

# NEW-CHURCH MESSENGER

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WILLIAM BLAKE (1757-1827)

—COURTESY OF YALE UNIVERSITY ART GALLERY

*Christ Appearing to the Apostles*

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APRIL 15, 1962



# NEW-CHURCH MESSENGER

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## ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against  
God.

Human life is unbroken and con-  
tinuous, and the world of the spirit is  
real and near.

# EDITORIAL

## The Search for Peace

**T**HE PEOPLES of the world have suffered many disappointments in the course of the twentieth century, as their leaders met to seek effective disarmament. Yet they cling to the hope that sufficient agreement may happily be reached before the hour is too late."

So reads a portion of the letter delivered by Dr. Frederick Nolde of the World Council of Churches to the heads of the delegates of the 18 nations who are participating in the disarmament conference in Geneva. And at the present writing (Mar. 23) it looks as if they are destined for another disappointment. The letter which sets forth what may be done to dispel the suspicion that at present blocks agreement on the "technical steps towards disarmament", undoubtedly voices the concern, not only of Christians but of the people of all religions. Were the people of all nations allowed to vote freely on the question of whether to disarm if other nations would do likewise, the result would be overwhelmingly in favor of it. We venture that not in a single nation would the vote be in favor of armament, except for the purpose of defense. And yet such is the suspicion that has been engendered, that no nation dares to disarm unilaterally.

There are, to be sure, other forces which work against disarmament. For example, there are some who contend that in the United States economic chaos would follow, were the country to reduce its expenditure for war purposes from the present fifty billion dollars to five billion dollars, because of the millions who would be thrown out of work. This contention does not take account of the fact that such a saving for the government would mean a large reduction in the tax burden, thus giving the population additional money for urban renewal, the building of schools, hospitals, and many other things that would add to the nation's wealth while greatly stimulating employment.

More serious is the claim that the rulers of Russia would not dare to disarm, for they must keep the population in constant terror of war in order to maintain their power. If this is true—and there are grounds for believing it is—disarmament will not be brought any closer by the Geneva conference.

What if nothing decisive for resolving international tensions shall issue from this conference? Shall we then have to conclude that nothing can be accomplished by negotiations and conferences? No. Even a conference from which nothing substantial emerges, is not a complete failure. It does mean that training has been given in substituting reason for passion, communication and an exchange of viewpoints for an exchange of bombs and bullets. Even this we may be permitted to hope, may nudge the world a step towards finding a remedy for the insanity we call war. After all, we must not forget that it took mankind a long time to substitute law for feuds and private vendettas. But man today does not have many centuries in which to find an alternative to war. No, but he may have enough time to find an alternative to a shooting war.

William James in his essay on "The Moral Equivalent of War" said: "It may even reasonably be said that the intensely sharp competitive preparation for war by the nations is the real war, permanent, unceasing; and that the battles are only a sort of public verification of the mastery gained during the 'peace'-interval."

We really recognize this by calling the present condition "a cold war". However, we are happy as long as the "public verification" of the mastery gained by any nation can be deterred. And it is possible that in this nuclear age and space age, the motivation on the part of most nations for finding or using a substitute for a hot war may be so much more compelling than in the past that this decade may witness success in this long deferred hope of mankind.



Do the writings of Emanuel Swedenborg convey the definite idea of an "end of the world"?

Will our space ships become nothing more than dust in space?



## WILL EARTH BE DESTROYED?

by Thomas A. Reed

MODERN WEAPONS of warfare coupled with hatred create fear for the future of our earth. What will actually happen is anyone's guess. We are pressured on all sides by outbreaks of revolution, civil war, the possibility of thermo-nuclear push-button conflict. Some interest has been aroused, by this sort of background of "modern living", to ask the question of just where is this going to end? World conditions as they present themselves to us today, are far different from what Swedenborg knew as a statesman during his lifetime.

It is the purpose of this article to strive to present the teachings of Emanuel Swedenborg as they relate to the idea of an "end of the world". Swedenborg was quite aware of ideas contrary to what he received from the Lord Jesus Christ with regard to the "end of the world, a last judgement and a second coming of the Lord". There is no doubt in Swedenborg's mind about the source of his information on the "end of the world," the second coming and a last judgement—he claims to have received it from the Lord alone, (*True Christian Religion* 779). . . . "while reading the Word." Throughout the effort to present Swedenborg's concepts it is clear to the writer that, whatever Swedenborg teaches, there is no doubt of its truth. It is a matter of where one stands in relationship to the ideas set forth. Each one will receive it according to influences that have dominated his thinking and desire throughout life.

There are religious organizations that believe in the "literal end of the physical globe." Adjacent to this belief, is a conviction of the resurrection of the physical body, a personal judgement when the literal book of life is opened, and the Lord Jesus Christ on the throne will make the final decision as to the ultimate destination of every man, woman and child. Prior to the so-called end of the world, the Lord will make His physical appearance in Jerusalem and there rule one thousand years in the "millennium". Somewhere in all this, there will

be a destruction of the world and creation of a new heaven and a new earth populated by people who desire to live an orderly life, ordered by the laws of the Lord. There are as many different opinions as there are people that believe them. They all appeal to the Divine Word for authority and "proof" of their position.

There are several passages of scripture from the *Epistles* that say to them there will be a second return of the Lord, a last judgement and an end of the physical world. In Paul's letter to Corinth (*I Cor.* 15:51, 52) he writes,

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed."

There is nothing mentioned here about an end of a world, but there will be a last trump and a resurrection when all will be changed. In a letter to the Church in Thessalonica (*II Thess.* 1:7-9) he writes to a troubled church these words,

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

The word translated revelation is the same word John uses in *Apocalypse* 1:1. There is no mention of an "end of the world" but there is to be a "presence" of the Lord and an accompanying judgement of all men that refuse to "obey the gospel of the Lord." Paul continues the theme in his first letter to the Church in Thessalonica,

"For this we say unto you by word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (*I Thess.* 4:15-16).

The literal minded person finds evidence of a physical return of the Lord to earth. The rapture, that is to ac-

company the end of the world, will involve every man, woman and child that loves the Lord—they will meet Him in the air. Those that remain on earth are really unaware of what will happen to them. It is the *Second Epistle* of Peter that specifically mentions “the earth also and the works that are therein shall be burned up”. In order to see the passage in its entirety, we quote it, “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement and the destruction of ungodly men. But, beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. . . .” (II Peter 3:7-10)

As far as proof texts are concerned, this stands above all others as indicating the end of our physical world. Man on our planet does not really know what is going to happen in the future—the Lord alone has infinite knowledge and wisdom. If the above passage is taken in the literal sense, there is some basis for a belief in the final destruction of our globe but is this what our Lord really taught?

The disciples came to the Lord and asked him two questions about what was to come. Here is what they asked Him,

“ . . . And as he sat on the mount of Olives, the disciples came unto him privately saying, Tell us, when shall these things be and what shall be the sign of thy coming presence and of the end of the world?”

The words used here in the Greek Text offer a partial solution to the subject. The first question might just as well have been translated, “What shall be the sign of your presence?” The Greek word *parousias* in its root meaning represents the idea of presence, a being present. The basis for a belief in the “end of the world” is thought to have been the subject of the second question. “What shall be the sign of the end of the world (consummation of an age)?”

There are two Greek words that have often been confused and at times mistranslated. *Kosmos* is used some 181 times in the New Testament and is translated “world” most of the time. The context of its appearance determines its different shades of meaning. “*Aion*” is used some 43 times in the New Testament and usually means age, a span of time, etc. Dr. Richard Trench, in his fine work, entitled *Synonyms of the New Testament* p. 213, 214 has an interesting note on the idea.

“One must reject that, by this or some other device, our translators did not make the difference between *kosmos* (mundus,) the world contemplated under aspects of space, and *aion*, the same contemplated under aspects of time; for the Latin, no less than the Greek, has two words; there we have or have acted as though we had, but one. In all these passages (Such as *Matt.* 13:31 and *I Cor.* 10:11) which speak of the consummation of the *aion*. (There is none which speak of the end of the *kosmos*.”

Other standard works such as Thayer's *Greek-English Lexicon of the New Testament*, and Abbott-Smith *Manual Greek-English Lexicon of the New Testament*, and *The Analytical Greek Lexicon*, support the view of Dr. Trench. Swedenborg's view is based on the literal sense of the Word. In *True Christian Religion*, p. 212,

“The literal sense of the Word is the basis, the containant, and foundation of its spiritual and celestial senses. In everything Divine there is a first, a mediate, and an ultimate, and so exists and subsists; the ultimate therefore is the basis. Then the first is the mediate, and by the mediate in the ultimate; so that the ultimate is the containant; and since the ultimate is in the containant and basis, it is also the foundation.”

If the ‘foundation’ (The Word of God) gives little or no support for “a consummation of an age” the superstructure will not stand up under the light of heaven. The completion of an age, the last judgement and the presence of the Lord are inseparably connected, and they all stand or fall on the literal sense of the Word. The completion of an age is brought about when revealed truth from the Lord loses its meaning and force in the minds and hearts of men, churches, and nations. When men begin to call good evil and evil good, something has changed in man. The Word remains the Word but its meaning is lost by an “inner earthquake” a change in belief and action. Man is a small world (a microcosm) and a vessel made to receive life from the Lord. As love is the life of a man, when this has been extinguished, as far as love to the Lord is concerned, there is an end of the Lord's rule in his heart. Swedenborg witnessed the last judgement which resulted when the Lord focused his presence on the areas of the invisible planes of life that surround our physical globe. The evil cast themselves into hell and the good were received in heaven.

In Swedenborg's last major work, the *True Christian Religion*, he writes at length on the subject “Consummation of an age.” He writes:

“The coming of the Lord is not His coming to destroy the visible heaven and the habitable earth, and to create a new heaven and a new earth, as man, not understanding the spiritual sense of the Word, has hitherto supposed.”

Although the Lord stated in *Matthew* 24:35, “Heaven and earth shall pass away, but my words shall not pass away;” Heaven and earth here are used to refer to man's world of mind and desire. It is not to be taken as saying, the earth and heaven shall be destroyed. Earth and heaven have been defined in Swedenborg's revelation of the spiritual sense of the Word in *Genesis* 1:1. “Earth” is a symbol of man's outer life and heaven is a representative of man's inner life. Man has relied too heavily on his “five senses” and so cannot see any truth to the reality of his true spiritual nature. During the period of 2000 years the love of many has cooled and Christianity has become in a greater or lesser degree, Churchianity. All the details mentioned in *Matthew* 24 are parts of a human drama of how men have responded to the Word of God. From another point of view, however, the Lord's incarnation was the one thing that kept the present heavens and human race alive.

“Unless the Lord had not come into the world and had thus Himself assumed the ultimate, the heavens that were made up of the inhabitants of this earth would have been transferred elsewhere, and the whole human race on this earth would have perished in eternal death” (*Apocalypse Explained* 726 (7)).

We look back to a fact that has done more than to change the course of human history; it has stabilized the very life of our globe. From this basic truth, there seems to

*Please turn to page 124.*



## MORE LIGHT ON SWEDENBORG & GOETHE

by Waldo C. Peebles

THE SIGNIFICANT influence which Swedenborg exerted upon Goethe has been known and accepted for many years. Evidence of this is found, for the most part, in *Faust* and in a few poems. In a recent issue of *Offene Tore (Open Gates)*, the Swiss counterpart of our *NEW-CHURCH MESSENGER*, a brief excerpt taken by its assiduous and scholarly editor from a scientific work, Goethe's *Theory of Colors* (1810), reveals an appreciation of the internal sense of the Bible that can be due only to a knowledge of Swedenborg's writings.

In this connection, we should recall that Goethe actually translated into German, Nos. 449-454 of the *Arcana Coelestia*, and the "book of mysteries" that he placed in Faust's hand is undoubtedly a volume of this work, even though the authorship is ascribed to Nostradamus who was a contemporary of Faust and lived in the 16th century, while Swedenborg lived 150 years later and therefore could not be mentioned in a scene dealing with an earlier period. It is a pity, however, that nowhere except in one or two private letters does Goethe mention the name of Swedenborg.

It is a fact that the philosopher Kant, known as the greatest thinker of the modern world, held Swedenborg up to ridicule in his little book, *Dreams of a Spirit-Seer*, and the consequent damage to the latter's reputation continues to the present day. Kant was much interested in rumors which reached him about Swedenborg's clairvoyance in reporting from a distance the Stockholm fire. He sent an investigator to Sweden to verify the story and was completely satisfied as to its authenticity. Hoping to learn more about clairvoyance, spiritism, and the like, Kant purchased some volumes of the *Arcana* and was disappointed to discover they dealt chiefly with Bible interpretation. In his resentment he attempted to make Swedenborg the laughing-stock of Europe.

The sage of Weimar was a man of great physical and moral courage. He faced death with firmness on at least two occasions. Once when sailing in Italian waters the ship became unmanageable in a sudden squall. He calmed the panic-stricken passengers and crew by relating in Italian the story of Jesus stilling the tempest on the

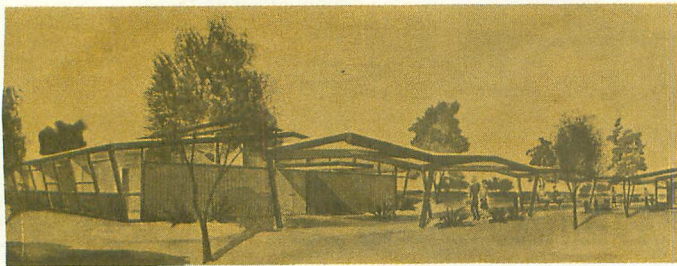
Sea of Galilee. One night many years later when two drunken soldiers broke into his home and threatened his life, the sight of the majestic old gentleman calmly descending the stairs in his nightshirt carrying a candle caused them to leave without harming him. Shortly after this incident, Goethe was summoned to an audience with Napoleon at Erfurt and here the two greatest men in Europe met face to face. The conqueror was so impressed by the poet's serene and dignified bearing that he exclaimed with admiration: "*Vous etes un homme!*" Despite these instances of courageous behavior, Goethe seemed unable to endure the thought of being laughed at, and did not have the courage to immortalize Swedenborg by mentioning his name in *Faust*. However, at 83 years of age in the last eight lines of his great work, the "Chorus Mysticus", which is sung by the angels in heaven, he wrote this magnificent expression of Swedenborgian doctrine which I render in a slightly biased translation:

All things transitory  
Are but symbols;  
Things unattainable  
Here are accomplished;  
The indescribable  
Here is reality;  
God's love eternal  
Draws us above.

Now let us examine Goethe's views on Holy Scripture. He says that the great veneration devoted to the Bible by many peoples through many generations is due to its internal worth. It is not merely a folkbook, but the *Book of the Nations*, because it portrays the destinies of one people as a symbol of all the others. The history of this people is linked with the creation of the world and leads through the degrees of earthly and spiritual development and of inevitable and fortuitous events out into the most distant reaches of the utmost eternities. In the two divisions of The Bible, he says, the historical account is connected with the doctrinal presentation so intimately that one helps and supports the other as in no other book. Thus, he reasons, this work deserves to be restored immediately to its original status and be considered the universal book of all the nations. As the level of culture rises throughout the world it can serve



## URBANA'S PROPOSED NEW DORMS



Architect's sketch of proposed buildings.

**Cost:** approximately \$75,000. About \$2,000 per student. National average of dorm construction is over \$4,000 per student.

**Description:** Two units each to house 16-20 students, housemother's apartment.

**Location:** James field, across road from present college buildings. Near president's residence.

**College Plan:** Architect John Kline devised a physical plant mock-up two or three years ago. This placed dormitories, classrooms, student-union, and other buildings in our present campus area. These dorms are the first major step in following through with that plan.

**Financing:** Hope to finance it through long-range building fund campaign which was initiated by the Ohio Association. To date approximately \$5,000 collected from this source. It is hoped that contributors will pledge annually to help finance the construction.

more and more as the basis and, in part, the instrument of education, not by inquisitive persons, but by truly wise men.

The Holy Scriptures with their independence, wonderful originality, versatility, universality, and vast content, provided no standard by which they might be measured. He suggests that this standard must be sought from without and applied to them, and the whole multitude of those who assembled for that purpose: Jews and Christians, pagans and papists, reformers and counter-reformers wanted to interpret and explain, connect and supplement, set straight or put to some use. According to him the Bible in itself had almost no effect upon the older periods of history, and he believes we do not give this sufficient consideration. The books of the Old Testament were no sooner brought together than the nation from which they sprang was completely dispersed. It was only the letter<sup>1</sup> around which the scattered people gathered and still gather. Hardly had the books of the New Testament been combined, when Christianity split into endless differences of opinion. And so he says we find that men did not occupy themselves so much with the content as with the style and language of the work,

<sup>1</sup>"Interior things were not discovered to the Jews lest they profane them; on this account they are also kept in ignorance at this day." *Arcana*, 3373(2).

and quarreled over the various interpretations which they were able to *apply to*, foist upon, and thus obscure the text. From the foregoing Goethe's concern for the Bible and his appreciation of the spiritual sense is obvious. Love of the Old Testament and his desire to read it in the original language motivated his study of Hebrew. He also believed himself in harmony with the New Testament, and especially with Christ. The Bible, with Homer and Shakespeare, were his favorite books. He took part in a controversy as to the divine or human authorship of the Scriptures. It is no wonder that such a man planned his greatest work, *Faust*, to begin and end in heaven. In search of inspiration he once asked himself: "What shall I say of the Lord with my quill, what manner of song shall I sing of HIM?"

However, like most of us, he was far from being a saint and his youthful years were turbulent and by no means blameless. The unforgiveable sin in the eyes of puritanical critics was his "marriage of conscience" which was not solemnized by the church until his son August was 17 years old and a witness to the ceremony. Because of this and his many love affairs he was called a "glorious devil" by certain purists who failed to credit him with achieving in his later years great serenity of mind, a firm belief in a personal God, and a philanthropic attitude towards his fellowmen. His famous last words were: "More light!" One biographer believed that he asked to have a shutter opened to admit more light into the darkened room from which his soul was about to pass into higher spheres. A more gratifying explanation is that he did not *want* more light, but that as his spiritual eyes were opened he began to *perceive* more light, the brightness and splendor of the light of heaven, to which Swedenborg so eloquently bears witness.

*The author is Professor Emeritus of German at the Boston University, but continues to do part-time teaching. He is a distinguished scholar of the German classics.*

### THE WIDENING SWEEP

IF IN WALKING we together  
Must take the widening sweep,  
Human eyes may droop when weary,  
The Christ eyes watch will keep.

If we go and now together  
The space ahead is new.  
In His Christ hands, He will cup us  
Until our songs ring true.

Onward then we go together  
The climbing path pursue!  
Choral sung? The angels humming  
Chrysalis song for two.

—MELROSE PITMAN



## PEACE CAN BEGIN AT HOME

by Elizabeth Randall

WE ALL want peace. How often we hear this desire expressed! But too many times it seems to be voiced with a sort of hopeless pessimism. After all, what can I do about it? Just one lone person wishing for peace—in a world that seems bent on continuing the arms race and rushing on to well-nigh universal destruction.

Yet I believe there are a number of things that one lone person can do about it. Of course in the first place "one lone person" does not stay alone. Life is constantly a matter of relating oneself to others. It is not difficult to find at least two or three people who are as deeply desirous of promoting peace as is oneself. So we can begin by gathering together a few congenial friends who all want peace and also want to do something about it.

In any effort to promote peace, perhaps the first thing to consider is one's own attitude of mind; that is, there should be an open-mindedness, an awareness of the problems of others. What is causing tension? What is blocking peace? Do we understand "the other fellow's" point of view? his needs? his difficulties? What do we know about his background?

So our small group of like-minded friends, with similar backgrounds and similar problems, must reach out with eyes and ears wide open so that they may develop their understanding and appreciation of those with different background.

Opportunities to meet foreign students are plentiful these days, with many cultural exchange programs bringing young people from all over the world to study at our schools and colleges. Are we following up these opportunities by inviting foreign students to our homes and by listening to what they have to tell us about their home lands? When President Kennedy recently talked with a group of foreign students in the White House rose garden, he called them "an investment in friendship." Many of these young people will undoubtedly have positions of leadership in their native lands when they return home. If we can give them, while they are here, a picture of what is best in American life, we will surely be contributing to the peace of the world. (Incidentally, why not brush up on some study of foreign languages, to facilitate communication?)

Another question we might ask ourselves: Do we make any impact as church members, as Christian

citizens, on our community—locally and also nationally? Or are we too apt to be content within our own limited circle?

"The church has become more of a social institution than a social action institution," according to a newspaper editor writing in *The Christian Century* (Jan. 28). He is disturbed by what he calls "a lack of pertinency on the part of the church" in dealing with present-day social problems. Another newspaper editor says (Dec. 6): "A social consciousness has been awakened in this country and the churches have had much to do with the awakening." Yet he goes on to say, "Still, the fact remains that the churches are not getting through to many of us as powerfully as they should."

This social responsibility of the church is a challenge—for laymen and women as well as for the clergy—to become more involved in the issues and problems of the day and to endeavor to serve as the "social conscience" of the community.

Members of the Convention's Council on Social Action feel that the overriding "social concern" at the present time is the nuclear arms race and the need for armament control. As we recognize and think about the urgency of this problem, many questions come rushing to mind: Under what conditions would we be ready to have our country use nuclear weapons? Would we ever want the United States to use them first? even in a "preventive war" (so called)? What can we do to ease the tensions between the U. S. and the U.S.S.R. or other communist countries? Compared with the huge sum we are spending for military defense, are we appropriating enough to study and develop peaceful methods of settling disputes between nations?

We listen to eminent scientists and read what they have to say about radioactive fallout, for example, or the need to resume testing (although we already have enough A-bombs and H-bombs to destroy everybody on earth many times over!)—and we find that these scientists do not agree on many important points! Whose word shall we take? We should listen to various points of view, of course, always making sure our source of information is reliable and accurate.

I think we can be especially grateful for the formation of the Society for Social Responsibility in Science. A new



chapter of this society was recently founded at Harvard and was addressed by Dr. Albert Szent-Gyorgyi, Nobel Prize-winning biologist. He recommended that the \$700,000,000 earmarked for fallout shelters be spent for an international institute to study peace.

The establishment of the United States Arms Control and Disarmament Agency was a step in the right direction. Creative planning is needed in order to build a world at peace, a world of cooperating communities, developing together the natural resources of the universe. Hopes are running high, following the orbital journey of Astronaut John Glenn, that the U. S. and the U.S.S.R. may join in some outer space projects. Premier Khrushchev's proposal for Soviet-American cooperation in space is not a new idea. The United States was working in the United Nations as long ago as 1958 for the creation of a U.N. Committee on the Peaceful Uses of Outer Space. Great improvement in political relations between the two countries is vital, of course. But would it not be a constructive beginning to have cooperation in such areas as weather forecasting and world-wide communications?

In such vast programs as these, once again it might be asked: Where does the individual citizen come in? Even if he has a "social concern" and wants to work for peace, what can he do—besides writing to congressional leaders and to the President?

It is at this point, it seems to me, that we should recognize the importance of public opinion—informed public opinion. Our national leaders need the support of the citizenry to back them up. Church members with a sense of community responsibility have the opportunity, as we have said, to be the "social conscience" of the nation. A social conscience (like the individual conscience) must be an educated conscience—not merely espousing starry-eyed idealism. It must cultivate a solid foundation of information from reliable sources; it must endeavor to relate Christian principles to a given situation with understanding of what is involved.

In one of his stimulating columns in *The New York Times* (Jan. 28), James Reston offers some valuable suggestions as to the role which might be played by "the thoughtful, detached private citizen." In analyzing the present world situation, he says: "The cold war will probably be settled, if it ever is, not by the society with the biggest weapons—though a balance of power must be maintained—but by the society that has the greatest capacity to adjust to the scientific, social and political revolutions of the age." He then calls attention to the "remarkable capacity to adapt themselves to change" that is being demonstrated by the Western European nations, now stripped of their empires.

"The ability of the United States," he goes on to say, "to take the lead in this process of adjustment is vital to its own security and the security of the rest of the free world, but this whole process cannot proceed much faster than the development of public understanding in this country."

So Mr. Reston calls for the organization of "the widest possible study of our present economic, social and political assumptions in relation to the convulsive changing facts of the age." Study groups can be created in "existing organizations of the churches, schools, service clubs and parent-teacher associations." This kind of adult-education movement "could have a profound effect on the opinion of the nation."

Here surely is an opportunity for our group of church people who want peace and also want to do something to promote peace. With a strong sense of Christian social responsibility, they can study together the vast changes taking place in the world today—considering them not only as economic, social and political questions, but always being aware of the moral issues involved. Thus may they help to build an informed public opinion and also strengthen the social conscience of the church so that it may make its contribution toward a world at peace.

## COVENANT

**S**PRING after Spring God's Covenant  
Renews itself in forests filled with song,  
In budding leaves and winging, feathered throng  
And starbright systems of the firmament.  
His promises of immortality  
Leap from the furrowed earth in fields of green!  
The sum of living's vast totality  
Proclaims Omnipotence within its dream.

All Nature shouts in fresh accord  
The resurrection message of the Lord.

—MARIE LUSSI



## LETTERS TO THE EDITOR

### FALLOUT SHELTERS

To the Editor:

I cannot improve on the excellent article by Miss Elizabeth Randall in the Jan. 1st issue entitled, "Wanted—an attitude of brotherhood," but I can express my own sentiments.

I do not agree with the spending of hundreds of millions of dollars by our government and local authorities for fallout shelters which could well be spent in finding ways and means of getting rid of war, the real cause of our fears.

I do not believe our good Lord would permit the destruction of His wonderful creation by the evil forces which now exist. Let us all, as real New-Churchmen, work together with increased vigor for the brotherhood of man. I most heartily agree with the statement of Miss Rosalind Elias, the Metropolitan Opera star who says "I am not afraid. I shall not crouch in a hole, like an animal. My faith in my God and my country is far too great for me to feel anything but strong and secure." I will say Amen to that.

Let the Lord's will be done on earth as it is in Heaven.

Ray L. Heddaeus  
Pittsburgh, Pa.

### NEW-CHURCH AFRICANS

To the Editor:

Just recently some friends were at our home and we were discussing Africa. They wanted to know if the New Church was established there. Then they wanted to know if Swedenborg ever wrote about the Africans. We got out the Swedenborg concordance and among other references we found the following, which appears to show that Swedenborg prophesied, or foresaw the advent of the Heavenly Doctrine in Africa.

On p. 99 Col. 2 of the Concordance Vol. 1. D. No. 4777, we read "Hence the Angels were glad that the Lord's advent is now at hand, and that the church which now perishes in Europe will be established in Africa and that this will take place from the Lord alone through revelations, and not through emissaries from Christians."

In the Jan. 1 issue of the *MESSENGER*, p. 14, under "Evidence Society Notes"—Leslie Marshall's statement would bear out this prediction made so long ago, even to the fact that this would happen "Inland" and not on the coast.

I was thrilled to find this, and I think it should be of interest to New Churchmen who possibly have not read the *Spiritual Diary*.

Irene T. Lister  
Philadelphia, Pa.

**ANGEL TIMBER.** By Alice Hoey Shaffer. Exposition Press Inc., 386 Park Avenue South, New York 16, N. Y. Cloth, 55 pages, \$2.50

"ANGELS are not such created: They are the fruit gleaned from the harvests. . . ." This great thought is

but one of many to be found in *Angel Timber*. It is a beautiful story, beautifully told. Is there anyone who can read it without being deeply moved, and without a feeling that something has been added to his life

Teenie, who married so young, was one of those brave and courageous pioneer women who contributed so heavily toward the winning of the West. Without her and thousands of her sisters, the great open spaces in Canada and the United States could not have been developed. And even more important than the actual work they did, was the influence they exerted on their children and the rising generation. Who shall measure the true value, historically and otherwise, of this fine epic poem that pictures so graphically the life of this pioneer woman, her struggles, her devotion to duty, her love of family, and finally her entrance into that happy land to which we all aspire.

So powerful and moving is the story that I cannot quite believe that Teenie is altogether a fictional character. May she not have been a relative of the poet? Perhaps even her mother? I wonder.

I would urge all to read *Angel Timber*. If you can draw from it but a fraction of the beauty and wonder of thought and emotion to be found there, you will be well repaid for your effort. For truly—

"Angels are not such created;

They are the fruit gleaned from the harvests. . . ."

Alice Hoey Shaffer is no stranger to readers of the *MESSENGER*, for she has contributed to these pages on previous occasions. Among her other books are, *Voices*, *Food From Afar*, and *Bits Of Ribbon*. Her book may be ordered from the publisher, or from Mrs. Shaffer, who lives at 287 Virginia Drive, Ventura, Calif.

—CLARK DRISTY  
Rapid City, S. D.

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## Evidence Society Notes

A LITTLE BOOK scarcely known in New-Church collateral has recently for the first time come to the attention of the Evidence Committee of Convention. It is entitled "Wesley and Swedenborg," by Rev. E. R. Keyes, minister of the Philadelphia Society in 1872, and formerly a Methodist clergyman. While it adds little more to what already is known of the acquaintance or contact of the Prophet of the North, and the great English founder of his denomination, the book is a clear and interesting account of in what manner the two teachings differ and where in the author's opinion John Wesley's beliefs, and those now of his followers, fall short of the true Christian religion. This little work will be placed in the Evidence Committee's library which continues to be maintained by Rev. Leslie Marshall at the new address of the New-Church Missions Center, 419 Fifth St., So., St. Petersburg, Fla. There are more than 50 works in that library dealing with the New Church and with Swedenborg written by non-New-Church authors. They may be borrowed for cost of postage. Inquiries should be sent to Mr. Marshall, Box 386.

THE REVIVAL of interest in the postage stamp honoring Swedenborg issued by Sweden in 1938 brings to mind the following news item in the philatelic press just prior to the day the stamps were made available to the public, both here and at office of issuance:

### *Honors Swedenborg*

"On Jan. 29 Sweden will issue two stamps, 10-ore and 1 krona, to celebrate the 250th anniversary of the birth of Emanuel Swedenborg. Although Sweden is the only country that will honor him in a philatelic way, his birthday will be celebrated all over the world and commemorative exercises will be held in 40 cities of this country alone.

"Because Swedenborg is unknown to collectors, here is a brief outline of his life. He was born in Sweden and after finishing his education he made outstanding contributions to the knowledge of his day in the fields of mineralogy, metallurgy, physics, anatomy, physiology and psychology. In the latter half of his life he turned to religion and produced volumes on theology and philosophy which have deeply influenced the thought of many generations."

—LESLIE MARSHALL

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## The Swedenborg Student

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

### ARCANA CLASS—May, 1962

#### Volume IX, 6850—6968

May 1—7	6850—6872
8—14	6873—6912
15—21	6913—6938
22—31	6939—6968

THE STORY of the call of Moses to lead his people out of Egypt is familiar to all Bible readers, and though the whole story of Moses is the story of a remarkable life, its real message is a spiritual one.

The Hebrews had become enslaved in Egypt, and now God reveals Himself to them through Moses, who is commissioned to lead them back to the land promised to them of old.

The Egyptian stage is one through which all who are regenerating must pass. The natural plane of life must be developed first. Knowledge of all kinds must be acquired and stored up in the mind in order that there may be a receptacle into which the spiritual may flow, so that the internal man may be developed; this is the stay in Egypt. Before regeneration our interests center upon the things of this world with its delights and achievements, and we all become more or less enslaved to the natural.

Yet part of our natural instruction is about the Lord and heavenly life. We learned in our last month's reading (6750) that the memory-knowledges which are really important are not "those of philosophy, but those of the church." This teaches us that our true goal is development into spiritual men and women, and when we come to see this ourselves, we have heard the call of Moses. The reluctance of Moses pictures our first feeling of inability to meet the higher demands. We know from instruction that living from spiritual motives is freedom and that living for the world is bondage, but the allurements are strong.

The sections from 6873 through 6888 are very important. We learn from them first that in both the Most Ancient and the Ancient Churches the Lord was thought of not as "Universal Entity" but as a Divine Person, and so appeared to them, and that the people of those churches were "much wiser than the men of our times." Then we learn that "I AM WHO I AM" expresses both the being and the "coming-forth" of the Lord, the Father and the Son. In number 6880 there is a very helpful explanation of the Trinity in its application to our reception of life and light from the Lord. Note especially the last statement in this number. Note also the statement in number 6887 that "the Divine Human is the quality of the Divine Itself."

Number 6907 should be studied for its bearing on much of the religious as well as the secular thought of our own day. We should see clearly the opposition of "the light of the world" to "the light of heaven" and our need of being able to recognize that many modern religious concepts and hypotheses are falsities developed through men's looking to the light of the world for guidance.

The interchapter reading on the spirits from the planet Mercury reinforces this teaching. Note the statement

THE NEW-CHURCH MESSENGER



in number 6921: "Material things are like weights which induce slowness and retard, because they bear the mind downward." But we may find some encouragement in the statement in number 6929 that those from this earth who have lived in the good of faith and in charity, when they come into heaven "are in a light above that in which the spirits from Mercury are." And number 6931 tells us: "The spirits of Mercury are continually in the memory-knowledge of things, yet not in wisdom from it, because they love knowledges, which are means, but not uses, which are ends."

The numbers on the Doctrine of Charity (6933-6938) answer very clearly for us the common question of the place which care for self—in the sense of provision for ourselves and our families in this world and for our physical health—should have in our thinking and planning.

Signs were given to Moses to assure and encourage him: the rod turned into a serpent and restored, the hand made leprous and healed, the waters of the Nile turned into blood. The rod of Moses is the symbol of the power proceeding from the Lord's Divine natural. It was by the Lord's power through the Incarnation that He overcame evil and restored the heavens to order. In explaining the words "And I am come down to liberate them out of the land of the Egyptians" Swedenborg speaks of this work of liberation in the spiritual world. Moses represents the Word and his rod the ultimate, the letter. In the letter the Word is in its fullness and power and is the means of overcoming evil. But separated from its spirit or true meaning the letter comes to be thought of as the work of men—the rod becomes a serpent. Moses was horrified at the serpent and fled from it. The sign of the hand made leprous and healed teaches us that to try to make spiritual truths serve our selfish interests profanes them; it is like leprosy, for there is no goodness within. Spiritual truths must be restored to their true use. And the turning of the water of the Nile into blood means that all natural learning—the sciences, philosophy, literature—apart from the spiritual have no power to bless. Unless we seek to become spiritual men and women, life will be a failure. "For what is a man profited, if he shall gain the whole world and lose his own soul?"

### Notes

6854<sup>2</sup>. This tells us what is meant by the Lord's descent into the lower regions.

6897. "The first of the church is the knowledge that there is a God, and that He is to be worshiped. His first quality to be known is that He created the universe, and that the created universe exists from Him."

6882. Two "instructions" are involved in "I AM WHO I AM": "That God, from whom all things are, must be acknowledged; the second is, that the Divine truth, which is from Him, must be received."

6917. We have here the specific information that the "spoil" of the Egyptians was used in the construction of the ark and other holy things. At least one modern commentator on Exodus claims that all the details of the tabernacle were made up much later by the Jews to bolster their claim to holiness, and he bolsters his own statement by saying that the Jews were mere desert nomads, and could not possibly have been in possession of such things as gold and precious stones and fine fabrics. Note also in this number the statement that the riches gained by the evil become good when transferred to the good.

6927. Those who imagine other planets are not inhabited are called by the spirits of Mercury "men of little judgment."



by Merle Haag

**The Boston Ladies' Aid** now holds some of its meetings in the evening especially for those who cannot join them in the daytime. At the Mar. 29 meeting Bernhard Toombs showed slides of Newfoundland and told about his trip.

**John Locke** has been appointed to the Detroit Board of Trustees. He replaces Ronald Clarke who resigned reluctantly because of conflicting business interests.

**Detroit** welcomes Mrs. Mabel Parker and Mrs. Edith Ferguson into its membership. Both ladies were formerly members of the Almont Society.

**On Feb. 25** Joylyn Ives, Detroit Society, married Elias N. Mercouris in Athens, Greece. Mrs. Mercouris was employed by the American Embassy. Now that her service has been completed, she and her husband plan to come to the United States.

**The El Cerrito Committee** of Community and World Concern has voted to send \$50.00 to our missions in Africa, set aside \$50.00 to be used by the Rev. Eric Zacharias as a Discretionary Fund, and to donate a renovated playground swing to a school. The El Cerrito Alliance held a luncheon on Valentine's Day. Hilda Weissenborn won the door prize—a TV set given by Marie Laux. New faces at church—the Dimich family and the Greer family.

**Fryeburg** recently held a Smorgasboard which was so successful it may be the beginning of a series of dinners.

**Pawnee Rock** certainly has energetic women! They raised enough money at a rummage sale to install fluorescent lighting in the substory. With a "fun nite" they earned enough to buy a bookcase.

**Rhea Joan Krehbiel**, Pretty Prairie Society, was honored recently by Mortar Board, the Senior Women's Honor Society of Wichita Univ., for grades of A—or better.

**Philadelphia** had Family Night Mar. 23. Philip Alden presented a travelogue on Portugal, Spain, and Italy. The Philadelphia League began a series of organ recitals, featuring David Ulrich, on Mar. 28. The weekly series will end April 15. Proceeds will go to the Korean Scholarship Fund.

**Kitchener** opened its African Student Fund drive on Feb. 25 with a special service. Their goal is \$1400.

**Lt. John Hitchcock (USN)** recently gave two lectures on Swedenborg to a group of Navy officers at the U.S. Naval Base, Mare Island, Vallijo, Calif. He is stationed there as an instructor in the Navy Nuclear Power School. His first talk was on "Swedenborg's Scientific Achievements"; the other on "Swedenborg's Theological System". These talks were much appreciated, and there



is likelihood that he may be asked to give some more. Lt. Hitchcock is the son of Mrs. R. C. Munger, Michigan City, Ind., and is a nephew of the late Rev. Charles S. Mack.

\* \* \* \* \*

**The St. Petersburg Society** of Convention reports its people are increasingly happy in their new home, the church and missions center between 4th and 5th Avenues, South. Being close to the heart of the city, and yet on a residential street, a number of nearby residents have been attending, and New-Church members from the North, wintering in the South, also have been welcomed.

The annex is sufficiently large to provide not only residential quarters, but offices for the missionary and stamp outlet, a large room for library and classes and, as well, a room of its own for the Sunshine Guild.

The music at services is particularly enjoyed, the Society being fortunate to have a fine musician, Mrs. Sherman Robertson, at the electric organ, and a winter visitor, from Barre, Ontario, Mrs. Alice Emery, an experienced singer, as soloist.

Beautifying and developing the available garden space about the church now is in progress, and additional interior improvements are under consideration.

The Society hopes that all New-Church people planning visits to the St. Petersburg area will make it a point to visit the newly located missions center. It's development is another forward step in the progress of the New Church generally.—L.M.

#### BIRTHS

**PERRY**—Born Feb. 17 in Detroit, Mich., to James N. and Elizabeth Atwood Perry, a son, Robert.

**GOLDTHWAITE**—Born Feb. 10 in Fryeburg, Me., to Bernice and Hugh Goldthwaite, a daughter, Lori-Ann.

**HATCH**—Born Feb. 11 in Fryeburg, Me., to Iva and Raymond Hatch, a daughter, Holly Lynn.

#### MEMORIALS

**HEDSTROM**—Mrs. Ellen M. F. Hedstrom, Enfield, N. H., died Feb. 21. Although not a resident of Boston, Mrs. Hedstrom was a member of the Boston Society and took a keen interest in all its activities. Resurrection services were held Feb. 24, the Rev. Antony Regamey officiating.

**MACK**—Laura Test Mack (Mrs. Charles S.) went into the spiritual world Feb. 22, at the Summer Home in Akron, Ohio, where she had been living for the past four years. She passed on suddenly without illness. Last October her 90th birthday had been celebrated by family and friends, and she was elated at having reached this milestone.

Born Oct. 8, 1871 in Chicago—on the day of the Great Fire—Laura Gordon Test attended school and grew up in Washington, D. C., and taught there before marrying at the age of 21. Her family was Episcopalian, and it was her marriage to Dr. Charles Samuel Mack in 1893 which brought her into the New Church. Dr. Mack, a homeopathic physician at the time, was—as his subsequent ministry testified—a devoted member of the New Church and his devotion was quickly shared by his young wife.

After living for a few years in Ann Arbor, Mich., where Dr. Mack taught in the Homeopathic Medical School at the University of Michigan, and where two of their sons were born, they settled in LaPorte, Indiana. Here Dr. Mack practiced medicine, and two more boys and a girl were born. In 1908 Dr. Mack, having prepared himself—at Weller's Grove and through correspondence study with the Theological School—was called to be the pastor for the New-Church Society in Toledo, Ohio; and it was here that a sixth child, a boy, was born. After 8 years in Toledo, Dr. Mack returned to LaPorte and served as pastor for the LaPorte Society until his death in 1930.

Laura Mack worked faithfully and lovingly beside her husband in all the varied duties of being first a doctor's and later a minister's wife. For many summers the entire family attended the Almont Summer School, the parents helping with teaching and administration, and the children studying their New-Church doctrines.

After her husband's death, Laura continued in her dedication to the Church, serving as president of the National Alliance of New-

Church Women and for many years as beloved "Mother Robin" for the round-robin letter groups.

Having moved to New York City, she joined the New-Church Society there and took an active part in its programs. She also was a regular attendant at the Fryeburg New-Church Assembly where, in time, she became the oldest "camper". At 80 she was still occupying a little cabin on the Assembly grounds, during the summer session; and in New York City she was still walking the 12 blocks between her apartment and the church.

It was hard for her to leave these happy associations for a quieter life in Akron, Ohio, but in 1957 this seemed advisable and the change was made with her usual feeling that she would try to be useful wherever she might be. She had by this time read the *Arcana* through three times, and such extensive study could give much to think about as activities became curtailed. She began to look ahead with anticipation to the life to come, and told her children: "The ship is tugging at its anchor." It is with joy that all who love her can now speed that ship in its newfound freedom toward the far horizon.

Laura Mack is survived by her daughter, Cornelia, and four sons: Edward, Gordon, Julian, and David, (her first son, Francis, passed on in 1935), and by 11 grandchildren and 26 great-grandchildren.

A memorial service was held Mar. 3 in the LaPorte church, the Rev. William R. Woofenden officiating. Instead of sending flowers, friends have been making gifts to a fund (care of F. Gardiner Perry, 105 Pine Street, Needham 92, Mass.) for the Fryeburg New-Church Assembly which Laura Mack loved so well.—G.D.M.

**SLADE**—Helen Niver Slade passed away on Jan. 19, in her 91st year, after a long illness. A daughter of the late Caroline S. Turner and James Barton Niver, she was born in Providence, R. I., on July 4, 1871. She attended the Boston Church in her early years and could remember being taken to Sunday School there by her grandmother in the days of horse-cars. Later on she became a teacher in the Sunday School and leader among the young people. She attended the Waltham New-Church School in 1890 and returned there in 1917 as housemother in South Hall for a period of twelve years. After resigning this post because of poor health, she and her daughter Elizabeth boarded babies for the Avon Home in Cambridge, feeling great joy when the delicate ones began to thrive under her loving care. She was a familiar and beloved figure both in the Waltham and the Newtonville Societies, which she also attended for a time, and her friendly, loving and resilient spirit endeared her to numerous friends in the greater Boston area.

Her survivors are two sisters, Mrs. Frances S. Friend, New Hampshire, and Mrs. Miriam A. Bohr, Plymouth, Mass., and a brother Alfred G. Slade, Virginia; three daughters, Mrs. Helen T. Brooks and Mrs. Carolyn S. Swinney, Plymouth, Mass., Mrs. Elizabeth V. MacLean, Marshfield, Mass., a son, Barton N. Slade, California, as well as seven grandchildren and three great-grandchildren.

The services were conducted Jan. 21 by the Rev. Antony Regamey at the Shepherd Chapel in Kingston, Mass., with committal services at the Marshfield Hills Cemetery.—C.S.S.

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*And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. (John 16:23-24)*

# Ask of the Lord

by George F. Dole

AT FIRST READING, these verses seem to be full of contradictions. We are to ask nothing; but whatever we ask will be granted. We have hitherto asked nothing, but we are commanded to ask, that we may receive.

But there is another topic running through these sentences, at once distinct, and closely allied. For the Lord is speaking also of the manner of praying; specifically, He is telling us to Whom we should pray. "Ye shall ask *me* nothing . . . whatsoever ye shall ask *the Father in my name*, he will give it you . . . Hitherto ye have asked nothing *in my name*."

This has been taken very literally by many Christians. One of the sad results is that those who do not reflect on their thoughts may pray to a divided God, visualizing the Father above, and Jesus below, calling the attention of the Father to the fact that the Son wishes this prayer to be granted. So there are two gods, or else Jesus is not truly God. And moreover, what is more serious, there is a discrepancy between the wills of the Father and the Son.

There are many indications in Scripture that our text is not to be understood in this way. The Lord said, "All power is given unto me in heaven and on earth". He said, "I and the Father are one". And if we turn to the Acts of the Apostles, we discover that the apostles themselves evidently did not take the text literally. The first prayer recorded in *Acts* begins "Thou, Lord, which knowest the hearts of all men. . . ." And the first martyr, whose story is told in the sixth and seventh chapters of *Acts*, prays at the moment of his stoning, "Lord Jesus, receive my spirit."

With the knowledge that the Father is the Divine Love, and the Son the Divine Wisdom, the message of the text becomes clear. We do ask of the Lord's love, for it is that Love that grants our requests. If we think of Him as being other than love, as being indifferent to us or angry with us, then we cease to pray, and begin to flatter or cajole, to persuade or to bargain. The only firm foundation of prayer is the knowledge that the Lord loves us, and wills us nothing but good. We pray to Love, the Father.

We also ask in the name of Wisdom, Divine Wisdom, and not in the name of our own wisdom. The Lord does not need to be given information about our needs. We know only a fraction of ourselves, and what we do know is relatively superficial. The depths of our souls, the wellsprings of our emotions, are beyond our knowledge. But we pray to a Lord Who knows us wholly. If we think of Him as uninformed, then we begin to mistrust, to doubt His ability to help us. We may even try, consciously or unconsciously, to deceive Him. This seems unlikely at first thought, but which of us has not



tried to present himself to the Lord in as favorable a light as possible. Prayer must rest secure in the knowledge that the Lord's Wisdom is perfect, that He cannot err.

Perhaps it is inevitable that when we speak of the Lord as being Divine Love and Divine Wisdom, we seem to make Him impersonal. This ought not to be the case at all, for love and wisdom are essentially personal. They are not just qualities like height or weight that describe a person; they are the true person. "Man", wrote Swedenborg, "is nothing but his own good and truth" (*Heaven and Hell*, 350<sup>2</sup>). And even so, the Lord is nothing but Love and Wisdom and the Power that comes forth from them. To the extent that we doubt His Love or His Wisdom or His Power, we address another being, a creation of our own minds.

The Lord does not need our prayers to help Him make up His mind as to what should be done. What then, is



the function of prayer? The simplest answer rests in the fact that the Lord cannot give us what we do not want. He cannot fill us with love if we do not want to be filled. We must ask for His gifts, not only with our mouths but with our lives, if we are to receive. To turn again to the Writings, "... since prayers proceed from the heart, and a man's heart is such as is his life of love and charity, so 'prayers', in the spiritual sense, mean that life, and worship from it. . . ." (*Apoc. Explained* 325<sup>e</sup>)

If, in our daily living, we are striving to love those around us, and to love them understandingly, and if we realize that the only source of love and understanding is the Lord, then our lives are a constant prayer, in the best sense of that word. Prayer in the usual sense, the spoken or unspoken petition, will be a natural part of our lives; indeed, it will be a necessary part. It will be true prayer, founded in the acknowledgement that the need is ours and not the Lord's.

One of the best-loved passages from the Writings is the description of prayer in paragraph 2535 of the *Arcana*. It is a profound and careful statement of the nature and conditions of true prayer, and of the basic manner in which prayer is answered. It is a passage to be read and reread, to live with, and to live by.

"Prayer, regarded in itself, is talking with God, and some internal view then of the matters of the prayer; to which there corresponds something like an influx into the perception or thought of the mind, so that there is a certain opening of the man's interiors toward God; but this with a difference according to the man's state, and according to the essence of the Thing which is the subject of the prayer. If it is from love and faith, and if it is only celestial and spiritual things concerning which and for which he prays, there then comes forth in the prayer a something like revelation, which is manifested in the affection of him who is praying, as to hope, comfort, or a certain internal joy."

In prayer, then, we come into the presence of the Lord bringing our needs to Him. The very turning of our minds to Him gives us a sense of proportion, an "internal view" of the matter with which our minds and hearts are occupied. By humbling ourselves, confessing our needs, we are opened toward Him.

The degree to which this occurs depends upon us. If we pray from love and faith, and if our petitions are worthy, then the result is not just enlightenment of mind, but strength and joy of heart. It could hardly be otherwise, for it is in humility that we most need encouragement. To see ourselves as we are, even in the slightest measure, would be frightening, if it were not for the Lord's promise to us, which comes as "hope, comfort, or a certain internal joy."

Judging from a material standpoint, the promises of the Gospels that prayers will surely be answered is difficult to trust. But on the deeper level, it is absolutely necessary that we have unconditional promises. We need to know that our real wants will be supplied, that nothing good for us will be withheld from us. For this is a statement of the perfection of the Lord's Love and Wisdom. Only such promises can give meaning to prayer.

In the last analysis, prayer is a gift from the Lord. He provides it as an avenue to Himself; and it is He Who gives us the ability and the will to pray. True prayer is both from the Lord and to the Lord. It is part of a life of love and usefulness. It is submitting our now best desires to the Lord's perfect judgement, out of a wanting to know wherein our desires are in accord with the Lord's will for us.

So throughout them runs the theme, "Thy will be done", and in the perception that His will is done, we find our prayers answered, our lives blessed.

The word "cheir" is a Greek word for hands.



## ATTUNED "CHEIRS"

by Lucile Krehbiel

IN THE OLD TESTAMENT the book of *Chronicles* says, "They were armed with bows and could use both the *right hand* and the *left hand* in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin." At the time David's army came against Saul to battle, these did not help them although later David was assisted by other hands. If an individual will look unto his hands to assist others, striving for the ultimate, it can be and nearly always is rewarding. Hands signify power. Power is a mighty force exerting ability of one to do certain things that one sets out to accomplish, or achieve. Thus the hands can guide one for richer and more abundant living.

The hand of an artist takes the paints, and sketches an outline of his masterpiece, but first he must think on it quite carefully. After that he uses the fingers of his hands, holding a brush accurately to touch up the picture on the canvas where he has drawn and painted. Sometimes it takes a period of painstakingly gentle touches from the hand to accomplish a job well done. In sketching a likeness of the subject, frequently the artist will vary the motions of the hand, and beauty comes forth with the manipulation of the fingers. There is serenity and ease in the hands of an artist whether he is a painter, musician, writer, engineer, scientist, or typist. A musician is one who assuredly makes the hands alive and attuned. He handles the keys and strings skillfully, and maneuvers the pedals on organ and piano as one who really understands and knows the instruments. The skill of the hands on any musical instrument is a challenge for greater skill and technique. Each one in his own way contributes to a life of usefulness and enjoyment to others. That we are born into this world to be of use is an established fact. All good that exists in acts is called use, and all evils which exist in act are also called use, but the latter are called evil use, and the former good use. Now, because as all good is from the Lord, and all evils are from hell, it follows that no other than good was created by the Lord, and that evil originated from hell. By use are meant all things which appear upon the earth, as animals of every kind and vegetables of every kind; the latter and the former, which furnish use to man are from the Lord; and those which bring harm to man, are from hell. Hands can bring an individual pleasure by their use, but if they are used for unquestionable pleasure, they are conducive to evil. A life of use, therefore, ought to bring delight. Charity consists of delight when anything is done for another for the good of love and good will. Willing hands, then, are useful in that they convey good to others. An architect gives much work to the world by designing beautiful buildings of various descriptions and kinds.



Architects build with their hands as they draw the plans for the building, creating glorious structures of various shapes and sizes. Thinking on all of these things is a keynote to the handwork needed also; and magnificent buildings are built by those hands at work.

Authors and poets play an important part in giving to the world the finest in literature. Also the Bible inspired by God and written by many men who were inspired and also talented is the finest specimen of fine literature. It was written by doers of head, heart, and hands. Then one thinks of those who receive the divine bread from the hand of the Lord to feed the multitude. Useful as it may be to lower one's sights and to apply the miracle to the problems that beset anyone, it is really the application of the teaching to an individual soul that is a pressing concern, because the strength of the entire body depends on its parts. When we obey the Lord we are in His hands, or more specifically, like the bread and fishes. One's affections for goodness and truth are in His hands here they grow and multiply. Thus the writer or author works with his hands in order to give to the world wealth, which when done beautifully and creatively, originates a literary masterpiece. Mastering the

handwork which coincides with high integrity will count toward human happiness and all of the aims and goals toward which one proceeds.

Responsive, responsible hands? Aye, one need only a hand of strength and power for everything it comes in contact with to bring all of their creativeness about. Capable hands that are used to perform untold wonders to those in need, and life-giving aid for fevered brows are only a minor item insofar as the giver is concerned. However, without hands, the aid is not a great help for the recipient. A nurse proceeds with caution as she goes about her duties around a hospital. Her hands are ever ready and efficient for any emergency. God-given help is there as each one of the nurses' hands manipulate the work before them. This it is within their souls which makes their calling profound, beautiful, and noble. No one can gainsay the attributes of those who use their hands for a high calling and employ them with artistry.

*Mrs. Vernon Krehbiel, author of the above, is a daughter-in-law of Dan E. Krehbiel. The above essay was awarded a prize by the Seventh District Federation of Women's Clubs in Kansas.*

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## WILL EARTH BE DESTROYED?

*Continued from page 112.*

be little indication of the Lord's intention to destroy our planet.

A statement occurs in the *Spiritual Diary* 179 that seems to say something different from what is said in the *True Christian Religion* 768.

"It is easy for Jehovah God to destroy the universal human race, and everything living upon earth, and indeed in a moment, by fire, or infernal pains; for there are evil spirits who very closely surround the natural man, and excite his life; and who, as soon as they have power to act, instantly torment him with a certain spiritual fire, and he dies: he would perish in a moment if God Messiah did not, in mercy keep all things, even to the minutest particulars in order. This is so true that it may be affirmed with the greatest degree of certainty, for I have observed this so very often, and with so vivid an experience, that not the slightest doubt can be entertained upon the subject. This is the terror and also the fire by which the world is to perish, if it does not repent. This is also denoted by the sea raging, and the sun and moon losing their light."

The context seems to indicate a fire of "lust" that extinguished the Sun, Moon, and is the force behind the raging sea that can drown a nation, or nations in perversions of the body. The term "world" here is said, by Swedenborg, to be non-material as the "world" is to repent—something impossible for a physical globe. The statement gives all the indications, as I view it, of being in harmony with his statement that the visible heavens and habitable globe are not to be destroyed.

In his work, *The Last Judgement and Babylon Destroyed*, there are two statements that offer more explanation of the problem before us.

"The procreations of the human race on earth will never cease. They who have adopted the belief concerning the Last Judgement that all things in the heavens and on the earth are then to perish, and that a new heaven and a new earth will exist in their place, believe, because it follows of consequence, that the generations and procreations of the human race are therefore to cease. For they think that all things will be then accomplished, and that men will be in a different state from before. But since the day of the Last Judgement does not mean the destruction of the world, as was shown in the preceding article, it also follows that the human race will endure, and that procreations will not cease." p. 6.

To buttress this statement Swedenborg outlines several reasons why procreations will continue without interruptions.

(1) The human race is the basis on which heaven is founded. (2) The human race is the school of heaven. (3) The extension of heaven, which is for angels, is so immense that it cannot be filled to eternity. (4) They are but few respectively, of whom heaven at present is formed (5) The perfection of heaven increases according to its numbers. (6) And every Divine work has respect to infinity and eternity.

There may seem to be some difficulty with the comments of Swedenborg on *Genesis* 8:22 "During all the days of the earth" in his *Arcana Coelestia* 931:

'The days of the earth' here, mean all time so long as there is earth, (terra) or inhabitant upon the earth (tellure). An inhabitant first ceases to be on the earth when there is no longer any church. For when there is no church, there is no longer any communication of man with heaven, and when this communication ceases, every inhabitant perishes. As we have seen before, it is with the church as with the heart and lungs in man: so long as the heart and lungs are sound, so long the man lives; and such also is the case with the Grand Man, which is the universal heaven, so long as the church lives; and therefore it is here said 'during all the days of the earth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.' From this it also may appear that the earth will not endure to eternity, but that it too will have its end; for it is said, 'during all the days of the earth, that is as long as the earth endures.' (2) But as believing that the end of the earth will be the same thing as the last judgement, foretold in the Word where the consummation of the age, the day of visitation, the last judgement are described—this is a mistake: for there is a last judgement of every church when it has been devastated, or when there is no longer in it any faith. There will also be a last judgement when the Lord shall come in glory; not that the earth and the world are then to perish, but that the church perishes; and then a new church is always raised up by the Lord; as at the time of the flood was the Ancient Church, and at the time of the coming of the Lord the primitive church of the Gentiles. (3) So also will there be a new church when the Lord shall come in glory, which is meant by the new heaven and new earth, in like manner as with every regenerate man, when he has been created anew, is called a new heaven, and his external man an earth."

Some have taken the statement Swedenborg makes, "From this it may also appear the earth will not endure to eternity, but that it too will have its end . . ." to say the earth will disappear in the future. In view of what he said in *The Last Judgement and Babylon Destroyed* No. 6, "The procreation of the human race will never cease," it appears he has contradicted himself. However it is important to note his use of, "it also may appear" as indicating a probability and not an absolute event.

His main theme in the above passage concerns the last judgement when a church on earth loses communication with heaven. When this type of communication ceases, so do the men that inhabit the globe. A new heaven and a new earth symbolize a new birth in man, a birth of new desires from the Lord and a change of mind.

I see no real contradiction here and elsewhere where he treats of the Last Judgement, the Lord's Second Presence and Completion of an Age.

It is also true that Swedenborg's belief in the Lord entails the fact that all things are possible with God, even the end of a planet if this is what the Lord wills. It seems possible he may have held the "opinion" at one time or another, that our physical globe would, in ages to come, be turned back into the primary forces of space. His statements, in those few passages I have chosen to comment upon, show an unusual consistency and harmony. I cannot see any real problem here. I am rather impressed with the the reasonableness of his teachings. Should the reader desire to continue the subject, there are numerous references in the *Swedenborg Concordance* that can be read on this. I would also recommend a book written by Dr. William H. Holcombe, M.D. entitled,

*The End of the World*, as one that offers splendid material.