get something out of that.

"One-story intellects, two-story intellects, three-story intellects with skylights. All fact-collectors, who have no aims beyond their facts, are one-story men. Two-story men compare, reason, generalise, using the labours of the fact-collectors as well as their own. Three-story men idealise, imagine, predict; their best illumination comes from above, through the skylight. There are minds with large ground floors, that can store an infinite amount of knowledge; some librarians, for instance, who know enough of books to help other people, without being able to make much other use of their knowledge, have intellects of this class. Your great working lawyer has two spacious stories; his mind is clear, because his mental floors are large, and he has room to arrange his thoughts so that he can get at them—facts below, principles above, and all in ordered series; poets are often narrow below, incapable of clear statement, and with small power of consecutive reasoning, but full of light, if sometimes rather bare of furniture, in the attics."

OLIVER WENDELL HOLMES
in *The Poet at the Breakfast Table*.

"There are in human minds three regions, of which the highest is called celestial, the middle spiritual, and the lowest natural. Man is born into the lowest degree, and he ascends into the higher region which is called spiritual by means of a life according to the truths of religion; and into the highest one by the means of the love of uses."
— C L 305

"I was once engaged in contemplation as to what region of the mind it is in which things of a theological nature have their residence. At first I conceived the thought that as such things are of a spiritual and celestial nature they must of course reside in the highest region of the mind. For the human mind is divided into three distinct regions, as a house into three stories, and as the abodes of the angels are in three heavens. And while in this contemplation an angel presented himself before me and said: 'The things relating to theology, in those who love truths for truth's sake, ascend even to the highest heaven, because in that region is their heaven, and they enjoy there the same life as the angels do; and things relating to morality, theoretically examined and contemplated have their abode beneath the former, in the second region, because they have communication with what is spiritual. Under these in the first re-

gion, are things of a political, or civil nature; but matters of science, which are of sundry kinds and may be classed into their respective generals and species, form the door that leads to those higher regions. Those in whom spiritual, moral and scientific things are in this subordination, have all their thoughts and actions influenced by justice and judgment, because the light of truth—which is also the light of heaven from the highest region—illuminates what is below, just as the light of the sun, passing through the atmospheres progressively, illuminates the eyes of men, beasts and fishes.'" — *True Christian Religion* 186.

The first of the above quotations glimpses the three-fold nature of man. It is limited in that it only considers the intellectual side. Swedenborg views man as a whole, with the intellect as one aspect of his being. Traditional philosophy has long viewed man as a fusion of the power to know, to feel and to will. Take away any of those, and man as a human personality would be no more. None of them can function entirely apart from the others. The integrated and normal personality is one in which all function in full accord with one another. Some have tried to describe one of these faculties as the supreme and the rightful ruler over the others. But the happiest result is attained only when there is what may be described as effective cooperation of these three faculties, each doing its share, but none making itself dominant.

Man can also be seen from another point of view as a triune being. He is an individual, cognizant of himself as such, and therefor distinct from all other individuals. He speaks of himself as "I", thereby expressing his awareness of his existence and his *apartness* from others. But such awareness could not be complete unless he saw his relationship to other beings and to other things. To dwell apart in a fellowless firmament, unconscious of others who are similar to himself, or of material things that constantly make an impact upon him and are necessary to his life, is unthinkable. The individual's self-awareness is concomitant with an awareness of others. From self-awareness, implying an awareness of others, comes the third aspect of man's being, namely his activities as a member of a larger whole.

There are many other ways in which the three-fold nature of man can be portrayed. Nor are such portrayals artificial: they represent a reality. They are as necessary to the description of man as the concepts of time, space and matter are to the description of the outer universe.

The pattern of *threefoldness* is universal both in nature and in the world

of spirit. This pattern is universal because it is found in the Creator Himself. The tri-unity of Father, Son and Holy Spirit; or of Love, Wisdom and Divine Operations is surely an adequate reason why both the outer universe and the inner universe displays a tri-unity.

Man is created in the image and likeness of God. Consequently he mirrors the tri-unity of God in a higher degree than anything else in creation. Sin and self-love often obscure this fact but never wholly conceal it. It is perhaps not too much to say that man can grasp to a limited degree the triune character of God, self-contradictory as the presentation of this doctrine has often been, because dimly he senses the trinity of his own being.

For earthly life it is a tragedy not to realize that passing from it is but to go through a door to a new life with new opportunities.

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Trends and Trails

Ecumenicity and Charity

By the time this issue of *THE MESSENGER* comes off the press, the Evanston Assembly of the World Council of Churches will be history. Perhaps many years will have to elapse before a just appraisal of the accomplishments and the significance of this gathering can be made. Nevertheless, a few things may be ventured now by those who viewed it through the newspapers and the radio.

First, it is significant that in an age rent by so much conflict, suspicion and grasping for power such an assembly could be held at all. It is no small matter that delegates from more than 160 denominations, from 48 countries and representing more than 170 million Christians should meet. It testifies to a strong desire to make the Church more effective through greater unity.

Second, the fact is noteworthy that no blocks, such as an American block and a European block, developed. Some had feared that this would happen. The Evanston Assembly did therefore witness to a Christian unity which transcends racial, national and cultural barrier. In this fact there is hope for a strife-torn world.

Third, the Assembly faced the practical problems that now challenge the thinking of mankind. Those who contend that the church holds itself aloof from the hurly-burly of life and dissipates its energies in metaphysical speculations and abstractions, will find little in this recent Church gathering to support their argument. Such matters as communism, capitalism, a responsible society, atomic energy were not passed by in silence. Social and political problems are a fruitful source of division; and it should not occasion any surprise that Christianity is not yet prepared to speak with one voice on them, except in general terms. But the Assembly did make clear that the Church recognizes that it has a vital message on all problems relating to human living. There is a Christian answer to political and social questions. Agreement as to what that answer is to be, may not be easy to attain. Nevertheless, it is a clear gain to find Christians of disparate theologies seeking collectively such an answer.

Fourth, at the risk of seeming to be reading into the Assembly proceedings something we wished to see there, it struck us that was an underlying appreciation of the principle enunciated by Swedenborg in the following: "The Church would be one if all had charity, notwithstanding a difference as to doctrinals and worship." (*J. C.* 2913.)

There was no emphasis upon what some have called a "super-Church." On the contrary, any such purpose was officially denied. More than one spokesman for the World Council of Churches has said that ecumenicity in this day could not hope for much more than the establishment of good relations and occasional cooperative endeavors among the existing churches. Of course, many find this insufficient and continue to hope for organic unity of church bodies. Well, maybe that will come in time. But now the task is to increase the spirit of charity. It is the one cornerstone upon which unity can be built. Perhaps in this connection a quotation on that subject from the Rev. Robert Young of the San Diego Church is not amiss:

"Every New Churchman ought to be keenly ecumenical-minded, because the New Church of which Swedenborg wrote, and which he declares was foretold in the 21st and 22nd chapters of the Book of Revelation, is an ecumenical church, a new dispensation of truth revivifying and transforming the present Christian Church. Our denomination is the fore-runner of this New Church, charged with the vital task of keeping the revelation available to all church men as they are ready to bear it. Men like Joseph Fort Newton, Henry George, and Walter Marshall Norton, who bring the teachings of Swedenborg to their own denominations, are serving the cause of the New Church as truly as are we who work to keep our denomination alive and flourishing, and they also serve to emphasize, in a very practical way, the ecumenical nature of the doctrines we teach and live."

Comic Books and Crime

There is a growing belief in legislative circles as well as among churches, social workers and others that there is a relation between juvenile crime and the so-called comic books, which now seem to be enjoying wide circulation. This feeling has been given no little impetus by the brutal "thrill-murder" committed by some Brooklyn teen-agers. One legislator, James A. Fitzpatrick of Plattsburgh, N. Y., has declared that in his file of these books he finds crimes outlined of the type committed by the Brooklyn boys.

This, of course, raises the question as to what measures should be taken to ban such books by law. There are many at the present that favor this course.

There are, of course, many other influences productive of juvenile crime besides comic books. And how big a factor

this is will not be easy to judge. There will also be those who urge a go-slow course in the matter of trying to outlaw certain books by law considering that this would constitute government interference with the press. Obviously, however, public sentiment will demand legal regulations if the publishers of those objectionable books do not initiate self-regulation. There can be little excuse for glamorizing and describing in detail horror, cruelty and torture. Newspapers as well as publishers of comic books would do well to consider what the probable effect of what they issue may have on the young mind.

Recovering From Illness

Miss Catherine Snow, well known school teacher of Cincinnati and active New Churchwoman, is recovering from a recent illness which struck while visiting at the home of her sister, Mrs. Philip Alden of Swarthmore, Pa.

California Association Meets

The California New Church Association held its annual meeting in San Diego on September 25. One of the features was a symposium on the theme, "Our Unseen Environment." Another was the presentation of the play, "The Bishop's Mantle" by the Omega Players. The Sunday service was preceded by an organ recital given by Bertrand Chambeau. The Rev. John Boyer of Riverside, Calif., was invested as general pastor of the Association.

Ohio Association Meets in Pittsburg

The Ohio New Church Association will meet in Pittsburgh on October 22-24.

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LETTERS TO THE EDITOR

Can Knowledge Bring Happiness?

DEAR EDITOR:

Probably you and other editors have sometimes wondered how much or how little influence what appears in the columns of your paper has upon its readers? We of the New Church are kindred in our religious thinking but widely scattered. Some of us live in a sort of an exile so far as those with whom we might enjoy spiritual fellowship are concerned.

Such a situation may arise whether we are in a big city, or out in the backwoods. I have often been persuaded to follow along to some popular church where a great number of people congregate, and to worship things I have not the least interest in. For this reason I feel more desolate in such meetings than I do in solitude, or by being away from their Gospel, as they call it.

I read some newspapers quite often, but seldom find any article that deals with the deeper things in life. The general content I know, without reading, to be beyond my contact. I am also aware that I am out of tune with current "progress" and do not want to be attuned to their "music" for it has too many squealing notes in it.

This perhaps is a facetious approach to the subject, but I believe that other people are meeting the same problem: Lack of assimilation, and common aims. People are determined, it seems, to make us worship things we inwardly detest, and I believe folks have this in mind when they complain about totalitarianism. But one person cannot do much about checking propaganda beyond that of avoiding it so as not to get entangled in it. But then, what are we going to talk about? To me there is only one alternative, and that is to choose suitable reading material wherever it can be found. But to find what we really are looking for, we must read it. We cannot accept what other people have heard about it.

We may waste our time doing it, but to slake our thirst, we must try books. Some may be found that are as bitter as the waters in the pools of Marah. In my search I came upon Swedenborg's writings, but did not grasp the idea until I found the *Arcana Coelestia*.

There I found the coherence. Without connection with the vine any booklet is but a dead leaf scattered by the wind, and one can form very little idea of how the tree would look, or whether it yet exists. If the leaflet has some balm that affect us soothingly, we may seek for the specie.

I have read only the first volume and could not discuss the doctrine, and besides, I find so much of the internal

sense in it, that I probably will not go beyond the first volume except for a peep.

But now, back to the environment which oftentimes grates exceedingly upon one's nerves, and may I say, upon the muscles also. But in the midst of all this, I draw much comfort from every issue of *THE MESSENGER*, for many articles in it appear as a light before my feet in the midst of stumbling blocks upon my way.

Perhaps people have walked this same path I am now treading, and a word from them now and then, reveals that they overcame, and have their being in a world beyond my mortal ken. Upon whatever step we happen to be in our mental evolution, there is always a step beyond, if we are able to glimpse the Eternal Sea among the stars, where time ceases.

There is also another matter knocking upon the door of my consciousness, namely: What are we going to do with the Eternal? That perhaps is as great a question as that of laying up treasures for rust and moth to consume, in the belief that it will be our heritage in reincarnation, or in resurrection, which ever name is preferred. This situation adds another problem, for it is quite evident that everything around us, both in the material, and spiritual sense attains a growth to a certain extent, and then begins to decline.

When the spirit, or activating force within departs, the material substances decompose at various rates, and the chemical elements return where they came from. This again opens another perspective namely: The melting-pot, and the recreation of both souls and material substance.

There are many religions, which believe in the transmutation of the soul. This belief we also find in Swedenborg under the form of the spirit being the man who "ascends." Not that all spirits ascend, for some have their affection in things of satanic qualities, find their kindred in or with that state.

But it is apparently difficult, if not impossible, for most folks to recognize the spiritual quality of man, even their own spiritual self.

However, regardless of what lines a person's thinking follows, it is apparent that we are not "exchanging" thoughts with robots in human form, but with thoughts that fit within the human brain. And thoughts are our most valuable possession, for without them we could not do anything useful or constructive.

This again opens a question: What is thought? Why are we attracted to some thoughts, and allergic to others? Why do some people worship that which we

detest, and they detest that which we worship? Why can we not discuss some astronomer's book in regard to stellar phenomena, with a person who has not given a single thought to what these bright spots we see in the sky any clear night might be? And is it not so in regard to any subject, be it about material, or spiritual laws?

We have innumerable literature aside from the Bible that deals with spiritual phenomena, generally called "the classics." But when we read such books solely from a literal standpoint, we are confronted by appearances which we store in the memory like the superstition of primitive men.

Still if we are able to grasp a little of the internal sense, it may dawn upon us that it is we ourselves who dwell in the primitive era in our mental unfolding, and that the so-called superstitions deal more concretely with the cannibalistic nature of man, and his wickedness.

When this appearance rises upon the horizon of our conscious mind, it becomes evident that man in or of himself is not good, nor can he save himself from destruction. In the midst of such a multitude of conflicting thought patterns can we say that one stage in our mental development is more important than another?

Knowledge in itself is not happiness. In fact, if any man knew about the calamities that may befall him, he would never have a happy moment even when he sits in affluence, and the sun of fortune smiles upon him.

Those in the midst of affliction, when the doctor holds no hope for their recovery often find more or less solace from the thought of rejuvenation in the world beyond, or in a Nirvana of unconsciousness. Since there is an almost insurmountable gulf between the literal sense, and the spiritual reality depicted in these situations, it is clear that the two interpretations are dealing with absolutely different categories, and could not be made to harmonize under any circumstances.

History is full of the atrocities committed when the literal pharisee reconstructs the internal sense to historical data. He then reproduces the very things he shakes his head at in terror, and considers himself a saint in comparison with the tyrant in whose footsteps he follows. Such fears have their root in past tyrannies. They now apply every means at their disposal to prevent their fears from realization. But such preventions can only build up greater fears which is so lucidly expressed by Christ in these words: "He who saves his life shall lose it, and he who gives his life for my sake, shall gain it."

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The Swedenborg Student

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

Arcana Class—October, 1954
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The readings for this month, covering verses 14-33 of Exodus xxiii, completes the interpretation of a series of laws, judgments, and statutes promulgated by the Lord from Mount Sinai. These laws end with the three great feasts that must be kept and the promise of the Lord's presence and of His protection of His people if they will keep these laws.

The three feasts to be kept annually were the Passover, which represents the purification from falsities, the feast of first fruits, which tells of the implantation of truth by which we are brought into good, and finally the feast of the ingathering, our final complete deliverance from falsity and evil and establishment in good.

This is, of course, a summary of the whole process of regeneration. In explaining the meaning of the feast of the ingathering Swedenborg starts with the statement, "It has already been everywhere shown that man has two faculties of life, namely the understanding and the will; and that the understanding is allotted to the reception of truth, and the will to the reception of good." All things in the universe have relation to good and truth and "these two make the life of man, and (that) the truth of faith, and the good of charity make his new life, and unless both of these have been implanted in man, he has no new life." (9296².)

We are born natural with inclinations to self and to the world. The sole purpose of our being placed in this world is that we may become spiritual—that we may form in ourselves the life of heaven. We hear it said that we cannot change ourselves. In a sense this is true, but the Lord can change us if we will let Him. Regeneration is a Divine work wrought in us as we open the way.

"The loves of self and of the world are born with man, and from these he first has his life. They continually draw the thought and the will of man away from the Lord to self, and away from heaven to the world." (9348) We know from experience how true this is. Yet good is implanted in us by the Lord in infancy and childhood. This is "the good of innocence" and is the beginning of the new will in man. It grows in accordance with his life of innocence with

his companions and of goodness and obedience toward parents and teachers. "Thus this new will, which is from the good of innocence, is the dwelling place through which the Lord enters into man and excites him to will what is good, and from willing to do it." "This influx works in man in proportion as he desists from evils." (9296³)

It is through the Lord's presence in this new will that we have the faculty of knowing and perceiving what is good and true, and as we learn the truths of the Church, the Lord implants them in this good and thereby forms and perfects the new will.

Unless one is regenerated, he remains a purely natural or external man, and regeneration is the bringing of the natural or external man into correspondence with the spiritual or internal man.

In explaining the words "I will not drive him out before thee in one year," Swedenborg tells us that regeneration "begins in infancy and continues even to the last of his life in the world." This is because falsities can be removed only by truths and evils only by goods, and the removal of evil and falsity before the implantation of good and truth would leave man with no knowledge of or affection for truth and good and thus devoid of life. There would be no knowledge of heavenly things nor love of the Lord, and all evil and falsity would rush in.

Notes

9300. "The first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God." The foremost thing is to ascribe all truth and good to the Lord. This is because all good and truth have their life from the Lord.

9327². "All power in the spiritual world is from truths which are from good, thus from truths which proceed from the Lord . . . for the Divine truth proceeding from the Lord is that very thing through which all things have come into existence, and through which all things subsist."

9349. This is a concise summary which should be read carefully. It closes with listing those laws in Exodus xx, xxi, xxii, and xxiii which are literally to be kept and done, those which may serve a use if one pleases, and those which have been abrogated as to present use where the Church is. Some of these may at first thought seem out of place but further consideration will show their reasonableness.

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In Memoriam "A Great New Churchman Departs"

As we go to press, word comes of the passing of the beloved former president of Convention, the Rev. Paul Sperry of Washington, D. C., while on a vacation in Ellsworth, Me. Mr. Sperry died on September 3. He was a native of Astabula, Ohio, was graduated from the George Washington University and of the New Church Theological School. He was ordained into the New Church ministry on August 27, 1905. His early pastorates were in Bath, Me., and Brockton Mass. In 1915 he became the pastor of the National Church in Washington, D. C., and continued there until his retirement in 1942. In 1928 he was made president of Convention and served until 1932. He was also secretary of the Board of Missions for many years, Chairman of the Augmentation Fund Committee, and has served on numerous boards and committees of Convention. It would take a column to list the various services that this dedicated servant of the Church has performed.

Gifted with musical ability Mr. Sperry studied the piano in his youth and often gave concerts. He was introduced to work in behalf of blind by the giving of concerts for the blind in Washington. This resulted in many fruitful years of activity for the blind, among other things he was director of the National Library for the Blind at the Library of Congress.

He was also the author of a book dear to many New Church people entitled, "Words of Life."

He is survived by his widow, Mrs. Josephine Shallenberger Sperry, and a son, Arthur B. Sperry.

Mr. Sperry had a genius for friendship, and there were few that knew him but came to love him. He was a capable scholar and a good administrator who never spared himself in his efforts for the church. A fuller account of his life and works will be made later.

Letters to the Editor

From page 318

People have often sacrificed the higher civic standards, and in doing so, the higher illumination in their mind, and they then discern but dimly between right and wrong until they become victims in the nets they have helped to spread for others.

Then their joys suddenly turn to terror. Then they cry for help, but their helpers have been bound and gagged, and deposited in the dungeons, Antiochus style. They will not unbind any except those who shout revenge when the gag is eased, and are willing to take brand, and bit, and help to spread another net more sinister than the first.—G. A.

In Memoriam

Helen Virginia Means Spiers

In the late afternoon of Wednesday, July 28, 1954, two hours after a sudden heart attack, Mrs. Helen Virginia Spiers, wife of the Rev. John W. Spiers, pastor of the La Porte, Indiana New Church Society, passed peacefully into the spiritual world. No illness preceded. At four o'clock Mrs. Spiers had been going about her work cheerfully—but by 6:30 P.M. she was gone.

"Gone where?" Gone from our sight—that is all.

There are other voices ready to take up the glad shout: "There she comes!" For that is dying.

These words of the poet express the sense of the message of the Rev. Rollo K. Billings of the Sheridan Road New Church in Chicago, who conducted the Resurrection Service in the lovely little chapel of the La Porte Society. The chapel was laden with flowers and filled to overflowing with members of the family, relatives, and friends. With deep feeling all listened to the New Church doctrine that "man is capable of believing in God and of loving God, and thus of being conjoined to God by faith and love, and to be conjoined to God is to live to eternity."

Helen Spiers was the living embodiment of this beautiful truth. As the grand-daughter of one New Church minister, with whom she lived from an early age upon the death of her father, and the wife of another she lived continuously in the atmosphere of the teachings of the New Revelation. As Sunday School teacher, pastor's assistant, and friend of the bereaved and dying, she knew the power of this Revelation to "comfort those that mourn" and to "bind up the broken in heart." Not only the reasonableness of her teaching but also the living faith and loving kindness of her own personal presence, kindled and kept alive the flame of faith and hope in others. In the thoughts and affections of those who knew and loved her, this memory of her faithful and loving personality will ever be a glad inspiration and benediction.

Mrs. Spiers was born July 7, 1889 to Ralph and Amelia (Bartels) Means in Pittsburgh, Pennsylvania. She and the Rev. John W. Spiers were married in Chicago on June 26, 1922. She was for many years an active and valued member of the New Church Women's Alliance and had just joined the La Porte Council of United Church Women. During the war and afterwards she served as translator for the Church World Service at the reception docks

in New York for refugees, and herself arranged for the coming and care of several of these "displaced persons," some of whom were members of the New Church. A graduate of the University of Chicago, she taught languages (among other subjects) in the high schools of Chicago and other cities. Even when she was raising her own family and serving faithfully and efficiently as a minister's wife, she found time to substitute as a teacher. This certainly indicates the practical nature of her personality, as well as her great energy and talent for serving others.

She is survived by her husband, two sons (Donald M. Spiers of Los Angeles and John W. Spiers, Jr. of Chicago), one daughter (Miss Pauline V. Spiers of Chicago), one sister (Mrs. Theodore V. Houser of Chicago), and one brother (Ralph Means of Jacksonville, Fla.).

The Resurrection Service in memory of Mrs. Spiers was held at 2:30 P.M. on the afternoon of Sunday, August 1, 1954.

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The latter part of the thirty-first chapter of Genesis tells of Jacob's departure from the home of Laban after his twenty years service, of Laban's pursuit after him, and of their final parting.

Spiritually Jacob's serving under Laban pictures the state in which truths and goods are acquired. It is a state in which one thinks that the good he does is from himself and that he merits the kingdom of heaven. We all pass through this stage, because we are born natural and are in the loves of self and the world. We would not do any good if there were not some satisfaction to us in it, and our first satisfactions are of self-merit: we think that we are good.

Yet one of the first essentials in regeneration is to acknowledge that all good is from the Lord and likewise all truth. The natural man is loath to acknowledge this. It is not without effort that self is overcome. With the acknowledgment that all good and truth are from the Lord we enter into a new state of life. This is Jacob going back to the land of Canaan. It is coming into the acknowledgment and worship of the Lord. Laban thought that Jacob, Leah, Rachel, and their children belonged to him. Yet "no one ever has good and

truth which is his own" but directly or indirectly all good and truth flow in from the Lord. It is the same with evil and falsity: they flow in from the hells.

There is an important lesson here for us. Man has no life of himself, but is a recipient form. Sometimes we have thoughts which are not true and desires which are not good. We are not responsible for these as they come to us. They come into the mind from various sources, good thoughts and affections from the Lord through the heavens, and wrong thoughts and affections from the hells. So when one is in an unruly or uncharitable state it is literally true that "the Devil has possession of him." We should acknowledge this. No evil or falsity is ours unless we choose to make it so. According to the Lord's words in *Mark* vii, 15, it is not the things which enter in but those which go out that are a part of us. To think that evil is from ourselves is to appropriate it. To attribute good to ourselves is spiritual theft. When we recognize that all good flows in from the Lord and all evil from the hells, we can choose to be led by the Lord and find deliverance and protection. This is the practical value of knowing the source of good and evil.

No Immediate Influx

The Lord does not inflow immediately with man and teach him, but mediately into his knowledges. If influx were immediate, the Lord could enlighten us only according to the states in which we are. This would merely confirm us in our own states, desires, and thoughts. He teaches us mediately through the Word. Thus knowledge comes from the Lord by an external way and our thoughts and affections can be corrected. Chapter xiii in the "Doctrine of the Lord from Experience" in the Posthumous Theological works of Swedenborg gives a very clear explanation of this.

Notes

4156. True rationality is to be able to see clearly that good is good and truth is truth: consequently that evil is evil and falsity falsity.

4172. "Evil of fault" and "evil not of fault" contrasted. The Lord can bring good through "evil not of fault."

4180²⁻⁴. The Divine good and truth proceeding from the Lord are the source of the intelligence and wisdom of angels and men. Truth can be received by the evil by their external man but not by their internal man.

4205. "The reception of good is not possible in any other way than according to truths, truths being that which good flows into. . . Truths are what limit the inflow of good."